

THE GATE OF UNITY

A Translation and adaptation
into English of

Shaar HaYichud

By

Our Master and Teacher
The Holy and Godly Tzaddik

Rabbi DovBer of Lubavitch
The Mittler Rebbe

Hebrew-English Edition

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Warning

The Holy Torah, the living words of the Living God, commands us,¹ “You shall not desecrate My Holy Name.” In explaining the true unity and service of *HaShem*, blessed is He, this book necessarily and unavoidably makes use of His Holy Name. It therefore is holy and sacred and great care should be taken not to desecrate it in any way, shape or form.²

Now that we have entered the era of the true and complete redemption, it is our mitzvah and obligation to learn and disseminate the teachings of the knowledge of *HaShem*,³ “So that all the peoples of the earth may know that *HaShem*, He is God, there is none else.” Nevertheless, it behooves us to do so with the utmost reverence and care to sanctify His Great and Awesome Name. Therefore, wherever His Divine names are found in this book we have placed quotation marks between the letters, thus assuring that they are not the actual Divine names themselves.

In addition, it should be noted that the ineffable name of *HaShem* **is not to be pronounced** whatsoever. This is as stated in the prophecy of Amos,⁴ “He shall say: ‘Silence-טו, for we must not (orally) make mention with the Name *HaShem*!’”⁵ Rather, one must toil only to **know** *HaShem* and thereby know His Name, as

¹ Leviticus 22:32

² Talmud Bavli, Shabbat 115a

³ Kings I 8:60

⁴ Amos 6:10

⁵ That is, it forbidden to orally mention His Name *HaShem*-יהוה. Therefore, when we pray or read the Torah, we must be silent-טו-65, by saying His title Lord-*Adonay*-אדוני-65 instead. However, since His title Lord-*Adonay* is also holy, therefore, in regular conversation, we say *HaShem*, which means “The Name.” See *Ginat Egoz* by Rabbi Yosef Gikatilla, translated under the title *HaShem is One*, Vol. 1.

stated,⁶ “For he has loved Me, therefore I shall deliver him; I will set him on high, because he knows My Name.” The verse specifies, “because he *knows* My Name,” and not because, “he says My Name,” or because, “he uses My Name.” As known, the Ten Commandments warn us, that the only sin *HaShem* does not forgive, is the sin of bearing His Holy Name in vain.⁷ It is thus of critical importance that we alert you to this.

Therefore, because the focus of this book is solely on the unity and service of *HaShem*, blessed is He, great care must be taken to treat it with the utmost respect. Be aware that it should not be defaced, destroyed or taken into any impure place, such as the toilet or bathroom.

If, for whatever reason, you need to dispose of this book, do not discard it in the trash. Instead, drop it off at your local Orthodox Jewish Synagogue, where it can be enjoyed by someone who will appreciate its value (or, if it is tattered beyond repair from much use, will be respectfully disposed of, according to the manner prescribed by Torah law.)

On the other hand, whosoever studies this work and contemplates its great depth, is assured abundant blessings from *HaShem*, blessed is He and blessed is His Name. This is as stated,⁸ “Whosoever lengthens their contemplation of His Oneness shall be rewarded with length of days and years.”

It is our sincere hope and prayer that our humble offering will find favor before *HaShem*, blessed is He, and that the dissemination of these teachings will be the final act that ushers in the true and complete redemption. May we fully realize the time,⁹ “When there will be neither famine nor war, envy nor competition,

⁶ Psalms 91:14

⁷ Exodus 20:6

⁸ Talmud Bavli, Brachot 13b

⁹ Mishneh Torah, Melachim u’Milchamot 12:5

for goodness will flow in abundance and all delights will be as freely available as dust. The occupation of the **entire** world will be solely to know *HaShem*. Therefore, the Jews will be great sages¹⁰ and know the hidden matters, grasping the knowledge of their Creator according to the full extent of human potential, as Isaiah (11:9) states, ‘The earth shall be filled with the knowledge of *HaShem* as the waters cover the ocean floor.’”

18th of Elul, 5782

חי אלול תשפ"ב, תהי ירך לעזרני כי פקודיך בחרתי

The Translators

¹⁰ Who will teach the entire world about *HaShem*, for all the nations will be thirsty for this knowledge and will greatly desire it.

Authors Introduction

מהות הקונטרס הלז מדבר בענין היחוד אלקות בכל פרט ופרט בסדר
ההשתלשלות דע"ס דאבי"ע

This is a pamphlet that speaks about the matter of the Godly unity of *HaShem*-יהו"ה, in all the details of the chaining down of the ten *Sefirot* in the four worlds of *Atzilut*, *Briyah*, *Yetzirah* and *Asiyah*.

והוא קיצור מכל אשר יוכל איש לקר' אל השכל בהשגה מלובשת
ונתפסת במוח ולב בכל פרטי סדר ההשתלשלות מצמצום הראשון עד סוף עולם
העשייה

It summarizes everything that a person can bring close to his intellect in a manner of comprehension that can vest within and be grasped by the mind and heart regarding every detail of the chaining down of the worlds (*Seder Hishtalshelut*). That is, it explains everything from the very first *Tzimtzum* (constriction) until the very end of the world of *Asiyah* (Action).

והוא הנק' בשם קונטרס ההתבוננות שרבים משתוקקים שיובא בדפוס
כי רבו בו הטעות מאד בהעתקות שונות

This composition is generally known by the name *Kuntres HaHitbonenut* (The Tract on Contemplation), and many have yearned to see it in print, for there are many mistakes in the hand-copied manuscripts.

ומובטחני מאד שיקובל לרצון לפני ה' כונתי הרצוי' לטובת כל איש דורש
אלקים באמת ובתמים וידינוני לזכות בכל אשר לא יוכשר בעיני חכמים וכמ"ש
שגיאות כו'

I trust that my positive intentions for the good of every person who truly and honestly seeks God, will be desirable before *HaShem*-ה' יהו"ה and that I will be judged meritoriously in whatever may be found to not be fitting in the eyes of the wise, as it states,¹¹ "Who can discern his errors etc."

וה' ירים קרן ישראל ויאיר עיניהם באור ה' אור עולם בחן וחסד ורחמים
בחיי הנשמה וחיי הגוף וינטלם וינשאם כל ימי עולם עד ביאת הגואל

May *HaShem*-ה' יהו"ה uplift the horn of Israel and enlighten their eyes with the light of *HaShem*-ה' יהו"ה, the eternal light, with grace, kindness, and mercy. May He bless them with spiritual and physical life and may He always support and uplift them¹² until the coming of the redeemer.

ככל דברי המדבר באמת לאהבת אור האמת והאמונה אוהב דבק מאח אחוז
וקשור בהבלי עבותות אה"ר ואה"ע לכל מבקשי ודורשי אלקים בדרכי האמת
בתו"מ ותפלה ותשובה

These are the words of one who speaks in truth and with the love of the light of truth and faith, "a friend that is closer than a brother,"¹³ who is bound with the bonds of great love and eternal love to all those who seek and search out *HaShem*-ה' יהו"ה in the ways of the Torah of truth, the mitzvot, prayer and repentance.

מקרב ולב עמוק נאום דוב בער באאמו"ר הגאון מהור"ר שניאור זלמן זצ"ל נ"ע

From the depths of my heart, Dov Ber, the son of my father, master, teacher and Rabbi, the holy genius, our master and teacher,

¹¹ Psalms 19:13

¹² Isaiah 63:9

¹³ Proverbs 18:24

Rabbi Shneur Zalman, may the memory of the righteous bring blessings and may his soul repose in Eden.

Chapter One

הנה כבר מבואר באריכות בקונטרס מיוחד בפרטי אופני ההתפעלות במוח ולב, ומחשבה שנוגד מן ההתבוננות לפי סדר ה' מדריגות נרנח"י כו'.

We already have explained at length in a special pamphlet,¹⁴ concerning the particular manners in which one may be aroused in his mind and heart, and the thought that is born of contemplation (*hitbonenut*), according to the five levels of the soul *NaRaN"Chay*.¹⁵

ומעתה יש לבאר היטב במהות גוף ענין ההתבוננות, מה היא בעצם ובמה יתבונן.

We must now clearly explain the matter of contemplation itself, [to understand] what it essentially is, and what one should contemplate.

והנה מהות ההתבוננות בעצם הוא ענין ההסתכלות החזקה בעמקות הענין ולעמוד עליו הרבה עד שיבין אותו על בוריו בכל חלקיו בפרטי פרטיות

In essence, contemplation (*hitbonenut*) is the matter of gazing strongly into the depths of a concept, keeping [one's mind] upon it for long periods, until he understands it thoroughly in all of its particular parts and details.

הוא בחי' פנימיות בינה הנק' בלשון הגמרא בשם עיון, כמו שאמר במס' סוכה הא למגרס והא לעיוני

¹⁴ Referring to *Kuntrus Ha'hitpa'alut*, also authored by Rabbi Dov Ber of Lubavitch, translated into English under the title *Divine Inspiration*.

¹⁵ *Nefesh, Ruach, Neshamah, Chayah and Yechidah*.

This is the inner aspect of the faculty of *Binah* (Understanding). In the terminology of the Talmud, it is called by the term “*Iyun*” – עיון, (in depth study). This is as stated in tractate Sukka,¹⁶ “There is *Girsa* – גירסא (surface study), and there is *Iyun* – עיון (in depth study).”

פ' הגירסא הוא רק הבנת הדבר בהשקפה ראשונה, שהולכת ונובעת במהירות בלתי עכוב והעמדה כלל כידוע

The explanation of surface study is that one understands the subject matter only at first glance. That is, [he] flows quickly through the subject matter [which he studies], without restraining [himself] and pausing at all, as known.

עד"מ המביט בעינו על דבר מה ואינו מתבונן כלל על הדבר באיכותו ומהותו ככל חלקיו הפנימים וחיצונים, רק דרך מעביר בעלמא

For example, one may gaze upon a certain object without contemplating it at all, [to understand the nature of] how or what it is. [He does not investigate] all of its inner and outer parts, except in a passing fashion.

שבמשך זמן ודאי ישכח עליו לגמרי וגם לא יוכל לספר לזולתו רק כלליות ענין אותו הדבר שראה בהעברת העין ולא בטביעת עין כלל

Certainly, with the passage of time, he will forget about it altogether. Furthermore, he will only be able to relate the general matter of what he saw to his fellowman. [This is because his eyes

¹⁶ See tractate Sukka 28b.

only fell upon it] in a passing fashion, without keeping his eyes upon it at all.

וכן העברת עין השכל באיזה סברא בהשקפה ראשונה בלתי עכוב והעמדה לעיין בו היטב, ולא ידע בסברא זו לתכליתה כלל

This is likewise the case when the mind's eye gazes upon a specific logical construct in just a passing fashion. [Because he understands the concept] only at first glance without pausing and restraining [himself] to analyze and investigate it properly, he will not come to know the concept to its ultimate depth at all.

כי הנה ג' דברים הוא שיש בכל דבר מושכל. עומק ואורך ורוחב.

Now, there are three matters in every intellectual concept. [These are;] depth, length and width.

הרוחב הוא בח'י הסבר המושכל לכל צד בפרטים הרבה כרוחב הנהר, ולא דברים כהווייתן לבד, כנהר קצר.

The width is the explanation of the concept from all angles, with many particulars. This is analogous to the width of a wide river. In contrast, the understanding of a concept simply, as it is, is similar to a narrow river.

ואורך הוא עוצם ירידות ההשכלה להלביש את המושכל במשלים שונים עד להביאו בהשגות התינוק קטן כו', כנהר שהולך ומתמשך לאורך (וכמ"ש באריכות בכתבים בענין אורך היריעה כו')

The length [of a concept] is the tremendous descent of the concept, to invest it into various different analogies so that it may even be brought within the reach of a small child. This is

analogous to a flowing river that draws out to its length. (This concept is explained at length in [Chassidic] manuscripts¹⁷ in regard to the matter of the length of the hides.)

והעומק הוא כעומק הנהר שמשם מתרחב ובעצמו אינו רחב כלל, אבל הוא עיקר עצם הנהר (הנקרא שטריום) שהוא עיקר מרוצת הילוכו ממקורו

The depth [of a concept] is analogous to the depth of a river. From [its depth the river] widens, but in and of itself, it is not wide at all. However, it is the main essence of the river (which is called the “undercurrent”), for it is the main strength of its flow from its source.

ומים שעל גביו בגובה ולצדדי העומק טפלים אליו, שאינן רק בחי' התגברות התפשטותו בלבד, לצדדים ברוחב ובגובה ובאורך ההילוך כו'

The waters that are above [the depth], to its height or to its sides and [even] to its length, are secondary to it, for they only represent the spreading forth of its strength.

כך עומק המושכל הוא בחי' עצם נקודתו כמו שהוא, ונק' עומק המושג

Likewise, the depth of the concept is the aspect of its essential point, as it is [in and of itself]. This is what is called “The depth of that which is comprehended” (*Omek Ha'Moosag*).

שכל מה שנתפשט בהסבר ההשגה לכל צד, ברוחב גדול בכמה פרטים, וכן לאורך בעוצם הירידה, וגם בחי' הגובה למעלה, להשכיל ממנו עוד למעלה ממנו הרבה, הכל נמשך מעצם עומק נקודתו כמו שהוא נובע מן החכמה הנקרא אין, וכמ"ש ונהר יוצא מעדן כו'

¹⁷ See Biurei Zohar (of the Mittler Rebbe), Pekudei & Noach.

Everything that spreads forth in the explanation of this concept, [either] the great width with many angles and details, and also the great descent of the length, and even the height above, to understand higher [concepts] through this [concept],¹⁸ are all drawn from the essential depth of the point [of the concept], which is how it spreads forth from the insight of *Chochmah* – Wisdom, which is called “*ein* - nothing.”¹⁹ This is as stated, “A river goes out from *Eden*.”

שהבינה נק' נהר והחכמה נק' מעיין, כידוע

Binah (understanding) is called a river, while *Chochmah* (insight) is called a spring, as known.

¹⁸ Parenthesis of the Mittler Rebbe:

(עד בחי' עומק רום כמו התגברות המים למעלה מעלה בזמן המבול שזיה יהיה לימה"מ ברוחניות בשנת ת"ר לחיי נח כמ"ש בזוהר דאתפתחו מבויעין דחכמתא כו' והיינו מעיינות תהום החכמה שיתגברו למעלה מעלה ויכסו כל ההרים כו' וארובות השמים נפתחו כו' להמשיך מן המים שמעל השמים הנקרא עומק רום שתלוי בעמ"ת כי נעוץ תחב"ס כמו העמק שאלה או הגבה למעלה כו' וכמ"ש בכתבים)

(Through the aspect of “height” one’s understanding may reach) all the way until the depth of the heights, like the overpowering of the waters in the time of the flood (during the times of Noah). Likewise, there will be a spiritual flood (which refers to the spreading forth of the teachings of Chassidus) in the days of Moshiach, in the 600th year of the life of Noah (5600th year of the Jewish calendar which refers to 1840 of the common era). This is as stated in the Zohar (I 117a) that “the wellsprings of wisdom will open.” These are the springs of the depths of wisdom, “which will overpower and rise up and will cover all the mountains.” Then, “the reservoirs of the heavens shall open up,” and there shall be drawn down “the waters that are above the heavens” (Gen. 7). This is called the depth of the height (*Omek Rom*), which is dependent upon the depth below (*Omek Tachat*), because (Sefer Yetzirah 1:7) “The beginning is bound up with the end,” as in the verse (Isaiah 7:11), “Cast your questions to the depths or raise it on high” etc.

¹⁹ See Tikkunei Zohar, Tikkun 42; *Maamarei Admor HaEmtza'ee, Bereshit* p.2

והוא הנק' עיון, שעומד על דבר המושכל ומעיין בו הרבה מאד, שהוא העיכוב
היפך המהירות

This then, is [the mode of study] called *Iyun* (in depth study); that he keeps his mind on the concept and analyzes it greatly. This is [a] slow [in depth study] which is the opposite of [the] quick [surface level of study].

דהיינו כדי לבא לעומקו של המושכל כמו שהוא בעצם פנימיותו ותוך תוכו
דווקא

The purpose of this is specifically to reach the depth of the concept, as it is in its innermost essential point.

כמו המסתכל על דבר מה בעינו ולא בהעברה בעלמא, אלא בפקוח וטביעת
עינו בעיכוב גדול, עד שיודע אותו היטב בכל חלקיו הפנימים ותוך תוכו כו'

This is analogous to one who gazes his eyes upon a certain object, but not in a passing manner. Rather, [he keeps his eyes upon it] with great attention and scrutiny, taking his time until he knows it well, in all of its internal and innermost components.

והוא הנקרא התבוננות בנו"ן הכפול דוקא, דהיינו שמתבונן ומעיין בו הרבה
וכמו שפרש"י: בעיוני, לעמוד על הדבר להבינו על בוריו כו'.

This [type of study] is called *Hitbonenut* – contemplation. [The word *Hitbonenut* (התבוננות) is] specifically spelled with two *Nuns* (נ – N), to signify that one [is to] contemplate it and analyze it greatly. This is in accordance with the explanation of Rashi [on

the word] *Iyun*,²⁰ “To stand upon the subject, to understand it clearly.”

ונמצא בחי' העיון הזה הוא רק בחי' כלי לבחי' ההעמקה דבינה עצמה, כי לכאורה בחי' העיון הזה נק' העמקת הדעת בל' בעולם, ואינו כן, דהעמקת הדעת היינו בחי' כלי לבד לבוא לעומק של הענין ממש

We find that this aspect of *Iyun* is only an aspect of a receptacle for the delving of *Binah* itself. For, at first glance, this aspect of *Iyun* is called “the delving of the concentration”²¹ in common usage. [In truth], this is not the case, for the delving of the concentration is only a vessel, [that allows one] to come to the actual depth of the concept.

ולמעלה מזה הוא נק' מעמיק, שמגיע למעלה גם מן החכמה עצמה, שהגם שהחכמה היא בחי' האין ממש של המושכל, קודם שבא לכלל עומק נקודת המושג שבבינה, כמעין לגבי נהר כנ"ל

[A] higher [level than the level of the “delving of the concentration” (*Ha'amakat Ha'da'at*)], is what is called “delving” (*Ma'amik*). [This method of delving allows one] to reach higher than even *Chochmah* itself.²² Now, seemingly, *Chochmah* is literally an aspect of the intangible “nothingness” of the concept, [as it exists even] before it comes into the category of being the essential depth or point of the concept in the comprehension of *Binah*. As mentioned previously, it is like the waters of a spring in comparison to the waters of a river.

²⁰ See Rashi on tractate Sukka, 28b.

²¹ *Ha'amakat Ha'da'at*

²² See the explanations of the famed Chassid of the Mittler Rebbe, Rabbi Hillel of Paritch, to Chapter 1, translated and annotated under the title Listen Israel.

אבל בחי' העמקה בשרש של המושכל, שרשה מגיע בשרש הממשיך לנביעת מעיין דחכמה כו', ונק' עמקי החכמה או תעלומות חכמה, כי כמו שיש עומק ואורך ורוחב בבינה שנק' יש כנ"ל, כך יש עומק ואורך ורוחב במעיין דחכמה שנק' אין

Nonetheless, the aspect of delving in [this] source of the concept, its source reaches into the very source of the flow of the waters of the spring of *Chochmah*, which is called “the depths of *Chochmah*” or “the hidden-ness of *Chochmah*.”²³ For, just as there are depth, length and width in *Binah*, which is called “*yesh* – something,” there is likewise a depth, length and width in the spring of *Chochmah*, which is called “*ein* – nothing.”

ועומק המעיין היינו תחילת שרש מחצבו בעומקו, שמשם מתפשט נביעתו למעלה עד שבוקע ויוצא טיפין טיפין בגילוי מהעלמו, ותכלית העלמו הוא תכלית עמקו למטה, כמו מעיינות תהום נבקעו, דארעא חלחולי מחלחלא כו' בגידין שיש להם עומק ראשון, ובוה נאמר והחכמה מאין, מהעלם החכמה הנק' עומק החכמה

The depth of the spring is the beginning and source of its inception, at its very depth. From there its flow spreads upward until drops of water burst forth into revelation from their concealment [within the ground]. Its utmost concealment is in its ultimate depth below (in the aquifer), as [in the verse], “the wellsprings of the abyss burst forth.”²⁴ For, the earth is riddled with fissures²⁵ and veins [of water], which have a primary depth. About this it is stated,²⁶ “*Chochmah* is [found] from nothing,” that is, from the concealed *Chochmah* which is called the depth of *Chochmah*.

²³ *Omkei Chochmah* or *Ta'alumot Chochmah*. See also Job 11:6

²⁴ Genesis 7:11

²⁵ Talmud Bavli, tractate Chagiga 22a

²⁶ Job 28:12

והחכמה הוא המצאת שכל החדש שיוצא כברק כו' כידוע, שאינו רק העומק של ההשגה דבינה המורגש בבחי' יש בהבנת דבר מה בסברא נגלית, שעומק של הסבר ההשגה הוא בחי' אין של היש דהשגה בלבד, ואין לו ערך לגבי אין דחכמה טרם שבא לכלל השגה כלל, גם לא בבחי' העומק שבה, שהוא תמציתה

Now, *Chochmah* is the discovery of new insight which emerges like a bolt of lightning, as known. [The source of its inception in its hidden depths is its innermost essence. This is similar to the previous explanation of the matter of the depth of the comprehended concept (*Omek Ha'Moosag*) of *Binah*.] However, that was only in regard to the depth of the comprehension of *Binah* which is felt in a tangible way, with revealed explanations [on a subject]. The depth of this explanation of the concept is only the aspect of the “nothing of the something” of comprehension. Therefore, its depth, which is its essential point, is of no comparison to the “nothing” of *Chochmah* before it comes into the category of comprehension altogether.

ואמנם עומק המושג נק' שער הנו"ן דבינה, גם שנמשך מאין דחכמה ליש, שרשו מגיע בעומק דחכמה הנ"ל, וכנראה בחוש שכל מעמיק רק בעומק המושג, הוא ממציא למקור ושרש המושכל, להמציא בחי' חדשות דאור החכמה בבינה, והוא הנק' מעמיק ל' מפעיל, שמפעיל לעומק דחו"ב

Nevertheless, although the depth of the comprehension, which is called the 50th gate of *Binah*, is drawn from the “nothing” of *Chochmah* to “something,”²⁷ its source also reaches into the

²⁷ Parenthesis of the Mittler Rebbe:

(כמו מעיין יוצא מבית ק"ק תחלתו כקרני חגבים כו' וכה"ג)

(This is like (Yoma 77b), “A spring will flow out of the chamber of the Holy of Holies; its beginning will be like the antennae of a grasshopper, and it will then widen into the expanse of a river,” and the like.)

depths of *Chochmah* itself. It is clearly observable that the delving specifically into the depth of the comprehension (*omek hamoosag* of *Binah*) will bring one to the source and root of the concept, thus enabling him to bring new light of *Chochmah* (insight) into *Binah* (tangible comprehension). This, then, is what is called *Ma'amik* – delving, which is an active verb, for he is activating the depths of *Chochmah* and *Binah*.

(ולפ"ז מ"ש הבן בחכ' וחכמ' בבינה שמבואר בכתבים, דהיינו ע"ב דס"ג חכמ' בבינה, שהוא רק להבין דבר חידוש אחר מתוך המושג דבינה, שזה אינו אלא ע"י בחי' העיון הנ"ל, שהוא המברר כל חלקיו על בוריו, ונק' בינה שבבינה

(According to what we have explained, we may understand the statement,²⁸ “Understand with wisdom and be wise in understanding.” In [Chassidic] manuscripts it is explained that “wise in understanding” refers to *A”b* of *Sa”G*²⁹ (*Chochmah* of *Binah*). This is [the ability] to understand a new insight within the comprehension of *Binah*. This only comes through the aspect of

²⁸ See Sefer Yetzirah 1:4

²⁹ The four letters of the Name *HaShem*-יהו"ה correspond to the ten *sefirot*. The thorn of the letter *Yod* (י) corresponds to *Keter*. The body of the letter *Yod* (י) corresponds to *Chochmah*. The first letter *Heh* (ה) corresponds to how the seminal point of the *Yod* of *Chochmah* becomes expanded into the length and width of the *Heh* of *Binah*. The *Vav* (ו) which has a numerical value of six corresponds to the six emotional *sefirot*. The last *Heh* (ה) corresponds to *Malchut*. This will all be explained later in greater detail. What is relevant here is that the four-letter name *HaShem*-יהו"ה can be expanded. In other words, instead of *Y* (י) the letter *Yod* would be spelled out as יוד. The same is done with the other three letters of the name. Now, when it is spelled out with *Yod's* (i.e. יו"ד ה"י ו"ו ה"י) it has a numerical value of 72 and corresponds to *Chochmah*, which is the name *A”b* – ע"ב (meaning 72). When it is spelled out with *Yod's* and an *Aleph* (א"י ו"ד ה"י ו"ו ה"י) its numerical value is 63 and corresponds to *Binah*. This is the name *Sa”G* – ס"ג, which equals 63. We may now understand the above statement that, “be wise in understanding” refers to *A”b* of *Sa”G*. In other words, it refers to the *sefirah*; *Chochmah* of *Binah*. Likewise, the aspect of *Sa”G* of *A”b* corresponds to *Binah* of *Chochmah*. The Mittler Rebbe will now explain this further. (The explanation of the expansions of the Name *HaShem*-יהו"ה will be discussed later in the book.)

Iyun – the analysis mentioned earlier, which clarifies all the particular parts until they are clear. This *Iyun* (analysis) is what is called *Binah of Binah*.

ואח"כ יוכל להוליד ולהתחכם להמציא הבנה והשגה חדשה, אבל רק בהשגה זו עצמה שנק' חכמה שבבינה, אבל כתר דבינה הוא עומק המושג הנ"ל, המגיע שרשו בעומק החכמה כנ"ל.

After [a person has done this] he will be capable of bringing new insight into understanding and comprehension, but only within the subject matter itself. This insight is what is called *Chochmah of Binah*. Now, *Keter of Binah* is the aforementioned depth of the comprehension (the *Omek HaMoosag*) the source of which reaches into the depth of *Chochmah*, as explained above.

והבן בחכמה היינו ס"ג דע"ב, שהוא כח ההסבר בחכמה עצמ', שיוכל להביא בפנים מסבירות הרבה, והוא למעלה מן ההשגה דבינה עדיין

Now, “understand with wisdom” refers to *Sa”G of A”b* (*Binah of Chochmah*). This is the power of explanation within *Chochmah* itself, that he is capable of bringing it into many different explanations and facets. Nonetheless, it is still higher than the comprehension of *Binah*.

ומה שאמרו נבונים לא אשתכחו, שהוא המבין דבר מתוך דבר דוקא

[This type of understanding may be understood from the explanation of] the statement³⁰ [regarding Moshe], “He could not find ‘men of understanding’ (*Nevonim*).” [This (*Navon*)

³⁰ See tractate Eruvin 100b

specifically] refers to “one who understands one thing from another.”³¹

היינו מצד שרש כח זה דהבן בחכמה שמגיע בעומק דחכמה הנ"ל, ע"כ יוכל להבין דבר חכמה אחרת לגמרי מתוך דבר חכמה זאת

The reason [he is capable of this] is because of the source of this power of “understand with wisdom” (*Binah* of *Chochmah*) that reaches into the depths of *Chochmah*, which was mentioned previously. For this reason, from one subject matter and wisdom he will be capable of understanding a completely different wisdom.

שזהו למעלה במדריגה מן החכם, דהיינו מגופה של המצאות החכמה זו מאין, שאינו מבין ממנה חכמה ושכל אחר

This [aspect of understanding] is much greater in level than that of a *Chacham*. That is, [a *Chacham* only has] insights from “nothing” into the particular subject matter of [his] investigation, but he does not understand an entirely different wisdom from it.

(ומ"מ מה שבהשגה דבינה מבין השגה חדשה מתוך ההשגה זו, שרשה בהבן דחכמה, שמבין דבר מתוך דבר, רק שזה בהעלם מקור השכל כו' וד"ל).

(Nonetheless, the source of the comprehension of a new insight within [the field of] his comprehension is also the matter of “understand with wisdom” (*Binah* of *Chochmah*). In other words, its source is in the ability to understand one thing from another. However, this remains concealed in the source of the intellect. This will suffice those of understanding.)

³¹ See tractate Chagigah 14a

ונמצא סדר המדרגות כך הם, בחי' עיון הנ"ל לעמוד על בורי' כו' נק' בינה שבבינה, להבחין תכלית ההבחנה בפנימיות וחיצוניות

We find that the order of levels is as follows; [first is] the aspect of *Iyun* – analysis, mentioned earlier. [That is], to keep one's mind on [the concept, and investigate its particulars], until it is completely clear. This is called *Binah* of *Binah*; to clarify and distinguish between all the inner and outer specifics, with the utmost precision.

וגם מזה יוכל להיות בחי' האורך, להוריד ההשגה בלבושים רבים עד שתתגשם להשגות התינוק כנ"ל, אבל לא בחי' הרוחב בהסברים שונים לכל צד כו'

From this, it also is possible for there to be the aspect of a length, to lower the concept through many investments,³² until it is made tangible to the comprehension of a child, as explained previously. Nonetheless, [he does] not [yet have] the aspect of a width, with various explanations of all its angles.

ואח"כ מבחי' חכמה שבבינה, להמציא חדשות בהשגה א' כנ"ל, הוא הנק' רוחב, וממנו כח דבינה שבבינה העושה בחי' אורך

Following this is the aspect of *Chochmah* of *Binah*, which is [the ability] to bring forth insights, [but only] in the specific subject [under his investigation], as previously explained. This is [the aspect of] the width, from which the aspect of *Binah* of *Binah* creates a length.

³² In analogies.

אבל שיעור האורך והרוחב דחו"ב שבבינה, הוא תלוי בבחי' עומק המושג שנק' כתר דבינה, וכנרא' בחוש שלפי ערך העומק כך יהי' ערך הרוחב והאורך בכל השגת דבר מה וד"ל).

Nonetheless, the extent of the length and width of *Chochmah* and *Binah* is dependent upon the aspect of the depth of the comprehension, which is called *Keter of Binah*. It is clearly observable with any comprehension of any subject matter that according to the measure of the depth will be the measures of the length and width. This will suffice those of understanding.)

ולפ"ז מה שקוראים העולם העמקת הדעת, אין זה גופה של העמקה, כמו עומק המושג דבינה, שלזה לא יש שייכות לדעת

According to what we have explained, what is commonly called *ha'amakat ha'da'at* – the delving of the concentration (or meditation), is not the actual delving into the depth of the comprehension (the *omek hamoosag*). This is because the faculty of *Da'at* has no relation to it.

אך הדעת הוא בחי' התקשרות הרגשתו במושג ביותר, והוא שמביא לידי בחי' העמקה במושג, אחר בחי' העיון הנ"ל, שהוא רק כמו בחי' כלי לעומק ההשגה כנ"ל.

Rather, the faculty of *Da'at* is the aspect of the strong connection of one's feelings to a concept.³³ It [is this type of concentration which] brings one to the depth of the comprehended concept, [but only] after the aforementioned analysis (*Iyun*), which acts as a receptacle for the depth of the comprehension (*omek hamoosag*), as previously explained.

³³ Concentration and interest. See Tanya Ch. 3

וגם בדעת יש אורך ורוחב ועומק, כמו יש מי שדעתו קצרה ויש שדעתו ארוכה ויש שדעתו רחבה ולא ארוכה ודעת חזק או דעת קל כנשים שדעתן קלות, הוא בלתי עומק הדעת וממילא דעתו קצרה כו'

Now, *Da'at* – concentration, also possesses the three dimensions of length, width and depth. For example, there are those who have a short attention span, and those who have a long attention span. There are those who have a broad attention span, but not a long attention span. There are those who possess strong concentration, and those of weak concentration, like “women who have a light *Da'at*.”³⁴ That is, because they lack the depth of concentration, subsequently their concentration is short.

והפרש זה בין קלי הדעת לעומקי הדעת, בין גדול לקטן ידוע, שהתינוק שדעתו קל, היינו שאין בו כח המרגיש והתקשרות כלל לדבר זה שמבין או רוצה בו, רק בחיצוניות מאד

The difference between a weak concentration and a deep concentration can be understood by the difference between a child and an adult, as known. A child has a weak concentration. This is to say that he only possesses a very external connection or feelings towards the object of his understanding or desire.

ע"כ יתפתה להיפוכו, משא"כ הגדול שדעתו עמוקה באותו דבר שמבין או רוצה בו, הוא הנק' העמקת הדעת, שממילא נמשך אורך הדעת ורוחב הדעת כנ"ל בבינה.

For this reason, a child can be easily seduced into desiring the very opposite [of his original desire]. In contrast, an adult has a

³⁴ See Tractate Shabbat 33b

deep connection to the object of his understanding and desire, which is called the depth of concentration (or interest). [Because he possesses this depth], this automatically draws out a length of concentration and a width of concentration, as we previously explained regarding *Binah*.

וסימן להעמקת הדעת הוא אשר נראה כענין צמצום וכיווץ כלי המוח, לעוצם עומק התקשרותו במושכל, שמזה דוקא בא עצם עומק השגה ע"י העיון דבינה

The sign for [this] deep concentration is that [because of the great depth of his connection to the concept] it appears as if he is contracting and focusing the vessel of his brain. It is specifically through this deep concentration that he can come to an essential and deep comprehension of the subject matter, through the aforementioned analysis of *Binah*.

שהוא היפך הצמצום והכיווץ, שהרי העיון דבינה, גם שעומד ומעוכב בצמצום וכיווץ בתחלתו, אבל מיד מתפשט לרוחב הרבה בכל פרטי חלקיו, בהבחנת פרטיות הרבה כידוע

[However, the aspect of analysis] is the very opposite of contraction and focus (of all his mental capacities). Although, initially, [the analysis of *Binah*] begins with focus and contraction, it nonetheless immediately spreads forth with great expansiveness, with the clarification of all the particular components and details, as known.

משא"כ הצמצום והכיווץ דהעמקת הדעת, אדרבה, הוא רק הצמצום, שהוא הקיבוץ והאסיפה מכל כח שכלו להתקשר רק במושכל זה

This is not the case with the contraction and focus of the delving of the concentration. On the contrary, [the concentration]

is only the contraction and focus, the aspect of gathering all of one's mental capacities to connect only to this specific matter.

שזה היפך בחי' התפשטות העיון בהרחבת ענין המושכל, ואמנם ע"י העמקת הדעת בא לידי עמקות המושכל עד שרשו בעמקי החר"ב

This is the very opposite of the spreading forth of the analysis with a great breadth into the subject matter. However, it is through the delving of the concentration that one can come to the depth of the concept, until its very source in the depths of *Chochmah* and *Binah*.

(עד בחי' דעת עליון דמזווג חכמה לבינה כמ"ש למעלה בענין עומק המושג דבינה, והיינו דדעת גנוז בפומא דאימא כו')

([Through the above he is capable of] reaching the aspect of the upper *Da'at* which unites *Chochmah* and *Binah*, as was explained previously regarding the matter of the depth of the comprehension (*Omek HaMoosag*) of *Binah*. This is the meaning of the statement,³⁵ “*Da'at* is hidden in the mouth of *Imma*.”³⁶

וכמו שאמרו, משה שהוא הדעת, זכה לבינה שהוא שער הנון, כי הא בהא תליא, וכמה שכתוב בכתבים בכמה דוכתי וד"ל.

It is likewise stated, “*Moshe*, who corresponds to [the faculty of] *Da'at*, merited *Binah*,” which refers [specifically] to the fiftieth gate [of *Binah*]. These [two faculties] are interdependent, as explained in various writings and [Chassidic] manuscripts. This will suffice those of understanding.)

³⁵ See Zohar (Idra D'Mishkena) Mishpatim 123, 1.

³⁶ *Imma* – Mother, refers to *Binah*, while *Abba* – Father, refers to *Chochmah*. This will be discussed in much greater detail later in the book.

Chapter Two

והנה ידוע שיש בבינה עצמה ב' מדרגות, בינה ותבונה, וענין התבונה הוא בחי' התפשטות אור הבינה (כמ"ש בזהר דאו"א תתאין הם יש"ס ותבונה, ונק' אימא תתאה כו')

Now, it is known that in *Binah* itself there are two levels; *Binah* and *Tvunah*. The matter of *Tvunah* is the aspect of the spreading forth of the light of *Binah*. (This is as stated in the *Zohar*,³⁷ “The lower mother and father are *Yisroel Saba* and *Tvunah*.” [*Tvunah* is] called the lower mother.)

מצד קליטתה היטב בכלי המקבל ההשגה דבינה, ע"כ מתפשט בה להביאה בכמה ענינים נבדלים מעצם ההשגה, והוא הנק' איש תבונה, כמו מים עמוקים כו' איש תבונה ידלנה.

[This comes about] because [the concept] is grasped very well in the vessel of the comprehension of *Binah*. Therefore, [through this], it spreads forth to bring it into many matters that are separate from the essential comprehension [of the concept itself]. [One who is capable of] this is called “a man of *Tvunah*,” as in [the verse],³⁸ “Deep waters... a man of *Tevunah* shall draw them out.”

מים עמוקים הם בחי' עמקות בינה שנשאר בהעלם העצמיות, ואיש תבונה דווקא ידלנה וישאבנה מן ההעלם להביאה להתפשטות בכמה אופנים שונים לרוות את המקבלים

³⁷ See *Zohar Ha'azinu* 290b and 291a. See also *Etz Chayim* (Shaar Av'I) Shaar 21, chapter 8.

³⁸ Proverbs 20:5

The “deep waters” represent the aspect of the depths of *Binah* which remain concealed in the essential self. It is specifically the “man of *Tvunah*” who draws it out and brings it forth from its concealment, to bring it to spread forth in many different manners, in order to quench the thirst of the recipients.

כמו הדולה מים עמוקים להשקות הצון כו' והוא כמו שאנו רואים בחוש, שבהיות השכל והסברא עמוקים ביותר מהכיל בהשגת אדם, הנק' מים עמוקים כו', שהוא בחי' עומק המושג הנ"ל שהאורך והרוחב ממנו בא כו'

This is analogous to one who draws out deep waters to quench the thirst of the sheep. We may clearly observe that when the reasoning of a concept is too deep to be retained in the comprehension of man, this is called “deep waters,” which is the aspect of the depth of the comprehension (*Omek HaMoosag*), from which the length and width come, as previously explained.

ואיש בעל תבונה דווקא ידלנה, פי' שיוציא לאור בחי' העלם העומק המושג עד שיכילנו השגת האדם, כאלו לא הי' עמוק כלל, כמו הדולה מים עמוקים שמקרב את העומק כו'

It is specifically one who possesses the power of *Tvunah* who can “draw it out.” In other words, he brings to light the aspect of the hidden depth of the concept, until it may be retained within the comprehension of man, as if it was not deep at all. Just as [in the analogy of] one who draws the deep waters [out of the depths of the well], he brings the depth [itself] close.

ולפי"ז מוכרח לומר שכח התבונה הוא כח המתפשט מכח הבינה להביא עומקה לגילוי למטה למקבלים כו'

According to the above, we must say that the power of *Tvunah* is a power that spreads forth from the power of *Binah*, to bring its depth into revelation below to the recipients.

משא"כ כשאינו איש תבונות, גם שהוא בעל השגה במוח דבינה (שנק' תפסן בל' העולם) יוכל להיות שהשגתו נשארת רק כמו שהיא בעצם, במוח הבינה שלו שנק' רוח בינתו לבד, ולא יבוא ממנה שום התפשטות למטה בענין נבדל שחוץ מן עצם ההשגה כלל

This is not the case with one who is not “a man of *Tvunah*.” Although he may be a man of comprehension in his mind of *Binah*,³⁹ it is possible that his comprehension remains as it is in the essence of his mind of *Binah*. [That is, he only possesses] “the spirit of *Binah*,” but there will not come from it any spreading down into separate matters, outside of the essential comprehension itself.

וגם שיש בהשגה אורך ורוחב ועומק כנ"ל, הכל הוא רק בעצם ההשגה, כמו שהיא, אבל לא שיתגלה למטה בענין נבדל, ומכ"ש עומק המושג הרי נשאר בעומקו בהעלם לעצמו, וכן האורך והרוחב, הכל בעצם ההשגה כמו שהיא, שהיא במקומה לבד

Furthermore, although his comprehension is in the length, width and depth, as explained above, it is all in the essential comprehension, as it is. However, it will not be revealed below in separate matters, and certainly, the depth of the concept remains in its depth, concealed in itself. Likewise, the length and width all [remain] in the essential comprehension, as they are, in that state alone.

³⁹ Parenthesis of the Mittler Rebbe: (שנק' תפסן בל' העולם) (This is called a “*Tafsan* – Grasper” in the terminology of the world.)

ודוגמא לכל זה, הנה אנו רואים בעומק הפלפול בתלמוד וטעמי' בסברות רבות כך וכך

An example of all this can be seen in the depth of the logical debate of the Talmud, in which there are many reasons and explanations to argue one way or another etc.

גם שבאים בהשגה דבינה, אבל לא יוכלו עדיין להוציא לאור מעצם השכל איזה פסק דין חייב או זכאי כלל

Although one may come to the comprehension of *Binah*, nonetheless, he still is incapable of bringing to light any actual verdict or ruling of “innocent” or “guilty” from the essential intellect.

דהיינו שלא יוכל להוציא מתוך הסברה איזה חיוב עפ"י זה השכל ולא איזה זכות עפ"י זה השכל

In other words, one is not capable of bringing out any “guilty” verdict from this reasoning, nor any “innocent” verdict from this reasoning.

כי עדיין אין השכל והסברה רק השכלה שכליות לבד, בלתי ימצא ממנו שום התפשטות בהטיות לענין נבדל הימנה, שהוא לחייב על ידה או לזכות על ידה

This is because, as of yet, these concepts and explanations are only theoretical abstractions. One will, therefore, not find any spreading forth into matters which are separate from them. In other words, [he will not be capable] of applying these reasons and explanations [in practice] and state a “guilty” or an “innocent” verdict through them.

והרי זה כמו דבר ההיולי שלא נודע עדיין מה ימצא ממנה ומה יעשה בה

Rather, it is like a *Heyulie* power, in which it is not yet known what will result from it or what could be done with it.

ואמנם כח התבונה שמתפשט ממוח הבינה, היינו מה שביכולתו להביא עצם ההשגה לבחי' התפשטות למטה ממנה בכל ענין נבדל הימנה, או לחיוב או לזכות או להתפעל בלב, וכן להביאה במחשבה בכמה אופנים שונים כו'.

[It is] therefore [understood that] the power of *Tvunah*, which spreads forth from the mind of *Binah*, is the ability to bring the essential comprehension, to an aspect of spreading down from it, in all matters that are separate from [the concept] itself. [That is to say, he is capable of arriving at a verdict] whether for “guilt” or for “innocence” etc. Likewise, the arousal [of the emotions] of the heart [comes from this power]. Furthermore, [he is capable of] bringing it into thought in many various angles.

אך לכאורה אנו רואים שיש בבינה עצמה בחי' מדות הנק' ז"ת דבינה, ונק' מדות שבשכל המטה כלפי זכות או שכל מטה כלפי חוב כידוע

However, at first glance, we see that in *Binah* itself, there exists an aspect of emotions, which are called the seven lower *sefirot* of *Binah*. These are [also] called the emotions of the intellect that leans either towards merit, or the intellect that leans towards guilt, as known.

היינו כמו שהמדות שבשכל הן בעצם ההשגה עדיין בהעלם

However, these are only as the emotions still are concealed within the essential comprehension.

אבל להביא בחי' התגלותן בדבר נבדל, כמו להורות בענין מקרה דבר מה עפ"י השכל והסברא הזאת, להטות את המשפט של זה הענין לחו"ג שבו דוקא, הרי איש תבונה דווקא יוציא לאור מן המדות שבבינה כו'

Nonetheless, to bring these emotions out into revelation in a separate matter, such as to shed light upon a certain case according to this concept and reasoning, and to [actually] cause the judgment on this matter to lean either to kindness or sternness, specifically requires a man of *Tvunah*. [It is specifically a man of *Tvunah*] who can bring out insight and light, from the emotional [*sefirot*] of *Binah*.

ואיש תבונות היינו כח הקולט בכי טוב לעצם ההשגה, ע"כ מתפשטת ההשגה בו לעשות ולהורות בה כמה ענינים נבדלים לגמרי

The meaning of “a man of *Tvunah*” is that he has a thorough grasp of the essential comprehension. Because of this, the comprehension spreads forth in him, to do and to shed light upon many completely separate matters.

וגם ביכולתו להביא את עומק בינה לידי גילוי כנ"ל וד"ל

He even is capable of bringing the depth of *Binah* itself into revelation, as explained above. This will suffice those of understanding.⁴⁰

⁴⁰ Parenthesis of the Mittler Rebbe:

(והיינו בחי' או"א תתאין יש"ס ותבונה יש"ס מדות דחכמה ותבונה מדות דבינה אך באין בבחי' הגילוי לחוץ ובחי' מל' דתבונה הוא השכל הבא במחשבה הנק' אותיות מחשבת שכל שהשכל מתלבש בה והוא בחי' כלי חיצוני למח' עיונית שהוא גלוי השגה דבינה עצמ' מצד עצם

וזוהו שנק' תבונה בן ובת כידוע, להיות כי גם בתבונה יש ג' דברים, עומק ואורך ורוחב. העומק הוא עצם כח התבונה הזאת שבאותה ההשגה, כמו שהיא בשעה שקולטת אותה כו'

For this reason, *Tvunah* is also called *Ben U'Bat* – Son and Daughter, as known. This is because *Tvunah* likewise possesses the three [dimensions of] depth, length and width. Its depth is the essential strength of the power of *Tvunah* of this comprehension, as it is during the time which he grasps it.

ובה יוכל עומק ההשגה הנ"ל לבוא לגלוי, כנ"ל בפ' איש תבונה ידלנה כו'

Through this (grasp) he is capable of bringing the [very] depths of the concept [out] into revelation, as was previously explained on the verse, “a man of *Tvunah* shall draw them (the deep waters) out.”

והאורך הוא ירידתה בענין אחר הנבדל, להורות בו ולעשות מעשים רבים על ידה כו'

השכל והסברה כו' ומבחי' מל' דתבונה נמשך שרש אותיות המחשבה עצמה שנק' לאה כו' והוא ד' רבתי דאחד)

(This then is the aspect of the lower father and mother, *Yisroel Sabba* and *Tvunah*. *Yisroel Sabba* is the aspect of the emotions of *Chochmah*, and *Tvunah* is the aspect of the emotions of *Binah*. However, these two are how these emotions come into revelation, to the outside. The aspect of *Malchut* of *Tvunah* is the aspect of the intellect which comes in thought, which is called the letters of intellectual thought (*Machshevet Sechel*), within which the intellect becomes invested. It is the external vessel for analytical thought (*Machshava Iyunit*), which is the revelation of the comprehension of *Binah* itself, from the aspect of the essence of the concept and explanation. From the aspect of *Malchut* of *Tvunah* is drawn the source of the letters of thought themselves, which is called *Leah*. This (*Malchut* of *Tvunah*) is the aspect of the large *Dalet* (ד) of the word (Deut. 6:4) *Echad*-אהד.)

The length of *Tvunah* is the descent [of the concept] into a separate matter, to shed light upon it, or to accomplish many actions through it.

והרוחב הוא בחי' התפשטות התבונה בעצם ההשגה, להרחיבה במח' בכמה רבוי אופנים שונים ולא כמו שהיא לבד כו'

Its width is the aspect of the spreading forth of his *Tvunah* in the essential comprehension [itself], to expand it in his thought in many different manners, and not just [in the essential manner] that it is.

ומה שכלולה התבונה מב"ן וב"ת, היינו מה שמתבונה דוקא יולדו המדות בגלוי מהות בפ"ע, כי מבינה עצמה לא היו תולדות המדות אע"פ שנק' אם הבנים כו' (אבל היא אימא עילאה)

[Now, the reason] that *Tvunah* is called *Ben U' Bat* – Son and Daughter, is because it is specifically *Tvunah* that gives birth to revealed emotions as matters in and of themselves. For although *Binah* is called the “mother of the children,”⁴¹ nonetheless, from *Binah* itself, there is no birth of the emotions (since it is the “upper mother”).⁴²

משא"כ התבונה נק' אימא תתאה להוליד המדות, והוא בחי' ב"ן וב"ת, אהבה ויראה, שבאים בהתכללות בתבונה דוקא, שהיא בחי' התפשטות אור הבינה למטה כנ"ל

⁴¹ See Zohar parshat VaYe'chi 219a.

⁴² See Etz Chayim (Shaar Av"l) Shaar 14, chapter 8.

In contrast, *Tvunah* is called the “lower mother,” [for it is she] who gives birth to the emotions. These [emotions] are the aspects of “Son and Daughter” – love and fear, which specifically come about included in *Tvunah*. [This is because *Tvunah*] is the aspect of the spreading forth of the light of *Binah* downward, as explained above.

וגם לזה הטעם בחי' המוחין שבמדות נמשך מבחי' התבונה (וכמ"ש ה' בחכמה
 יסד ארץ, דאבא יסד ברתא כו'

It is also for this reason that the aspect of the intellect of the emotions is drawn from the aspect of *Tvunah*. (This is as stated,⁴³ “*HaShem*-יהו"ה founded the earth with *Chochmah*, [and established the heavens with *Tvunah*.” The first part of this verse, “*HaShem*-יהו"ה founded the earth with *Chochmah*,” refers to the fact] that “the father founded the daughter.”

כונן שמים בתבונה, שמים הן בחי' המדות, אש מים כידוע

[The second part of the verse states], “He established the heavens with *Tvunah*.” As known, the “heavens-*Shamayim*-שמים” refers to the aspect of the emotions, fire-*Eish*-אש and water-*Mayim*-מים.⁴⁴

⁴³ Proverbs 3:19

⁴⁴ See tractate Chagiga 12a. There it states that the Hebrew word for “heaven – *Shamayim*” (שמים) is a conglomeration of two words, *Esh* (אש) and *Mayim* (מים), which mean fire and water. Firstly, these two elements correspond to *Chessed* – kindness, and *Gevurah* – might. Secondly, as will be explained later, the actual makeup of the emotions is from these two elements. Thirdly, it is the emotions which influence the speech and action, and therefore, the emotions (*Zeir Anpin*) are called “heaven” while speech and action (*Malchut*) which receives from the emotions, is called “earth.”

וכן ובתבונה יתכונן, שהוא בחי' קיום המדות בבחי' המוחין דתבונה שבהם,
כי התבונה כמו ממוצע להביא מוחין מבחי' מדות דבינה במדות שבלב

Similarly, [it is stated],⁴⁵ “They are established with *Tvunah*.” This refers to the establishment of the emotions [because] of the aspect of the intellect of *Tvunah* which is in them, since the aspect of *Tvunah* is like an intermediary to bring the intellect from the aspect of the emotions of *Binah* into the emotions of the heart.

שזהו כמו כח ההבאה בענין הנבדל, שהוא עיקר ענין התבונה כנ"ל

This is similar to the power to bring [a concept] into a separate matter, which is the principal aspect of *Tvunah*, as explained above.)

וידוע ג"כ שיש נון"ן כפופה ונו"ן פשוטה בבינה, להיות נון"ן כפופה הוא
הרוחב ונו"ן פשוטה הוא האורך

Furthermore, as known, in *Binah* there is a bent *Nun* (נ) and a straight *Nun* (ן).⁴⁶ That is, the bent *Nun* (נ) is the width, while the straight *Nun* (ן) is the length.

ונ' המלוי שלו בנ' פשוטה משא"כ בשאר מילוי האותיות

Furthermore, when expanded, the *Nun* which fills it is the straight *Nun*,⁴⁷ which is not the case with the expansion of any other letters.

⁴⁵ Proverbs 24:3

⁴⁶ See the Magen David of the Radbaz on the letter *Nun*. Also see Pardes Rimmonim of the Ramak, *Shaar HaOtiyot* (27:17).

⁴⁷ When one expands the letter *Nun* – נ (as opposed to just *N*) it would be spelled out as נון"ן. It then includes both the bent *Nun*-נ and the straight *Nun*-ן.

כי האורך נכלל ברוחב וכך הוא בתבונה, ואמנם נון הכפל בענין הנק' התבוננות, כמו עמי לא התבונן וכו', שזהו בחי' פנימית בינה הנק' עיון, לעמוד על דבר כו'

This is because the length is included in the width. This is likewise the case with *Tvunah*. However, in regard to the double *Nun* in the matter which is called *Hitbonenut* (התבוננות), as in the verse,⁴⁸ “My nation does not contemplate – עמי לא התבונן”; this is the inner aspect of *Binah*, which is called *Iyun*, to stand upon the subject etc.

שנק' בינה שבבינה, הוא ממוצע בין בינה לתבונה ע"י הנו"ן פשוטה, שמחמתו נק' התבוננות כו' וד"ל:

This is called *Binah of Binah* and is an intermediary between *Binah* and *Tvunah*, through the aspect of the straight *Nun*. For this reason it is called *Hitbonenut*. This will suffice those of understanding.

⁴⁸ Isaiah 1:3

Chapter Three

ובכל זה יובן בענין ההתבוננות בהשגת האלקות, שיש ב' מדריגות, בינה ותבונה. בינה היינו בחי' עצם ההשגה האלקית בכל פרט ענין שמתבונן, איך הוא ומה הוא, ועומד על הדבר בעיון רב בכל פרטי חלקיו כו' כנ"ל

From all the above we understand that in the matter of contemplation (*Hitbonenut*) on the comprehension of Godliness, there are two levels, *Binah* and *Tvunah*. *Binah* is the aspect of the essential comprehension of Godliness, [to understand] every particular of the matter that he contemplates, [to understand] how and what it is. He keeps [his mind] upon the matter with a great analysis [to understand] all its particular components, as explained above.

כמו בהשגה פרטיות דממכ"ע שהוא התהוות יש מאין הנק' כח הפועל האלקי
בנפעל כו'

An example of this [can be understood] from the comprehension of the details of *Memaleh Kol Almin* (the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds). This is [the matter of] the coming into being of something from nothing, and is called, "the Godly power and effect upon the affected."⁴⁹

הוא בחי' שם אד' או שם אלקים, לשון כח כידוע. הנה יש בזה כמה חלוקי פרטים באופני חיצוניות הענין עד אשר יושג תוך תוך הענין הזה בפנימית העצמי, איך שהוא בעצם כו' שזהו הנק' עומק המושג כו'

⁴⁹ "Koach HaPoel Ha" Eloki B' Haniphal."

This is the aspect of the name *Adon"ai* (אדני"י) or the name *Eloh"im* (אל"הים), which is a terminology of power,⁵⁰ as known. In the externality of this matter there are many various particular facets [that one must understand], until he grasps the very inner [aspect of the] matter, [to understand] its inner essence, how it is essentially. This is what was called [above], “the depth of the concept” (*Omek HaMoosag*).

כנ"ל שהעיון הוא בחי' כלי לבא לבחי' העומק כו' ובחי' האורך הוא בחי'
התקרבות הענין הזה אל השכל במשלים שונים הידועים

We previously explained that the aspect of *Iyun* - analysis is the aspect of the vessel which brings one to the aspect of the depth. The length is the aspect of bringing the concept close to one's intellect through the use of the various known analogies.

עד שיהיה הדבר הזה קרוב במוחו מאד בלבוש הגשמה, עד שיוכל תינוק
להשיג כו' כנ"ל

[He does this] until the matter becomes very close to his mind, by investing it in physical [analogies], to the point that even a child can grasp it, as explained above.

והרוחב היינו להרחיב זה הדבר כמו שהוא בכמה אופנים שונים, ולא באופן
א' לבד

The width is to expand and explain how the matter is [manifest] in many different ways, as opposed to just a single way.

⁵⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of His Title (Shaar HaKimuy)*, and *The Gate of the Sanctuary (Shaar HaHeichal)*.

כמו המשל לזה הדבר מחיי הנפש בגוף, שאין זה רק התפשטות מן העצם

כידוע

For example, an analogy for this matter [may be understood] from [how] the life force of the soul [is manifested] in the body. Now, this is only [the aspect of] a spreading forth from the essence, as known.

ויש רבוי אופנים למאוד בהתפשטות מן העצם וגם בגלוי ההעלם, כתנועת החי וכאותיות הדבור כו' או כהתחכמות מן עצם החכמה או כגלוי הראי' דעין או כגלוי שלהבת מן הגחלת כו' וכ"ז נק' גלוי ההעלם

There are a multitude of [other] ways [to understand the concept] of a spreading forth from the essence. Or, [regarding the concept] of the revelation of that which is hidden,⁵¹ [it may be understood] from [the analogy of] the movement of an animal, or from the letters of speech etc. [Another analogy is the flash of] insight from the essential *Chochmah*, or the revelation [of the power] of sight in the eye. [A further example is] the revelation of the flame from the coal. All the above are examples [of the concept] of the revelation of that which is hidden.

משא"כ משל זיו השמש או אור הנר וכח הפועל כו' שנק' התפשטות כו' וכה"ג

In contrast, the analogy of the ray of the sun, or the light of a candle, or an applied force of energy and the like, are analogies [for the concept] of a spreading forth [from the essence].

⁵¹ For the explanations of each facet of the allegories presented here, see Rabbi Hillel Paritcher's explanations to Shaar HaYichud, Chapter 3.

הרי כ"ו בעצם הענין רק שנתרחב, וההיפך מזה הוא הקיצור רק באופן אחד, וגם הוא בדרך קצרה נסקר במוחו בלתי התפשטות להרחיב בו כלל כו'

All the above is the expansion on the essential matter. The opposite of this would be the short summation [and explanation of the concept] in only one way. Moreover, [in the summation, the explanation] itself is in a short way, [only] glanced [upon] by the mind, without any spreading forth to expand [his thoughts upon it] at all.

אבל כמו שזה הדבר נתפס לעומקו בעצם, אחר כל רבוי הסבר דמיון המשלים, הוא הנק' עומק ותמצית זה המושג כנ"ל

In contrast, the way this concept is grasped to its essential depth after the abundant explanations and comparative analogies, is called the depth and essence of this concept, as explained above.

ודווקא אחר האריכות והרוחב במשלים בעיון רב יבא לבחי' העומק שמוכן מהם, דהיינו אחר הלבשת חיצוניותו בכל העיון הרב כו' וד"ל

It is specifically after the length and width of the [many] analogies and abundant analysis that he will come to the aspect of the depth that is understood through them. This is to say [that he will only reach the depth], through the external enclotements and abundant analysis. This will suffice those of understanding.

(וכל מה שכתבנו למעלה בכל פרטי כח"ב דבינה, הכל ימצא בהשגה פרטיות כזאת, וכה"ג בכל השגת אלקות בפרטים וכמשי"ת)

(Everything that was previously explained regarding the particulars of *Keter*, *Chochmah* and *Binah* of *Binah* may be found in a particular concept such as this, and likewise, in every other

particular concept in the comprehension of *HaShem*'s-יהו"ה Godliness, as will be explained.)

ובחי' הדעת הוא בחי' ההכרה והרגשה במושכל בהתקשרות כנ"ל

Now, the aspect of *Da'at* is the aspect of the recognition and feeling, that is, the connection to the concept, as explained above.

וע"ז נאמר וידעת כו' דע את אלקי כו' שהוא בהשגה זו דממכ"ע דוקא כידוע

About this it is stated,⁵² “*V'yadata* – You shall know [this day and set it upon your heart, that *HaShem*-יהו"ה, He is the God, in heaven above and on the earth below there is nothing else,” and “*Da et Elokei Avicha*⁵³ – Know the God of your father etc.,” which refers specifically to the comprehension of how it is that *HaShem*'s-יהו"ה Godliness fills all worlds, as known.

שהוא דוקא המביא לבחי' עומקא דכולא, דהיינו לעומק דחכ' שמאין תמצא

כנ"ל

It is specifically this that brings one to the aspect of the “depth of everything,” that is, the depth of *Chochmah* “which is found from nothing,” as explained above.

דהיינו בבחי' עומק ראיות השכל בהשגה זו דבחי' מכ"ע שלמעלה מהשגת

השכל כידוע

In other words, [this is] the depth of the sight of the intellect, into this comprehension of how *HaShem*'s-יהו"ה Godliness

⁵² Deuteronomy 4:39

⁵³ Chronicles I 28:9

permeates all worlds, which is higher than the [actual] grasp of the intellect, as known.

(וכמ"ש ברע"מ, בעין בשכל, דבלבא אתחזי כולא, ונק' לאסתכלא ביקרא כו' וגם בזה יש בחי' עומק כנ"ל באריכות)

(This is as stated in *Ra'aya Mehemnah*,⁵⁴ “with the eye of the intellect, for the heart sees all.” This is [also] called,⁵⁵ “Gazing at the preciousness [of the King].” Now, in this too there is an aspect of depth, as explained above at length.)

ובחי' התבונה היינו לדלות ע"י מעומק זה הנעלם במושג זה דממכ"ע הנ"ל ליד גילוי, כי בהיותו קולט בכי טוב לעצם ההשגה הזאת, ע"כ יוכל להביאה בכמה ענינים נבדלים ממנה

Now, the aspect of *Tvunah* is to draw forth from this concealed depth, into revelation in the comprehension of how *HaShem's* יהו"ה Godliness fills all worlds. For, since he grasps the essence of this concept very well, he is, therefore, capable of bringing it into many separate matters.

כמו בכמה פרטי מציאות עולמות הנבראים, איך שמתהווים מאין ליש בבחי' ממלא דרך פרט אשר נעלם בכללות השגה זו כו'

For example, [he can understand] many details in the existence of the created worlds, how they come into being from nothing to something. [He understands this and draws this out] in a manner of particulars from the general concept of *Memaleh Kol Almin*, in which these particulars were concealed.

⁵⁴ See Zohar (Ra'aya Mehemnah) Mishpatim, 116b

⁵⁵ See Zohar Miketz 199a, Bereshit 38a-b, Pikudei 247b, Trumah 134a

ובלתי כח התבונה הזאת בהשגה זו שממכ"ע הרי נשארת השגה זו רק במוח
הבנתו לבד, ולא ידע מה לעשות בה ואיך להביא זאת ההתבוננות באיכות ענין
התהוות היש מאין כלל, כמובן מכל הנ"ל וד"ל

Without this power of *Tvunah* in this comprehension of *Memaleh Kol Almin*, his comprehension of it would remain in his brain of understanding alone. He would not know what to do with this [concept], or how to bring this *Hitbonenut* to comprehend how [his very own] existence is brought about something from nothing. [He would not be capable of doing this] at all, as understood from all the above. This will suffice for those of understanding.

(ומזה מובן סיבת המניעה בחדשים או גם בישנים בחסרי תבונה, גם
שמשגיגים היטב הדק בשעה ששומעים ורואים, לא יוכלו להביא הדבר כלל
בהתבוננות בתפלה בענין התהוות העולמות

(From the above we may [now] understand the reason for the lacking [which may be found] in beginners or even in those who are experienced, but lack *Tvunah*. Although they grasp [the explanations of the concepts well], when they hear or read them, they are incapable of bringing the matter of the coming into being of the worlds out of nothing, into contemplation during their prayers.

עד שישאל מה לעשות בכל זה ולא יזה תועלת צריכים לזה כי ב' דברים
נבדלים הם לדעתו, מפני שנשאר רק בחי' ההבנה עצמה במוחו, נבדל לגמרי מכל
ענין כו' וד"ל:

[Because of this] they may reach the point where they ask [themselves], "What am I to do with all this?" and "Of what benefit is this [to me]." This is because in his mind these are two

separate things, because the understanding remains in his mind [as an abstract concept], totally removed from all matters. This will suffice those of understanding.)

Chapter Four

ומעתה יש לבאר באיכות ענין ההתבוננות, אם דרך כלל או דרך פרט דווקא, כמו ע"ד דוגמא בהשגה אלקית דבחי' ממכ"ע, דרך כלל בג' עולמות בי"ע, הכל שרש ענין א' הוא בכל המשלים דזיו והתפשטות או אותיות כו', וכללותו רק ענין הגלוי מן ההעלם

We must now explain how one should contemplate (*Hitbonenut*), whether it should specifically be done in a general way, or in a way of particulars. For example, [this may be understood] in [regard to] the Godly comprehension into the aspect of how *HaShem's* יהו"ה Godliness fills all worlds (*Memaleh Kol Almin*). In the general comprehension [of how *HaShem's* יהו"ה Godliness permeates] the three [created] worlds of *Briyah*, *Yetzirah*, and *Asiyah*, all the examples of the ray [emanating from the luminary], or of the spreading forth [of Divine influence], or of the letters [of speech] etc., are all rooted in one general matter, that of “the revelation of that which is the hidden.”⁵⁶

או כמו ערך הנבדל לבחי' בע"ג מחודש לגבי בלתי בע"ג דרך כלל, שיש בזה ריבוי אופנים, והכל בכלל, גם שנמצא בזה ענינים פרטים הרבה (כמשי"ת)

Likewise, in the general [comprehension of the great] difference between a created, limited being, relative to *HaShem* יהו"ה, blessed is He, the Unlimited Being; [although] there are many particular ways to [understand] this and [although] there are many details (as will be explained), [nonetheless], it all is [understood in a] general [manner].

⁵⁶ *Gilyu HaHe'elem* (revelation of the hidden). This matter and all of its analogies will be explained later in chapter 19.

או דרך פרט, להתבונן בכל עולם ובכל נברא ובכל פרטי מדריגות חלוקים
בסדרי ההשתלשלות מעילה לעילה בכ"א בפ"ע דוקא כו'

Or, [on the other hand], should one contemplate in a manner of particulars, [analyzing] each world, each creature and each of the various particular levels in the [entire] chaining down [of the worlds], from cause to [subsequent] cause, [analyzing] each one, specifically in and of itself?

וכך הוא השאלה בהתבוננות ביהו"ע באו"כ דאצי' בכל פרטי ע"ס עד עצמות
אור א"ס

This, likewise, is the question in regard to the contemplation of the "Upper Unity," of the lights and vessels [of the world] of *Atzilut*, including all the details of the ten *sefirot*, until the Essential Self of the Limitless Light (*Atzmoot Ohr Ein Sof*).

אם להתבונן בכללות ענין אור האצי' באיכות צמצומו מן העצמות ואיך
שנבדל הערך לגבי עצמות המאציל

Should one contemplate this in a general manner, [that is] the matter of the light of *Atzilut*, how it comes about from the Essential Self of *HaShem*-יהו"ה, blessed is He, through *Tzimtzum*, and how it is incomparable to the Essential Self of the Emanator?

ואיך דאיהו וחיהויה חד כו' (גם שיש בו ענינים פרטיים הרבה מאד כמש"ת)

Likewise [in regard to the general contemplation of] how "He and His life force are one" (although there are many particulars in this, as will be explained, [nonetheless, it still is a general contemplation]).

בכמה מיני משלים כמו שלהבת הקשורה כו' שנו' בס"י או כענין גלוי ההעלם
דכח' הנפש מעצמות הנפש דרך כלל כידוע

[He can understand this matter generally,] through various analogies, such as [the analogy] mentioned in *Sefer Yetzirah* of a flame that is bound [to the coal], or such as a general [understanding] of the revelation of the faculties of the soul from their concealment in the essence of the soul.

עד שאחר העיון יושג בחי' העומק מזה כנ"ל בהשגה דממכ"ע שנק' יחו"ת
כידוע.

Through this analysis he will come to comprehend the depth [of the concept] of how the light of *HaShem*-יהו"ה, blessed is He, fills all worlds, which is called, "The Lower Unity," as known.

והנה באמת לא ראי זה כו' דיש מעלה בהתבוננות דרך כלל כדי שיוכל לבא
לבחי' העומק בכלל שהוא בחי' עצמות אור האלקי

Now, in truth, the two [methods] are dissimilar [to each other]. [On the one hand] there is an advantage to general contemplation, that through it one will be able to come to the general depth [of the matter], which is the general aspect of the essence of the Godly light.

בבחי' הכלל, בין ביחו"ע בין ביחו"ת, שזהו עיקר התכלית בגלוי אלקות
בנפש כו'

[However] he will reach this only in a general way, whether in [regard to the comprehension of] the "Upper Unity," or the "Lower Unity." This revelation of Godliness in his soul is the ultimate purpose of contemplation.

ויש מעלה בהתבוננות דרך פרט דוקא מצד עוצם הקירוב גלוי אור האלקי
בנפשו יותר, כי בהתבוננות דרך כלל יוכל להטעות א"ע עד שנדמה לו כי מאד
קרוב אליו הדבר

[On the other hand] there is also an advantage to contemplating specifically in a way of particulars, since [through it] the revelation of the Godly light in his soul will be incredibly closer to him. For, through contemplation in a general way it is possible for one to delude himself, so that it appears to him that this matter is very close to him.

ובאמת מרחוק מאד ה' נראה לו בהיותו דרך כלל לבד

However, in truth, when he only [contemplates] in a general manner, *HaShem*-ה' appears to him from afar.

משא"כ ההתבוננות דרך פרט, שכל פרטי בהשגה בדבר פרטי, הרי יוקבע
בנפשו בבחי' הקירוב ביותר

This is not the case when one contemplates in a manner of particulars, to comprehend all the details of each particular. [When he does this], it becomes embedded in his soul in a very close way.

וממנו יבוא להשגת דבר פרטי העליון הימנו בהדרגה, עד שיבוא לכלל
ההשגה בכלליות, שאז מתאמת יותר בלתי הטעות א"ע כלל

From this, he will come to comprehend a [higher] particular, on a higher level, until he comes to the general comprehension of the general matter. In this way [the comprehension] is truer, without deluding himself at all.

כמו כשתחלה יתבונן דרך פרט בממכ"ע באיכות התהוות שרש שפע ברוחניות דגלגלים ומזלות מאין ליש דעשי', משמרי האופנים

For example, when he starts contemplating the matter of how the light of *HaShem*-יהו"ה, blessed is He, fills all worlds, in a manner of particulars, [he begins by contemplating] how the root of the spiritual influence of the orbits and constellations come into actuality, out of nothing, from the waste matter of the *Ophanim* angels.

ואח"כ יתבונן בפרטיות באופנים וחיות כו' עד בחי' מל' דעשיה, כללות האור האלקי שמהוה עולם העשיה

Afterwards, he contemplates the *Ophanim* angels, and the *Chayot* angels in a manner of particulars etc. [This contemplation continues] until [he reaches] the aspect of *Malchut* [of the world] of *Asiyah*, which is the general Godly light that brings the world of *Asiyah* into being.

ועד"ז בפרטי י"ס דעשיה עד בחי' מל' דיצירה שנעשה כתר לעשיה

[He continues] in this way, [contemplating] the details of the ten *sefirot* [of the world] of *Asiyah* until he [reaches] the aspect of *Malchut* of *Yetzirah*, which becomes the *Keter* [for the world] of *Asiyah*.

וכן עד"ז בפרטיות דיצי' ובפרטיות דבריאה כו'

In this manner [he contemplates] the particulars [of the world] of *Yetzirah*, and [then] the particulars [of the world] of *Briyah*.

עד בחי' מל' דאצי' כללות הכל כו' שנק' שם אלהי' בכלל כידוע

[He continues in this way] until [he reaches] the aspect of *Malchut* of *Atzilut*, [which is] the totality of everything, and is generally called by the name God-*Elohi"m*-אלהי"ם, as known.

שאז מתאמת הדבר יותר בקירוב כו', כי אחר העיון הישב בכל הפרטים, הגם שכל פרט בפ"ע אינו ענין אלהות בכללות ואינו רק בחי' טפל פרטי לבד, כאשר יתחבר כל העיון מכל הפרטים אל הכלל, אז יקבע יותר בנפש בחי' הכלל

In this way, after thorough analysis, he realizes the truth of the matter, in a way of great closeness. For, although, in and of itself, each particular of his contemplation is generally not a matter of Godliness and is only a particular that is of secondary importance, nonetheless, when his whole analysis of all the particulars, comes together and becomes bound to the general principle, then the general principle will become embedded in his soul to a greater degree.

כאשר בדוק ומנוסה לכל עוסק בעמקות בהתבוננות

This has been tried and tested by all those who have toiled deeply in *Hitbonenut* contemplation.

וגם ביחוד"ע בהתבוננות דרך פרט בכל פרטי הע"ס בפרצופים דזו"ן ואו"א וא"א וע"י עד ראשית הקו בא"ק כו'

Likewise, the contemplation of the "Upper Unity" should be in a manner of particulars [as well]; to understand each particular detail of the ten *sefirot* of the statures of *Zeir Anpin* and *Nukvah*, *Abba* and *Imma*, *Arich Anpin* and *Atik Yomin*, all the way to the beginning of the *Kav* in *Adam Kadmon* etc.

דרך פרט דוקא, הוא המועיל לקבוע בנפש מבחי' כללות עצמות המאציל
הכוללם יחד

It is specifically [the contemplation of all this], in a manner of particulars, that will cause the general light of the essence of the Emanator, which includes and unifies everything, to be implanted in his soul.

משא"כ ההתבוננות דרך כלל לבד כנ"ל שמרחוק ה' נראה לו

However, this is not the case if one only contemplates in a general manner, so that *HaShem*-ה"ה appears to him from afar, as mentioned previously.

(עד שיוכל ליפול בדמיונות כוזבות כשוטים וחסרי הדעת מצד צמצום כלי
מוחו רק בדבר א' והוא כללי כו')

(For, through this, it is possible for him to fall into false delusions, as do fools and those who lack *Da'at*. [This comes about] because they focus their entire mind solely on one general matter.)

אבל צמצום העמקת הדעת בכל פרט הוא ההיפוך מן הטעות והריחוק

However, the focusing and delving of one's concentration into each detail is the opposite of error and distance [from *HaShem*-ה"ה].

אדרב', עי"ז מתקרב הדבר יותר אצלו בהיותו הולך מפרט לפרט העליון
הימנו עד שכוללם יחד, ליחוד יחוד כללי ולא יחוד פרטי

On the contrary, through this, the matter becomes closer to his [mind] since he goes from one particular to a higher particular until he unifies them all in a general unification, rather than a unification of particulars.

כמו לך ה' הגדולה כו' שענין היחוד האלקי הוא בחי' עומק ההשגה בביטול
היש לאין ביהו"ת ויחוד"ע

This may be understood from the unification (*Yichud*) of “Yours, *HaShem*-ה'יהו"ה, is the greatness.” The [general] matter of Godly unification is the aspect of the depth of comprehending the nullification of the “something” to the “nothing,” [both] in [the comprehension of] the “Upper Unity” and the “Lower Unity.”

ויש יחוד פרטי בדבר פרטי, כמו לך ה' הגדולה שהוא בחי' חסד שבמל'
דאצילות בבי"ע דרך פרט בכל עולם כו'

Now there [also] is a particular unification for each particular thing. For example, in “Yours *HaShem*-ה'יהו"ה is the greatness,” this is the aspect of *Chessed*⁵⁷ of *Malchut* [of the world] of *Atzilut* [as it is invested] in [the worlds of] *Briyah*, *Yetzirah* and *Asiyah*, in a particular way for each world.

וגם כללותו אינו אלא פרט מדה א' ממדה שבמל' כו'

That is, even the general matter here is only a single particular quality of a particular quality of *Malchut*.

ולך ה' הגבורה בכללותו ופרטיו בכל עולם נק' יחוד פרטי

⁵⁷ Greatness refers to *Chessed*.

Likewise, [when one contemplates] “Yours *HaShem*-ה' is the might,” both in general and in its particulars in each world, [it] is, [nonetheless], considered to be a particular unification.

ועד"ז בכל יחודים פרטיים שבי"ס דבי"ע כידוע

The same [principle] applies to the unifications of all the particulars of the ten *sefirot* [of each of the worlds] of *Briyah*, *Yetzirah*, and *Asiyah*, as known.

אבל יחוד הכללי הוא כמו מ"ש הנה מקום אתי או המלך המרומם כו'
המתנשא מכל ימות עולם דו"ק ומוחין חו"ב שבהם כו'

In contrast, a general unification is like [the understanding of], “Behold, the place is with Me,” or, “The exalted King... who is aloof from the days of the world.” [In other words, He is aloof from “the days of the world,” which refers to] the six directions (the emotional *Sefirot*) and the intellect of *Chochmah* and *Binah* [of the worlds].

וגם זה פרט יחשב לגבי עצמות בחי' המל' שהוא כתר מל'

However, in comparison to the essence of *Malchut* of *Atzilut*, which is *Keter Malchut*, even this is, [likewise], only considered to be a particular.

וכה"ג בע"ס דאצי' כו' עד עצמות בחי' מל' דא"ס בראשית הקו, יש יחודים
פרטים הרבה בכל ספירה ופרצוף כו'

In a similar manner [there is a contemplation of] all the other *sefirot* [of the world] of *Atzilut*, until the essence of the aspect of *Malchut* of *Ein Sof* (the Unlimited One), at the beginning of the

Kav. There are many unifications of the many particulars in each *sefirah* and *partzuf* (stature).

ויחוד הכללי בכללות ביטול כל ההשתלשלות דקו כו' לגבי עצמות אור א"ס
כידוע.

The general unification, [however], is the general nullification of the entire chaining down of the *Kav*, relative to the Essential Self of the Limitless Light (*Atzmoot Ohr Ein Sof*), as known.

אך הנה מי שלא העמיק דעתו ביחודים פרטים ומתחיל מבחי' הכלל, גם שבא
לו ביגיעה רבה בהשגות רבות באיכות ענין הביטול בכלל, כמו כשלהבת כו' וכה"ג,
לא יוקבע בנפשו אמיתית ענינו כ"כ, כמו אחר עיון היטב בכל פרטיים, עד שמהם
יבוא לבחי' בכלל.

However, [this is not the case with] one who has not delved his concentration into particular unifications, but, [rather], begins with the general aspect. Even though he toils greatly in [comprehending] the many general concepts of how everything is generally sublimated to *HaShem*-יהו"ה, blessed is He, such as the aforementioned analogy of the flame, and other such [concepts], [nonetheless], the truth of the matter will not become as embedded in his soul, as much as it would have been, had he gone through a thorough analysis into the particular details, which would bring him to [truly understand] the general [concept].

והיינו דפרט אצטריך לכלל וכלל אצטריך לפרט, מפני שאין כלל בלא פרט
כו'

This then, is the meaning of, “the particular requires the general and the general requires the particular,”⁵⁸ for no general [concept] can exist without particulars.

(ודבר זה כבר נחלקו בו הרבה מגדולי הראשונים כמו הרמב"ם והטור, אם לכוון בפ' המלות דרך פרט בגדלות ה', אם לכוון דרך כלל, לפני מי אתה עומד ומתפלל כו' כמ"ש בכתבים)

(This matter has already been debated by many of the foremost *Rishonim*, such as the Rambam and the Tur. [That is], whether [during prayer] one's intentions should be focused on the particular meanings of the words, such as [contemplating] the greatness of *HaShem*-יהו"ה [in a way of particulars]? Or, whether one's intent should rather be to realize, in a general way, before Whom he is standing and praying? This matter is discussed in [Chassidic] manuscripts).

והגם שהמח' כללית עם המח' פרטית לא ישכנו כא', מ"מ מי שהוא מעמיק בכל לבו ובכל חפצו לעצמות האלקות דוקא, הנה גם בעיונו בפרטיות יכוין הכל אל המח' הכללית דעצמות דוקא

Now, although [as a rule] a general thought and a particular thought cannot exist simultaneously, nonetheless, he who delves with all his heart and with all his desire, specifically to [contemplate] the essence of *HaShem*'s-יהו"ה Godliness, even though his analysis is into the particulars, he will specifically direct everything to the general thought of *HaShem*'s-יהו"ה Essential Self.

⁵⁸ See Zohar Shmot 3a, Terumah 161b, V'Etchanan 264a.

ולא יפול מכללות הכונה כלל מחמת צמצום הכונה הפרטיות, מאחר שכל הפרטים אינם נמשכים והולכים רק אחר הכלל דוקא, כידוע לכל הולך בדרך אמת, לה' לבדו דוקא, כמ"ש ז"ל אליו ולא למדותיו

He will not fall from the general intention at all, as a result of focusing on the particulars. This is because all the particulars are drawn to and follow the general principle, as known to all who travel upon the “Path of Truth,” [who direct themselves] specifically only to *HaShem*-ה' יהו, blessed is He. Likewise, this is as stated by the Sages, “[pray] to Him rather than to His qualities.”

רק כללות ענין ההתבוננות בפרטי מדותיו הוא רק כדי שיבא לעצמותו ומהותו דוקא

[This is to say that] the main intent of the matter of contemplating the particulars is solely for the specific purpose of coming to the Essential Self and being of *HaShem*-ה' יהו Himself.

ולא לכוון העיקר רק בכוונה של הפרט, כמו בשביל איזה לימוד לעצמו.

[In other words], one should never consider the particulars to be the main thing, such as studying a subject for itself [rather than to know *HaShem*-ה' יהו].

גם בעיונו בס' הזוהר ובכתבי האריז"ל צ"ל עד"ז דוקא וד"ל

Likewise, one's analysis of the Zohar and the writings of the Ari'zal must specifically be in this manner. This will suffice those of understanding.

(וכאשר מקובל היה א"א מו"ר ז"ל נ"ע בדבר זה מפי הה"מ ז"ל בפ"א גמור
וכך שמעתי מפיו ז"ל)

(My father, our master, mentor and teacher [the Alter Rebbe] of blessed memory, whose soul is in *Eden*, received this teaching from the mouth of the *Rav*, the *Maggid* [of Mezeritch] of blessed memory, with a full explanation, and this is how I heard it from his mouth.)

ובזה מתורץ שאלת השואלים על פי המלות דרך פרט ליודעים בהם, איך
שאינם מבלבלים את מחשבת הכלל

Through all of the above we have answered the question of those who inquire regarding the specific [kabbalistic] meanings of the words [of the prayers]. How is it that those who know them do not become confused [and distracted] from the general intent?

אלא אדרב' כוונות פי' המלות עפ"י הקבלה מסייעים לחזק את עומק השגת
הכלל בעצמות אלקות, כידוע לטועמי טעם בהם דרך פרט כו'

Rather, on the contrary, the intent of the meaning of the words [of prayer], as explained by Kabbalah, serves to strengthen the depth of one's general grasp of the Essential Self of *HaShem*-יהו"ה, as known to those who have tasted [the contemplation of the words of the prayers] in a way of particulars.

רק החדשים יותר טוב להם להעמיק דרך כלל תחלה, עד שיורגלו מעט מעט
בדרך הפרט דווקא וד"ל:

However, for those who are novices, it is best that, at first, they should delve in a general way, until they become accustomed,

little by little, to specifically contemplate the particulars [during prayer]. This will suffice those of understanding.

Chapter Five

והנה אחר שנתבאר שצריך להתבונן דרך פרט דוקא, הרי מן ההכרח לידע כל פרטי חילוקי המדריגות בכל פרטי סדרי ההשתלשלות דאבי"ע, להתבונן בהם

After having explained the need to contemplate specifically in a manner of particulars, it follows, of necessity, that one must know all the particular levels in all the details of the chaining down of the worlds (*Seder HaHishtalshelut*) of *Atzilut*, *Briyah*, *Yetzirah*, and *Asiyah*, so that one may contemplate them.

אשר אינם מובנים לכל מכללי התורות כו'

These particulars cannot be understood by everyone through the general teachings [of Kabbalah and Chassidus].

ויבוארו כולם בקונטרס מיוחד, מן הצריך מכל פרט, וממילא יובן למבין ויודע כמה פרטים אחרים

Therefore, whatever needs explanation in each detail, will be explained in a special pamphlet,⁵⁹ so that a person of understanding will automatically understand them and will come to know many other details.

אך תחילה צריך להקדים באיכות ההתבוננות גם בדרך פרט, עוד ענין א' הצריך ביותר לכל החפץ באמת בקרבת אלקי' ואינו רוצה לצאת י"ח להטעות א"ע כו'

However, it first is necessary to introduce one more point (which also will be explained in detail) of how *Hitbonenut*

⁵⁹ That is, from chapter 10 and on of this book.

contemplation should be done. This is extremely necessary for all those who truly desire closeness to *HaShem*-יהו"ה and do not seek to merely fulfill their obligations and deceive themselves [that they thereby are truly serving Him] etc.

והוא בהיותו ידוע שבכל התבוננות בענין אלקי הטהוות יש מאין בכל מקום
לפי מה שהוא, הרי כולל ב' ענינים

As known, every contemplation upon the Godly matter of the coming into being of something from nothing, each contemplation, according to its place [in the order of things], includes two matters;

הא' בחי' ביטול היש לאין, שזהו השגת ערך הב"ג תחילה באיכות אופן
הטהוות מציאותו מאין כו'

The first is the aspect of the nullification of the “something” to the “nothing.” This begins with the comprehension of the relativity of limited beings, by understanding how their existence is derived from the “nothingness.”

שזה קרוב אל השכל ביותר ע"י כמה מיני הסברים ודמיונות המשלים, וכה"ג
עד שנתאמת במוח היטב

This is brought close to the intellect through various explanations and analogies and the like, until the truth of it becomes well settled in his mind.

והב' ענין בחי' האין האלקי המהווה אותו ואיך שהוא נבדל בערך, להיותו
בלתי בע"ג כו'

The second matter is the aspect of the Godly “nothingness” that bring him into being, and how *HaShem*-יהו"ה, blessed is He, is totally separate, relative [to created beings], since He has no limitations.

וזהו הנעלם מעיני השכל בהשגה גמורה

This matter is concealed from the eyes of the intellect and cannot be fully grasped.

רק מ"מ יוברק כמו ברק בסקירה בעלמא במוחו אמיתת ענינו כמו שהוא

However, the truth of it will, nonetheless, flash like lightning in his brain, so that he will glimpse the truth of the matter, as it is.

אבל הוא בבחי' ההעלם כאילו נתאמת הדבר בראי' חושיית

However, although it is in an aspect of concealment, it will be as true for him as if he saw it with physical sight.

והוא ההפרש בין בחי' ראי' דחכמה כח מ"ה שבנפש, שרוא' ולא בראי'
חושיית כ"א ראי' שכליית בהברקה למעלה מן השגה הגמורה

This is the difference between the aspect of the “sight” of *Chochmah*, [and the aspect of the “hearing” of *Binah*]. The sight of *Chochmah*, the *Koach Ma”h*⁶⁰ (the power of “what”), is the sight of the soul that sees, but not with tangible sight. Rather, it is a flash of intellectual sight which is beyond full comprehension.

⁶⁰ The letters of *Chochmah* (חכמה) can be rearranged to spell *Koach Mah* (כח מה), meaning “the power of ‘what’.” This represents the aspect of the sublimation to *HaShem*-יהו"ה of *Chochmah*, as in the verse (Ex. 16:7-8), “*V’Nachnu Mah* – and what are we.”

וע"כ ההתפעלות מזה אינו רק בחי' הביטול שהוא רק העדר הרגשת עצמו
מכל וכל כו'

Therefore, the arousal that results from this is nothing but the aspect of nullification, which is the complete absence of awareness of self.

ובין בחי' שמיעה דבינה, שבאה בהשגה גמורה ממש, שהוא באיכות התהוות
היש מאין כנ"ל

The aspect of the “hearing” of *Binah*, on the other hand, comes with full comprehension, literally. This is to say that he comprehends how the “something” comes into existence from the “nothing,” as explained above.

שההתפעלות מזה הוא השמחה במורגש וטוב לב

The resulting arousal is a tangible feeling of joy and good-heartedness.

כל שמשגיג יותר, יותר טוב לו, וכל שמעמיק יותר, יותר משיג

The more he grasps, the better he feels and the more he delves into it, the more he grasps.

ובבחי' הראי' דחכ' הוא להיפוך, כל שיעמיק יותר, יותר יפלא ממנו מהות
בחי' האין האלקי המהווה כו'

In contrast, the aspect of the “sight” of *Chochmah* is the opposite. The more he delves into it, the more the Godly

“nothingness” that creates, becomes removed and astounding to him.

בהפלאת הערך יותר ויותר כו' עד שיצטער וידאג כו' (כמ"ש בכתב"י)

This astonishment over the awesome gap and absence of any comparison [between *HaShem*-יהו"ה, blessed is He, who is beyond all limit, and himself], grows and grows, until he is bewildered and consternated over it etc., (as it is written in the Chassidic manuscripts).

ולפי"ז הרי בכל מעיין בדרך פרט יבוא לכלל ב' ענינים האלה בהתבוננות,
בהעלם וגילוי

Accordingly, all those who contemplate in a manner of particulars [rather than a general manner] will become [aware of] these two aspects through their contemplation; the concealed aspect and the revealed aspect.

התפעלות הנולד ב' הפכים הם, לבו דואג בקרבו על עוצם הפלאת ההשגה
באין האלקי המהווה כו', והשמחה מהשגתו בכי טוב באיכות התהוות המתהווה כו'

Accordingly, the arousal that is born of it [is comprised of] two opposites; “His heart is worried within him”⁶¹ because he comprehends the astounding greatness of the Godly “nothing” that brings [everything] into being, and he is [simultaneously] joyful because of his thorough grasp of how all that exists comes into being.

⁶¹ See Tractate Chagigah 13a

כמו ע"ד דוגמא המתבונן דרך פרט בהתהוות הגלגלים מאין האלקי שהיא מבחי' כלים חיצונים דמל' דמל' דעשיי'

This may be understood by example of one who contemplates in a manner of particulars into the coming into being of the planetary orbits from the Godly “nothing,” which comes about from the aspect of the external vessels of *Malchut* of *Malchut* of *Asiyah*.

שהוא רק מבחי' כלי חיצוניות, הארה דהארה לבד, המאיר בנפש של זה הגלגל בהשגה במהווה אותו

In other words, he comprehends how it is only from the external vessels and is merely a glimmer of a glimmer, which radiates within the soul of the celestial orb⁶² as it grasps that which gives it its existence.

ועד"ז גם במלאכים דבריאה דאימה מקנא כו' שמשגיגים כח האלקי דמל' דמל' דאצילות כו' המהווה אותם

Likewise, he understands how the angels of the world of *Briyah*, (“In which *Imma* (*Binah* of *Atzilut*) resides”), comprehend the Godly power of *Malchut* of *Malchut* of *Atzilut* which brings them into existence.

הרי זהו המושג בהשגה, ויתפעל מגדולת הבורא ואיך שהמה בטלים בתמידות, כמ"ש וצבא השמים לך משתחווים, בסיבובם כו'

He grasps these concepts in a way of comprehension, and he becomes aroused by the greatness of the Creator, and how they

⁶² That is, a star or planet

[the angels, stars and planets] are constantly sublimated [to Him], as stated, “And the hosts of the heavens bow down to You,” in their orbits etc.

אבל בחי' האין האלקי דמל' דעשי' המהווה, נעלם מהותו מן ההשגה

However, the aspect of the Godly “nothingness,” the essential creative force of *Malchut of Asiyah*, is concealed from his grasp.

רק שממילא הוא מוכרח בהשגה, אחר התאמת אופן הענין של ההתהוות היש

כר'

However, it is automatically **forced** into his comprehension, because the understanding of how the “something” comes into existence has become true for him.

ובבחי' ההעלם לבד הוא מושג, ובהפלאת הערך נבדל דוקא

Furthermore, it is only comprehended in a concealed way, specifically because of the astonishment over the total absence of comparison.

וכך הוא בהתבוננות פרטיות באצילות באו"כ, כמו באצילות אור חסד שבמל'

או באצילות אור חסד שבחכמה ואיך שנאצל

This is likewise so in the contemplation of the particulars of the world of *Atzilut*, in its lights and vessels. For example, the contemplation on the light of *Chessed of Malchut of Atzilut*, or the contemplation on the light of *Chessed of Chochmah of Atzilut*, to understand how they were emanated.

יושג ע"ד דמיון מאור הנאצל למטה בגילוי מהעלם העצמות

This can be comprehended by way of analogy from how light is emanated into revelation from its concealment in the essence [of the luminary], here below [in the physical world].

כמו ויאצל מן הרוח דמשה כו' וכה"ג

This is also similar to how Moshe, “emanated from his spirit,”⁶³ and the like.

ויושג ג"כ בענין התהוות מדות דאצילות גם שהן בחי' מקוריים נבדלים מן השפעה האלקית בנבראים כו'

Furthermore, although the emotive qualities (*Midot*) of the world of *Atzilut* are only in the aspect of sources, and are separate from the Godly influence as it is within creation, he nonetheless will comprehend how they come into being.

אבל בחי' אין האמיתי המאיר עליהם מאור עצמות המאצילים, לא יושג אף בדמיון שכל כ"א בהעלם לבד, והוא בבחי' ראית השכל שלמעלה מן השגה ותפיסא ממש

However, the aspect of the true “nothingness” that shines upon them from the light of the Essential Self of *HaShem*-יהו"ה, blessed is He, who emanates them, cannot be grasped even through intellectual comparisons. Rather, it may only be [grasped] in a concealed fashion, which is the aspect of the intellectual sight, which is higher than actual comprehension and grasp.

וכמאמר לית מח' תפיסא בכ' כו', שהוא מח' דבינה כו'

⁶³ Numbers 11:25

This is like the saying, “No thought can grasp You,” which refers to the thought of *Binah*.

דהיינו שזהו היפך ההשגה, כי כל שמעמיק יותר, יותר מופלא הימנו עצמיות
אור המאציל כו'

In other words, this is the opposite of comprehension, for the more he delves [into it], the more astounding will the essential light of the Emanator be for him.

והסימן לזה הוא הנולד מזה, בחי' הביטול ביותר כנ"ל

The indication of this [type of arousal] is that a very great aspect of nullification is born [in him].

ונמצא בחי' הביטול והשמחה שמסתעפים ונולדים מחו"ב שבכל פרט, בהכרח
שבאים כא' דוקא

[From all the above] we find, that of necessity, the [opposite] aspects of nullification and joy, which branch out and are born of the *Chochmah* and *Binah* [that is, the contemplation] of each particular, specifically come together, as one.

בכל התבוננות בכל פרט ופרט דווקא

This is true of all *Hitbonenut*-contemplation of each particular detail, specifically.

והא בהא תליא, ואם לא השמחה ביש מההשגה בטוב, לא יבוא להפלאות
וריחוק ההשגה באי"ן

These two aspects are interdependent. If he has no joy from the thorough comprehension of the “something,” then he will also not come to the astonishment and sense of distance in his inability to grasp the “nothingness.”

ולפי ערך השמחה כך ערך הביטול ממש, כי כפי ערך ההשגה במתהווה, כך ערך ההפלאה בהבדל המהווה כו'

The degree of his joy is, literally, commensurate to the degree of his nullification, for his comprehension of the created is commensurate to his astonishment at the separateness of the Creator.

וזהו כלל גדול בכל ההתבוננות בפרט ובכלל

This is an important principle [that applies to] every *Hitbonenut*-contemplation, whether general or particular.

(משא"כ מי שנדמה לא שתופס היטב ההתהוות ואין לו בחי' ביטול מצד המהווה, לא השיג כלום בוודאי בלי ספק

(In contrast, if it appears to someone that he thoroughly grasps the aspect of creation, but he lacks the aspect of nullification to the Creator, then, without a doubt, it is a certainty that he has not grasped anything.

ומי שידמה לו בחי' הביטול בעצמו מצד הפלאה ערך המהווה כו' ולא השיג בכי טוב לאופן המתהווה כו', דמיון שוא הוא ואין לו בחי' ביטול כלל

Likewise, if someone imagines that he possesses the aspect of nullification through the realization of the wondrousness of the Creator, but does not thoroughly comprehend the manner of how

[everything] comes into being, it is a false imagination and he has no nullification whatsoever.

כי הא בהא תליא לפי ערך דוקא מטעם הנ"ל

These two are interdependent and commensurate to each other, for the above-mentioned reason.

וכידוע לכל טועמי טעם בהתבוננות באמת ואינם מטעים א"ע כלל

This is known to all who have tasted true *Hitbonenut*, and do not at all delude themselves.

וכאשר יובן כ"ז לרגילים בד"ח מנעוריהם כו' ורבים מאד יטעו בעצמם בכ"ז
בכמה אופנים שונים וכו'):

This is likewise understood by those who are accustomed to the teachings of *Chassidut* from their youth. However, a great many people delude themselves in all this, in many different ways etc.)

Chapter Six

והנה ידוע המאמר דבכי' תקיעא בלבאי מסט' דא וחדווה מסט' דא כו'

The statement,⁶⁴ “Weeping is affixed in my heart on this side and joy on that side,” is well known.

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

[This is to say] that one must prepare his soul for the general Godly knowledge of the chaining down (*Hishtalshelut*) of the Limitless Light of *HaShem*-היהו"ה, blessed is He, in the worlds of *ABY" A*,⁶⁵ until his soul becomes a fitting receptacle for this.

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

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

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

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

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

⁶⁴ See Zohar II, page 255a, Zohar III, page 75a, also see Tanya, end of chapter 34.

⁶⁵ *Atzilut, Briyah, Yetzirah* and *Asiyah*.

It is specifically through this that his soul becomes well prepared, so that the comprehension of the particulars of the Limitless Light of *HaShem*-יהו"ה, blessed is He, in the worlds of *ABY" A* become embedded in the essence [of his soul].

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

If either of these⁶⁶ is missing, in other words, if there is one without the other, [then it is certain that nothing has become embedded in his soul]. Even if it appears to him that both are in his heart, but they are not within his soul truly and deeply, but only in an external, passing way, this is a sure sign that nothing has become embedded in his soul, except from a very great distance.

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

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

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

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

⁶⁶ Joy and weeping (love and fear)

(וזהו ההפרש בין שבת ליו"ט כידוע)

(As known, this is the difference between *Shabbat* and *Yom Tov*.⁶⁷)

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

The comprehension of the intellect gives rise to joy, that is, the joy of the soul. This is as stated,⁶⁸ “The mother⁶⁹ of the children rejoices.”

וידוע שעיקר השמחה דווקא באלקות הוא, וכמו וישמחו בך דוקא

Moreover, as known, the primary source of joy is specifically in *HaShem*'s-יהו"ה Godliness, as stated,⁷⁰ “They will rejoice in You,” specifically.

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

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

והיינו בבחי' כח מ"ה דחכמה בהעלם כנ"ל

⁶⁷ As will be explained in greater detail in chapter 26.

⁶⁸ Psalms 113:9

⁶⁹ Binah-Comprehension

⁷⁰ See the *Amidah* prayer for the holidays.

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

וא"כ נהפוך הוא, שאין השמחה במהותו כו'

This being the case, it should be the opposite; that joy is **not** into *HaShem's* יהו"ה Essential Being.

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

For, as soon as he comprehends it, it can no longer be His true Essence and Being, but rather only an aspect of how He restrains⁷¹ Himself in order to bring the created into being.

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

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

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

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

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

⁷¹ *Tzimtzum*. This will be explained in chapters 12 and 13.

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

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

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

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

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

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

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

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

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

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

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

בלתי יטה כח קו א' על ב' אפי' כקוש"י

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

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

The same [principle] applies to joy and weeping. To the degree of his joy, which is a felt and revealed pleasure when *HaShem*'s יהו"ה Godliness is revealed within his grasp, as explained above, so will be the degree of the second side, which specifically comes out of it and from its power.

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

This [second side] is the weeping over the lack of revealed light in his soul, because *HaShem*'s יהו"ה Godliness is concealed [from him], until he literally despises his life.

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

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

וכן להיפך, מערך עומק המרירות והבכיל למאוס בחייו הגשמיים, ניכר ערך
כח העונג והחדווה באלקות, כמה ערך כוחו

Likewise, the opposite is [also] true. From the degree of the depth of his bitterness and weeping, that he despises his physical life, is the strength of his pleasure and joy in *HaShem's* יהו"ה Godliness recognized. This is the gauge for the measure of its strength.

כי ב' קווין הללו שקולין מאד בשוה כנ"ל

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

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

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

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

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

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

Therefore, its opposite, which is born of its strength, is the matter of casting his soul⁷² against anything that opposes it. For, this is included in the aspect of his ego.

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

In other words, he will despise his life with total and true negation of self, as written,⁷³ “Who [but You] do I have in the heavens? And beside You I desire nothing on earth. My flesh and my heart fail: but God is the strength of my heart, and my portion forever.”

כי ב' קווין שקולים בשוה הן כנ"ל וד"ל.

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

והנה יש בכי' למעלה מזו, והוא הבא מהעדר ההשגה מחמת עוצם הפלאת
והבדלת הערך, מפני שלא יכילו כלי מוחו כו'

Now, there is [an aspect of] weeping which is even higher than this. This comes about out of the lack of comprehension [into *HaShem*'s-יהו"ה Godliness] because *HaShem*-יהו"ה is so absolutely and awesomely beyond any relativity [to him], since the vessel of his brain cannot contain it.

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

⁷² With self-sacrifice.

⁷³ Psalms 73:25-26

This is like how, “The eyes of Rabbi Akiva flowed with tears”⁷⁴ because of the deep secrets that the vessel [of his brain] could not contain.

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

This is the aspect of the astonishment at the “concealed of all concealments,” That is, literally the Essential Self of the Limitless Light (*Atzmoot Ohr Ein Sof*), which is beyond comprehension whatsoever.

אדרבה, כל שיעמיק יותר, יותר יפלא כנ"ל

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

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

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

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

As known, this is the principal receptacle for the aspect of insight into the secrets of the Torah. This is as explained

⁷⁴ See Zohar Vayera 98b

elsewhere regarding the statement,⁷⁵ “The secrets of the Torah are only given over to a person whose heart is worried within him.”

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

However, were he to comprehend the actual Essential Self of the Limitless Light of the Unlimited One, then there would be a matter of joy into *HaShem*'s-יהו"ה Essence.

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

Now, although the revelation of this Godly pleasure comes in a completely felt way, nonetheless, its source is in the essential pleasure that is concealed from him. It is from this [pleasure] that the opposite comes forth, which are the tears at the wonderment and separateness of *HaShem*-יהו"ה, blessed is He, and the lack [of comprehension of Him], as mentioned previously.

כי ב' קווין הללו שקולין ג"כ בשוה ממש

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

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

This is to say that according to the degree and strength of the great and immense pleasure he would have in the Essential Self of

⁷⁵ See tractate Chagigah 13a

HaShem-ה'יהו", were he to actually comprehend Him, accordingly, it's opposite will be present, which is the deep weeping when the vessels of his brain cannot comprehend [Him], as explained above. This will suffice those of understanding.

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

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

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

Higher than this, is the aspect of the concealed pleasure and joy, which is in the *Koach Ma''h* of *Chochmah* into the essence of *HaShem*'s-ה'יהו"ה Godliness that brings [everything] into being. Its opposite power is that he despises his own life, and the life of anything other than *HaShem*-ה'יהו", as in the verse, “Who have I in the heavens...”

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

Even higher than this is the aspect of the essential pleasure and joy specifically into the Essential Self of *HaShem*'s-ה'יהו"ה Godliness. This is like the statement, “They will rejoice in You,” literally, in a revealed way.

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

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

(וכמו בכי' דאוהב הנאמן בנפשו בהפרדו, כדוד ויהונתן דאהבת נפשו אהבו,
דכתיב וישקו ויבכו כו')

(This is like the weeping of one who is separated from someone he truly loves with his soul. For example, [regarding the love of] David and Yehonatan, [it states,]⁷⁶ “He loved him as one loves his own soul.” [Therefore, when they were forced to separate] it is written,⁷⁷ “They kissed one another and they wept.”

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

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

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

All the above, answers the previous matter concerning the fact that joy is in *Binah* and pleasure is in *Chochmah*. Although the comprehension itself is into a restrained revelation (*Tzimtzum*) of Godly light, which he [is capable of] comprehending,

⁷⁶ Samuel I 20:17

⁷⁷ Samuel I 20:41

nonetheless, the **source** of the joy reaches into the Essential Self of *HaShem*-יהו"ה, specifically,

כמו הנשמות נהנין מזיו השכינה ממש בג"ע

just as the souls in *Gan Eden* literally derive pleasure from the ray of *HaShem*'s-יהו"ה Indwelling Presence (*Zeev HaShechina*).⁷⁸

גם השגתם באה ע"י צמצום כידוע

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

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

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

וב' קווין שקולין הם בשוה ממש כנ"ל

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

זוהו בשמחה ובטוב לבב מרוב כל, בהשגת המהוה

⁷⁸ See tractate Brachot 17a

This also is the meaning of the verse⁷⁹, “[Because you would not serve *HaShem*-ה'יהו"ה, your God,] with joyfulness and gladness of the heart, because of the abundance of all things,” That is, with comprehension into He who brings [everything] into being.

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

Similarly, [it will thus be] in the future, as written,⁸⁰ “We will behold *HaShem*-ה'יהו"ה eye to eye” and,⁸¹ “On that day it will be said, this is our God,” in the second person. Then, [on that day] “We will rejoice and be glad in Him” specifically, as known. This will suffice those of understanding.

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

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

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

[This is revealed] all the way to the highest levels, as stated,⁸² “They shall come with weeping,” specifically. It likewise states,⁸³ “He who goes weeping on his way, [bearing a bag of seed, shall come back with a joyful shout, carrying his sheaves].”

⁷⁹ Deuteronomy 28:47

⁸⁰ Numbers 14:14; Isaiah 52:8

⁸¹ Isaiah 25:9

⁸² Jeremiah 31:8

⁸³ Psalms 126:6

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

However, in the coming future there will be laughter, as stated,⁸⁴ “Then shall our mouths be filled with laughter,” and as explained elsewhere regarding the matter of the joust [*kenigya*].⁸⁵

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

This is likewise the explanation of the verse,⁸⁶ “You are our father,” that⁸⁷ “this refers to *Yitzhak*,” that this *Tzchok* (laughter) will come about in the future.⁸⁸ That is, it will come out from its opposite, which is the weeping that there was during the time of exile, as known.

ובכל זה יובן טעם האמיתי לענין תיקון הצות בבכי' דוקא

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

⁸⁴ Psalms 126:2

⁸⁵ See Vayikra Rabba 13, 3. It is stated that in the future there will be a “joust” between the *Shor Ha'bar* – the Giant Ox, and the Leviathan, and that this joust will bring the righteous much pleasure. The *Shor Ha'bar* will gore the Leviathan with his horns, while the leviathan will slaughter the *Shor Ha'bar* with its fins. It is explained that this refers to the “battle” which will take place between the animal soul and the Divine soul, i.e. the physical and the spiritual. The two will “slaughter” each other. The Hebrew word for slaughter can also mean to “uplift.” That is, the two will cause each other to be uplifted to a higher level than they are at the moment.

⁸⁶ Isaiah 63:16

⁸⁷ See tractate Shabbat 89b

⁸⁸ The word *Yitzhak* (the name of the second forefather) means, “I will laugh” in the future tense. This refers to the laughter in the time of revelation which follows the tears of the time of concealment during exile. Specifically at that time, we will address *Yitzhak* as “our father.”

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

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

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

and although the weeping during the midnight prayer of *Tikkun Chatzot* are simple tears shed over “the sins of one’s youth” and the like, nonetheless, about this it states,⁸⁹ “My tears were my bread day and night.”

בק"ש ותפילה דשחרית וערבית כו'

[“Day and night”] refers to the recital of the *Shema* and the [*Amidah*] prayers of the morning and evening.

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

This is because his tears over his distance, which are caused by his sins and transgressions, rectify the aspect of the source of the sin [itself]. This [source of sin] is specifically the casting off of the yoke of Heaven, and the aspect of the exile of the Indwelling

⁸⁹ Psalms 42:4

Presence of *HaShem*-יהו"ה, blessed is He, which comes in a particular manner in each Godly spark.

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

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

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

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

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

[On the other hand] the casting off of the yoke of Heaven is its opposite, which is the opposite of tears. This is like the verse,⁹⁰ "He blesses himself in his heart, saying, I shall have peace, though I walk in the stubbornness of my heart."

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

This is like a servant who rebels. His rebelliousness and [the fact] that he has cast off the yoke [of his Master] is the main

⁹⁰ Deuteronomy 29:18

problem and is the source of anything that he will do contrary the will of his master.

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

About this it states,⁹¹ “The foolish afflict themselves on account of their sinful ways and their iniquities.” “[Now, the iniquitous are those who are rebellious,”⁹² who cast off the yoke of Heaven. Although they afflict themselves for their sins, and the sins of their youth, how will it help, because,⁹³ “Their soul abhors all manner of food” [which refers to the bread] of *Chochmah*, as mentioned above.

היפך הענג שחיה תחיה לנפשו כו'

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

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

The verse then continues,⁹⁴ “They reached the gates of death,” as in the verse,⁹⁵ “[See I have set before you this day] life and good” which is the joy and good heartedness, from the aforementioned essential pleasure. Its opposite is “the death and evil” through casting off the heavenly yoke.

⁹¹ Psalms 107:17

⁹² See Talmud Bavli, Yomah 36b

⁹³ Psalms 107:14

⁹⁴ Psalms, 107:18

⁹⁵ Deuteronomy 30:15

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

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

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

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

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

This is a sign that the Godly light has not touched his soul except from a great distance. This is like the secret of the exile of the Divine Presence in the collective souls of the Jewish people.

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

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

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

With the slightest resistance and opposition, the “Ropes that bind” him to *HaShem*-יהו"ה become completely uprooted from his heart. This is as mentioned above regarding the verses, “The foolish afflict themselves...Their soul abhorred all manner of food...etc.”

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

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

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

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

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

(From all of the above we may also understand the reason for the great principle, [which was said] in the name of the *Maggid* of *Mezritch* of blessed memory. [That to] naturally [have a dominance of the] “black gall”⁹⁶ is a preparatory receptacle to the attainment of true pleasure through self-sacrifice in “One-Echad-

⁹⁶ A serious nature.

אחד,⁹⁷ and for the reception of all the secrets [of Torah]. All this is explained in *Kuntras* [*HaHitpa'alut*] at length. This will suffice those of understanding.)

⁹⁷ This refers to the recitation of the *Shema*. When one says the words *HaShem* is One-*HaShem Echad*-יהוה אחד he gives his entire life over to *HaShem*-יהוה, blessed is He, with true and absolute dedication, even to the point of death for the sake of the sanctification of the Name of *HaShem*-יהוה.

Chapter Seven

ומעתה יש להקדים בתחלה וקודם להידיעה בפרטות כל ההשתלשלות ענין
הנ"ל (באות ד')

Now, before we proceed to [explain] the detailed knowledge of the Chaining Down of the worlds (*Seder Hishtalshelut*), we must preface with a matter that was previously mentioned (in chapter four).

בחיבור הפרט עם הכלל דוקא כו'

This specifically refers to the connection of the particulars to the general principle.

בהיות ידוע לכל מעיין בס' הזוהר ובס' הקבלה האמיתים בהשתלשלות
והתלבשות הפרצופים כו' בסדר קצר ההכרחי לכל אדם לידע

As known to those who delve into the *Zohar* and other authentic texts of Kabbalah, in the [study of the] *Hishtalshelut* and the investment of the statures (*Partzufim*), it is necessary for each person to know the [explanation of the *Seder Hishtalshelut*] in short form.

מתחלה אחדות הפשוטה מריש כ"ד עד סוף כ"ד בסוף עולם השפל שלנו
שהוא בא בחיבור וקשר א' ממש מראש לסוף ממש כשלשלת כו' שמשתלשל
מעילה לעילה כו'

Beginning with the Simple Unity at the beginning of all things, until the end of all things, which is at the end of our lowly

world, it all is literally bound with one “knot.” This is similar to a chain that goes from beginning to end and chains down from cause to cause etc.

ואור הראשון דאח"פ שנק' עילת כל העילת הוא הנק' ראשון או קדמון כמ"ש
אני ראשון ואני אחרון

The first light of the simple unity of *HaShem*-יהו"ה, who is called, “The Cause of all causes”⁹⁸ is also called “First” or “Preceding,” as stated,⁹⁹ “I am first and I am last.”

אני ראשון הוא בחי' מל' דא"ס אחר הצמצום הראשון הנק' מק"פ כו'

“I am first” refers to *Malchut* of *Ein Sof* (The Unlimited One) after the first *Tzimtzum*, which is known as “the empty place.”¹⁰⁰

ואני אחרון סוף הכל הוא בחי' מל' דמל' דעשיה מקור התהוות זה העולם
השפל

“I am last” at the end of everything, is the aspect of *Malchut* of *Malchut* of *Asiyah*, which is the source of the existence of this lowly world.

ונעוץ תחלתן בסופן וסופן בתחלתן והיו לאחדים ממש כשלשלת שהאחרונה
ביותר קשורה בהעליונה ביותר

⁹⁸ See Zohar Bereshit 22b

⁹⁹ Isaiah 44:6

¹⁰⁰ See Etz Chayim (*Drush Igullim V'Yosher*) Shaar 1, Anaf 2

“Their beginning is bound to their end and their end to their beginning.”¹⁰¹ They are literally as one, like a chain whose lowest link is bound to its highest link.

וז"ש ראו כי אני אני הוא, בלא שינוי מראש לסוף כלל

This is the meaning of the verse,¹⁰² “See now that I, I am He,” without any change at all from beginning to end.

והגם שידוע שיש ריבוי פרטי השתלשלות מאד מאד מראש לסוף, הנה זה כל האדם בהתבוננות כל פרטי פרטיות מראש לסוף, לחבר הכל ליחוד הכללי דאח"פ הנק' ראשון

Now, although it is known that there are a multitude of details in the chaining down from beginning to end, the entire purpose of man is the contemplation of all the particular details from beginning to end, to bind them all into one general unity with the Simple Unity of *HaShem*-יהו"ה, Who is called “first.”

וכמ"ש אני אני הוא ממש וכמ"ש אני הוי' לא שניתי כו'

This is as stated, “See now that I, I am He,” literally, and as stated,¹⁰³ “I *HaShem*-יהו"ה have not changed.”

וזהו עיקר קוטב היסוד המוסד בהתבוננות הפרט דוקא, שיומשך הכל אל הכלל כנ"ל.

¹⁰¹ See *Sefer Yetzirah*, Chapter 1, Mishnah 7

¹⁰² Deuteronomy 32:39

¹⁰³ Malachi 3:6

This is the pivotal point upon which the contemplation of the particulars must be founded, so that all [the particulars] are drawn to this general principle, as previously explained.

וביאור הדבר למתחילים, הנה ידוע בדרך קצרה בסדר ריבוי השתלשלות
דבחי' הקו וחוט שנמשך אחר צמצום הראשון, הוא כך

Now, the explanation of this matter for beginners [is as follows]: The order of the multitude of [details] of the chaining down of the line and thread (*Kav V'Chut*) which is drawn out after the first *Tzimtzum*, is known briefly as follows:

דבתחלה קודם הצמצום הראשון היה הוא ושמו בלבד כו'

At first, before the first *Tzimtzum*, there was “Him and His Name alone.”¹⁰⁴

דהיינו עצמיות א"ס ב"ה ואורו וזיוו הנק' שמו

This refers to the Essential Self of the Unlimited One, blessed is He (*Atzmoot Ein Sof*), and His light and ray, which is called “His Name.”

הכל היה בבחי' עצמיות שלו בבחי' א"ס ממש, והיה ממלא את כל החלל כו'

It was all in the aspect of His essence, literally in an aspect of limitlessness, and He filled all “empty space.”

ואח"כ צמצם א"ע ונשאר בחי' רשימו מן הצמצום שבחלל זה

¹⁰⁴ Pirke D'Rabbi Elazar, Chapter 3

Afterwards, He made a *Tzimtzum* within Himself, and there remained an aspect of an Impression (*Reshimu*) of what was withdrawn, within this “empty space.”

ומרושם זה נמשך בחי' הקו"ח בבחי' מקיף ופנימי כו'

From this impression (*Reshimu*) He drew out the line and thread (*Kav V'Chut*), in an aspect of encompassing and inner [lights].

ונקר' אא"ס שלפני הצמצום בשם טה"ע ובחי' מקיף הכללי דקו זה בראשיתו
נק' טה"ת כידוע

The Unlimited Light before the withdrawal (*Tzimtzum*) is called “The upper purity,”¹⁰⁵ whereas the general encompassing light of this line (*Kav*), at its beginning, is called “The lower purity,”¹⁰⁶ as known.

ואח"כ נמשך ע"י צמצום, מל' דא"ס להיות כתר דא"ק

Afterwards, through a *Tzimtzum* (withdrawal), *Malchut* of the Unlimited was drawn down to become *Keter* of *Adam Kadmon*.

וממל' דא"ק נעשה כתר לע"י וא"א

[Then,] from *Malchut* of *Adam Kadmon* there became *Keter* of *Atik Yomin* and *Arich Anpin*.

¹⁰⁵ *Tihiru Ila'ah* – The Upper Purity

¹⁰⁶ *Tihiru Tata'a* – The Lower Purity

וממל' דא"א נעשה כתר לאו"א וממל' דאו"א נעשה כתר לז"א ומז"א לנוק'
עד שממל' דאצ"י נעשה כתר לבריאה

From *Malchut of Arich Anpin* there came *Keter of Abba* and *Imma*. From *Malchut of Abba* and *Imma* there came *Keter of Zeir Anpin*, and [likewise] from *Zeir Anpin* to *Nukvah*, until from *Malchut of Atzilut* there came *Keter of Briyah*.

וכך מבריאה ליצי' ומיצי' לעשי' עד בחי' מל' שבמל' דעשיי' סוף הכל כו'

In this manner [there chained down] from *Briyah* to *Yetzirah*, and from *Yetzirah* to *Asiyah*, until the aspect of *Malchut of Malchut of Asiyah*, which is the end of everything.

ונמצא סוף הכל שהוא מל' דמל' דעשי', נעוץ בתחלת הכל שהוא בחי' מל'
דא"ס שמתצמצם להיות כתר לא"ק

We find that the “end of everything,” which is *Malchut of Malchut* of the world of Action-*Asiyah* is bound to the “beginning of everything,” which is the aspect of *Malchut* of the Unlimited One (*Ein Sof*) which contracted to become *Keter of Adam Kadmon*.

כמ"ש בע"ח בהתחלתו בשער הכללים, והיינו אני ראשון ואני אחרון כנ"ל

This is as stated in the beginning of *Etz Chayim*, in *Shaar HaKlallim*, and is the meaning of “I am first and I am last,” as previously explained.

(משא"כ בחי' עצמות אא"ס שלפני הצמצום לא נקרא עדיין גם בשם תחלה
וסוף כי הרי הוא בחינת אור עצמות עדיין כמו שהוא טרם שנמשך בשביל השפעה
למטה

(In contrast, the aspect of the Essential Self of the Unlimited Light before the *Tzimtzum* cannot yet be called by the terms “beginning” or “end” since it is still an aspect of the light of His Essence, as it is before being drawn down to influence below.

כמ"ש אתה קדוש ושםך קדוש כו' כידוע)

This is as stated,¹⁰⁷ “You are holy and Your Name is holy,” as known.)

והנה אחר, היחוד

Now, after [one contemplates the particulars] is the unification.

בהתבוננות היטב בכל פרטי ההשתלשלות מריש כ"ד שהוא מל' דא"ס עד מל' דעשי' דוקא, אזי יומשך הכל אל המקור הראשון שהוא בחי' עצמיות אור א"ס שלפני הצמצום

Through the thorough contemplation (*Hitbonenut*) of all the particulars of the chaining down (*Hishtalshelut*), from the beginning of all things, which is *Malchut* of the Unlimited One until *Malchut* of *Asiyah* specifically, they should then all be drawn to the First Source, which is the aspect of the Essential Self of the Limitless Light of the Unlimited One before the *Tzimtzum*.

והיינו כוונה כללית דפ' ראשון ביהו"ע דק"ש

¹⁰⁷ In the liturgy of the *Amidah* prayer.

This is the general intention of the first verse of the *Shema*¹⁰⁸ recital, [which is] the “Upper Unity.”¹⁰⁹

ה' אחד, אח"פ ממש שלפני הצמצום הראשון, שע"ז אמר בס"י לפני א' מה
אתה סופר

[In other words, Listen Israel, יהו"ה-*HaShem* our God] *HaShem*-יהו"ה is One” refers to His simple unity before the first *Tzimtzum*. About this it states in *Sefer Yetzirah*,¹¹⁰ “Before One, what do you count?”

למעלה מ"ס כו' וכמאמר אנת הוא חד ולא בחושבן י"ס כו' וכידוע

[This is to say, יהו"ה-*HaShem*, blessed is He is] higher than the ten *sefirot*. This is as stated,¹¹¹ “You are One, but not in enumeration” of the ten *sefirot*, as known.

וכוונה כללית דבשכמל"ו ביהו"ת הוא בחי' מל' דא"ס אחר הצמצום

However, the general intent of “Blessed is the Name of His glorious kingship forever and ever,”¹¹² which is the “lower unity,”¹¹³ is the aspect of *Malchut* of the Unlimited One after the *Tzimtzum*.

¹⁰⁸ Deuteronomy 6:4

¹⁰⁹ See Zohar Bereshit 18b. The first verse of the *Shema* is the “Upper Unity,” while the second statement of the prayer is the “Lower Unity.”

¹¹⁰ See *Sefer Yetzirah*, Chapter 1, Mishnah 7

¹¹¹ See Introduction to Tikkunei Zohar 17a

¹¹² In the daily *Shema* prayer, the statement which immediately follows the first verse of “Listen Israel,” is the “*Baruch Shem Kevod Malchuto LeOlam Va'ed*.”

¹¹³ See tractate Psachim 56a, and Zohar Bereshit 18b

שע"ז אמר מלכותך מכ"ע, עד מל' דעשי' שהוא ענין אני ראשון ואני אחרון
הנ"ל

About this it states,¹¹⁴ “Your kingdom is the kingdom of all worlds,” until *Malchut* (Kingdom) of *Asiyah*. This is the aforementioned matter of “I am first and I am last.”

וכל יחוד וחיבור דראש לסוף זה אחר ההתבוננות בפרטיות רבות שביניהם
אינו רק כמו פרט א' לגבי בחי' הכלל הכוללם יחד

Now, this entire unification (*Yichud*) and “binding” from the beginning to the end, which follows the contemplation of the multitude of intermediary particulars, is only like a single detail in comparison to the general principle which includes them all.

שהוא בחי' מקיף הכללי דעגול שמקיף לקו

This general principle is the aspect of the general encompassing of the Circle (*Igul*) which encompasses the Line (*Kav*).

וגם הוא פרט א' יחשב לגבי עצמיות אור א"ס שלפני הצמצום שנק' טה"ע

[Moreover,] it too is considered to only be a detail in comparison to the Essential Self of the Unlimited Light before the *Tzimtzum*, which is called the “Upper Purity.”

¹¹⁴ Psalms 145:13, “*Malchutcha Malchut Kol Olamim*.” The literal translation is “Your kingdom is an everlasting kingdom.” However, it can also be translated as, “Your kingdom is the kingdom of all the worlds.” (*Malchut* is Kingdom). This signifies how *HaShem*-יהו"ה, blessed is He, not only brings all worlds into existence, but that He is the ruler of them all.

שלמעלה מהיות גם בחי' כלל לפרט, מאחר שנק' קדוש ומובדל בבחי'
העצמיות

[This “Upper Purity”] is even higher than being an aspect of a “general principle” for “particular details,” since we have already stated that “He is Holy” and removed in the aspect of His Essential Self.

וזהו פ'י יחיד חי העולמים

This is the meaning of the words,¹¹⁵ “The Singular One, Life of the worlds.”

מבחי' יחיד זה נמשך ע"י צמצום הראשון הנ"ל להיות נק' חי כל העולמים
דאבי"ע שבקו בבחי' מקיף ופנימי כו' וכידוע וד"ל.

From this aspect of “*Yachid* – Singular,” [influence] is drawn down by means of the aforementioned first *Tzimtzum*, to become what is called “the life of the worlds” of *ABY”A*,¹¹⁶ which are within the line-*Kav* in an encompassing and inner manner, as known. This will suffice those of understanding.

ואחר שיבואר לאדם ביאור כל פרט בסדר השתלשלות זאת, הצריך לכל
אדם לידע ולקבוע בנפשו

It is necessary for a person to know and implant in his soul all the explanations of the chaining down of the worlds. After the

¹¹⁵ See the *Baruch She'amar* and *Yishtabach* prayers of the morning prayers, “*Yachid Chay HaOlamim*”

¹¹⁶ *Atzilut, Briyah, Yetzirah* and *Asiyah*.

explanations of all the particular details in the order of the chaining down (*Seder Hishtalshelut*) have been explained to a person,

הנה תמיד כל ימי חייו ירגיל מוחו ולבו אחר טוב ידיעתו ורגילותו תמיד בכל
פרטיהם דוקא

then he should constantly accustom himself, throughout his life, [to contemplate them] in his mind and heart, so that he will be proficient in all the details, specifically.

לעשות הקיצור מן האריכות מראש לסוף יחד

[Through this,] he will [be capable of] making a summation of the entire length, including [the entirety of it] from beginning to end as one.

עד שברגע א' ממש בהתבונן בנפשו בסוף הכל, שהוא השגות איכות התהוות
יש מאין הגשם דגלגלים וד' יסודות הגשמיים וכל פרטי עוה"ז השפל

This [should be done] to such a degree that in a single moment of contemplation within his soul, [when he contemplates] “the end of everything,” which is the comprehension of physical coming into being of “something out of nothing,” [that is, the creation] of the physical planets and the four physical foundations, and all the other particulars of this lowly world, [he will see that there rests upon them the aspect of *Malchut* of the Unlimited One, literally].

כמ"ש שאו מרום עיניכם, בראיה גשמיית, וראו מי ברא אלה, בגשמיות
התהוות' ליש גמור ממש בצמצום היותר אחרון

This is as stated,¹¹⁷ “Lift up your eyes on high, and behold Who has created these.” “Lift up your eyes on high” with an actual physical sight, “and behold Who has created these” into a completely physical something, through the most final *Tzimtzum*-concealment.

שבזה ממש שורה בבחי' א"ס דוקא מבחי' תחלת הכל, שהוא בחי' מל' דא"ס
שלפני מקור האצילות

It is literally in this [“end of everything”] where *Malchut* of the Unlimited One, which is the “beginning of everything” and is even higher than the source of *Atzilut*, rests, in a limitless aspect, specifically.

וע"כ לא נזכר בכל ס' תהלים בשבחי גדולת ה' רק בדרך פשוט, בגדולות
ונפלאות מעשה ה' בשמים וארץ וכל צבאם הגשמיים דוקא

This is why the book of Psalms only mentions the greatness of *HaShem*-יהו"ה, blessed is He, in a simple manner, [as it pertains to] the greatness and wondrousness of the acts of *HaShem*-יהו"ה in the [physical] heavens and the earth, and its physical hosts, specifically.

ולא נזכר שבחי גדולתו בעולמות העליונים רוחניים עד רום המעלות שלפני
האצי' כו'

It makes no mention or praise of His greatness [as it pertains to] the upper spiritual worlds and the highest heights which even precede the world of *Atzilut*.

¹¹⁷ Isaiah 40:26

מפני שנעוץ תחלתן בסופן דוקא כנ"ל וכמ"ש אני הוא ממש וכו' ועצמיות
אא"ס הוא הסובב כו' וד"ל.

This is because, as previously mentioned, “the beginning is specifically bound to the end.” This is [also] as stated, “See now that I, I am He,” and that the Essential Self of the Unlimited Light is what encompasses [all of existence]. This will suffice for those of understanding.

וזהו אמיתית המכוון בהתבוננות בפרט כנ"ל

This then, is the true intent in the contemplation of the particulars, as previously explained.

(וגם שלפי החשבון בפרטי ההשתלשלות, רחוק מאד מאד מראש לסוף, אבל
באמת קרוב מאד בלי הפסק והסתר כלל באמצע

(Even though according to the calculation of the [multitude of] details in the chaining down of the worlds, there is a very vast distance between the beginning and the end, nonetheless, in truth, it is very close, without any interruption and concealment in between.

וכמ"ש אני הוא ומבלעדי באמצעיתא כו' וד"ל)

This is as stated, “See now that I, I am He” and,¹¹⁸ “There is no other besides Me, as an intermediary.” This will suffice for those of understanding.)

¹¹⁸ See Tikkunei Zohar 120a

(וכמ"ש כי האלקים עשה את האדם קדמאה ראשית הקו, ישר מראשו לסופו
עד עקב דא"ק שמסתיים בסוף העשייה בבחי' יושר

(This is as stated,¹¹⁹ “[Lo, this only I have found,] that God has made man upright; but they have sought out many calculations.” “That God has made man upright” [refers to] Primordial Man (*Adam Kadmon*), from the beginning of the line (*Kav*) until the “heel” of Primordial Man (*Adam Kadmon*), which concludes at the end of the world of *Asiyah*.

שהוא ההתכללות גמור מראשו לסופו, והמה בקשו חשבונות רבים בבחי'
העגולים כו' בפירוד והתחלקות זה למעלה מזה כו')

It is all one complete [matter] from beginning to end. [However,] “They have sought out many calculations” [referring to] the aspect of Circles (*Igullim*), with separations and divisions, one above the other.)

ויובן כל הנ"ל בדרך קצרה מאד בבחי' הכתרים שבכל עולם

All the above may be understood, in a very brief way, from the aspect of the *Ketarim*¹²⁰ of each world.

שאינן בכתרים בחי' השתלשלות עו"ע בריחוק המדרגה כלל

In the aspect of the *Ketarim* there is no aspect of “chaining down” from cause to effect in a way of distance of levels, at all.

¹¹⁹ Kohelet 7:29

¹²⁰ This word is the plural of *Keter* (crown). The *sefirah* of *Keter* corresponds to the faculty of “pleasure” and “desire,” as will be explained at great length later.

כמו בחי' הרצון הפשוט שבעצמיות אא"ס, כמ"ש כשעלה ברצונו הפשוט כו',
בחי' מל' דא"ס עצמה כשעלה במח' הפשוטה אנה אמלוך כו' שהוא למעלה מרצון
להאציל או לברוא כו'

For example, the aspect of the simple desire in the Essential Self of the Unlimited Light, as stated,¹²¹ “When it arose in His simple desire,” that is, the aspect of *Malchut* of the Unlimited One itself is what arose in His simple thought, [as in the statement] “I shall rule,”¹²² which is much higher than the desire to Emanate (*Atzilut*) or to Create (*Briyah*) etc.

רק בחי' היולי עדיין

Those [desires] are still only in the aspect of a *Heyulie*.

וממנו נתמצצם תחילה בחי' רצון הקדום שנק' כתר לא"ק

From this first [simple desire], there is a *Tzimtzum* – lessening to the “Primal Desire,” which is called *Keter* of *Adam Kadmon*.

ואח"כ הרצון להאציל, בחי' כתר דאצי' בכלל

Afterwards, [there came] the desire to Emanate which in general is the aspect of *Keter* of *Atzilut*.

ואח"כ הרצון לברוא, בחי' כתר שבמל' דבריאה, ואח"כ כתר מל' דיצי' כו'
עד כתר מל' דעשי', הרצון לעשות

¹²¹ See introduction of Etz Chayim, and Shaar 1, Anaf 2

¹²² As stated in the Zohar on “*VaYimloch*.” These words, “I will rule – *Ana Emloch*” is the original simple desire which arose in His simple thought.

Afterwards was the desire to Create, which is *Keter* of *Malchut* of *Briyah*, following which [there came] *Keter* of *Malchut* of *Yetzirah*, until the aspect of *Keter Malchut* of *Asiyah*, which is the desire to actualize.

וכמ"ש כל אשר חפץ ה' עשה כו'

This is as stated,¹²³ “Whatever *HaShem*-ה' desired He did...”

ומהו ההפרש באדם התחתון בבחי' רצונו ועצמותו ההיולי שהיה כלול בו ד'
רצונות

[Similarly,] below in man, what difference is there between the aspect of his desire and essential *heyulie* in which there were included four desires.

כמו רצון לעצמות גופו לרצון לפעול ולעשות היותר אחרון, הכל משרש
ומקור א' יצא כו'

For example, the desire for his essential self and his most final desire to actualize, all came from and are rooted in one source.

כך אין הפרש ממש בין בחי' רצונו הפשוט שנמשך להיות רצון להאציל,
לבחי' רצונו הפשוט שנמשך להיות חפץ ה' בכל אשר עשה בסוף עולם העשיה
שלנו כו' וד"ל

Likewise, there is no difference between *HaShem*'s-ה' simple desire that was drawn down to become the desire for emanation, and His simple desire that was drawn down to become

¹²³ Psalms 135:6

[the aspect of] “Whatever *HaShem*-יהוה desired He did,” at the end of our world of action. This will suffice for those of understanding.

Chapter Eight

וכך עד"ו שבבחי' הכתר יש יחוד כל פרטיהם אל הכלל עד בחי' הרצון הפשוט
שבעצמיות אא"ס ממש כנ"ל, כך יוכל האדם להתבונן גם בבחי' החכמה שבל עולם
מראש לסוף

Now, just as in the aspect of *Keter*, there is a unification of all the particulars to the general principle, reaching, literally all the way to the aspect of the simple desire [as it is] in the Essential Self of the Unlimited Light, in this same way, a person may contemplate the aspect of the *Chochmah* of each world, from beginning to end.

והוא מ"ש בראשית ברא כו'

This then is the meaning of what is written,¹²⁴ “*Bereshit Barah* – In the beginning God created etc.”

ותירגם יונתן בחוכמתא ואונקלוס תירגם בקדמין ברא

“*Bereshit*-בראשית” is translated by Targum Yerushalmi¹²⁵ as “*B’Chochmeta* - with Wisdom.” Onkelos translates it as “*BeKadmin* – Primordially.”

שהוא בחי' הכתר שנק' קדמון, להיותו בבחי' העצמיות שמקודם לחכמה

This is the aspect of *Keter*, which is called *Kadmon* – Preceding, since it is the aspect of the essence as it precedes *Chochmah*.

¹²⁴ Genesis 1:1

¹²⁵ See Targum Yerushalmi to Genesis 1:1

כי החכמה מאין תמצא, לא בחי' אין ממש, משא"כ הרצון כו'

This is because,¹²⁶ “Wisdom is found **from** “nothing” but it is not an actual “nothing” itself, which is not so of desire.

אבל כמו שהרצון נתצמצם מן העצמות עד שמתלבש בעשיה להיות כל אשר
חפץ עשה כנ"ל כך בחי' החכמה

However, just as desire is [brought about] from the Essential Self by means of *Tzimtzum*, until it [finally] becomes invested in action, thus fulfilling the above-mentioned verse, “Whatever *HaShem*-יהו"ה desires He did,” so is it with the aspect of *Chochmah*.

מתצמצמת מן העצמות

[In other words, *Chochmah* too is brought about] by means of *Tzimtzum* from His Essential Self.

שנק' שם חכמה הקדומה או חכמה הפשוטה באחדות פשוט כו'

[The Essential *Chochmah*] is what is called “the Primal *Chochmah*” or “the Simple *Chochmah*” as it exists within the Simple Unity of *HaShem*-יהו"ה.

ומשם נמשך מלמעלה למטה בכל עולם ועולם דאבי"ע עד בחי' חכמה שבמל'
דמלכות דעשיי'

¹²⁶ Job 28:12

From there it is drawn down into each particular world of *ABY" A*, until [it reaches] the aspect of *Chochmah* of *Malchut* of *Malchut* of the world of *Asiyah*.

שע"ז נאמר כולם בחכמה עשית

About this [last level] it states,¹²⁷ “You have made them all with wisdom.”

כי כמ"ש בראשית, בחכמתא ברא, כך בחכמה יצר ועשה

For, just as it states “*Bereshit*-שית,” that “He created” with wisdom, in the same way, he likewise “formed” and “actualized” with wisdom.

כמו ברצון, שברא ויצר ועשה הכל ברצון א'

This is similar to how it is that the desire to create, form, and actualize are all [rooted] in a single [primary] desire.

רק שנשתלשל וירד מעולם הבריאה לעולם היצי' ומעולם היצי' לעשיה
בירידת מדריגות עו"ע

However, it chained down from the world of Creation to the world of Formation, and from the world of formation to the world of Actualization, with a lowering of levels from cause to effect.

כמו ממל' דכתר דבריאה נעשה כתר ליצירה כו'

¹²⁷ Psalms 104:24

For example, from *Malchut* of *Keter* of the world of *Briyah* there came *Keter* of the world of *Yetzirah*.

כך בחכמה א' ברא ויצר ועשה

Likewise, He created, formed and actualized [everything] with a single wisdom.

רק שירד ונשתלשל מבריאה ליצוי כו'

However, [here too, in regard to *Chochmah*] it chained down from *Briyah* to *Yetzirah* etc.

דהיינו שנמשך מבחי' מל' שבחכמה דבריאה לחכמה שבמל' דיצוי

In other words, from the aspect of *Malchut* of *Chochmah* of *Briyah* [influence] is drawn down to *Chochmah* of *Malchut* of *Yetzirah*.

ועד"ז מיצוי לעשייה עד חכמה שבמל' דעשייה שעז"א כולם בחכמה עשית, וכן
ה' בחכמה יסד ארץ וכה"ג

Likewise, in this manner [influence chains down] from *Yetzirah* to *Asiyah*, until [it reaches] the aspect of *Chochmah* of *Malchut* of *Asiyah* about which it states, “You have made them all with wisdom.” Similarly, it states,¹²⁸ “*HaShem*-יהו"ה founded the earth with wisdom,” and other such verses.

¹²⁸ Proverbs 3:19

(והגם שדרך פרט הרי משתלשל מבחי' מל' דמל' דבריאה להיות כתר ליצי'
והחכמה דיצי' ממל' דכתר דיצי', מ"מ דרך כלל כל בחי' עו"ע מעולם לעולם נמשך
מזה לזה שלא ע"י צמצום רבוי הממוצעים שביניהם

(More particularly the chaining down is that *Keter* of *Yetzirah* comes from the aspect of *Malchut* of *Malchut* of *Briyah*, and *Chochmah* of *Yetzirah* comes from *Malchut* of *Keter* of *Yetzirah*. Nevertheless, generally, all aspects of cause and effect from one world to the next are drawn one from the other without being diminished by the multitude of intermediaries that are between them.

כמו וה' נתן חכמה לשלמה, שהיה בעולם העשיה

For example, it states,¹²⁹ “And *HaShem*-יהו"ה gave Shlomo wisdom.” [Now, Shlomo] was in the world of *Asiyah*.

הרי נמשך השפעה זו מחכמה שבעצמיות אא"ס לחכמה דא"ק

This influence was drawn down from *Chochmah* [as it exists] in the Essential Self of the Unlimited Light (*Ohr Ein Sof*), to *Chochmah* of *Adam Kadmon*.

ומחכמה דא"ק לח"ס דע"י וא"א

From *Chochmah* of *Adam Kadmon* [it was drawn down] to the Concealed *Chochmah* of *Atik Yomin* and *Arich Anpin*.

ומשם לאור אבא דאצי' עד בחי' חכמה שבמל' דאצי'

¹²⁹ Kings I, 5:26

From there [it descended] to become the light of *Abba* of *Atzilut*. [From there it descended] until [it reached] the aspect of *Chochmah* of *Malchut* of *Atzilut*.

ומשם לחכמה שבמל' דבריאה

From there [it descended further] to *Chochmah* of *Malchut* of *Briyah*.

וכן עד"ז מבריאה ליצי' ומיצ' לעשי', עד שבא האור ושפע חכמה אלקית
הזאת בנשמת שלמה מחכמה שבמל' דעשיה

In this manner it [descended] from *Briyah* to *Yetzirah*, and from *Yetzirah* to *Asiyah*, until from *Chochmah* of *Malchut* of *Asiyah* this light and influence of Godly wisdom entered the soul of *Shlomo*.

וכן בהיכל ק"ק שבבהמ"ק האיר מכתר וחכמה שבעצמיות עד בחי' כתר
וחכמה שבהיכל ק"ק דעשיה בלוחות וארון גשמי' שהיו עומדים בהיכל ק"ק הבנוי
למטה, היה שורה מכתר וחכמה דהיכל ק"ק דעשיה הרוחניות כו'

[This was] likewise [the case], in the chamber of the Holy of Holies in the Temple. There radiated from *Keter* and *Chochmah* of the Essence [of the Unlimited Light] until [it reached] the aspect of *Keter* and *Chochmah* of the chamber of the Holy of Holies in the world of *Asiyah* – Actualization. [This is to say that] the spiritual [light] of *Keter* and *Chochmah* of *Asiyah* rested upon the physical Tablets and the Holy Ark, which stood in the chamber of the Holy of Holies in the physical Temple below.

(וכך אנו מבקשים, אתה חונן לאדם דעת כו' וחננו מאתך דוקא כו' וד"ל)

(Similarly, [in our daily prayers] we request,¹³⁰ “**You** grace man with knowledge” and, “Grace us from **You**,” specifically. This will suffice for those of understanding.)

(ועד"מ הנה יוכן באדם התחתון, כמו שחכמתו העצמיות ההיולית כולל כל הסתעפות התפשטות אור חכמתו, עד לחוץ מעצמות שלו לגמרי

(By way of example, this may be understood from human beings below. For instance, a person’s essential *Heyulie* wisdom includes [within itself] all that spreads forth and branches out of the light of his wisdom, even completely outside of his essence,

והוא עד שכל המלוּבש בעשיה גשמית, נבדלת לגמרי

That is, even [to the point of] intellect that is invested in a physical act, which is separate [from his essential self].

ואין הפרש אצלו בין התפשטות חכמתו העצמיות בעצם שכלו להשכיל עיון שכלי, להתפשטות שלה בעשיה נבדלת

For him, there is no difference between the spreading of his essential insight (*Chochmah*) within the essence of his intellect, in which he conceptualizes [in a way of] intellectual analysis, and the spreading forth [of the intellect] into a [physical] act, which is separate [and apart from his essence].

שהכל נק' בשם התחכמות א', אלא שזה ברוחניות ובעצמותו יותר, ובעשיה בא בדבר נבדל

¹³⁰ See the beginning of the Amida prayer.

It is all considered to be a single insight, except that this [level] is more spiritual and essential to him, while in action it [the wisdom] becomes [invested] into a separate thing.

עד שלגבי בחי' העצמות ממש הרי הכל רק התחכמות א', רק שהולכת ומתפשטת מעיון שכלו למדותיו ולמחשבתו, עד שעושה ממש בחכמתו זו

This is so much so, that in relation to the aspect of his actual essential self it is but a single wisdom, except that it spreads forth from his intellectual analysis into his emotions and thoughts, until, ultimately, he actually puts this insight into action.

כמו בהתחכמות בעסק מו"מ כו')

An example is [when someone has] an [innovative] insight in business matters etc.)

וכמו ויאמר אלקים יהי אור שבדיבור, ובא לידי מעשה כמ"ש ויהי אור

Similarly, [this may be understood] in regard to the speech [of God], as in the verse, “And God said, let there be light” which then came into action, as in the verse, “And there was light.”

הרי התחלתו מבחי' חכמתו העצמית שבעצמיות המאציל

Of course, this originated from the aspect of His Essential Wisdom as it is in the Essential Self of the Emanator.

שהאציל האור ואח"כ ברא ויצר ועשה כו'

[This is to say,] that He emanated (*Atzilut*) the light, and afterwards he created (*Briyah*), formed (*Yetzirah*) and made (*Asiyah*).

וכך הוא בכל פרטי התהוות הנאצלים והנבראים והנוצרים והמעשים
מעצמות הא"ס כו'

This is likewise the case in regard to all the specifics of the coming into being of the emanated, created, formed and actualized, from the Essential Self of the Unlimited One (*Ein Sof*).

כולם מיוחדים ומקושרים כל פרטיהם בעצמיות אא"ס שבאבי"ע

All the particulars of these [worlds] are unified and bound with the Essential Self of the Unlimited Light (*Atzmoot Ohr Ein Sof*), which is [vested] in *ABY*"A.

ואין הפרש לגבי עצמו בין ראשון לאחרון כלל

Moreover, from [the perspective of] His Essential Self, there is absolutely no difference between the first and the last.

וא"כ מ"ש אני ראשון ואני אחרון קאי גם בבחי' החכמה שבראש האצילות
עד חכמה שבסוף העשיה כו'

This being the case, the statement, "I am first and I am last" likewise applies to the aspect of *Chochmah* at the beginning of the emanation – *Atzilut*, until *Chochmah* at the end of the Actualization – *Asiyah*.

וכן יובן עד"ז דרך פרט בחי' יחוד כללי בבחי' המדות ומחדו"מ שבכל עולם
מד' עולמות דאבי"ע

Furthermore, in this way, the aspect of the general unification of the emotions, thought, speech and action of each of the four worlds of *ABY”A*, may also be understood in a manner of particulars.

שמדות דאצי' מתלבשים במדות דבריאה ומדות דבריאה במדות דיצי' ומדות דיצי' במדות דעשיה, עד שבחי' ו"ק דעשיה נעוץ בתחלת הכל, במדותיו העצמיים שלפני האצי'

[This is to say] that the emotions of *Atzilut* become invested within the emotions of *Briyah*, and the emotions of *Briyah* become invested within the emotions of *Yetzirah*. The emotions of *Yetzirah* [then] become invested within the emotions of *Asiyah*, so that ultimately, the six directions of *Asiyah* are bound up with the beginning of everything, that is, with His Essential emotions, which precede the world of *Atzilut*.

שעז"א המתנשא מימות עולם כידוע

About these [emotions] it states,¹³¹ “[The King who is exalted and alone,] who is exalted above the days of the world.”

והם בחי' ז"ת דע"י עד ז"ת דא"ק עד מדות שבאא"ס עצמו הגנוזות בעצמות שלו ממש

This refers to the aspect of the seven lower *sefirot* of *Atik Yomin*, [which receive] from the seven lower *sefirot* of *Adam Kadmon*, [which receive] from the emotions of the Unlimited

¹³¹ See the morning prayers, blessing of *Yotzer*.

Light itself, which are concealed within His Essential Self, literally.

כמו בחי' חסד שבא"ס עצמו, שעז"א חסדי ה' כי לא תמנו כו' בבחי' א"ס

ממש

An example [of the above] is the aspect of *Chessed* – Kindness of the Unlimited Light. About this [Kindness] it states,¹³² “*HaShem*’s-יהוה-יה kindnesses have not ceased,” since it, literally, is in an aspect of Limitlessness.

אנו אומרים יהי חסדך זה עלינו ממש

[Regarding this Kindness] we say,¹³³ “Let **Your** Kindness...be upon us,” literally.

בבחי' חסד מצומצם שבמדות דמל' דמל' דעשיה שמאיר בעוה"ז כו'

[This is to say that it should radiate] within the kindness of the diminished emotions of *Malchut* of *Malchut* of *Asiyah*, which radiates in this world.

וכן מבחי' מח' שבעצמותו נמשך עד בחי' מח' דמל' דעשיה, אשר חושב

לעשות בפר"מ

Likewise, from the aspect of His essential thought, [influence] is drawn down until [it reaches] the aspect of the thoughts of *Malchut* of *Asiyah*, in that He thinks to do it, in actuality.

¹³² Lamentations 3:22

¹³³ Psalms 33:22, and Shabbat Prayers

וכן בדו"מ כו', כי כמו שכל אשר חפץ ברצון העצמות עושה, כך כל אשר חפץ ברצונו העצמי חושב כו'

The same [principle] applies to speech and action, because just as “everything that *HaShem*-ה'ו"ה desires” in His Essential desire, “He does,” so too, “everything that *HaShem*-ה'ו"ה desires” [to think], He thinks.

רק שיורד ונמשך בהשתלשלות עד חפצו ורצונו ושכלו ומחשבתו בעשיה בפו"מ כו'

[The] only [difference between this and the desire as it exists in His Essential Self is] that it descends and is drawn into the [order of the] chaining down [of the worlds from cause to effect] until His desire, intellect and thought is to actually do.

אבל הכל רק רצון ושכל ומדה ומח' ומעשה א' תחשב לגבי בחי' העצמות ממש, כמובן מכל הנ"ל וד"ל

However, [the entire chaining down process] of the desire, intellect, emotions, thought and action are all considered to literally be one [thing] relative to the aspect of His actual Essential Self. This is understood from all the above, and will suffice for those of understanding.

ואחכ"ז הרי ישכיל האדם בהתבוננותו במי ברא אלה בגשמיות, איך שלא נבדל גם הפרט היותר אחרון מהמקור הכללי היותר ראשון

Now, after [contemplating] all this, a person should conceptualize and contemplate “Who created these,” physically,

how it is that even the last particular is not separate from the first general source.

גם בכל פרט שבכל דבר ודבר כמו בבריאת שמים או ארץ או כל פרטי חלקי
דצח"מ

[He should contemplate this in regard to] each particular of Creation, such as the creation of the heavens and the earth, or all the particulars in the categories of Inanimate, Vegetation, Animal, and Speaking Beings.

איך ששרשם ברוחניות דמל" דעשיה עד רום המעלות אחוז וקשור כשלשלת
כו'

[He should contemplate] how their spiritual source in *Malchut* of *Asiyah* is bound up and connected to the highest heights, like a chain.

וכמ"ש בראשית ברא, בקדמין ובחוכמתא כו' הרי בחי' כתר וחכמה שבאבי"ע
מיוחדים

This is so, just as the aspects of *Keter* and *Chochmah* of *ABY" A* are unified [with their source], as stated, "In the beginning He created" [which was translated as] "Primordially – *Keter*," and, "With Wisdom – *Chochmah*."

כך כל פרטיהם המסתעפים מהם במדות ובמדו"מ שבכל עולם

So too, with the particulars which branch out from them, These being the emotions, thought, speech and action of each world.¹³⁴

עד בהי' עשיה דמל" דעשיה, נעוץ סופן בתחלת הכל

[This continues] until the aspect of Action – *Asiyah* of *Malchut* of the world of *Asiyah*. The end [of everything] is bound with the beginning of everything.

דכמו שבקדמון האציל כו' כך בקדמון זה עצמו ברא ויצר ועשה, כמ"ש כל אשר חפץ כו'

For, just as He emanated with *Kadmon* (Desire), so too, with this very same *Kadmon* (Desire) He created, formed and did, as is written, “Everything that *HaShem*-ה'ו"ה desired, He did etc.”

וכך במדות, כמו הנה מקום אתי, ביטול הו"ק

Likewise, the emotions (the six directions) are nullified to *HaShem*-ה'ו"ה, blessed is He, as in the verse,¹³⁵ “Behold, the place is with Me.”

לך הוי' הגדולה, בכל עולם לפי מה שהוא

¹³⁴ Parenthesis of the Mittler Rebbe:

(שהוא כללות ע"ס דכל עולם שהוא ע"י וא"א ואו"א וזו"נ דאבי"ע)

(Which are the ten general *sefirot* of each world. That is, *Atik Yomin* and *Arich Anpin*, *Abba* and *Imma*, *Zeir Anpin* and *Nukvah* of [each of] the four worlds of *ABY" A*.)

¹³⁵ Exodus 33:21

[For example,]¹³⁶ “Yours, *HaShem*-ה'יהו, is the greatness” [represents the nullification of *Chessed* to *HaShem*-ה'יהו] in each world, according to what it is.

עד בחי' מקום העצמי שנק' מקומו, וכמאמרז"ל הוא מקומו של עולם ואין
העולם מקומו

[This continues upward] until the aspect of His Essential Space. This is called “His Place,” as in the dictum of our sages, of blessed memory,¹³⁷ “He is the place (*Makom*-מקום) of the world, but the world is not His place.”

וכן מאמר הידוע דאיהו תפיס בכל עלמין ולית מאן דתפיס ביה, אפי' מח'
ורצון הקדום כו'

This is similar to the well-known adage,¹³⁸ “He grasps all worlds, but there are none who grasp Him.” Even the Primal Thought and Desire [cannot grasp Him].

ומכ"ז הרי יובן בחי' יחוד וחיבור הפרט אל הכלל דרך כללות הכל מעצמיות
אור א"ס באבי"ע

From all this, the matter of the unification and connection of the particulars to the general principle by way of the totality of everything in the essence of the Unlimited light [as it is drawn down] into *ABY''A*, may be understood.

מלבד בחי' היחוד שבכל עולם דרך פרט, בע"ס שבו כו'

¹³⁶ Chronicles I 29:11

¹³⁷ Bereshit Rabba 68:9

¹³⁸ See Zohar (Raya Mehemnah) Pinchas 225a

This is besides the aspect of the unity [as it relates to] each world, in a way of particulars, in regard to the ten *Sefirot* [of each world].

אך אעפ"י שיודע האדם כל ביאור ההשתלשלות דאבי"ע בפרט, ימשוך נפשו
ליחוד הפרט אל היחוד בכלל, עד עצמיות אא"ס ממש ע"ד הנ"ל וכה"ג

Now, although a person may know the explanations for the entire chaining down of *ABY" A* [with all its] particulars, he should [nonetheless] draw his soul to [contemplate and] unify the particulars to the general totality, in the aforementioned manner, until [they are] literally [one] with the Essential Self of the Unlimited Light (*Ohr Ein Sof*).

מלבד היחוד וביטול כל עולם בפרט לגבי העצמות כו'

This is aside from [his contemplation in] unifying and nullifying each particular world to the Essential Self of *HaShem*-יהו"ה, blessed is He.

עד שיבוא לו כל ההתבוננות שמרחיב בפרט בענין זה, בקיצור מופלג

[He should do this] until his vast contemplation in the particulars of this matter, become encapsulated in a wondrously brief summary.

כמו מלכותך מכ"ע

An example of this [can be understood from the verse],¹³⁹
"Your kingdom is the kingdom of all worlds."

¹³⁹ Psalms 145:13

שזוהו בחי' מל' דא"ס במל' דמל' דעשיה ע"ד הנ"ל ברצון וחכמה ומדות כו'

This is the aspect of *Malchut* of the Unlimited One (*Ein Sof*) [as it is invested] within *Malchut* of *Malchut* of *Asiyah*, as previously explained regarding Desire, Wisdom and Emotions.

כמ"ש ראו כי אני הוא ממש

This is in accordance with the verse,¹⁴⁰ “See now that I, I am He,” literally.

וכן אני הוי' לא שנית

Similarly, [regarding the verse,]¹⁴¹ “I *HaShem*-יהו"ה have not changed.”

בחי' אני הוא בחי' מל', שהוא בחי' אין דכתר, דנעוץ תחלתן בסופן

“I-*Ani*,” which is the aspect of *Malchut*, is the [same] “nothingness-*Ein*-אין” as *Keter*, since “the beginning is bound up with the end.”

בכל עולם בפרט וכן דרך כללות הכל

[This is true] both particularly in each particular world, and in the general totality of everything.

ולזה או' אני הוי' לא שנית, בין מל' דא"ס למל' דעשיה, כלל

¹⁴⁰ Deuteronomy 32:39

¹⁴¹ Malachi 3:6

It thus states, “I *HaShem*-יהו"ה have not changed.” [That is, there is no difference] whatsoever between *Malchut* of the Unlimited One and *Malchut* of *Asiyah*.

וז"ש מלכותך הוא מלכות כל עולמים עד מלכות דמלכות דעשיה, מטעם כל
הנ"ל וד"ל:

This then, is the meaning of, “Your kingdom is the kingdom of all worlds,” that is, even until *Malchut* of *Malchut* of *Asiyah*. [It all is] because of the reason explained above. This will suffice for those of understanding.

Chapter Nine

אך הנה לכאורה אינו מובן מה שאמר אני הו'י לא שניתי

At first glance, the verse, “I HaShem have not changed,” is not understood.

שזה מדבר במל' דא"ס עצמו

Now, [this verse] is speaking in regard to *Malchut* of the Unlimited One (*Ein Sof*) Himself.

הרי אם בבחי' מל' דעשיה יש בו שינוי בין דין לחסד, שהוא בחי' התפעלות כו', מוכרח שגם במל' דא"ס יש שינוי זה

However, if in *Malchut* of *Asiyah* (Actualization) there is a change between judgment and kindness, which is [only] an aspect of a reaction, then it must be that in *Malchut* of *Ein Sof* (The Unlimited One) this change also takes place.

מאחר שאמר אני הו'י הוא כו' כנ"ל

After all, it states,¹⁴² “See now that I, I am He.”

וכן מלכותך מכ"ע בשוא ממש כנ"ל

It likewise states,¹⁴³ “Your kingdom is the kingdom of all worlds,” literally equally, as explained previously.

¹⁴² Deuteronomy 32:39

¹⁴³ Psalms 145:13

דהיינו כאשר עולה ברצונו הפשוט שבעצמות ממש, להיות חפץ חסד, הרי חפץ חסד העצמי הזה יורד עד למטה ממש בחפץ חסד דמל' דעשיה

In other words, when the desire for kindness arises in His simple essential desire, this very same essential desire for kindness descends until the very end, to the desire for kindness of *Malchut* of *Asiyah*, literally.

וכן להיפך כפי המובן מכל הנ"ל

According to all the above mentioned, it is likewise understood that the opposite is true as well.

וגם הרי בכ"י מחדש מע"ב למטה מטה

Furthermore, we recite [daily],¹⁴⁴ “He renews every day...the act of creation” here below [in our physical world].

שהוא בקדמין ובחוכמתא דבראשית ברא

In other words, [“he renews”] in “*Kadmin – Desire*” and “*Chochmeta – Wisdom*,” [which are the translations]¹⁴⁵ of “In the beginning He created.”

עד רום המעלות בעצמותו ממש

[These are “renewed”] all the way until the highest heights, literally in His Essential Self.

¹⁴⁴ See the blessings before the *Shema* recital.

¹⁴⁵ See Targum Onkelus and Targum Yerushalmi to Genesis 1:1

א"כ יש בחי' חידוש גם בעצמיות אא"ס

This being the case, [it seems] that there is a renewal even in the Essence of the Limitless Light of the Unlimited One, *HaShem-*יהו"ה, blessed is He. (*Atzmoot Ohr Ein Sof*).

ואיך אמר אני לא שניתי כלל

How then can it state,¹⁴⁶ “I *HaShem-*יהו"ה have not changed,” [implying that there is no change] whatsoever?

וכן אנו או' אתה הוא קודם שנבה"ע כו' וכמ"כ קודם שהאציל כו' וכידוע

Similarly, we say,¹⁴⁷ “You are He before the creation of the world; You are He after the creation of the world.” This [principle] likewise applies “before He emanated,” as known.¹⁴⁸

ועד"מ מאדם התחתון, הרי יש שינוי גם ברצון העצמי מרצון של דין לרצון של חסד וכידוע

Moreover, in the analogy of man below, there is change from a desire for judgment to a desire for kindness, even in the essential desire, as known.

ואיך אנו אומרים יהי רצון מלפניך, רצון חדש, שיתהפך רצון של דין לחסד כו'

Likewise, how can we [pray and] request, “May it be desirable before You,” [requesting of *HaShem-*יהו"ה to have] a new

¹⁴⁶ Malachi 3:6

¹⁴⁷ See the morning prayers.

¹⁴⁸ See Avodat HaKodesh (R' Meir ben Gabay) Chelek HaYichud, Ch. 2.

desire; that a desire for judgment should be overturned into a desire for kindness?

ואנו רואין שנויים רבים בכל יום ושעה כו' בכל אשר חפץ עשה תמיד בשמים
ובארץ כו'.

[This question is further strengthened by the fact that] we see multitudes of changes every day and every hour, in “everything that *HaShem*-יהו"ה desires”¹⁴⁹ and constantly does in the heavens and the earth.

והתירוץ לכל זה הוא ענין הצמצום כידוע

Now, the resolution for all this is the matter of *Tzimtzum*, as known.

דאם היה השפע דרך עילה ועלול, היה נופל ענין שינוי התפעלות כו'

For, if the influence was in a manner of cause and effect, then the matter of change and reaction would fall upon it.

אבל מאחר שההמשכה בבחי' אור וזיו לבד, וגם הוא ע"י צמצום, ע"כ אין
בעצמות אלקות שום שינוי כלל, גם במל' דמל' דעשיה

However, since the aspect of the drawing down [of influence] is only in an aspect of a light and ray, and this too is by means of *Tzimtzum*, there is therefore no change at all in the Essential Self of *HaShem*'s-יהו"ה Godliness, even in *Malchut* of *Malchut* of *Asiyah*.

¹⁴⁹ Psalms 135:6

וכך הוא עד רום המעלות

Such is the case, all the way to the highest level.

ואחר הצמצום יש בחי' שינוי, וזהו מצד המקבלים לבד כידוע.

After *Tzimtzum* [however] there is an aspect of change, but only from the perspective of the recipients, as known.

וביאור ענין ההפרש בין אור לשפע ידוע לכל

The explanation of the difference between “*Ohr* (Light) and *Shefa* (Influence) is known to all.

ואמנם גם בבחי' אור הוצרך להיות ע"י צמצום

However, even in the aspect of the light it was necessary for [its revelation] to be by means of *Tzimtzum*.

וע"כ צריך כל אדם לידע ענין הצמצום ולהתבונן בו בכל עולם לפי ערכו

It therefore is incumbent upon every individual to know the matter of *Tzimtzum* and to contemplate it [relative] to each world according its value.

כי הוא העיקר בכלל היחוד האלקי באין שינוי לגבי העצמות

This is because it is the main principle in the general matter of the unity of *HaShem*-יהו"ה, and [in understanding] how there is no change relative to the Essential Self of *HaShem*-יהו"ה, blessed is He.

וכמו קמיה כחשיכה כאורה, רוחניות וגשמיות שוין, עד אצי' ועשיה שוין
כידוע

[This is to say] that before Him, “the darkness and the light are equal,”¹⁵⁰ the spiritual and the physical are equivalent, so much so, that the world of *Atzilut* and the world of *Asiyah* are equal [before Him], as known.

הגם שזהו לגבי בחי' המקיף בלבד הנק' סוכ"ע בכלל ובפרט

Now, the [above] is only in relation to the encompassing light of *HaShem*-יהו"ה, blessed is He, which is called *Sovev Kol Almin* (The light that encompasses or transcends all worlds) both generally and particularly.

שלמעלה מהדרגת האור שבבחי' ממכ"ע כידוע

This [light] is higher than the level of light that is in an aspect of *Memale Kol Almin* (the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds), as known.

אך הנה גם בבחי' או"פ, בחי' ממלא בכלל ובפרט, אין שינוי כו'

However, even in the aspect of the inner light of *Memaleh*, both generally and particularly, there is no change.

ועליון ותחתון שבו שוין

[Here too] its upper and lower [levels] are equivalent.

¹⁵⁰ Psalms 139:12

כמ"ש אני לא שניתי, ואני הוא בחי' ממלא כידוע

This is as stated, "I *HaShem*-יהו"ה have not changed," and "I-*Ani*-אני" refers to the aspect of *Memaleh* [the inner pervading light], as known.

וכן מ"ש את השמים ואת הארץ אני מלא, בהשוואה אחת דווקא מלא

Likewise, it states,¹⁵¹ "Do I not fill the heavens and the earth? – says *HaShem*-יהו"ה." He, specifically, fills them equally.

זה ג"כ בבחי' או"פ וכמאמר לית אתר פנוי מיניה כידוע

This too [refers to] the aspect of the inner pervading light, as in the dictum,¹⁵² "There is no place void of Him," as known.

והיינו משום דגם בבחי' ממלא בא ירידת האור והשפע ע"י צמצומים דוקא

The reason is because even in the aspect of [the inner light of] *Memaleh*, the light and influence descend specifically by means of *Tzintzumim*.¹⁵³

וכידוע דגם בבחי' הקו"ח שנמשך מעצמות אא"ס שנק' ממכ"ע דאבי"ע בכלל,
הרי הוא נמשך ע"י צמצום בתחלה בעצמות

As known, even the aspect of the line and thread (*Kav V'Chut*) which is drawn from the Essential Self of the Limitless Light of the Unlimited One and is generally called the inner light¹⁵⁴ of the

¹⁵¹ Jeremiah 23:24

¹⁵² See Tikkunei Zohar, 457 (91b) and 470 (122b) and other sources.

¹⁵³ This is the plural of *Tzintzum*.

¹⁵⁴ *Memale Kol Almin*.

worlds of *ABY”A*,¹⁵⁵ is, likewise, initially drawn by means of *Tzimtzum* in the Essence.

והוא צמצום הראשון הנק' מק"פ וחלל ריקן כו' כמ"ש בע"ה

This is the first *Tzimtzum*, which is called the “empty place” (*Makom Panuy*) and the “empty void” (*Challal Reikan*), as stated in *Etz Chayim*.¹⁵⁶

וכן בירידת הקו למטה בבחי' עגולים ויושר כו' עד שנעשה בחי' כתר לא"ק
הוא ע"י צמצום

This is likewise the case in the descent of the *Kav*-line down, into the aspects of *Igullim* and *Yosher*, until it becomes the aspect of *Keter* of *Adam Kadmon*, [this too] is by means of *Tzimtzum*.

וכן מא"ק לע"י וא"א כו'

The same [principle] applies [in the descent] from *Adam Kadmon* to *Atik Yomin* and *Arich Anpin*. [It too is by way of *Tzimtzum*].

וגם באצי' עצמו יש מסך בין כתר לחכמה בכלל

Even within the world of *Atzilut* itself, generally, there is a screen (*Masach*) between *Keter* and *Chochmah*.

והוא מ"ש והבדילה הפרוכת פרסא בין כו' כמ"ש בזוהר

¹⁵⁵ *Atzilut, Briyah, Yetzirah* and *Asiyah*.

¹⁵⁶ See *Etz Chayim*, Shaar 1, Anaf 2 (*Drush Igullim V'Yosher*)

This is the meaning of the verse,¹⁵⁷ “The curtain shall be for you as a division between the holy and the holy of holies,” as explained in *Zohar*.

וכן מאו"א לז"א ומז"א לנוק' כידוע

Similarly, [there is a screen (*Masach*)] between *Abba* and *Imma* to *Zeir Anpin*, and between *Zeir Anpin* and *Nukva*, as known.

וממל' דאצי' לבריאה יש מסך, והמל' בוקע המסך ונעשה כתר לבריאה

[Furthermore], between *Malchut* of *Atzilut* and *Briyah*, there is a *Masach* (screen) and *Malchut* penetrates the screen and becomes *Keter* of *Briyah*.

ועד"ז יש מסך בין בריאה ליצירה ומל' דבריאה בוקע המסך ונעשה כתר ליצי'

In this manner, there is a *Masach* (screen) between *Briyah* and *Yetzirah*, and *Malchut* of *Briyah* penetrates the screen and becomes *Keter* of *Yetzirah*.

וכן מל' דיצי' בוקע המסך ונעשה כתר לעשיה

Similarly, *Malchut* of *Yetzirah* penetrates the screen and becomes *Keter* of *Asiyah*.

עד מל' דעשיה שנק' המלך המרום לבדו כו'

¹⁵⁷ Terumah 26:33

[This continues] until *Malchut of Asiyah*, which is called “The King who is exalted and alone.”

כמאמרז"ל כברייתו של עולם, ברישא השוכא והדר נהורא

This is also like the statement of the Sages,¹⁵⁸ “Like the creation of the world: At first there was darkness, and then the light returned.”

וכן משאמרז"ל בתחלה עלה במח' לברוא במה"ד, שהוא בחי' הצמצום דשם אלקים שבמל' דעשיה

Similarly, the Sages stated,¹⁵⁹ “Initially it arose in His thought to create with the quality of Judgment.” This [quality of Judgment] is the aspect of *Tzimtzum*, [which is] the title God-*Elohi*”m-אלהי”m of *Malchut of Asiyah*.

כמ"ש בראשית ברא אלקים, בחוכמתא, בקדמין, רצון וחכמה דמל' דעשיה וכו' וד"ל:

This is as stated, “In the beginning God-*Elohi*”m-אלהי”m created etc.” [*Bereshit* – In the beginning” is translated as] “*Bechochmeta* – With Wisdom,” and “*BeKadmin* – With Desire,” which is the desire and wisdom of *Malchut of Asiyah*. This will suffice for those of understanding.

ועפ"ז יתורץ הכל דמ"ש אני הוי' לא שנית

¹⁵⁸ See Talmud Bavli, Shabbat 77b

¹⁵⁹ See Rashi on Bereshit 1:1 and the citations there.

According [to all of the above] everything is resolved [in regard to] the verse,¹⁶⁰ “I HaShem-יהו"ה have not changed.”

בין רצון של חסד או דין בכל עולם דאבי"ע

[This is to say that there is no change] between a desire for kindness or for judgment in all of the worlds of *ABY" A*.

היינו כמו שהוא קודם הצמצום ומסך שבוקע בו ונעשה כתר לעולם התחתון

In other words, [this refers to] how He is before the *Tzimtzum* or *Masach* (screen) through which [the light] penetrates and becomes the *Keter* of the lower world.

וע"ז אמר יהי רצון מלפניך דייקא

It is, specifically, to this aspect, [that is, the Essential Self of *HaShem-יהו"ה*, blessed is He, that we pray and] say, “May it be desirable, specifically, before **You**.”

וכל בחי' מעלה ומטה שבעולם זה שוין כו'

[Relative to the Essential Self of *HaShem-יהו"ה*, blessed is He,] all aspects of “higher” and “lower” in the world, are literally equivalent.

אבל אחר הצמצום נמשך הרצון בחכמה ומדות בשינויים עד מל' דעשיה, אומרים יהי רצון מלפניך, בשינוי לענין עשיה בפועל ממש, מדין לחסד וכה"ג וד"ל:

¹⁶⁰ Malachi 3:6

However, **after** the *Tzimtzum*, the desire is drawn into the intellect and emotions with changes, until the aspect of *Malchut* of *Asiyah* [about which] we say, “May it be desirable before You,” [meaning that *HaShem*-יהו"ה, blessed is He, should cause] a change in actual action, from judgment to kindness and the like. This will suffice those of understanding.

Chapter Ten

ומעתה הנה יש להבין דרך פרט בכל ד' עולמות דאבי"ע, דהיינו בכל פרטי
ענין ע"ס דאבי"ע או"כ והתלבשותן זב"ז

We must now understand all the particulars of the four worlds of *ABY" A*¹⁶¹ in a manner of specifics. In other words, we must understand all the specifics in the matter of the ten *sefirot* of *ABY" A*, their lights and vessels, and their vestments, one within the other.

בכל פרטיהן, גם בכל ספי' שמתחלקת לפרטי פרטיות

Moreover, we must understand all their particulars, even how each *sefirah* divides into its particular specifics.

כמו גם בבחי' חסד דמל' שבחכמה שבמל' דחסד וכה"ג

For example, we even [must understand] the aspect of *Chessed* of *Malchut* that is in *Chochmah*, that is in *Malchut* of *Chessed*, and the like.

וענין יחודם והתכללותם בבחי' הכתר שבכל עולם, שהוא בחי' הממוצע בין
עולם העליון לתחתון הימנו

[Furthermore, we must understand] the matter of the unifications and inclusions [of the *sefirot*] in the aspect of the *Keter* of each world. [*Keter*] is the aspect of the intermediary between the upper world and the world that is below it.

¹⁶¹ *Atzilut, Briyah, Yetzirah* and *Asiyah*.

כידוע הכלל דרך קיצור שמבחי' מל' שבעליון נעשה כתר לתחתון, עד רום המעלות.

Briefly, this general principle is known, that from the aspect of *Malchut* of the upper [world], there comes about the *Keter* of the lower [world]. This [principle] applies even to the highest levels.

אך הנה מתחלה יש לכל מתבונן להתבונן במקור הראשון הנק' מקורא דקולא

However, all those who contemplate should first contemplate upon the Primal Source, Who is called,¹⁶² “The Source of everything” (*Mekora D’Koola*).

שהוא בבחי' עצמות אא"ס שלפני הצמצום הנק' מקום פנוי הנ"ל

That is, [he should contemplate] the aspect of the Essential Self of the Unlimited Light (*Atzmoot Ohr Ein Sof*), [even] before the aforementioned first *Tzimtzum* which is called “the empty place” (*Makom Panooy*).

גם שם דרך פרט דוקא

There too [he should contemplate] specifically in a manner of particulars.

והוא הנק' מאריך באחד, באחדות הפשוטה דוקא

¹⁶² See Zohar Bereshit 33a. (*Mekora D’Koola*)

This [contemplation] is known as the “elongation of the One-*Echad*-אחד,”¹⁶³ [signifying that one is to contemplate] specifically upon the Simple Unity of *HaShem*-ה'יהו”ה.

ונחלק לג' מדריגות דרך כלל ובכל א' כלול מי"ס

In general, this [Simple Unity] is divided into three levels, each of which includes ten *sefirot*.

והוא יחיד ואחד וקדמון, והכל בבחי' עצמות אא"ס שלפני הצמצום הראשון
הנ"ל

These [three levels are called] *Yachid*-Singular, *Echad*- One, and *Kadmon*-Preceding. All this is still within the aspect of the Essential Self of the Unlimited Light (*Atzmoot Ohr Ein Sof*) before the aforementioned first *Tzimtzum*.

בחי' יחיד משמעו לבדו ממש

The aspect of *Yachid*-Singular, connotes that He is literally alone.

והוא למעלה מהתאחדות נפרדים שנק' אחד כידוע

This is higher than the unity of parts, which is called *Echad*-One, as known.

ולפ"ז בבחי' העצמות ממש לא יתכן לומר עדיין ענין ע"ס כלל

¹⁶³ Talmud Bavli, Brachot 13b

Accordingly, in the aspect of the actual Essential Self of the Unlimited Light, it is not yet fitting to discuss the matter of the ten *sefirot* at all.

וכמו מל' דא"ס, שממילא מובן שקדם לזה בחי' כתר וחכמה כו'

For example, [to say] “*Malchut* of the Unlimited One (*Ein Sof*)” would automatically imply an understanding that it was preceded by the aspect of *Keter* and *Chochmah* etc.

ובאמת גם בבחי' העצמות דא"ס שנק' לבדו כלול בעצמו י"ס

Now, in truth, even the aspect of the Essential Self of the Unlimited Light, which is called “Alone,” includes ten *sefirot* within itself.

אך שנק' חכים לא בחכמה ידיעא כידוע, עד ולא מכל אלין מדות כלל.

However, they are called,¹⁶⁴ “He is wise, but not with a knowable wisdom etc.,” to the point that we say, “He is not of any of these qualities at all,” as known.

והענין הוא דבאמת כמו שעצמות הא"ס הוא אור פשוט בתכלית הפשיטות,
כך ממש בחי' אורו וזיוו הנק' א"ס

The explanation of the matter is that, in truth, just as the Essential Self of the Unlimited One (*Atzmoot Ein Sof*) is an absolutely simple light, so is this [the case] with His light and ray, which is called the Unlimited Light (*Ohr Ein Sof*).

¹⁶⁴ See Introduction to Tikkunei Zohar 17a-b

דהיינו הוא ושמו בלבד כנ"ל

As mentioned previously, this is the meaning of “Before the creation of the world there was Him and His Name alone.”¹⁶⁵

והוא הנק' טהירו עלאה

This [level] is called the “upper purity.”¹⁶⁶

שזהו ענין ובחי' התגלות אור עצמותו כמו שהוא דוקא

This is the matter of the revelation of the light of His Essential Self, specifically as it is.

והוא הנק' יחיד, שאין עוד מלבדו לומר בו לשון התאחדות או לשון יחוד

This [level] is called *Yachid-Singular*. That is, there is nothing besides Him that the terminology of “unity” or “singularity” may be applied to.

וזהו אנת הוא חד ולא בחושבן י' כו'.

This is the meaning of,¹⁶⁷ “You are one, but not in enumeration” of ten.

אך מה שאמרו חכים ולא בחכמה ידיעה כו' שיש עכ"פ חלוקי מדריגות, חכים ומבין חסדן ורחמן כו'

¹⁶⁵ Pirkei d'Rabbi Eliezer, Ch 3.

¹⁶⁶ *Tehiroo Ila'a*

¹⁶⁷ Introduction to Tikkunei Zohar 17a

However, from the fact that they stated, “He is wise, but not with a knowable wisdom etc.,” it is, nonetheless, [apparent] that there are various categories and levels [such as] wise, understanding, merciful etc.

הכל לא מצד עצמותו, רק מצד מה ששיער בעצמו בכח מה שעתידי להיות
בפועל אחר הצמצום הראשון הנ"ל

[Nevertheless,] all this is not [stated] in regard to His Essential Self, but only in regard to what He estimated within Himself in potential, of what is destined to be in actuality, after the aforementioned first *Tzimtzum*

(וכמ"ש במק"מ בל' האריז"ל עצמו ומבואר במ"א באריכות)

(As written in *Mikdash Melech*,¹⁶⁸ quoting the *Arizal* himself, and as explained elsewhere at length.)

וזהו ענין כללות המאמר הראשון בזהר, בריש הורמנא דמלכא גליף גליפו
בטה"ע

This is also the meaning of the first general teaching of the *Zohar*,¹⁶⁹ “In the beginning of the rule of the King, He engraved an engraving in the Upper Purity.”

פ' בעצמות גלוי אורו הפשות הנ"ל שנק' טה"ע, גליף גליפו שהוא ענין
חקיקת אותיות

¹⁶⁸ See *Mikdash Melech* to *Zohar* I 15a.

¹⁶⁹ *Zohar* I 15a

The explanation of this is that in the aforementioned Essence of the revelation of His simple light, which is called the Upper Purity, “He engraved an engraving,” which is the matter of engraving letters.

ובריש הורמנא, שזה כשעלה ברצונו הפשוט, הוא בחי' כתר, ובחי' האותיות
שחקק הוא בחי' המל' דאא"ס

“The beginning of the rule [of the King],” refers to when it arose in His simple desire. This is the aspect of *Keter*, whereas the aspect of the letters which He engraved is the aspect of *Malchut* of the Limitless Light of the Unlimited One.

וא"כ יש ראש וסוף, כתר ומל', גם בבחי' עצמיות אא"ס

If this is the case, then there is a beginning and end, a *Keter* and *Malchut*, even in the aspect of the Essence of the Limitless Light of the Unlimited One.

וביאורו שעלה במח' ורצון הפשוט אנה אמלוך

The explanation of this is that it arose in His simple thought and desire, “*Ana Emloch* – I shall rule.”¹⁷⁰

והכל בעצמותו עדיין, קודם ענין מה ששיער בעצמו בכח דוקא כל מה שיהיה
לו רצון למלוכה בגלוי, והוא אחר הצמצום הנק' מק"פ כו'

All this is still totally within His Essential Self. [That is, it] still precedes the matter of the estimation within Himself, in

¹⁷⁰ See Magid Dvarav l'Yaakov of the Maggid of Mezhrich, Ch. 83 and elsewhere.

potentiality, of what His revealed desire for Kingship will be, after the first *Tzimtzum*, which is called the “empty place” (*Makom Panuy*).

והדמיון בזה ידוע מכחות הנפש בהתגלות מרצון עד המעשה

The analogy for this, as known, is from the powers of the [human] soul, as they come into revelation from desire until action.

שישנם כולם בפרט בהעלם אור עצמות הנפש שנק' בחי' יחידה

All these [powers] and their specifics exist in the concealed light of the essence of the soul, which is called the aspect of *Yechidah*.

כמו ע"ד דוגמא כאשר האדם הוא חפץ חסד וטוב להטיב בדבר פרט, שזהו בא מצד שיש בו מדה זאת דחפץ חסד וטוב בבחי' עצמות נפשו, הנק' יחידה

For example, when a person [who] desires kindness and goodness, [wants] to do a particular act of goodness, this comes about because he possesses this quality of kindness and goodness in the aspect of the essence of his soul, which is called *Yechidah*.

ע"כ בא חפץ חסד זה בגלוי מן העלמו

It is because of this that this desire for kindness comes into revelation from its concealment.

ומוכרח לומר בוודאי שחפץ חסד זה בעצמות נפשו הוא בבחי' כח היולי בעצמיות

Now, we must say, with certainty, that in the essence of his soul, this desire for kindness exists in a way of an essential *Heyulie* power.

לכלול כל מה שעתיד לחפץ בחסד וטוב בכל פרטי פרטי הענינים שיבקשו

ממנו

[That is to say,] it includes within itself everything that he may come to desire of kindness and goodness, in every particular specific that may be asked of him.

וא"כ בהכרח שקודם שעלה ברצונו וחפצו זה שבגלוי, להטיב חסדו בדבר זה הפרטי, היה כלול בעצמיות חפץ חסד ההיולי

If this is the case, we must say that prior to his revealed arousal of desire and will to express his kindness in this particular deed, it was included in the essential *Heyulie* desire for kindness.

ויצא מן ההיולי להתגלות בדבר פרטי זה

It then came out of the *Heyulie* state to become revealed in this particular act.

ואנו רואים שיש בחפץ חסד זה שכל וחכמה ומדות ומחדו"מ

Furthermore, we observe that in the [revealed] desire for kindness, there is intellect, wisdom, emotions, thought, speech and action.

א"כ ודאי במקור חפץ חסד זה בהעלמו, כשהיה כלול בעצמיות החפץ חסד ההיולי, ג"כ מהתחלקות שכל ומדות ומחדו"מ שבו

It therefore is certain that in the source of this desire for kindness, while it was concealed in the essential *Heyulie* desire for kindness, there too, it included these divisions of intellect, emotions, thought, speech and action, which it possesses.

אבל בבחי' עצמיות חפץ חסד ההיולי, כמו שהוא קודם שבא עדיין בדבר פרטי, הגם שבודאי גם שם יש התחלקות שכל ומדות כו', מ"מ כלולים ומתאחדים בתכלית

However, in the aspect of the essential *Heyulie* desire for kindness, as it exists prior to being expressed into a particular thing, even though, there too, there are divisions of intellect and emotions etc., nevertheless, they are included and unified in an ultimate state [of unity].

וכמ"כ במדה פרטית אחרת שבעצמיות, כמו מדת הגבורה והת"ת והנצה וכה"ג עד בחי' המל' שהוא מדת ההתנשאות

This likewise applies to any other particular essential qualities, such as the quality of *Gevurah*-Judgment, *Tiferet*-Beauty (or Mercy), or *Netzach*-Conquest, and the like. [This is so,] until the quality of *Malchut*-Kingship, which is the quality of leadership.

שכלול בודאי מי', רצון וחפץ למלוכה וחכמה ומדות ומח' כו'.

Certainly, it too includes ten [qualities, such as] the desire and will for kingship, the wisdom [for kingship], emotions, thoughts, [speech and action] etc.

אך קודם שבא לבחי' התגלות בדבר פרט, כמו למלוך על מדינה זו וכה"ג, כלולים ומתאחדים בתכלית בבחי' מדת המלוכה ההיולית העצמית

However, before it comes to an aspect of revelation in a particular thing, such as ruling over a specific country etc., they were absolutely included and unified in the aspect of the essential *Heyulie* desire for kingship.

כמו בעצמות חפץ חסד ההיולי הנ"ל

[This is] similar to [what was explained] regarding the aforementioned essential *Heyulie* desire for kindness.

וא"כ מובן ממילא שבחיל' מדת העצמיות דכח"ב וחג"ת ונהי"ם ההיולים
שבעצמיות הנפש, לא יתכן לומר גם לשון זה שמתאחדים וכלולים בעצמיות הנפש
הנק' יחידה

If so, it is automatically understood [in regard to] the essential *Heyulie* qualities of *Keter, Chochmah, Binah, Chessed, Gevurah, Tiferet, Netzach, Hod, Yesod* and *Malchut*, [all of] which are in the essence of the soul, that it is not fitting to speak of them using a terminology of “unification” or “inclusion,” [stating that they are “unified”] in the essence of the soul, which is called *Yechidah*.

מאחר שאינן נבדלים מן העצם כלל

This is because they are not at all separate from the essence.

כמו מדת חפץ חסד ההיולי הנ"ל שמוטבע בטבעית ועצמיות

For example, with the aforementioned quality of the *Heyulie* desire for kindness that is embedded in the essential nature [of a kind person, it cannot be spoken of as being separate from his essential self].

הגם שהוא חלק אחד הנמשך מעצם הנפש ממש, שלמעלה מהיות חפץ חסד בעצמיות, שזהו ענין פרטי ממהותה העצמית הפשוטה בתכלית

The essence of the soul itself is even higher than being [called] an “essential desire for kindness,” since this [kindness] is only a particular of the actual essential being, which is the ultimate of simplicity.

מ"מ א"א לומר בו שמתאחד במדת נצוח ההיולית הנטוע בעצם הנפש, מאחר שמיוחדים שניהם בעצמות ואינן נבדלים כלל וכלל מן העצם

However, [although this desire for kindness is only a single particular that is drawn from the essence,] it nonetheless is impossible to say about it, that it “unifies” with the *Heyulie* quality of *Netzach* – Conquest, which is [also] embedded in the essence of the soul. This is because the two are both absolutely unified with the essence, and are not at all separate from the self.

ע"ד דוגמא כח התנועה שנכלל ממש בעצם החי קודם שמניעו לגמרי, שאינו נבדל מן העצם כלל

By way of analogy, the power of movement, that actually is included in the essence of an animal, even before it moves at all, is not at all separate from the essential self of the animal.

אעפ"י שבגלוי כח התנועה להניע דבר פרט, יתחלק לכמה פרטי אופנים, א"א לומר שכל אופני פרטי התנועה כלולים ומתאחדים היו, כשהיה כח התנועה נכלל בעצם החי

Now, even though in the revelation of this [*Heyulie*] power of movement, [that is, when the animal] makes a particular

movement, it divides into many particular ways [of moving], it [nonetheless] is impossible to state that all the particular movements were “included” and “unified” while the power of movement was still included in the essence of the animal.

מאחר שאז לא היה בסוג וגדר תנועה כלל, לא בכלל ולא בפרט כו'

This is because, at that point, it was not within the category or definition of “movement” at all, not generally and not particularly.

וכן בחי' גילוי התפשטות החיות להחיות כל הגוף בעודנו כלול לגמרי בעצם
רוח החיים

This is likewise [the case] with the aspect of the revelation and spreading forth of the life force to enliven the entire body, while it still is completely included in the essential spirit of life.

הגם שבגלוי מתחלק לראיה ושמיעה לעין ואוזן וכה"ג

Even though [this life force] divides into [various powers, such as] sight to the eye and hearing to the ear etc.

שבודאי גם טרם בואו להתגשם בעין ואוזן בפועל, היה כלול בו חיות הראיה
הרוחנית לעין בפ"ע, וחיות השמיעה באוזן בפ"ע

Certainly, even before it came forth to materialize in the eye and ear in actuality, there was included [in this life force] a spiritual power and life force of sight [destined] to the eye, in and of itself, and a spiritual power and life force of hearing [destined] for the ear, in and of itself etc.

מ"מ קודם שבאה עצם הנפש לכלל בחי' התפשטות החיות, גם שכולל בה,
ה"ז כהתכללות כח התנועה בעצם החי הנ"ל

Nonetheless, before the essence of the soul came to the aspect of spreading forth life force, even though it was included in it, nonetheless, it is in the same way that the aforementioned power of movement is included in the essential self of an animal.

וכל מה שמוכן ועתיד לבוא לידי גלוי בפועל החיות עדיין, יתכן היחוד
וההתכללות דראיה ושמיעה וכה"ג

It is only applicable to [use a terminology of] inclusion and unification of “sight” and “hearing” when [these powers] are **destined** and **prepared** to come into revelation in actuality, to enliven [the body].

אבל כאשר כלול לגמרי בעצם הנפש והיה כלא יש במציאות התפשטות חיות
כלל וכלל

However, while they were still completely included in the essence of the soul, it was as if this [aspect of] “spreading forth of life force” was completely nonexistent.

מצד עצם הנפש שלמעלה הרבה מבחי' התפשטות, רק שכולל בעצמות ג"כ
בחי' ההתפשטות, כעצם החי שכולל בעצמו כח התנועה כנ"ל

This is because the essential self of the soul is much higher than the aspect of “spreading forth,” except that it includes within itself this [**ability**] to spread forth [and enliven] as well, just as the essential self of an animal includes the power of movement within itself, as explained above.

א"כ איך יתכן בחי' היחוד והתכללות דפרטי אור וחיות

If so, then how is it fitting or proper [to use terms] such as the aspects of “unification” and “inclusion” of the particular light and life force?

רק מצד שעתיד ומוכן לצאת בהתפשטות חיות בהתחלקות פרטי חיות

[Rather,] it is only fitting in regard to the particular divisions of life force that are **destined** and **prepared** to spread forth into revelation.

מזה מוכרח לומר שיש כל פרטים הללו בהתפשטות הכלולה בעצם לגמרי,
שאל"כ מאין נמצאו פרטים הללו בגלוי ההתפשטות

From this we are forced to say that all these particulars that spread forth [into revelation], [exist] completely included within the essence, for if this was not so, from where did these particulars in the spreading forth of revelation come?

כמו האור וזיו שכלול בעצם השמש, שיש בו בהעלם כל פרטי אופני זיו
המתפשט וכה"ג וד"ל.

This is similar to the light and rays that are included in the self of the sun. [In other words,] concealed within [the sun] are all the particular ways of the spreading forth of its rays etc. This will suffice for those of understanding.

ונמצא ג' מדריגות זא"ז נמשך מעצמיות הנפש ממש, הנק' בחי' יחידה

We thus find that there are three levels, one following the other, that are drawn from the actual essence of the soul, which is called the *Yechidah*.

הא' י' כחות עצמיים והיוליים, כמו חפץ חסד העצמי והיולי וכה"ג

The first [level] is the ten essential *Heyulie* powers, such as the essential *Heyulie* desire for kindness, and the like.

כלולים בה בתכלית, כהתכללות כח התנועה בעצם החי וכהתכללות התפשטות החיות בעצם כנ"ל

They are absolutely and totally included in [the essence]. [This is] like the inclusion of the power of movement in the essential self of an animal, or like the inclusion of the [power] to “spread forth life force,” which is included in the essential self [of the soul], as explained above.

ולא יתכן בהם לומר לשון התאחדות מדברים נבדלים יחד

In regard to these [*Heyulie* powers,] it is not fitting to use a terminology of “unification of separate parts together.”

אחר שכלולים לגמרי בעצם, והיה כלא היה במציאות כלל וכלל כנ"ל

This is because they are completely included in the essential self, and it is as if they have no existence at all, as explained above.

הב' בחי' התפשטות י' כחות שמוכנים לבא בבחי' גלוי

The second [level] is the aspect of the spreading forth of the ten powers, as they are prepared to come into revelation.

כמו חפץ חסד העצמי ההיולי שבא לדבר חסד בדרך פרט

This is like the essential *Heyulie* desire for kindness, as it comes to do a particular act of kindness.

גם קודם שנמשך בפו"מ, רק כשעתיד ומוכן לצאת לדבר פרט

[However, this is] still before it is drawn out into actuality. Rather, it is only **destined** and **prepared** to come out to this particular [act of kindness].

שם יתכן ענין האחדות מכמה פרטים שבו

Here, [on this level,] the matter of “unification” of the many particulars which are within it, is applicable.

כמו שכל ומדות שבחפץ חסד זה הנמשך מהעלמות ההיולי הכללי כו'.

For example, [included within this are] the intellect and emotions of this desire for kindness, which are drawn from their concealment in the general *Heyulie*.

והג' כשנמשך ובא לאותו דבר פרט, רק שעדיין לא בא מצד העדר ומניעה

The third [level] is when it is drawn to that particular [act of kindness], only that it has not yet come into [actuality] due to some lacking or obstacle.

אבל ההכנה בעצמה כבר בשלימותה, ולא חסר רק לבא בהתגלות בפ"מ

However, the preparation itself is already complete. The only thing that is missing is for it to come out and be revealed in actuality.

דהיינו שכבר שיער היטב בעצמו בדרך פרט לאותו דבר שבא לפו"מ

In other words, he already estimated within himself, in a manner of particulars, [everything that is necessary to bring] this thing into actuality.

והיינו שיער בעצמו בכח מה שצריך להביא בפועל

This is to say that he estimated within himself, in potential, what is necessary [for him] to bring it into actuality.

כמו ע"ד דוגמא הנ"ל בכח התנועה כשעתידה לצאת בגלוי בדבר פרט

In the aforementioned allegory of the power of movement, [this can be seen] when it is prepared and destined to come into revelation in a particular [movement].

וכמו התפשטות החיות להחיות לגוף כשמוכן לצאת

In the example of the spreading forth of life force to enliven the body, [this can be seen] when it is prepared to come out [of the essence].

שכוללים שם ביהוד כללי כל החיות פרטיים

At this point, all the particular life forces [like sight and hearing] are completely included in a general unity.

ואח"כ הוא מה ששיער והכין כבר בכח התנועה איך להניע דרך פרט

After this, he estimates within himself and prepares within his power of movement, how to move in a particular way.

וכן מה ששיער התגלות התפשטות רוח החיים, והוכן בו מה שעתיד להחיות בפו"מ

Similarly, [regarding the example of the influx of life force], there is the estimation of the revelation and spreading forth of the spirit of life, as he prepares within himself to enliven [the body] in actuality.

וכמ"כ דמיון כח הצומח כשמוכן להצמיח בפו"מ, שיש בזה ג"כ ענין ג' מדריגות הללו

Another example is the power of growth, as it is prepared to grow in actuality. Here too, there are these three levels.

והכל הוא טרם שבא הדבר עדיין בפו"מ

Furthermore, [all three of these levels] are before anything came out into actuality.

כמו התנועה קודם שבאה בגשם הנפעל או החיות הרוחני קודם שבא בגשם הגוף

For example, in the [power of] movement, [this entire estimation] is before any actual physical movement. Or, in the spiritual life force, [this preparation] is before it actually comes into a physical body.

ששם משתנה ממהות רוחנית למהות גשם, שהוא בחי' תנועה גשמיות והחיות
גשמיות

Then, there is a change from a spiritual existence to a physical existence, such as a physical movement and physical life force.

וכה"ג בגשם הצמיחה כו'

The same is true in the example of physical growth.

שצריך לזה בחי' צמצום וכיווץ בגלוי זה הרוחני בתחלה, כדי שיבוא מכלל
רוחניות לגשמיות (כמשי"ת באות הי"ב):

For this [change of existence] to be, it is necessary for there to be an initial *Tzimtzum* - contraction and restraint in the revelation of this spiritual [*Heyulie*]. This is so that there may be [a transition] from spiritual to physical (as will be explained in chapter 12).

Chapter Eleven

והנמשל מכל הנ"ל בנפש יובן למשכיל למעלה בעצמות אא"ס שלפני
הצמצום שנק' יחיד

Now, the analogue for all that was mentioned above about the [human] soul, may be understood by [a person] who conceptualizes [how it is] above in the Essential Self of the Limitless Light of the Unlimited One before the *Tzimtzum*, which is called *Yachid*-Singular.

וכלול גם שם מע"ס, ונק' ע"ס הגנוזות בהעלם העצמות ממש

Included [in the level of *Yachid*] there also are ten *sefirot*. These are called “the ten hidden *sefirot*”¹⁷¹ that are hidden in the Essential Self, literally.

כמו בחי' חפץ חסד שכלול בבחי' עצמיות דאא"ס, שמחמתו וסיבתו היה
הרצון הפשוט לכל ההשתלשלות, שזהו בדבר פרט

For example, the simple desire for the entire chaining down, which is a specific [line of revelation], arose because of the desire for kindness included in the aspect of the Essential Self of the Limitless Light of the Unlimited One.

כמ"ש בע"ח בהקדמה, כשעלה ברצונו הפשוט כו'

¹⁷¹ In Hebrew this is “*Eser Sefirot Hagnoozot BeHelem Ha'Atzmoot*.”

This is as stated in the introduction of *Etz Chayim*,¹⁷² “When it arose in His simple desire.”

ובודאי סיבת עליית הרצון הפשוט בעצמותו היינו רק כי חפץ חסד הוא
בעצמו

Certainly, the reason for this arousal of the simple desire of His Essential Self is only because in His Essential Self, “He desires kindness.”¹⁷³

ע"כ עלה ברצונו להטיב חסדו להיות מקור למקור להשתלשלות דקו"ה כו'

It therefore arose in His desire to bestow His goodness and kindness, to be a source for the source of the chaining down of the line and thread (*Kav V'Chut*).

וה"ז ע"ד דוגמא כשמחמת עצמיות המדה דחפץ חסד הכלולה בבחי' יחידה
כנ"ל, עולה ברצונו לעשות טוב וחסד בדבר פרט כנ"ל

This is like the aforementioned analogy, that because of the essential [*Heyulie*] desire for kindness that is included in the aspect of the *Yechidah* [of one's soul], it arises in the desire of [a person] to do goodness and kindness through a specific act, as explained previously.

שבא בגלוי מן העלמו ההיולי דחפץ חסד, לכלול כל מה שיעלה בפרט ברצונו
להטיב

¹⁷² See *Etz Chayim*, Shaar 1, Anaf 2. Also see, *Etz Chayim Shaar HaKlallim*, Chapter 1. There it states, “When it arose in His desire to create the world, blessed be His name, in order to bestow goodness unto His creatures...” This indicates that the desire for creation comes from a desire to bestow kindness and goodness.

¹⁷³ Micah 7:18

[That is,] it becomes revealed from its concealment in the *Heyulie* for the desire of kindness, to include every particular that will ever arise in his desire to bestow goodness.

הכל בא מחמתו וכחו כו'

Everything [that becomes revealed] comes because of [this *Heyulie*], and because of its strength.

וכמו שבגלוי רצון שבא מחמת חפץ חסד זה, כלול מי', חב"ד ומדות כו'

Furthermore, the revelation of the desire which comes because of this [*Heyulie*] desire for kindness includes ten [*sefirot*]; *ChaBa"D*,¹⁷⁴ emotions (*Midot*) etc.

מזה מוכרח שגם בבחי' חפץ חסד ההיולי שכלול בעצמות ממש, כלול מי',
חכמה ומדות כו'

From this we must conclude that also the aspect of the *Heyulie* desire for kindness, which is literally included in the Essential Self of *HaShem*-ה' יהו"ה, blessed is He, likewise includes ten [*sefirot*]; intellect and emotions etc.

רק שלא יתכן בהם לומר גם ענין ההתכללות והאחדות, אחר שכלול בעצמות
בבחי' היולי עדיין כו'

¹⁷⁴ This is an acronym for the three intellectual *sefirot*, *Chochmah*, *Binah* and *Da'at*.

However, it is not fitting to speak of them using terms of “inclusion” or “unification,” since they still are included in His Essential Self in the way of a *Heyulie*.

וכמ"כ במדה זולתה, כמו מדת הגבורה או הנצח והת"ת וכה"ג

This is likewise so in regard to the other qualities, such as the qualities of *Gevurah*, *Netzach* or *Tiferet* etc.

הכל הוא כלול בעצמיות דא"ס שנק' טה"ע

They all are included in the Essential Self of the Limitless Light of the Unlimited One, which is called the “Upper Purity.”

והוא הנק' יחיד שלמעלה מאחד פשוט כו'

It is this [level] that is called *Yachid* – Singular, and is higher than *Echad Pashut* – Simple Oneness [or Unity].

עד בחי' מדת המלוכה בעצמות אא"ס שנק' מל' דא"ס

This [inclusion] is so, until the quality of Kingship in the Essential Self of the Unlimited Light, which is called *Malchut* of the Unlimited One.

גם הוא כלול בבחי' היולי העצמי דעצמות אא"ס

It too is included in the aspect of the essential *Heyulie* of the Essential Self of the Limitless Light of the Unlimited One.

שהוא בבחי' א"ס ממש

[Furthermore,] it is literally Unlimited.

וכמו שחפץ חסד בבחי' א"ס ממש בעצמות, או להכמתו א"ס, כך מדת
ההתנשאות שכלול בעצמות א"ס הוא בבחי' א"ס

Just as the desire for kindness of the Essential Self is completely Unlimited, and [just as] there is no limit to His wisdom, likewise, the quality of “ruling over” (*Malchut*) which is included in the Essential Self of the Limitless Light, is Unlimited.

וכלול מ'י בהעלם העצמות, שהוא בחי' הרצון והתענוג וחכמה ומדות
שבמדות המלוכה

Moreover, in the concealment of the Essential Self, it [too] includes ten [*sefirot*]. These are the desire, pleasure, wisdom and emotions of the quality of Kingship – *Malchut*.

אך ענין אנה אמלוך שעלה ברצונו ומחשבתו הפשוט, היינו כשבא בדבר
פרט, לבחי' ההשתלשלות בגלוי מהעלמו ההיולי

However, the matter of “I shall rule” which arose in His simple desire and thought, represents [the essential *Heyulie* desire for kingship] as it comes out of the concealment of the *Heyulie*, to be revealed in a particular thing; [namely,] the entire chaining down of the worlds.

כנ"ל במדה דחפץ חסד באדם למטה, וכנ"ל במשל י' כחות הכלולים שבבחי'
יחידה, בבחי' היולי ועצמיות כו'

This is similar to what was explained above in regard to the quality of the desire for kindness in a human being below, and as explained in the analogy of the ten powers that are included in the

aspect of the *Yechidah* [of the soul], [that they are there] in a way of an essential *Heyulie*.

שאינן נבדלים מן העצם כלל

[That is,] they are not at all separate from the essential self.

וכמו כח התנועה שכלול בעצם החי, וכהתפשטות החיות ההיולי הכלול בעצם הנפש ממש כנ"ל

Similarly, [analogies were given of] the power of movement, which is included in the essential self of an animal, and the *Heyulie* ability to spread forth life force [and enliven], which is included in the essential self of the soul, literally, as previously explained.

ולמטה מזה הוא בחי' אא"ס המאיר ומתפשט

Lower than this [level] is the aspect of the Unlimited Light that radiates and spreads forth.

והכל עדיין בבחי' עצמותו לפני הצמצום

However, this all is still in the aspect of His Essential Self, before the *Tzimtzum*.

וזהו הנק' אחדות הפשוטה

This [level] is what is called “*Achdut HaPshuta* – Simple Oneness [or Unity].”

שיתכן שם בחי' התכללות ואחדות בע"ס וגם הם נק' ע"ס בלי מה, כי הוא למעלה גם מבחי' הכנה להשפעה למטה בגלוי עדיין

Here it is possible [to speak of the] “inclusion” and “unification” of the ten *sefirot*, [however,] they too are called¹⁷⁵ “ten *sefirot* without ‘whatness,’” because they nonetheless are still beyond the aspect of preparing to influence below, in [actual] revelation.

רק שמוכן לצאת מההיולי בדבר פרט

However, it is already prepared to come out of the *Heyulie* state [into revelation] into a particular matter.

כמו חפץ חסד ההיולי הנ"ל, כשבא לענין הרצון וחפץ חסד בהשתלשלות דקו
כ"י

For example, in the aforementioned analogy of the *Heyulie* desire for kindness, [this is] when it comes to the realm of will and desire [to be expressed in actuality] in the chaining down of a line [of action].

גם שלא יצא עדיין בגלוי גמור, גם בעצמו, עכ"פ שם יתכן בחינת אחדות
והתכללות

Although, even within Himself, this has not yet come out into complete revelation, nonetheless, here the aspects of “unity” and “inclusion” are applicable.

רק שנק' אחדות הפשוטה בהיותו עדיין באור עצמותו הפשוט בתכלית

¹⁷⁵ See Sefer Yetzirah Chapter 1, Mishnah 2 – “*Eser Sefirot Blimah*”

However, it is called a “Simple Unity” because it still is within the light of the His Essential Self, which is the ultimate simplicity.

וכמו בחי' התחלקות שכל ומדות כו' שבחפץ חסד זה, שמחמתו הוא שעלה ברצונו וחכמתו להטיב כו' גם טרם בואו לגלוי כלל וכלל כו', וכנ"ל במדריגה הב' בנפש האדם.

For example, in the [*Heyulie*] desire for kindness there are the aspects of division of intellect and emotions etc., even before it comes into any [actual] revelation whatsoever. [It is] because of [these concealed qualities] that it arose in His [revealed] desire and wisdom to bestow goodness, as was previously explained in regard to the second level in the human soul.

והג' כאשר מבחי' חפץ חסד זה הוא שעלה כבר ברצון ושכל כו'

Now, the third [level] is when from the aspect of this desire for kindness, it already arose in the desire and intellect etc.

והוכן בכל השיעור באותיות ששיער בעצמו איך יהיה איכות אופן ההשפעה ממש לחוץ מעצמותו

An entire estimation is ready in “letters,” which He estimates within Himself of how the influence will actually be drawn outside of His Essential Self.

ע"ד דוגמא מכה התנועה המוכן איך להניע

For example, in the analogy of the power of movement, [this is when he] prepares how to move.

וכח החיות המוכן איך להחיות

[This may also be compared] to the power of the life force of the soul, as it is prepared to enliven.

כשמוכנים כבר בשיעור ואופן מוגבל, כנ"ל בענין מדריגה הג' בנפש

[This is to say that] they already are prepared and estimated in a limited way, as previously explained in regard to the third level in the [human] soul.

ולמעלה, היינו מה ששיער בעצמות אא"ס שנק' טה"ע

Similarly, [in regard to *HaShem*-יהו"ה, blessed is He, Above, this [level] is what He estimated within the Essential Self of the Limitless Light, which is called the “Upper Purity.”

באופן ושיעור מה שרוצה בהשתלשלות בפועל התגלות דקו עד סוף עולם

העשיה

[That is, He makes] an estimation of how everything that He desires in the entire chaining down [will be revealed], as an actual line of revelation, all the way until the end of world of *Asiyah*.¹⁷⁶

שזהו מ"ש גליף גליפו בטה"ע כנ"ל

This then, is [the meaning of] the statement,¹⁷⁷ “He engraved an engraving in the Upper Purity,” as mentioned previously.

¹⁷⁶ The world of Actualization.

¹⁷⁷ Zohar I 15a

והוא הנק' בחי' קדמון, דהיינו מה שקדם אופן הרצון להשפיע טרם שמשפיע
עדיין בגלוי ממש

This level is called *Kadmon-Preceding*. In other words, this is the desire for the manner of the influence, which precedes any actual revealed influence.

וזהו עדיין לפני הצמצום הראשון הנק' מק"פ וחלל כו' כנ"ל וד"ל.

[All] this is still prior to the first *Tzimtzum*, which is called the “Void” or “Empty Place,”¹⁷⁸ as mentioned previously. This will suffice for those of understanding.

ומדריגה הד' הוא מה שאחר הצמצום הנ"ל נשאר בחי' הרשימו ונמשך ממנו
הקו

Now, the fourth level is how after the *Tzimtzum* (withdrawal), there remained an aspect of an impression (*Reshimu*), from which the line [of limited revelation] was drawn.

שהוא בכללותו בחי' טה"ת, בחי' מקיף כללי לכל השתלשלות דקו כו'

This is generally [called] the “Lower Purity,”¹⁷⁹ which is the general encompassing [light] for the entire chaining down of the line.

שזהו הבא בבחי' השפעה למטה מן העצמות, כמשל חיות המתפשט בגלוי
להחיות כו'

¹⁷⁸ The first *Tzimtzum* is called the *Void-Challal*-הלל, and Empty Space-*Makom Panooy*-מקום פנוי.

¹⁷⁹ *Tihiru Tata'ah*

[The line] comes as an aspect of influence lower than the Essential Self, as in the analogy of the life force which spreads forth in revelation, to enliven [the body].

וככה התנועה שמתפשטת להניע הנפעל בגלוי כו'

It is also similar to the power of movement, which spreads forth to actually move [the body] in a revealed way.

שמשנתנה ממהות רוחני למהות הגשמה כנ"ל

[Here], there is a change from spiritual existence to physical existence, as previously mentioned.

וכמו צמיחה גשמית מצמיחה רוחנית

This is [also] similar to the physical growth [of a plant, which comes] from the spiritual [power] of growth.

כך הוא ערך האור שאחר הצמצום לגבי האור העצמי שלפני הצמצום

Likewise, this is the difference between the light which follows *Tzimtzum*, compared to the Essential Light of *HaShem*-יהו"ה, blessed is He, that precedes *Tzimtzum*.

דמשום זה הוצרך להיות ענין הצמצום הזה, רק בשביל שיוכל להיות הארת האור שבקו, שבא בשביל מקור לאבי"ע כידוע

Because of this [infinite difference], the matter of *Tzimtzum* was necessary. It was specifically so that there could be a [limited]

ray and line of light, the purpose of which is to be the source of the worlds of *ABY" A*,¹⁸⁰ as known.

אך עכ"ז הרי כל פרטי הע"ס דאבי"ע, הכל כלולים מתחלה בעצמות אא"ס
בבחי' היולי ועצמי

Nevertheless, all the particular specifics of the ten *sefirot* of *ABY" A* were originally included in the Essential Self of the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in the aspect of an Essential *Heyulie*.

ואח"כ ע"י הצמצום משתנה לפי אופן מוגבל בהשפעה הכללית דקו בבחי'
סובב

Afterwards, by means of the *Tzimtzum*, it changes [to be revealed] in a limited fashion, according to the general influence of the line, which is the aspect of the [general] encompassing [light].

וה"ז כדוגמת חיות הנפש הרוחנית כשבאה להחיות הגוף

This is similar to the spiritual life force of the soul when it comes to enliven the body.

שכלולה ברוחניות מכל פרטי חיות הגשמיות, ראייה ושמיעה שבגוף הגשמי
כנ"ל

Included in the spiritual [life force] are all the particular specifics of the physical life force, such as physical sight and hearing etc., as explained previously.

¹⁸⁰ *Atzilut, Briyah, Yetzirah* and *Asiyah*.

(וענין הצמצום והרשימה יתבאר בסמוך)

(The matter of the Restraint-*Tzimtzum* and the Impression-*Reshimu* which remained, will be explained in the next chapter.)

(וזהו פירוש כללי למ"ש ברוך שאמר והיה העולם)

(This then, is the general explanation for that which is written,¹⁸¹ “Blessed is He who said and the world came into being.”

פירוש שאמר בהעלם, ברצונו הפשוט שבמל' דאין סוף, בהיותו עדיין כלול
בחפץ חסד העצמי הנ"ל

The explanation is that “He said” in concealment, in His simple desire within *Malchut* of the Unlimited One (*Ein Sof*), as it still is included within the aforementioned essential [*Heyulie*] desire for kindness.

ואח"כ והיה, בגלוי אור המתפשט לדבר פרט להשתלשלות, להיות מקור לכל
העולמות

Afterwards, “[and the world] came into being,” [refers to] the revelation of light which spreads forth for a specific matter to chain down, to become the source of all the worlds.

ופ'ל' והיה העולם, היינו דווקא מן מה ששיער בעצמו בכח

¹⁸¹ See the beginning of the daily prayers, “*Baruch She'amar*.”

The explanation of “the world came to be,” is [that it came to be] specifically from that which He estimated within Himself in potential etc.

שהוא שרש מה שמתהווה אח"כ העולם הכללי שנמשך מן הקו וכו' וכנ"ל
וד"ל.

For, this is the source for what comes into existence afterwards, that is, the general world which is drawn from the *Kav-Line*, as mentioned above. This will suffice for those of understanding.

וברוך הוא, נסתר, היינו בחי' קדמונו של עולם

[The prayer then continues,] “Blessed is He.” [The word “He-*Hoo*”] is in the third person. This refers to the aspect of the Predecessor of the world – *Kadmono Shel Olam*.

דהיינו מה ששיער בעצמו בכח כו'

In other words, this is the aspect of [*Kadmon-Preceding*, which is] the estimation within Himself in potential.

וכמ"ש מגיד מראשית אחרית, מראשית הקו עד סופו כו'

This is as stated,¹⁸² “He declares the end from the beginning,” that is, from the “beginning” of the *Kav-Line*, to its end.

ומקדם אשר לא נעשה עדיין

¹⁸² Isaiah 46:10

The verse then continues, “*Umikedem Asher Lo Na’aseh* – And from before, [He declares] that which has yet to be done.”

היינו מקדמונו של עולם הנ"ל ונק' ימי קדם, שקודם למה שנמשך בקו

This [too] means, from the Predecessor of the world – *Kadmono Shel Olam*. [This] is also called,¹⁸³ “*Yemei Kedem* – The preceding days.” That is, it precedes that which is drawn in the *Kav* [the limited line of revelation].

והוא מה שקדם בעצמו בכח, מה שעתידי להיות בפועל כו' וד"ל.

This refers to the fact that He preceded [and prepared] within Himself in potential, that which is destined to come out in actuality. This will suffice for those of understanding.

ומ"ש ברוך אומר ועושה כו', היינו מה שנמשך בקו בפו"מ

[The prayer] then continues, “Blessed is He who says and does.” This refers to what is actually drawn into the *Kav*.

ועושה בראשית כו', הוא כל שיעור קומת א"ק כו'

[The prayer continues,] “Blessed is He who makes the Beginning.” This refers to the entire measure of the stature of *Adam Kadmon* (Primordial Man) etc.

וגזור ומקיים, בתחלה, הוא בחי' קו המדה שלפני א"ק

¹⁸³ Micha 7:20

[The prayer continues,] “Blessed is He who decrees and fulfills” – in the beginning. This refers to the aspect of the *Kav HaMidah* (The Measuring Line), that precedes *Adam Kadmon*.

שהוא בחי' צמצום דרשימו שנמשך ממנו הקו כידוע, וכמשי"ת בעז"ה
בסמוך):

This is the aspect of the *Tzimtzum* of the *Reshimu*-Impression, from which the *Kav*-line is drawn, as known, and as will soon be explained with the help of *HaShem*-יהו"ה, blessed is He.)

Chapter Twelve

ומעתה יש להבין ביאור ענין הצמצום הראשון הנ"ל ובחי' הרשימו שנשאר
כו'

We must now understand the explanation of the aforementioned matter of the first *Tzimtzum*, and the aspect of the *Reshimu*-Impression which remained.

הגם שידוע ליודעים, הרי יש בזה פרטים רבים

Although it is known to those who are familiar [with these matters], nonetheless, there are many particular details in it.

וצריך להעמיק הדעת בהם ביותר כי זהו עיקר היחוד האמיתי בעצמות אא"ס

One must delve very deeply into this [matter], for it is pivotal to true union with the Essential Self of the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

איך דקולא קמיה כלא כו', גם בבחי' כללות כל ההשתלשלות דקו וכו'

[That is, the understanding of this is pivotal to the realization of] how everything, even the entire chaining down of the *Kav*, is literally as nothing before Him.

עד שיוכל אדם לכוון רצונו במס"נ לעצמות אא"ס לבדו

[This should be contemplated] to the point that a person is capable of focusing his desire, with self-sacrifice, upon the

Essential Self of the Limitless Light of the Unlimited One,
HaShem-יהו"ה, blessed is He, alone.

כמ"ש אתה הוא ה' לבדך, אתה כו',

This is as stated,¹⁸⁴ “You are He, *HaShem*-יהו"ה alone etc.”

וזהו המלך המרומם לבדו, בחי' מל' דא"ס שלפני הצמצום

This is [also] the meaning of,¹⁸⁵ “The King who is exalted, alone,” [which refers to] the aspect of *Malchut* of the Unlimited One (*Ein Sof*) before the *Tzimtzum*.

שמתנשא גם מימות עולם דא"ק, שנקרא ימי קדם הנ"ל

That is, “He is exalted” even “over the days of the world” of *Adam Kadmon*, which are called “the preceding days (*Yemei Kedem*),” as previously mentioned.

וזהו השמים, בחי' סובב הכללי שאחר הצמצום

This is [also the explanation of the verse,¹⁸⁶ “The heavens, and the heavens of the heavens, cannot contain You”]. “The heavens” refers to the aspect of the general encompassing [light] which follows the *Tzimtzum*.

ושמי השמים, שלפני הצמצום, לא יכלולך, גם בבחי' כלי לכלי, כמו גליף
גליפו בטה"ע כו' וד"ל

¹⁸⁴ Nechemia 9:6

¹⁸⁵ The blessings of the *Shema* recital.

¹⁸⁶ Kings I, 8:27

“The heavens of the heavens” refers to [the Limitless Light of the Unlimited One, *HaShem*-ה'יהו"ה, blessed is He,] before the *Tzimtzum*. “They cannot contain You” even in the way of a “vessel for a vessel,” as in “He engraved an engraving in the upper purity.”¹⁸⁷ This will suffice for those of understanding.

וכמ"ש מי לי בשמים, שהוא גם בחי' סובב הכללי שלפני הצמצום שנק' שמי
השמים כו'

This [matter] is further [emphasized by] the verse,¹⁸⁸ “Who have I in the heavens but You? And there is none upon earth that I desire beside You.” “Who have I in the heavens” refers to the general encompassing [light] (*Sovev*) before the *Tzimtzum*, which is called “the heavens of the heavens.”

ועמד לא חפצתי בארץ, בבחי' קו"ח בחי' ממלא הכללי כו'

“There is none upon earth that I desire beside You,” refers to the aspect of the *Kav V'Chut* (Line and Thread), which is the aspect of the general inner, pervading [light] (*Memaleh*).

והנה יש כמה אופנים במשלים שונים להשכיל ביאור ענין הצמצום הנק'
מק"פ כידוע למעיין

Now, as known to those who have done the analysis, there are various different analogies and ways to explain the matter of the *Tzimtzum*, which is called “the empty place.”

¹⁸⁷ Zohar I 15a

¹⁸⁸ Psalms 73:25

וכללותו עולה בסגנון א', והוא כדי שיוכל להיות אא"ס בבחי' השפעה
בצמצום בבחי' קו, הוצרך לצמצם עצמות אורו שישאר בהעלם בעצמותו כו'

[However,] they all arrive at one general point; that in order for the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, to be expressed in a limited way, in the aspect of a [thin] line [of revelation], He necessarily restrained His essential light, so that it would remain concealed in His Essential Self.

ולא יאיר כולו, רק אפס קצהו בלבד

[This is necessary, so that] not all of it would shine forth, but only an infinitesimal amount.

כדי שיהיה אח"כ המשכות האור בדילוג הערך

This is in order that the light could afterwards be drawn down [into revelation] in [a way of] a qualitative leap of [diminished] value.

וה"ז כמשל אור שכל עמוק ורחב שבעצמות המשפיע

This is analogous to the brilliance of a deep and broad concept [as it exists in the] self of the teacher.

שכדי שיומשך ממנו למקבל הבלתי ערך אליו, הוצרך המשפיע להעלים בעצמו כל עומק השגתו, ולא ישאר רק בחי' רושם, כנקודה א', מכל העומק והרוחב

In order for him to draw [this concept] to the student, who is not [intellectually] comparable to him, the teacher must conceal the entire depth of his comprehension within himself, so that all

that is left is but an aspect of an impression, which is like a single point from all the depth and breadth.

ולא שנסתלק ונתעלם לגמרי

This is not to say that [his understanding] was completely withdrawn and concealed.

רק כמו השונה בדרך קצרה, שכל העומק ורוחב הפלפול ישנו בשכלו, רק שהוא נכלל לפי שעה בהעלם עצמותו בשעה שאומר הדין דרך קיצור

Rather, it is like one who relates a teaching in a brief way. He himself has the entire depth and breadth of the logical arguments in his intellect, only that during the time that he states his ruling briefly, they are temporarily included and concealed within himself.

ומיד שישאלוהו ירחיב הדבר כו'

However, as soon as he is questioned [about it], he can expand on the subject.

רק בשביל שיובן למקבל דרך זה הקצר, מעלים גם בעצמו לפי שעה כו' וכמ"ש במ"א באריכות

Only that in order for the student to understand, through this short [ruling], he temporarily conceals [the depth and breadth of it] within himself, as explained elsewhere at length.¹⁸⁹

¹⁸⁹ See Likutei Torah, Vayikra (in the additions) 52c and on; Also see Ma'amarei Admor Ha'Emtza'ee, Vayikra, Vol. 2, pg. 921 and on.

ומה שנשאר כמו נקודה, שהוא דרך קצרה, אין זה צמצום גמור ואמיתי

Now, the impression, which remains like a point, is not a complete and true *Tzimtzum* (withdrawal).

כמו המצמצם ומעלים לגמרי, שנחסר למקבל לגמרי

[A true and complete *Tzimtzum*] would be like one who completely withdraws [revelation] and completely conceals, [in which case] the student lacks all [revelation].

אלא הענין הוא שכולל בדרך קצר זה כל האריכות, לא יחסר דבר וחצי דבר

Rather, [the explanation of] the matter is that included in this short [ruling] is the entire length. Not a single thing is missing, not even half a thing.

כמו שכלול בדין הקצר שבמשנה כל האריכות הפלפול שבגמרא

This is similar to how the short rulings of the *Mishnah* include the entire length of the logical debate of the *Talmud*.

וכמו שלא נעלם ליודע כל הפלפול גם בשעה ששונה לעצמו דרך קיצור כו'

This is [likewise] similar to how the entire logical debate is not concealed from one who knows it, even when he reviews it to himself briefly.

שנמצא שידיעתו באריכות מקפת בעולם כל התגלות הקיצור

We find that his knowledge of the length encompasses the entire revelation of the brief [teaching], in a concealed way.

ולא שנסתלק לגמרי כשכחה וכה"ג כו' וכמ"ש ביאור זה באריכות במ"א.

[However,] it is not completely withdrawn, as [in the case of] forgetfulness or the like, as explained elsewhere at length.¹⁹⁰

ואופן משל הב' מחיות הנפש בגוף ג"כ עולה ע"ד הנ"ל

The second type of analogy, which is the life of the soul [as it is invested] in the body, also brings out the same point as above.

והוא בהיות שכדי שישתנה מחיי רוחניים שבעצם הנפש לחיי בשר, הוצרך להיות בחי' העלם וכיווץ האור של הנפש בתחלה

This is that in order for there to be a change from the essential spiritual life of the soul, to a [physical] life of flesh, it is necessary for there to be an initial concealment and contraction of the light of the soul.

לפי שאין ערך ביניהם

This is because there is no comparison between them.

ועכ"ז הרי מתפעלת הנפש ממקרי הגוף

Nonetheless, the soul is affected by the occurrences of the body.

א"כ גם אור הגשמת החיות תתחבר ונקשר אל אור עצמותה הרוחני

¹⁹⁰ See Likutei Torah, Vayikra (in the additions) 53c; Also see Sefer HaMa'amarim 5647, pg. 48.

Therefore, even the light of the physical life [force] is connected and bound with the spiritual light of the essence.

כצמיחה גשמית שנקשר בכח הצומח הרוחני כו'

This is similar to [how the aforementioned] physical growth is bound to the spiritual power of growth.

ובהתך אבר הגוף לא יחסר באור וחיות רוחניות של אבר זה

However, when one's [physical] limb becomes severed, God forbid, this does not cause a loss to the spiritual light and life force of that limb.

וראיה מסומא שמוליד שלם כו' כידוע

Proof of this is [the fact that] a blind person can give birth to a whole person, as known.

אין זה רק שהרוחניות הוא בהעלם, וישנו במציאותו, חופף על חיות הגשמי
שבגוף

This [shows that] the spiritual [life force] is merely concealed, but still exists, hovering over the physical life force of the body.

ונק' צלם איש כו'

This is called “*Tzelem Ish* – The form of man.”

והיינו ע"ד הנ"ל בידיעה שבהעלם כו' (וכ"ז מבואר באריכות במ"א)

This is similar to how the aforementioned [breadth and length of] knowledge, which is concealed, [encompasses the brief teaching] etc. (This is all explained elsewhere at length.)

וכן כח התנועה הרוחנית כשבאה בתנועת הגשם, מתצמצמת בעצמותה כו'

Likewise, when the spiritual power of movement comes into an [actual] physical movement, it becomes constrained within itself.

ועכ"ז התנועה גשמית מחוברת ומקושרת בתנועה הרוחנית

Nonetheless, the physical movement is connected and bound to the spiritual [power of] movement.

וכה"ג באופנים אחרים כמו ענין התחכמות שכל פרטי מכה המשכיל שלו ששורה עליו בהעלם כו'.

There are many other examples of this as well, such as the matter of having insight into a particular concept, which comes from the power of conceptualization [of his soul], which rests upon him in a concealed [fashion].

ואמנם להבין בחי' הרשימו שענינו מורה בחי' הסתלקות בהעלם ולא נשאר מהכל רק רושם כו'

However, [we must now] understand the aspect of the *Reshimu* – Impression, which indicates the withdrawal of everything into concealment, so that only an impression of everything remains.

הוא מובן יותר מענינים משלים אחרים, כמו הרושם שעושה האומן

This is better understood through other analogies and matters. For example, it is like the blueprint¹⁹¹ that the architect drafts.

שיוכל לעשות הבנין בקיצור קו זה שברושם, שכולל כל אריכות המעשה
בקיצור רושם זה

He is capable of constructing the [entire] building from the small lines of the blueprint. The entire length of the construction is included briefly in the blueprint.

או כמו שעושה לזכרון הנק' אות

Another example [of a *Reshimu*-impression] is like someone who makes a sign [for himself] as a memory aide.

שאין האות ענין שייך אל עצם הענין, רק לזכרון בעלמא, כמו עשה לך
ציונים כו'

The sign [or mnemonic] has no [actual] relation to the essence of the matter, but is merely a memory aide, as stated,¹⁹² “Make signs for yourself.”

וזהו בחי' העלם יותר מקיצור ההלכה ששונה וכולל בו הכל

This is a much greater concealment than the [aforementioned analogy of someone who] teaches the summary of the law, which includes the entire [logic] within it.

¹⁹¹ The word for “Impression” is “*Reshimu*,” and it is worthy to note that this shares the same root as “Blueprint – *Roshem*.”

¹⁹² Jeremiah 31:20

שעכ"פ שייך ענין הקיצור אל האריכות

[For, in that example] there at least is some relationship between the short summary and the lengthy [explanations].

ויש עוד אופן ברשימו זו שהוא מורה ענין הצמצום וההעלם הרבה יותר

There is another analogy for this *Reshimu*-Impression, which implies an even greater *Tzimtzum*-Restraint and concealment.

והוא כמו הזורק אבן, שכח המוליך אותו נבדל מן העצם

It is like a person who throws a stone. The power that propels it is separate from the self [of the thrower].

ועכ"ז כל כח התנועה מלוּבש בו בהעלם

Nonetheless, the entire power of movement is invested within [the stone] in a concealed fashion.

אך שהוא בריחוק נבדל ביותר מכחו העצמי שבידו

However, there is a great distance of separation from the essential power [of movement] in his hand.

משא"כ כח התנועה עצמה שמניעה בעצמו בגשם

In contrast, this is not the case with the power of movement itself, when he physically moves himself.

שמלוּבש בגלוי בגשם ביותר כנ"ל

[In this case] it is vested within the physical in a more revealed [manner], as mentioned previously.

ויש בחי' העלם יותר גם מזה, שדומה לענין הרושם לזכרון לבד

There is an [analogy of] even greater concealment than this [example of the thrown object], which is similar to the concept of the impression that [one makes] only as a reminder.

והוא כמו הרומז בידו לאיזה שכל עמוק ביותר

This is like when one hints with his hand to a very deep concept or idea.

שנבדל תנועה גשמית מהשכל הרוחני, ועכ"ז מבין השכל מתוכו כו'

The physical movement is totally separate from the spiritual thought, but nonetheless, the concept is understood through [the movement].

ויותר מזה העלם אור השכל בתנועת האצבע בכתיבתו אותו וכמ"ש במ"א באריכות

An even greater concealment is how the light of an intellectual [concept] is [invested] within the [physical] movements of one's fingers when he writes it down, as explained elsewhere at length.

והכל עולה לסגנון א' הנ"ל

Now, all the above bring out the same point, as mentioned above.

שבחי העצמות נשאר בהעלם וכלול ברושם ונקודה זו כו' וד"ל:

This is that the aspect of the essence remains concealed and included within this impression and point. This will suffice for those of understanding.

Chapter Thirteen

והנמשל מכל הנ"ל יובן למעלה בכללות ענין הצמצום הנק' מק"פ, שזהו בחי' הסתלקות וההעלם לעצמותו כדי שיוכל להיות אח"כ בחי' השפעת אור כנ"ל

Now, from all that was said above, we can understand the analogue, as it is above in *HaShem's* יהו"ה Godliness. This is the general matter of the *Tzimtzum* which is called the "empty place" and is the aspect of the withdrawal and concealment [of His revelation] within Himself, so that afterwards there could be the aspect of an influence of light [in a limited fashion], as mentioned previously.

ולא שנסתלק ונתעלם לגמרי

Now, [this revelation] was not completely removed or concealed.

אלא כמשל הסתלקות והעלם בעצמו, הידיעה של כל העומק והאריכות כששונה דרך קיצור כנ"ל

Rather, it is like the aforementioned analogy [that when a teacher] conveys [a teaching] in a brief manner, his knowledge of all the depth and length becomes concealed within himself.

א"כ לפי זה גם אחר כל ההשתלשלות דאבי"ע שעומד במקום פנוי זה, הרי בחי' העלם אור העצמות מקיף וסובב לכל השתלשלות דקו

If so, according to this, even after the entire chaining down of the worlds of *ABY*"¹⁹³ which occupy this "empty place," the aspect of the concealed light of His Essential Self encompasses and surrounds the entire chaining down of the *Kav*-line.

וכמו שהיה אור העצמות קודם הצמצום ממלא את כל החלל ריקן ומק"פ הזה
כמ"ש בע"ח, כך גם אחר הצמצום הרי ישנו לאור העצמות כמו שהוא בבהי' א"ס
ממש, רק שלא נגלה למטה לגבי שפע המקבלים

Furthermore, just as before the *Tzimtzum* the light of His Essential Self filled this entire void and empty space, as stated in *Etz Chayim*, so too, after the *Tzimtzum* the light of His Essential Self is present, as it is, in an unlimited aspect, literally, except that it is not revealed below, relative to the influence [that reaches] the recipients.

אבל לגבי עצמותו אין שינוי בזה כלל

However, in regard to His Essential Self, there is no change here, whatsoever.

וכמו משל היודע כל האריכות להשיב לשואלו מיד, גם בשעה ששונה
לתלמידו בקיצור כו'.

This is like the analogy of a person who knows the entire length [of a concept], [so that] even while he is teaching his student in a brief way, if questioned, he can immediately respond [at length].

ומ"ש ישת חשך סתרו וכמאמרז"ל ברישא חשוכה כו', היינו לגבי למטה

¹⁹³ *Atzilut, Briyah, Yetzirah* and *Asiyah*.

However, the verse,¹⁹⁴ “He sets darkness as His hiding place,” and the statement of our Sages, of blessed memory,¹⁹⁵ “At first there was darkness [and then the light returned],” is only speaking in regard to [Creation] below.

שנמשך רק מבחי' הרשימו שנשאר אחר ההעלם כנ"ל

This is because [Creation] is only drawn from the aspect of the *Reshimu*-Impression that remained after the aforementioned concealment.

וזהו אתה קדוש ושםך, אור העצמי, קדוש ומובדל

This then, is the meaning of [the words],¹⁹⁶ “You are holy, and Your Name,” that is, the Light of *HaShem*'s-ה"ה Essential Self, “is Holy” and removed [from Creation].

ואתה הוא קודם כו' כמ"ש אני הוי' לא שניתי כו'

Similarly, [it states],¹⁹⁷ “You are He before [the creation of the world, and You are He after the creation of the world],” and as stated,¹⁹⁸ “I *HaShem*-ה"ה have not changed.”

משום דמה שמגלה עמוקות מני חשך והעלם זה אח"כ בהארת הקו, הוא דוקא מאותו אור העצמות שלפני הצמצום

¹⁹⁴ Psalms 18:12

¹⁹⁵ See (Rashi) to Talmud Bavli, Shabbat 77b.

¹⁹⁶ In the *Amidah* prayer.

¹⁹⁷ In the liturgy of the morning prayers.

¹⁹⁸ Malchi 3:6

This is because, that which He afterwards “reveals deep things out of [the] darkness”¹⁹⁹ and concealment, through the radiance of the *Kav*-line, specifically [comes] from the same light of *HaShem*’s-יהו"ה Essential Self that precedes the *Tzimtzum*.

וזהו אתה הוא כו' וכידוע

This is the meaning of “You are He,” as known.

ואמנם לא נק' אור העצמות שמקיף ההשתלשלות שבמק"פ כו', כמו בחי' מקיף לפנימי, כמקיף הכללי דקו שמקיף לאבי"ע בשוה כו'

However, the light of *HaShem*’s-יהו"ה Essential Self is not considered to be encompassing the chaining down [of the worlds] that occupies the “empty place,” as an encompassing [light encompasses] an inner [light], such as the general encompassing [light] of the *Kav* that encompasses [all the worlds of] *ABY”A* equally.

כי הרי עדיין אינו בגדר וסוג בחי' אור השפעה כלל, גם לא להיות בחי' מקיף כו'

This is because it is not yet within the definition or category of an influencing light altogether, so much so, that it cannot even be [considered to be] an aspect of “encompassing [light].”

רק אור העצמות, שהוא בחי' התגלותו כמו שהוא בעצמות

Rather, it is the light of the Essential Self of *HaShem*-יהו"ה, which is the aspect of His revelation, as He essentially is.

¹⁹⁹ Job 12:22

ולזה אנו אומרים הוא קיים ושמך קיים

This is why we say,²⁰⁰ “He endures and His Name endures.”

וכן ברוך הוא וברוך שמו וכה"ג, רק מבחי' אותיות דגליף בטה"ע זה, שהוא
מה ששיער בעצמו בכח כו'

Likewise, [the statement,] “Blessed is He and Blessed is His name,” and the like, only refer to the “letters” that He “engraved” in the “upper purity,” which is what He estimated within Himself in potential.²⁰¹

וגם זה הוא הנשאר בבחי' העלם והסתלקות קצת

Moreover, [after *Tzimtzum*] this [impression] too, remains somewhat concealment and withdrawal.

דהיינו רק לפ"ע אופן הנצרך להשתלשלות אחר צמצום זה וד"ל.

In other words, it is only according to what is necessary for the chaining down (*Hishtalshelut*) that follows this *Tzimtzum*. This will suffice for those of understanding.

וגם עפ"י אופן משל ה' הנ"ל דחיות הנפש בגוף, שמשנתה ממהות רוחני
למהות גשמי כנ"ל

²⁰⁰ See the liturgy of the *Emet VeYatziv* blessing following the *Shema* in the morning prayers.

²⁰¹ The Hebrew word “Blessed-*Baruch*” also means “to draw down,” as indicated by the words of Mishnah (Kilayim 7:1), “One who draws down the vine to the ground-*Hamavreech et HaGefen*”.

Likewise, [this may be understood] according to the second analogy mentioned above, of the life force of the soul in the body, in that it changes from spiritual existence to physical existence.

ג"כ אין זה שינוי כלל, שהרי כמו שיש קישור וחיבור לחיות הגשמי לחיות הרוחני ממה שרואים התפעלות הנפש ממקרי חיות הגוף, ועכ"ז לא ישתנה בעצם הרוחנית מחסרון התפשטות חיות אבר גשמי כנ"ל, כך אין שינוי בבחי' אור העצמות, להיותו מאיר גם אחר הצמצום

Here too, there is no change at all, since, just as there is a connection and bond between the physical life force and the spiritual life force, in that we see that the soul is affected by the circumstances of the life of the body, but nonetheless, there is no change in the spiritual essence as a result of a lack of spreading forth of life force to a physical limb, as explained previously, so too, there is no change in the light of *HaShem's* יהו"ה Essential Self, even as it radiates after the *Tzimtzum*.

גם שאינו רק לפ"ע ההשתלשלות

[This is true] even though [after *Tzimtzum*] it is [revealed] only according to the capacity of the chaining down [of the worlds].

הרי יש ביניהם קשר וחיבור, ועכ"ז בצמצום האור בבחי' הקו, אין זה שינוי כלל באור העצמות עפ"י משל זה

For, [although] there is a connection and bond between them, nonetheless, according to this analogy, the *Tzimtzum* of the light into a [limited] line [of revelation] does not cause any change at all in the light of *HaShem's* יהו"ה Essential Self.

וכן עפ"י משל הג' מכח התנועה בגשם או כמשל התחכמות מכח המשכיל
הנ"ל

This is, likewise, the case according to the third analogy of the physical [movement] that comes from the [spiritual] power of movement (*Koach HaTnoo'ah*), or [similarly], according to the aforementioned analogy of the insight (*Chochmah*) that comes from the power to conceptualize (*Koach HaMaskil*).

הכל עולה לסגנון א' כנ"ל באריכות וד"ל.

All these [analogies] arrive at the same point, as explained before at length. This will suffice for those of understanding.

ואמנם בבחי' הרשימו שמבואר למעלה, שזהו כמו הקיצור שכלול בו כל
האריכות

Now, it was explained above that the aspect of the Impression (*Reshimu*) is like a summary that includes the entire length within it.

הנה למעלה יובן מזה שזהו בחי' כח ההגבלה שיש באור א"ס הבלתי מוגבל
בעצם

From this it is understood that above, in *HaShem's* יהו"ה Godliness, this is the "Power to Limit" (*Koach HaHagbalah*) which exists in the Limitless Light, which is essentially utterly unlimited.²⁰²

דהיינו להביא כל הארות אור העצמות הבלתי גבול בבחי' הגבול

²⁰² See *Avodat HaKodesh* (R' Meir ben Gabay) 1:2

In other words, [He has the ability] to bring the entire radiance of His Essential Unlimited Light, into an aspect of limitation.

שזהו ענין הרושם שכולל בבחי' הגבלה מבחי' כל עצמות אא"ס, כמשל
הקיצור שכולל הכל כו'

This is the matter of the Impression (*Reshimu*), within which the entirety of the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is included in a limited fashion, similar to the analogy of the brief summary that includes the whole [concept] within it.

כי הוא ית' כל יכול, וכולל בו ג"כ מכה המגביל

This is possible because *HaShem*-יהו"ה, blessed is He, is all capable, and [therefore] also includes the power to limit (*Koach HaMagbil*).²⁰³

להגביל ולכלול ברשימה א' מכל אור העצמות כו' וכמ"ש במ"א באריכות.

[He can therefore] limit and include the entire Light of His Essential Self in a single impression, as explained elsewhere at length.

אך הנה באמת אין זה דמיון אמיתי לבחי' הרשימו הנשאר בחלל ריקן ומק"פ
הנ"ל

However, actually, [the above] is not an accurate analogy for the aspect of the Impression (*Reshimu*) that remained in the

²⁰³ See *Avodat HaKodesh* (R' Meir ben Gabay) 1:2 *ibid*.

aforementioned “void” (*Challal*) and “empty place” (*Makom Panuy*).

כי הוא מורה שנסתלק משם הכל

This is because this [impression] indicates that everything was withdrawn from there.

ולא שנשאר איזה אור רק שהוא בקצור וגבול, אלא רק בהי' רשימו בעלמא

כ'ר

[It does not indicate] that some light remained, albeit, in a brief and limited fashion. Rather, [in truth], only an impression remained.

א"כ הדמיון האמיתי הוא מרושם וציון קו קצר שעושין האומנין, שכולל כל

אריכות מעשה הבנין

This being the case, a truer analogy [for the *Reshimu* – Impression] is [the analogy] of the short lines and signs of the blueprint that architects draft, which includes the entire length of the construction of the building.

ויותר מזה כמו האות לזכרון כנ"ל

An even greater [example of concealment], is [the analogy of a person who makes] a sign for remembrance, as previously explained.

וכך למעלה כתיב זכר רב טובך, העצמי כו' וכה"ג

Similarly, [regarding how it is] above [in regard to *HaShem*'s-יהו"ה Godliness], it states,²⁰⁴ “The remembrance of Your abundant kindness” and the like, [in reference to] the essential kindness of *HaShem*-יהו"ה.

ויותר בהעלם והסתלקות הוא כמשל הזורק אבן כו' כנ"ל

An even greater [example of] concealment and withdrawal is like the aforementioned analogy of a person who throws a stone.

וכך אמר בס' הבהיר וכמו זרקא כו'

Similarly, it states in *Sefer HaBahir*,²⁰⁵ “It is as if it was thrown” etc.

שהרי בחי' הרשימו נשאר נבדל בריחוק מקום מעצמות האור וכו'

This is because the aspect of the *Reshimu*-Impression remains separate and distant from the essence of the light.

ונקרא כח הנעלם ברשימו זו בחי' העלם אור, נבדל מהעלם עצמות האור
דא"ס

This power that is concealed within the impression-*Reshimu* is called the aspect of the “concealed light,” which is separate from the concealed Essential Light of the Unlimited One, blessed is He.

כמו כח נבדל הנעלם בזריקת אבן

²⁰⁴ Psalms 145:7

²⁰⁵ Also see Midrash Shemot Rabba, Ch. 13.

This is similar to the separate force concealed in a thrown stone.

שבא מכה היד שכבר נעלם בעצמו כו'

[The force that propels the stone] comes from the power [of movement] of the hand, which already becomes concealed within the self [once the stone leaves his hand].

(וכדמיון כל הגלגלים וכוכבי לכת שסובבים מכה תנועה אלקית הנעלם, שבא בבחי' זריקה מאור וכח האלקי דט' כלים החיצונים דמל' דעשיה

(This is comparable to all the stars and planets whose orbit is [caused] by the hidden Godly power of movement that comes about in an aspect of a “throw” from the light and Godly force of the nine external vessels of *Malchut* of *Asiyah*.

שנק' זה כח הנבדל בחי' מל' שבמל' הבא בערך ריהוק נבדל

This [Godly force that propels them] is a “separate force,” and is called the aspect of *Malchut* of *Malchut*, which comes out as separate and distant [from its source].

ולא כמו הכתיבה באצבע או כח יד הפועל עצמו בנפעל

This is unlike [the force vested in] the fingers when [a person] writes or the power of the hand as it [applies] itself [directly] upon an object.

שזהו גלוי עצם הכח בקירוב, שנק' בחי' מל' כמ"ש במ"א באריכות)

These are [examples of] a revelation of the essential power in [a way of] closeness and is called the aspect of *Malchut*, as explained elsewhere at length.)

ומשלים היותר קרובים לזה הוא כמו הרמז שהשכל בהעלם בתנועה
הגשמית

An analogy that is even closer to this [aspect of Impression-*Reshimu*] is like how an intellectual concept is concealed and hinted at through a physical motion [of the hand].

שזהו נק' בחי' הלבשה ותפיסא בדבר נבדל כו'

This is called the aspect of “investment” or “containment” within a separate matter.

וכן כשכותב שכל וחכמה בתנועת האצבע כו' כנ"ל

This is, likewise, the case when a person writes, [so that] the intellect and wisdom [are invested in] the movements of his fingers, as mentioned previously.

כך למעלה, בחי' הרשימו בחי' דבר נבדל בערך, שבו מלובש בהעלם מכללות
אור העצמות כו' וד"ל.

Likewise, above in *HaShem*'s-הו"ה Godliness, the aspect of the *Reshimu* is like something relatively separate, within which the entire Light of His Essential Self is invested in a concealed manner. This will suffice for those of understanding.

ואמנם מכל אלה יובן עכ"פ כללות ענין הרשימו

Now, through all the above [analogies], we have, at least, understood the general matter of the *Reshimu*-Impression.

דגם שהוא בא בבחי' הסתלקות הכל, ולא נשאר בה רק בהעלם גדול בחי' תכלית הקיצור והרמז כו' או ככה נבדל כו', אבל מ"מ מזה עצמו בא ונמשך כל פרטי ההשתלשלות דקו שנמשך מרשימו זו

That is, though it comes in an aspect of complete withdrawal, so that all that remains in it is [just] an aspect of total brevity and “hinting” or [something] like a separate power, in a way of great brevity, nonetheless, all the particulars in the [entire] chaining down of the *Kav*-line [of limited revelation] come out of, and are drawn from this *Reshimu*-Impression itself.

כי ברשימו זו להיותה כוללת הכל בהעלם עכ"פ, היא הנותנת שיוכל לבא הכל בהתגלות ע"י בחי' הקו עד סוף העשיה

This is because of [the fact] that this *Reshimu* – Impression includes everything within it, albeit in a concealed manner. It is for this reason that [afterwards] everything can come into revelation, through the aspect of the *Kav*-Line, until the end of *Asiyah* (the world of Actualization).

וכמאמר כל היצור לא נכחד ממך

This is like the statement,²⁰⁶ “All of creation is not concealed from You.”

ממך דוקא, שזהו הכל נעשה ונמשך בגלוי כמו שעלה ברצונו הפשוט בעצמות האור שלפני הצמצום

²⁰⁶ See *Zichronot* blessing of the *Rosh HaShanah Musaf* prayer.

It specifically says “from You.” This is [to indicate] that everything is done [by] and drawn into revelation according to how it arose in His simple desire, in the essential light which preceded the *Tzimtzum*.

כמו ששיער בעצמו כו'

[That is, according to] how He estimated within Himself.

שהרי במח' קדומה זו ששיער בעצמו הוא צופה ומביט הכל בסקירה א'

For, with this primal thought that He estimates within Himself, “He sees and gazes at everything in one glance.”²⁰⁷

דהיינו מה שנסקר בהעלם ובקיצור ורמז ברשימו זו כו'

That is, [He sees] that which is hidden and concealed in the brevity and “hint” of the *Reshimu*.

וה"ז כמשל רושם האומן, שממנו דוקא ידע לעשות כל אריכות מעשה הבנין
בפרטי פרטיו מראשו לסופו

This is analogous to the architect’s blueprint. It is specifically from this [blueprint], that he will know [how] to make all the particular details of the entire length of the actual construction, from beginning to end.

רק כדי שלא יתעלם ממנו טעמו ונימוקו בעצמותו לאריכות הענין, הוא עושה
לו רושם לזכרון

²⁰⁷ Talmud Bavli, Rosh Hashanah 18a.

However, in order that he will not forget his [original] reasoning and considerations due to the lengthiness of the subject, he drafts a blueprint as a reminder.

שלא ינטה מזה ולא יצטרך לעיין בעצמו מחדש

In this way he will not veer from [his original intent] and he will not have to rethink [the matter] within himself, anew.

וכמ"כ ענין הציונים ללימוד עמוק שבעצמו כו'

This is likewise the case in the matter of making mnemonics for a deep study within himself.

שזהו תועלת לידע מהם כל אורך עיון עומק עצמותו שיש לו, פן ינטה ממנו

כו'

These are beneficial to him, in [the fact] that through them, he [is reminded and] knows the entire length of the analysis of the depth within himself, so that he will not stray from [his reasoning] etc.

וכך בחי' הרשימו הזאת הכוללת ברמז ובקיצור מכל אור העצמות הנעלם

בה, הוא עצמו המקור לכל ההמשכות דקו"ה

Likewise, this aspect of the *Reshimu*-Impression, within which the entire light of the Essential Self of *HaShem*-היה"ה, blessed is He, is concealed and included in the way of a “summary” or “hint,” is itself the source for the drawing down of the line and thread-*Kav V'Chut*.

בבחי' מקיף ופנימי מראשו לסופו

[It is the source both] of the aspects of the encompassing [lights] and the inner, pervading [lights, of the entire Creation,] from beginning to end.

שיהיה הכל כמו שעלה ברצונו וחכמתו הפשוטה בעצמות אור א"ס ממש כו'

This is so that everything should be [created exactly] as it arose in His simple desire and wisdom, in the Essence of the Unlimited Light, literally.

וזהו מ"ש במ"א שהנקודה יש בה העלם והתגלות, ב' הפכים

This is the meaning of what is stated elsewhere, that a point contains two opposites, concealment and revelation.

העלם מכל מה שעליון הימנה בערך, וגילוי הכל למקבלים נמצא ממנה דוקא

It is concealment relative to everything above it, [but, on the other hand] all revelation to the recipients comes about specifically from it.

והוא בחי' הקו שנמשך מן הרשימו

This [revelation] is the aspect of the *Kav-Line*, that is drawn from the *Reshimu*-Impression.

שהוא כצורת ו' שראשו י' והולך ונמשך למטה כמ"ש במ"א באריכות

[The *Kav*-Line] is in the shape of [the letter] *Vav* (ו), which begins as a *Yod* (י) and is drawn down, as explained elsewhere at length.

ובכל זה מובן כללות ענין הצמצום דמק"פ ובחי' הרשימו והקו

Through all the above, the general matter of the *Tzimtzum* [which is called] the “empty place,” and the aspects of the *Reshimu* and the *Kav*, may be understood.

שהוא רק בחי' הגבלה בעצמות כדי שיומשך הכל בגלוי

[It is understood] that this is a self-limitation only in order that everything will be drawn into revelation.

וז"ש כי עמך מקור חיים, באורך העצמי נראה אור, אור של תולדה, שהוא בחי' הקו וכמשי"ת בעז"ה

This then is the meaning of [the verse],²⁰⁸ “With You is the source of life, [in Your light is seen light.” That is,] from Your essential light there is seen a [secondary] “offspring” light, which is the aspect of the line-*Kav*, as will be explained with the help of *HaShem*-יהו"ה, blessed is He.

וזה כל האדם, להעמיק דעתו בכ"ז וכיוצא בו

Now, the entire purpose of man is the deep contemplation of this matter, and the like.

²⁰⁸ Psalms 36:10

מפני שמזה דוקא יבוא לכלל היחוד האמיתי בהתקשרות נפשו בחיי כל החיים
העליונים, שהוא עצמות אא"ס ממש מטעם הנ"ל וד"ל:

It is specifically through this, that he will come to the true unity of *HaShem*-יהו"ה, blessed is He, binding his soul to the Supernal Life of all lives, which is the Essential Self of the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, literally, for the above-mentioned reason. This will suffice for those of understanding.

Chapter Fourteen

ומעתה יש להבין בבחי' הקו והחוט שנמשך מבחי' הרשימו הנ"ל, דרך פרט

We must now understand the aspect of the Line and Thread (*Kav V'Chut*), that is drawn from the aspect of the aforementioned *Reshimu*, in a manner of particulars.

ותחלה י"ל בו בענין כללותו, שהוא בחי' ההיפוך ממש מבחי' הרשימו הנ"ל

Firstly, we must understand the general matter of [the *Kav-Line*]; that it is the literal opposite of the aspect of the aforementioned *Reshimu*-Impression.

כי הנה הנקודה מורה ההעלם והסתלקות הכל, עד שלא נשאר רק כנקודה א'

This is because a point indicates the concealment and withdrawal of everything, so that only a single point remains.

וגם נקודה או רושם זה מורה בחי' העדר ההתפשטות למטה דוקא

Moreover, this point or impression specifically indicates the aspect of the absence of spreading forth below.

דהיינו ענין העדר המשכה וההתגלות לאורך ורוחב

In other words, the matter [of a point] is the absence of extension and revelation to a length and width.

כצורת הי' שאין בו תוך וחלל כו' כידוע.

This is like the form of the letter *Yod* (י) which has no inner space, as known.

והנה בענין צמצום שלו מלמעלה, דהיינו מה שנשאר בבחי' נקודה לבד, יוכל להיות שיהיה מזה להיפוך

Now, regarding the matter of the *Tzimtzum* of [the *Reshimu*] from above, in other words, that [everything] remains in the aspect of a point alone, it is possible that its opposite can come from this.

מפני שמחמת זה יוכלל בו הכל בקיצור ורמז וכה"ג

This is because, the result of the [*Tzimtzim*] is that everything becomes included in the [*Reshimu*] in a brief and “hinted” manner, and the like.

ואדרבה זהו עיקר סיבת כל גלוי ההשפעה כנ"ל

On the contrary, this is the main cause of all revelation of influence [from the *Reshimu*], as mentioned previously.

אבל מה שמנקודה זו מורה העדר ההתפשטות לגמרי למטה לכאורה, זהו ודאי נק' צמצום גמור ואמיתי

However, at first glance, the fact that this point indicates a complete absence of spreading forth below, certainly could be considered to be a complete and true *Tzimtzum*.

להעלים ולהסתיר לבלתי יבוא האור למטה

[That is,] it completely hides and conceals, making it impossible for light to come and [be revealed] below.

וא"כ איך יומשך מנקודה זו היפוכו ממש, שהוא בחי' המשכה והתפשטות דקו כו'.

This being the case, how is it possible that the opposite [of this point], which is the drawing down and spreading forth of the *Kav* – line, can be drawn from it?

אך הנה ידוע שבאמת הנקודה והקו אינם ב' הפכים, שהרי הקו נמשך מן הנקודה, ומחיבור נקודות יחד נעשה קו כו'.

Rather, as known, the [explanation of the] matter is that, in truth, a point and a line are not two opposites, for a line is drawn from a point, and by the joining of many points, a line is made.

אך הענין הוא כידוע שהנקודה הוא כמו בחי' ההיולי לגבי הקו

Rather, the [explanation of the] matter, as known, is that a point is like a *Heyulie* relative to a line (*Kav*).

וכמו כל בחי' היולי או חומר פשוט

It [therefore] is similar to every [type] of *Heyulie* or simple substance.

שאע"פ שהוא בהעדר ההתפשטות דוקא, אין זה הכרחי כלל, רק מצד עצם מהות ההיולי, מפני שהוא למעלה עדיין מבחי' התפשטות

[This is to say that] though [a *Heyulie*] is specifically in a state of the absence of spreading forth, nonetheless, this is not at all by

necessity, but only because of what a *Heyulie* essentially is, in that as of yet, it is higher than the aspect of spreading forth.

ולזאת לא ירד מעצמותו

It thus has not [yet] descended from its essential state.

וכמו היולי של חיות החי בגלוי, בעודנה כלולה בעצם, שאינה מתפשטת להחיות כו'

[For example,] this is like the *Heyulie* of the life-force of an animal to enliven [the body] in a revealed fashion, as it still is included in its essential self, in that it has yet to spread forth to enliven [the body].

וכהיולי של כח התנועה בעצם, טרם שמתפשט להניע

Similarly, it is like the *Heyulie*-ability of movement as it is in the essential self, before it spreads forth to move.

וככה הצמיחה טרם שמתפשט להצמיח

And is likewise like the power of growth before it spreads forth to cause growth

וככה השכל טרם שמתפשט להשכיל, וכה"ג רבים בדומה

And like the power of intellect before it spreads forth to conceptualize, and there are many other similar examples.

הרי יובן שהעדר ההתפשטות הזאת לא נקרא צמצום אמיתי מצד עצמו

It therefore is understood that, in and of itself, this absence of spreading forth cannot be called a true *Tzimtzum*.

אדרבה הרי הוא כח ההיולי העצמי שממנו נמצא הכל בהתגלות והתפשטות

On the contrary, it is the essential *Heyulie* power, from which everything is revealed and spreads forth.

וכה"ג יובן בבחי' נקודה לגבי הקו

In a similar manner we may understand the aspect of a point relative to a line.

שהעדר התפשטותה הוא רק מצד היותה בבחי' העצמיות שלמעלה מבחי' ההתפשטות עדיין

[That is], its lack of spreading forth is only because, as of yet, it is an essential aspect, and is above the aspect of “spreading forth.”

והגם שבאה ע"י צמצום הכל, עד שלא נשאר רק כנקודה א' כנ"ל, אך ה"ז עצמו מורה שכל בחי' העצמיות כלול בה

Now, although [the *Reshimu*] comes about through the *Tzimtzum* of everything, so that nothing remains except for a single point, as mentioned above, however, this itself indicates that the entire aspect of the Essential Self is included in it.

ולהיות כן, בלתי מתפשטת למטה

Since this is the case, it therefore does not spread forth downward.

וכמשל התלמיד לפני רבו

This is analogous to a *Talmid* (student) in the presence of his *Rebbe*.

דאידי דטריד למבלע ונעשה כנקודה בצמצום כל עצמותו כו', לא פליט
להשפיע לזולתו בהתפשטות

As long as he is preoccupied with absorbing [the teachings] and is [focused], similar to a point, with a concentration (*Tzimtzum*) of his whole essence, he cannot “give out” by influencing his fellow [with explanations of the teachings].

אמנם אחר קבלתו, אדרבה

However, after he has received [the teachings], the opposite [is true].

מזה הצמצום שהיה בבחי' נקודה, הוא שנמשך ממנו כל ההשפעה והתפשטות
לזולתו כו' וכמ"ש במ"א

For it is from this very *Tzimtzum*, in that he was [focused] like a point, that all the influence spreads forth and is drawn out to his fellow, as explained elsewhere.

ומכ"ז יובן שהקו הנמשך מן הנקודה הוא רק כמו בחי' התפשטות מן היולי
העצמי

From all this we understand that the line which extends from the point, is just like the aspect of spreading forth from an essential *Heyulie*.

אמנם מה שנמשך בבחי' קו קצר, הנה מבואר במ"א, שכמו שהנקודה בחי' היולי לגבי הקו, כך הקו בחי' היולי לבחי' אורך ורוחב דשטח

However, [in regard to] the fact that it is drawn out in an aspect of a “short line,” it is explained elsewhere that just as a point is the aspect of a *Heyulie* relative to a line, likewise, a line is the aspect of a *Heyulie* relative to the aspects of the length and breadth of a plane.

להיות ידוע שהקו, הגם שהוא בא בבחי' המשכה והתפשטות מלמעלה למטה, אבל אינו ענין פרטית אופן המשכה כלל

For as known, although the line-*Kav* comes in an aspect of being drawn down and spreading from above to below, nonetheless, it is not [yet] a specific manner of drawing down [or revelation] at all.

רק מה שנמשך האור מלמעלה למטה בלבד

Rather, it only is that the light has been drawn from above to below.

שעי"ז נמצא בחי' מעלה ומטה מהמשפיע אל המקבל

It is through this that the aspects of “above” and “below,” from influencer to recipient, comes about.

משא"כ בהיולי דנקודה אין בו מעלה ומטה, ראש תוך וסוף כו' כידוע

This is not the case in regard to the *Heyulie* of a point, in which there is no up or down, beginning, middle, or end, as known.

(וזהו מ"ש בע"ח דכל עיקר הארת הקו אינו רק להיות בחי' מעלה ומטה
כמשי"ת)

(This is the [meaning] of the statement in *Etz Chayim*,²⁰⁹ that the whole essential [purpose of the] radiance of the line-*Kav* is solely to bring about the aspects of “up” and “down,” as will be explained.)

וכמשל אמת הבנין, שאינו בא בגדר שטח הבנין עצמו, לאורך ורוחב

This [*Kav*] is analogous to a “Builder’s Rod,” which is not [counted] into the measurements of the length and width of the area of the building itself.

רק שבו מודד כל מדידת אורך וכל מדידת רוחב

Nonetheless, with [the builder’s rod, the builder] measures all the measurements of the length and width [of the building].

והוא עצמו רק כמו קו הקצר שכולל כל אופני מדידות של אורך ורוחב כו'

[However, the builder’s rod] itself is only like a short line which includes all possible measurements of length and width.

כך ציור הקו בחי' היולי לגבי בחי' שטח האותיות לעשותם באורך ורוחב,
כמו בחי' קוין שבאות הב' כו' וכמ"ש במ"א

²⁰⁹ *Etz Chayim*, Drush Igullim V'Yosher, Shaar 1, Anaf 2

Thus, the form of the *Kav-Line* is an aspect of a *Heyulie* relative to the plane of the letters and gives them their length and width, such as the lines of the letter *Beit*-ב, as stated elsewhere.

ולפ"ז גם ראשית המשכת הקו מן הנקודה, הגם שהוא בא בבחי' התפשטות והמשכה, אבל הוא בחי' המשכה היולית עדיין, לכלול כמה פרטי אופני המשכות לאורך ורוחב במדה

According to this, even the beginning of the extension of the line from the point, although it comes in an aspect of spreading forth and drawing down, nonetheless, it still is in an aspect of a *Heyulie*, in that it includes many ways that length and width may be drawn out within measure.

ולזה נקרא קו המדה כידוע

This is why it is called the *Kav HaMidah* – The Measuring Line, as is known.

וע"ז מורה צורתו שהוא קצר בעצם, והולך ונמשך מלמעלה למטה בלבד

This is indicated by its form, which in essence is short, and merely issues from above to below.

אבל הוא כולל בהמשכתו עכ"פ כל מה שיש בהעלם ההיולי דנקודה כו', רק שבא באופן המשכה למטה

Nonetheless, included within this issuance is everything that was concealed in the *Heyulie* of the point, except that it [now] comes in a way of being drawn down.

והוא בא מכח אור העצמי הנעלם שבעצמות המשפיע שלפני צמצומו בנקודה

א'

This [ability] comes from the power of the essential light that is concealed in the Essential Self of the Influencer, before being concentrated (*Tzimtzum*) into a single point.

רק שבא דרך קו לבד, ולא כמו שהוא בעצמות המשפיע, שהוא בהרחבת הערך של העצמות ממש

However, now it comes [into revelation] solely by way of a line, and not as it [originally] was in the Essence of the Influencer, where it was with the great expanse of His actual Essential Self.

ובקו זה הנה אור העצמות בא לפ"ע המקבלים לבד

In this *Kav*-line, the light of the Essential Self only comes according to the capacity of the recipients.

אבל עכ"ז הרי יש בו מעין ודוגמת אור העצמות הנעלם בנקודה כו', רק שבא בדרך המשכה למטה

However, it nonetheless possesses a likeness to the light of the Essential Self that is concealed in the point, except that it [now] comes [into revelation] in a manner of being drawn down.

ע"כ בא בצירור קו

It therefore comes in the form of a *Kav*-line.

והוא בחי' היולי לכל אור ושפע המקבלים כו' וד"ל:

This [*Kav*-line] is the aspect of a *Heyulie* for all the light and influence [given] to the recipients. This will suffice for those of understanding.

Chapter Fifteen

ההנמשל מכל הנ"ל יובן בבחי' רושם שנשאר בחלל ומק"פ הנ"ל

Now, the analogue of all of the above may be understood regarding the aspect of the impression-*Reshimu* which remained in the aforementioned “void” and “empty space.”²¹⁰

שהוא בחי' היולי כולל כל מה שיסתעף ממנו ע"י הקו"ה כו'

This is the aspect of the *Heyulie*, which includes everything that will [afterwards] branch out from it [into revelation] by means of the *Kav V'Chut* – Line and Thread.

וגם שנתעלם כללות האור העצמות עד שלא נשאר רק בחי' רשימו, עכ"ז ודאי הכל נכלל בו בקיצור עי"ז הצמצום דוקא כנ"ל

Now, although all the Light of the Essential Self of *HaShem*-יהו"ה, blessed is He, was concealed until only the aspect of an impression remained, nonetheless, as mentioned above, specifically through this *Tzimtzum*, everything is certainly included in it in short form.

וגם מה שהוא מורה העדר ההתפשטות למטה, אינו בחי' צמצום גמור

²¹⁰ Parenthesis of the Mittler Rebbe:

(שהוא יו"ד דס"ג שבטה"ע כמ"ש בס' עמק המלך)

(This is the *Yod*-י of *Sa"G*-ס"ג-ג"ג (י"ד הי"י וא"ו הי"י) of the Upper Purity, as stated in the book *Emek HaMelech*.) [See *Emek HaMelech* – Shaar “*Yod* of the name of *Sa"G*-ס"ג-ג"ג.”]

Furthermore, although [the point of the *Reshimu*] indicates the absence of spreading down, [nonetheless] this is not an aspect of total *Tzimtum*.

רק מצד שהוא בחי' כח ההיולי כו' כנ"ל

It is only because it is an [essential] *Heyulie* power [that it does not spread down], as explained above.

רק להיותו כח מגביל לכללות האור הראשון, ע"כ בלתי מתפשט רק דרך קו, לפי אופן ההשפעה כנ"ל.

Rather, since it is a power that restrains the entire original light, therefore it does not spread forth except by way of a line, according to the manner [necessary] for influence, as mention before.

אמנם יובן מהנ"ל דקו זה יש בו מכה האור הראשון שלפני הצמצום

Nevertheless, from the above it is understood that this line-*Kav* possesses the power of the original [Limitless] Light that preceded the *Tzimtum*.

בבחי' א"ס ממש, רק שבא דרך קו, לפי אופן המקבלים כו'

[Furthermore, this light] is [still] literally in an aspect of Limitlessness, except that it comes by way of a line, according to the manner [in which] the recipients [are capable of receiving].

ובזה יובן מ"ש באורך נראה אור

Through this we may understand the verse,²¹¹ “In Your light is light seen.”

בחי הארה דהארה הנק' אור של תולדה

[This is a secondary light,] a radiance of a radiance, which is called an “offspring light.”

שאחר הצמצום בוקע האור דרך קו בעלמא כו', אבל הוא בא מאורך העצמי להיות שברשימו הרי נכלל הכל וממנו נמשך הקו

For, [although] after the *Tzimtzum* the light breaks through by way of a mere line, it nevertheless comes from “Your” essential light, since everything is included within the *Reshimu*, and it is from [the *Reshimu*] that the *Kav*-Line is drawn.

בבחי היולי לכללות השפע להיות בבחי' מעלה ומטה עכ"פ, כמ"ש בע"ה

[The *Kav*-line] is an aspect of a *Heyulie* for all the influence [of the chaining down of the worlds], and [it] brings about the dimensions of “up” and “down,” as stated in *Etz Chayim*.²¹²

ומזה הטעם יובן תירוץ על ב' ענינים הפכים שנמצא בקו זה

For this reason, we may [now] understand the answer to two [seemingly paradoxical] opposites that are found in this *Kav*-Line.

הא' אשר בכחו דוקא לאכללא שמאלא בימינא כו'

²¹¹ Psalms 186:2, “With You is the source of life, in Your light is seen light.”

²¹² *Etz Chayim*, Drush Igullim V'Yosher, Shaar 1, Anaf 2.

The first [aspect of the *Kav*-line] is that it has the power to “include the left in the right etc.”²¹³

שהוא בחי' ההתכללות והיחודים של כל האורות המסתעפים מכתר דא"ק עד
מל' דאצי'

This is the aspect of the inter-inclusions and unifications of all the lights which branch out, from *Keter* of *Adam Kadmon* until *Malchut* of *Atzilut*.

עד שע"י דוקא יוחלף האור בכלי שאינו שלו, כמו אור החסד בכלי הגבורה
כו'

It is specifically through [the *Kav*-line] that [it is possible for] a light to be exchanged into a vessel which is not its own, such as the light of *Chessed*-Kindness [being invested in] the vessel of *Gevurah*-Sternness.

כמ"ש במ"א באריכות בענין וא"ו דוהנורא כו'

This is in accordance to what is explained elsewhere at length in regard to the matter of the letter *Vav* (ו) of the word “The Awesome One-*VeHanora*”²¹³.

והב' מה שנק' בשם קו המדה דוקא, למדוד כל או"כ כו'

The second [aspect of the *Kav*] is that it is specifically called the “Measuring Line,” in that it gives measure to all lights and vessels.

²¹³ See Zohar, beginning of Parshat Korach.

וכנ"ל בענין הקו שנק' אמת הבנין כו'

This is as we previously explained regarding the matter of the *Kav*-line, that it is called the “Builders Rod.”

שזהו היפוך ההתכללות לכאורה.

[Now], at first glance, this seems to be the opposite of inter-inclusion [and unification] etc.

אך הענין הוא דשניהם אמת

However, [the explanation of] the matter is that both [these aspects of the *Kav*-line] are true.

ואדרבה הא בהא תליא

Quite the contrary, the [two] are interdependent.

משום דשרש זה הקו מכח הראשון דעצמיות אא"ס שלפני הצמצום הוא בא

This is because the **root** of this *Kav* comes from the original power of the Essential Self of the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which preceded the *Tzimzum*.

כנ"ל בענין באורך דוקא נראה אור דקו זה

This is as explained above regarding the matter that “In Your light,” specifically, “light is seen,” [referring to the light] of this *Kav*-line.

ובכח האור העצמות דא"ס ודאי יש לעשות בחי' התכללות ויחודים של כל
ההפכים בכל ההשתלשלות מראש דא"ק כו' עד מל' דאצי'

Certainly, **it is within the power** of the essential light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, to make inter-inclusions and unifications of all opposites throughout the entire chaining down [of the worlds], from the “top” of *Adam Kadmon*, until *Malchut* of *Atzilut*.

וכמאמר אנת הוא דמייחד לון ומקשר לון כו', אנת הוא מלגאו ומלבר כו'

This is in accordance with the statement,²¹⁴ “You are He who unifies them and binds them... You are He, inside and out.”

וכן ענין שם מ"ה מלגאו דאיהו אורח כל האצי' כו' וכה"ג

This is also the [explanation of the] matter of “the name of *Ma”H*-מ"ה-45 (י"ד ה"א וא"ו ה"א) within, which is the path of the entire Emanation-*Atzilut*,” and there are other such statements.

הכל הוא מצד הארת אור העצמות דא"ס שבקו זה, שהולך ונמשך עד למטה
במל', סוף כל דרגין

All this [inter-inclusion and unification] is [possible] because of the radiance of the limitless light of The Unlimited One, *HaShem*-יהו"ה, blessed is He, which is within this *Kav* and goes and extends down until *Malchut*, the end of all the levels [of the world of *Atzilut*].

²¹⁴ Introduction to Tikkunei Zohar, 17a.

והיא הנותנת דוקא שיש בכחו למדוד מדה וגבול לכל או"כ ולכל יחוד משפיע ומקבל, כמה יהיה מ"ד ומ"ן כו'

It is for this very same reason that it is within the power [of the *Kav*] to measure every measurement and limitation. [That is, it measures] all lights and vessels, and all unifications of “influencer and recipient,” [determining exactly] how much the “masculine waters” and “feminine waters” will be.

מצד בחי' הרשימו המגביל לכל אור העצמות באופנים שונים כמו ששיער בעצמות אא"ס לפני הצמצום כו'

This [aspect of measurement comes] from the aspect of the *Reshimu*-impression, which limits all the light of the Essential Self in various manners, according to His estimation within the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, before the *Tzimtzum*.

ונמצא מצד עצמות האור שבקו נק' בחי' היולי ליכלל ולהבר את הכל כו', ומצד כח הרשימו המגביל שבו מגביל שיעור ומדה לכל, ע"ד אותו בחי' השיעור הראשון שנכלל ברשימו זו

We find that from the angle of the Light of the Essential Self in the *Kav*-Line, it is considered to be an aspect of a *Heyulie* [the function of which is] to inter-include and unify everything, [whereas] from the angle of the limiting power of the *Reshimu* in it, it limits and gives measure to everything, according to the aspect of the first assessment [and estimation] which was included in this *Reshimu*.

עד"מ אומן העושה רושם, שמגביל האופן של המעשה, שיהיה הכל מדוקדק כמו שהחלט השיעור בעצמו

By way of analogy, this is similar to an architect who drafts a blueprint, which defines the manner in which the [building will be] built, so that everything should be precisely according to how he decided within himself of how the measurements [should be].

שלא ינטה ימין ושמאל כו'

[This is done] so that he should neither stray to the left nor to the right [from his original plan].

ואעפ"י שאם לפעמים יהיה תוספת אור בנאצלים, יתר מכפי מאמר קו המדה כו', היינו מכח האור העצמות דוקא

Now, although at times it is possible for there to be additional radiance in the emanated [*sefirot*], more so than the dictates of the “measuring line” (*Kav HaMidah*), this specifically comes about from the power of the Light of the Essential Self of *HaShem*-יהו"ה, blessed is He.

שלפעמים יאיר כך ולפעמים יאיר כך

At times it will radiate in one way, and at times it will radiate in another way.

ולזה הטעם כל בחי' התחדשות אור באבי"ע, הכל מעצמות אא"ס שלפני הצמצום דוקא

For this reason, any aspect of **new** light [found] within *ABY*"A²¹⁵ comes specifically from the Essential Self of the

²¹⁵ *Atzilut, Briyah, Yetzirah* and *Asiyah*.

limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which precedes the *Tzimtzum*.

דהיינו מפני שבאורו העצמי נראה אור בקו זה

This is because it is from His essential light, that light is seen within this *Kav*-line.

לפעמים בתוספת ולפעמים בגרעון

At times there is additional [radiance] and at times there is diminished [radiance].

וכן בשינויי היחודים שבכל הפרצופים מא"ק עד עקב דא"ק בסוף העשיה

This also [accounts] for the changes [that take place] in the unifications of all the *Partzufim* (Statures), from [the top of] *Adam Kadmon* to the “heel” of *Adam Kadmon*, at the end of [the world of] *Asiyah*.

כמו השינוי מזמן בהמ"ק לזמן הגלות וכה"ג

An example is the change between the time of the Holy Temple to the time of the exile, and the like.

ודרך כלל הרי אנו אומרים יהי רצון מלפניך

Moreover, we generally [pray and] say, “May it be desirable before You.”

מלפני עצמותך ממש, שלמעלה מי"ס העצמיים ג"כ

[This to say,] literally before Your Essential Self, which is even higher than the ten essential *sefirot*.

לשנות הרצון הפשוט שכבר נמשך בעצמות האור דא"ס

[We request that *HaShem*-יהו"ה, blessed is He] should change "The simple essential desire" that has already been drawn forth within the Essential Self of the limitless light of the Unlimited One.

לבא בשיעור ששיער בעצמו עד סיום הקו, באופן אחר, כמו מדין לחסד וכה"ג

[That is, we request that it should be drawn forth] and come into the estimation which He estimated within Himself [for the entire chaining down of the worlds] until the end of the *Kav*-line, in an entirely different way, such as from Judgment (*Din*) to Kindness (*Chessed*), and the like.

וכנ"ל (בסוף אות הט') בענין אני הוי' לא שנית

This is as previously explained (at the end of chapter nine) regarding the matter of "I *HaShem*-יהו"ה have not changed."

בין רצון של חסד לדין באור הראשון שלפני הצמצום

[That is,] in the original light that precedes the *Tzimtzum* there is no change between a desire for kindness or [a desire for] judgment.

מטעם הנ"ל (באות יו"ד) בענין חפץ חסד שבעצמות ההיולי שנכלל בעצמות

כו'

[This is] because of the reason mentioned above (in chapter ten), regarding the matter of the essential *Heyulie* desire for kindness, which is completely included in the Essential Self of *HaShem*-יהו"ה, blessed is He.

שיש בו ג' מדריגות עד שבא בדבר פרט כו' (כמבואר באריכות באות י"א)

[It was previously explained] that there are three levels until it comes to a particular matter, (as explained at length in chapter eleven).

וכשאמרו אליו ולא למדותיו, מדבר גם במדותיו העצמיים שבאור העצמות

When the Sages stated, “[Pray] to Him and not to His qualities” this even refers to His **essential** qualities, which are [one] with the light of His Essential Self.

מפני שהעצמות דאא"ס, לאו מכל אלין מדות כלל כו' וד"ל.

This is because the Essential Self of the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, “is not of any of these qualities altogether.” This will suffice for those of understanding.

וזוהו אנת הוא דמיחד לון כו', אנת דוקא, שזוהו אנת הוא חד ולא בחושבן י"ס

כו'

This then, is the meaning of, “You are He who unifies them etc.” It specifically states, “You [are He],” referring to “He” who “is One, but not in [a way of] enumeration”²¹⁶ of ten *sefirot*.

²¹⁶ Introduction to Tikkunei Zohar 17a.

וכן מעצמות אא"ס דוקא בא כח הגבול והמדה אשר בבחי' רשימו שבקו
שמחמת זה נק' קו המדה

Similarly, the power of the *Reshimu* and the *Kav* to limit and measure, (which is why it is called “The Measuring Line” (*Kav HaMidah*)), comes specifically from the Essential Self of the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

והא בהא תליה דוקא

Moreover, [these two powers] are interdependent.

(וכמ"ש במ"א בענין כללות חו"ג שבעצמות אור אין סוף

(This is in accordance with what is stated elsewhere²¹⁷ regarding the general matter of *Chessed* (Kindness) and *Gevurah* (Might) within the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

שהוא בחי' כח הגבול להגביל ולהעלים בעצמותו בעילוי אחר עילוי עד אין
קץ ושיעור

[It explains there] that [the *Gevurah* of His Essential Self] is the power of limitation, to limit and conceal, [thus withdrawing into] Himself [in a way of] elevation after elevation, endlessly and without measurement.

²¹⁷ See Shaarei Teshuva 87a.

והיינו אא"ס למעלה עד אין קץ כו', ובחי' התפשטות האור למטה מטה עד
אין תכלית שע"י הקו שנמשך מן הרשימו כו'

This is the meaning of the statement,²¹⁸ “The light of the Unlimited One is above without end.” [In contrast, *Chessed* of His Essential Self] is the aspect of the spreading down of the light, “down below without conclusion,” by means of the *Kav* which extends from the *Reshimu*.

וב' קוין שקולין המה בבחי' א"ס

These are two equally balanced lines, and [are both] completely in a state of being unlimited.

ע"כ גם בירידת האור דא"ס בקו זה, שקולין ב' כחות הללו לצמצם ולהגביל
או לחבר ולייחד

Therefore, even in the lowering of the Light of the Unlimited One within this line-*Kav*, these two powers, these being the power to restrain and limit and the power to bind and unify, are equal.

וכן ענין שינויי האור וההמשכה, אם בתוספת או בגרעון, כמו מזמן לזמן,
כמו מחול לשבת ויו"ט, וכן מזמן בהמ"ק לזמן הגלות, הכל בכח א' שקול, שנחלק
לב' קוין חו"ג

Likewise, regarding the matter of changes in the light and its expression, whether [it will be] with additional or diminished [revelation], such as [the difference] between the weekdays and Shabbat and Holidays, or the [difference between the] time of the

²¹⁸ See Zohar Chadash, Yitro 34c. See also Tikkunei Zohar, 40b. See also Torat Chayim, Noach 69b, and footnote 11 there. The entire statement is, “The light of the Unlimited One is above without end, and below without conclusion.”

Holy Temple and the time of exile, it all comes from one power. [This one power] divides into the two lines of *Chessed* and *Gevurah*, which are equally balanced.

הבא מכח ואור הראשון דעצמות א"ס כמו שהוא בעצמו בבחי' חו"ג כו' וד"ל)

This comes from the power of the original light, that is, the Light of the Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He, from the aspects of *Chessed* and *Gevurah*, as He is, in and of Himself. This will suffice for those of understanding.)

והיינו כמבואר למעלה (באות הי"ד) דקו לגבי שטח הוא היולי

This is in accordance with what was explained above (in chapter fourteen), that a line is a *Heyulie* relative to a plane.

כולל ע"ד אותו האור וכח העצמי שבעצמות של המשפיע, רק שבעצמות הוא בהרחבת הערך ביותר, ובקו זה בא כח זה עצמו בבחי' הצמצום שפע והמשכה למקבלים כו'

[This is to say,] it includes the essential power and light of the Essence of the Influencer, except that in the Essential Self it is [revealed] with great expanse, whereas in this line, the very same power comes [revealed] in an aspect of restricted influence and expression [according to the capacities] of the recipients.

וא"כ גם בבחי' צמצום והתפשטות שבו, משם הוא בא דווקא וד"ל:

This being the case, even the aspect of the restraint and expression of [the *Kav*-line], comes specifically from the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He. This will suffice for those of understanding.

Chapter Sixteen

והנה מעתה יש להבין בפרטי ענין הקו וחוט זה, איך שיש בו בחי' מקיפים
ופנימים

We now must understand the specifics of the matter of this Line and Thread (*Kav V'Chut*), [and] how it has [both] the aspects of encompassing [lights] and inner [lights].²¹⁹

כמ"ש בע"ח מתעגל וחוזר ומתעגל כו' (כמ"ש במ"א באריכות)

This is as stated in *Etz Chayim*,²²⁰ “It circles and returns and re-encircles,” (as explained elsewhere at length).

ובחי' מקיף ועיגול הראשון הוא הנק' טה"ת כו', והוא בחי' המקיף הכללי שמקיף לד' עולמות דאבי"ע בשוה כמ"ש בע"ח

[It is] this aspect of the first encompassing circle that is called “the Lower Purity.”²²¹ This is the aspect of the general encompassing [light], which encompasses the four worlds of *ABY”A*²²² equally, as stated in [the beginning of] *Etz Chayim*.

ותחלה יש להקדים כללות ענין הקו הזה, איך שהוא בחי' היולי כללי לכל הסתעפות המשכות פרטיים הרבה שמסתעפים ממנו עד סוף העשיה כו' כנ"ל

However, let us first preface with [an explanation] of the general matter of the Line (*Kav*), [to understand] how it is the

²¹⁹ Encompassing lights are called *Makifim*, and inner lights are called *Pnimim*.

²²⁰ *Etz Chayim*, *Drush Igullim V'Yosher*, Shaar 1, Anaf 2.

²²¹ *Tihiroo Tata 'a* – The Lower Purity

²²² *Atzilut, Briyah, Yetzirah* and *Asiyah*.

aspect of a general *Heyulie* for all the many particular influences that “branch out” from it, until the end of the [world of] *Asiyah*, as mentioned previously.

ויובן זה עד"מ הידוע בענין מחשבה כללית

This may be understood by way of the well-known analogy regarding the matter of a general thought.

שבמחשבה זו הכללית צופה ומביט עד סוף כל הדורות בסקירה א' (ובל' הרמב"ם היינו מה שבידיעת עצמו יודע את כל הנבראים כמ"ש במ"א)

With this general thought, “He gazes and sees to the end of all generations...with one glance.”²²³ (As Maimonides²²⁴ expresses it, this is the [meaning of his] statement, “With the knowledge of Himself, He knows all creatures,” as explained elsewhere at length.)

וביאור הדברים ידוע שיש ב' מיני רצון

As known, the explanation of these things is that there are two types of desire.

א' רצון הפשוט שבעצמות שנכלל בעצמותו ממש, שלא נק' עדיין בשם בהי' מח' ורצון כללי כי מתאחד עדיין בעצמותו ממש

The first is the simple [essential] desire of the Essential Self of *HaShem*-יהו"ה, blessed is He, which is literally included in His

²²³ Talmud Bavli, Rosh HaShanah 18a

²²⁴ Mishneh Torah, Hilchot Yesodot HaTorah 8:9-10; Also see Tanya, Ch. 42 and 48.

Essential Being. This cannot yet be called a “general thought or desire,” since it still is totally one with His Essential Self, literally.

כמו גם שהוחלט רצון זה כבר בעצמו איך לעשות דבר חסד פלוני או איך לדבר ולהשוב אותו או להשכיל שכל פרטי או להיות לו רצון ותענוג בדבר כו'

For example, even if this desire has already been determined within Himself, [that is,] how to do a particular act of kindness, or how to speak or think it, or how to conceptualize a particular concept, or how to have desire or pleasure in a particular thing.

הגם שמתחבר רצון המוחלט הזה אל התפשטות הרצון בדבר הפרטי אבל נשאר כלול בהעלם עצמותו

Nonetheless even though this [essential] determined desire is connected to the extension of the desire for a particular matter, however, it [itself] remains included in His hidden essence.

וע"כ אין בו עדיין בחי' כלל ופרט כו'

It, therefore, does not yet have aspects of “general” and “particular.”

רק כאשר לאח"ז עולה רצון זה שהוחלט אצלו לבוא לידי מעשה בפו"מ הרי יוצא מהעלמו לגלוי

It is only afterwards, when the desire which He determined [within Himself] arises to come [out] into actuality, that it becomes revealed out of its hiddenness.

אז יבוא הרצון בבחי' כלל ופרט, דהיינו מח' כללית שכוללת כל ענין המעשה מראש לסוף בסקירה א'

[Only] then does this desire come to an aspect of “general” and “particular.” In other words, [now it may be defined as a] general thought that includes the entire [concept of] the act, from beginning to end, in one glance.

ואח"כ מתחלק בו רצונות פרטיים ולכל רצון שכל ומדות כו'

Afterwards, it divides into particular desires, each of which possess intellect and emotions etc.

ובאין זאח"ז בהשתלשלות זה עליון מקיף לתחתון, כאשר יהיה האופן בתוך האופן כו'

[Each of these desires] come in succession to one another in a chaining down, in which the upper [desire] encompasses the lower [desire], “like a circle within a circle.”

והוא הנק' רצון המורכב שיש בו כלל ופרט

This [type of desire] is called a “composite” desire, for it [is made up of] a general [desire] and particular [desires].

ויובן זה עד"מ הידוע, אדם שרוצה לבנות בנין גדול כפי הרצון שהוחלת מכבר אצלו להיות בו אופנים מיוחדים דוקא

This may be understood through the well-known analogy of a person who wants to build a large building, according to his predetermined desire that it should specifically be [built] in a special manner.

שאותו הרצון שהוחלט אצלו מכבר, הגם שהוא בא במדה ותענוג מיוחד באופן כך וכך, וממילא בשכל ומדות בא בשיעור ומדה כו', אך כ"ז הוא השיעור וההחלט שבעצמותו עדיין, ונכלל בעצמו והיה כלא היה כו'

Now, even though this predetermined desire comes in a way of a measured, specific pleasure, that it should [specifically] be thus, and it obviously [follows that] the intellect and emotions [of this desire] come with [certain defined] proportions and measurements, nevertheless, all this is the estimation and predetermination as it still [exists] within himself. [As of yet] it is [totally] included within himself and is as if it is nonexistent.

רק כאשר לאחר זמן באה מחשבה זו לבא למעשה, ניכר בו התחלקות אותן אופנים שונים ממש שכבר הוחלט אצלו בכל פרטיהם

Only with the passage of time, when this thought comes to be acted upon, do the actual divisions of all these predetermined particulars and various specifications become recognized.

רק שמתחלה בא הרצון הזה בדרך כלל שיהיה לו בנין בציור כך וכך

However, at first, this desire comes in a general manner, that is, that he should have a building with a particular form.

ואח"כ מתחלק בו רצון פרטי לכל ענין פרטי

Afterwards, it divides into particular desires for each particular detail.

ויורד ובא בסדר והדרגה מכלל הראשון שכולל הכל בסקירה א' לפרט רצון שהוא נקרא כלל לגבי רצונות המסתעפים ממנו

It [thus] descends with order and levels, [beginning with the first general [desire] that includes everything in one glance, to a particular of this desire. [Now, the particular desire] is [also] called a general [desire] relative to the [particular] desires that branch out from it.

עד שבא אל רצון ושכל פרטי היותר אחרון שבסוף מעשה בכלות הכל כו'
וד"ל.

[This process continues] until the very final desire and concept, which is the final action, at the conclusion of everything. This will suffice for those of understanding.

והנמשל מכ"ז יובן למעלה בהפרש שבין בחי' טה"ע ובין בחי' טה"ת שלאחר
הצמצום

The analogue of all this, may be understood [in regard to how it is] above in *HaShem's* יהו"ה Godliness, in regard to the difference between the aspects of the Upper Purity and the Lower Purity that follows the *Tzimtzum*.

דמה ששיער בעצמו בכה בטה"ע כו' הוא כמו ההחלט ברצון הפשוט
שבעצמות הנ"ל

That which He estimated within Himself in potential within the Upper Purity, is similar to the aforementioned determination as it is within the simple desire of the self.

שעדיין לא בא כלל לבחי' התפשטות חוץ מן העצמות עדיין

As of yet, it has not come to an aspect of spreading forth from the Self altogether.

וגם שיתחבר מרצון המוחלט הזה אל התפשטות הרצון שאח"כ, מ"מ נשאר
כלול בהעלם עצמות דאא"ס

Moreover, even though this essential determined desire connects to the extended desire that follows it, nonetheless, it remains included in a hidden manner in the Essential Self of the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

וע"כ למעלה הוא מבחי' כלל להיות נק' צופה ומביט בסקירה א' כו'.

It is therefore above [and beyond] the aspect of a general [desire], to be considered as “[a general desire] that foresees and gazes [at everything] in a single glance.”

אך הרצון הב' הוא אחר הצמצום הנ"ל שעולה רצון הפשוט המוחלט
שבעצמות לבא לידי בחי' התפשטות

However, the second desire that follows the aforementioned *Tzimtzum*, is when the simple determined desire of His Essential Self comes to the aspect of spreading forth.

הוא בחי' הקו"ח ההיולי שכולל כל המשכות פרטיות שבו מראשו לסופו כנ"ל

This is the aspect of the *Heyulie* Line and Thread (*Kav V'Chut*), which includes every particular issuance from the beginning [of the chaining down] to its end, as previously mentioned.

ובחי' מקיף הראשון שבו הוא הנק' טה"ת, שזהו כמשל רצון הכללי לבנין
גדול כולל כל מה שבפרטיו מראשו לסופו בבת א'

The first encompassing [light of this *Kav*-line] is called “the Lower Purity.” This is analogous to the general desire for a large building. [This general desire] includes all its particulars from beginning to end, at once.

ואח"כ מתחלק בו בסדר והדרגה מכלל לפרט עד"מ הנ"ל

Afterwards it divides with order and levels [descending] from the general to the particular, as in the aforementioned analogy.

והיינו כמו כשעלה ברצונו הפשוט ההיולי לבא לגלוי דוקא, היה כולל כל פרטי הרצונות

In other words, as it arose in His simple *Heyulie* desire, to specifically come out into revelation, it included all the particular desires.

והוא הרצון הכולל כולם, ונק' רצון קדום לכל מה שבא אחריו

This is the desire that includes [and encompasses] them all, and is called, “The Primal Desire” (*Ratzon HaKadoom*) [relative] to everything that follows it.

ואח"כ בא רצון זה דרך פרט, כמו הרצון להאציל ובו כלול ע"ס בכל פרטיהם

Afterwards, this desire comes by way of particulars, such as the desire to emanate (*Atzilut*), within which is included [the desire for the] ten *sefirot* [of the world of *Atzilut*] in all their particulars.

ועדיין הכל בהעלם עד שבא לידי גלוי שהוא כשנאצל האור בבחי' האצי' כו'

However, all this is still concealed, until it comes into an aspect of revelation, when the light is emanated in an aspect of [actual] emanation (*Atzilut*).

ואח"כ הרצון לברוא יש מאין כו' ובו שכל ומדות כו'

Following this is the desire to create (*Briyah*) something from nothing etc. This [desire] includes [the ten *sefirot* of] intellect and emotions etc.

עד הרצון היותר אחרון שהוא כל אשר חפץ עשה כו', סוף הכל

[This descent of desires continues] until the final desire, which is, “Everything that *HaShem*—ה'—desired, He did” [and brought out into actuality]. [This is] the final conclusion of everything.

וכל פרטים הללו נכללו ברצון הקדום שבא בבחי' השפעה עכ"פ אחר
הצמצום

Now, all these particulars were included in the Primal Desire (*Ratzon HaKadoom*), which comes in an aspect of influence **after** the [original] *Tzimtzum*.

והוא בחי' ראשית הקו כו', והיינו עיגול הראשון שאחר המשכת ראשית הקו
ההיולי הנ"ל

This then, is the aspect of the beginning of the Line (*Kav*). That is, it is the first “circle” that follows the drawing down of the beginning of the aforementioned *Heyulie* Line (*The Kav HaMidah*).

שנק' מקיף כללי לכללות כל הד' עולמות דאבי"ע, שמקיף אותם בשוה

[This first “circle”] is called the general encompassing [light] of the four worlds of *ABY”A*,²²⁵ and encompasses them [all] equally.

שנק' מח' כללית שצופה ומביט בסקירה א' מראש לסוף הכל כו'

It is [also] called the “general thought” that foresees and “gazes” upon [all of Creation], from beginning to end, in a single glance.

וזהו ביאור ענין כללי לכללות ענין הקו הזה

This then, is the explanation of the general matter of the whole of this *Line-Kav*.

ופרטי אופניו במה שמתעגל וחוזר ומתעגל כו' יובן לפי אופן משל הנ"ל וכמשי"ת בסמוך בעז"ה וד"ל:

All the particular ways that it, “circles and returns and re-encircles...” may be understood according to the aforementioned analogy, as will be explained in the following chapter, with the help of *HaShem*-ה'יהו"ה, blessed is He. This will suffice for those of understanding.

²²⁵ *Atzilut, Briyah, Yetzirah* and *Asiyah*.

Chapter Seventeen

והנה מעתה יש להבין בפרטי ענין הקו כמו שהוא בבחי' עגולים כו'.

We must now understand the particulars of the matter of the *Kav-Line*, as it is in an aspect of “*Igullim-Circles*” [and “*Yosher-Upright*”] etc.

והנה תחלה יש להקדים בבחי' ראשית הקו הזה שבא בבחי' או"פ ואח"כ מתעגל ונמשך בבחי' או"פ וחוזר ומתעגל כו'

However, we must preface with [an explanation] of the aspect of the beginning of this *Kav-Line*, which comes in an aspect of an inner light (*Ohr Pnimi*), and then encircles and [once again] is drawn down as an inner light. Then it once again encircles etc.

ומבואר בע"ח שבבחי' ע"ס דעגולים, העליון מכולם משובח מכולם והפנימי מכולם גרוע כו', ובבחי' ע"ס דיושר להיפך, העליון גרוע והפנימי משובח כו'.

It is explained in *Etz Chayim*²²⁶ that in the aspect of the ten *sefirot* of *Igullim* – The circles of desire, the uppermost is the most superior, while the innermost is the [most] inferior, whereas in the aspect of the ten *sefirot* of *Yosher* – The upright *sefirot*, the opposite is true. [This is to say that] the uppermost is the [most] inferior, while the innermost is the [most] superior.

וביאור הדברים, הנה ידוע שבחי' רצון קדום זה, הגם שלגבי בחי' רצון הפשוט המוחלט בעצמות נק' התפשטות רצון, אבל עדיין הוא בהעלם ולא בגלוי כלל

²²⁶ See *Etz Chayim* (Drush *Igullim V'Yosher*), Shaar 1, Anaf 2-3.

Now, the explanation of these matters is as follows: It is known that although in relation to the aspect of the simple determined desire of the Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He, the aspect of this Primal Desire (*Ratzon HaKadoom*) is called a spreading forth of the desire. However, it too is still concealed, and not at all revealed.

כי אינו רק השפעת והמשכת רצון הפשוט של חפץ חסד שהוחלט בעצמות
מכבר, כך יהיה בפו"מ

This is because [the *Ratzon HaKadoom*-the Primal Desire] is only the influence and expression of the Simple Desire for kindness, which has already been determined in the Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that it should come into actuality in a particular way.

ומיד שעולה במח' זאת שיהיה הכל, הוא הנק' מח' ורצון קדום שכולל כל מה
שבתוכו רצונות פרטים כנ"ל במשל הבנין

Immediately, when it arises in thought how everything should be, it is called the "Primal Thought and Desire" (*Machshava V'Ratzon Kadoom*). [This thought] includes within itself every particular desire [of the entire chaining down of the worlds], as explained previously in the analogy of a building.

א"כ עדיין רצון קדום זה הכל בעצמו בלתי התגלות לחוץ, אבל ממנו נעשה
הכל אח"כ

If this is the case, this entire Primal Desire is still within Himself, without being revealed outside [of Himself].

Nonetheless, afterwards, everything is actualized from this [Primal Desire].

וזהו כי הוא אמר, במח' הקדומה, ויהי כו'

This then, is the meaning of [the verse],²²⁷ “For He said,” within the Primal Thought, “and it was.”

ונק' חיי כל העולמים מראש דא"ק עד עקב א"ק בסוף עשיה, והיינו כל היצור
לא נכחד כו'

This [Primal Thought] is called “The life of all the worlds,” from the “head” of *Adam Kadmon* to the “heel” of *Adam Kadmon* [which is] at the end of the world of *Asiyah* (Actualization). This is the meaning of [the statement], “All of creation is not concealed from You.”

שאין פרט היותר אחרון שלא קדם להיות ברצון ובמח' זו

[This means that] there is [not a single particular detail], even the most final of details, that did not originally exist within this [Primal] Desire and Thought.

ואדרבה סוף מעשה, כמו בסוף אלף הו', עלה במח' קדומה זו תחלה כמ"ש
במ"א באריכות

On the contrary, [as it states,²²⁸ “The end action arose first in thought”]. [This is to say that] “The end action,” such as the end

²²⁷ Psalms 33:9

²²⁸ See *Lecha Dodee* prayer of Friday night.

of the seventh millennium, “arose” within this Primal Thought “first,” as explained elsewhere at length.

(ובל' הזהר נק' עתיקא דעתיקין או עתיקא סתימאה והוא בחי' רעוא דכ"ר עילאין דאתגליין במצחא דע"ק כו')

(In the terminology of the *Zohar* this [Primal Thought] is called “*Ateeka D’Ateekin*-The Ancient of the Ancients”²²⁹ or²³⁰ “*Ateeka Stima ’ah*-The Concealed Ancient One.” This is the aspect of, “The Supernal Desire of all Desires, which is revealed in the forehead of the Holy Ancient One (*Atika Kadisha*).”²³¹

כי ברצון מלובש התענוג, והיו לאחדים ממש

This is because pleasure is invested within desire, so that they are literally as one.

וברצון הפשוט ההיולי שבחפץ חסד ההיולי (הנ"ל באות יוד ואות יא) היה כלול בו התענוג הפשוט שבעצמות שנק' שעשועי המלך בעצמותו כו'

Likewise, the simple [essential] *heyulie* desire of the *heyulie* desire for kindness (which was mentioned previously in chapters 10 and 11), included the simple pleasure of the Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He. This is called, “the delight of the King in Himself (*Sha’ashoo’aiy HaMelech B’Atzmooto*).”

²²⁹ See Zohar II 165b; Zohar III (*Idra Rabba*) 128a-b, and elsewhere.

²³⁰ See Zohar III (*Idra Rabba*) 129a, 132a, and elsewhere.

²³¹ See Zohar III (*Idra Rabba*) 129a, 136b - “*Rayva D’Kol Rayvin Ila’een, D’Itgalyn B’Metzcha D’Atika Kadisha*.”

וגם בג' מדריגות עד שבא בדבר פרט, אנה אמלוך, שזה בחי' מל' דא"ס
שלפני הצמצום כמ"ש שם

This is also [the case] in regard to the three levels of [*Yachid, Echad* and *Kadmon*], until [the Essential desire] came to the particular matter of “*Ana Emloch-I shall rule*,” which is the aspect of *Malchut* (Kingdom) of The Unlimited One (*Ein Sof*), that preceded the *Tzimtzum*, as explained there.²³²

הכל בחי' שעשועי המלך בעצמו בטה"ע

All [these levels] are the aspect of “The delight of the King in Himself, within the Upper Purity.

אך עתיקא דעתיקין מקור כל התענוגים או רעוא דכ"ר כו', היינו בבחי' הקו
שאחר הצמצום שכולל כמה רצונות ותענוגים שעתידים לבוא בגלוי

However, “*Ateeka D’Ateekin* – The Ancient of the Ancients,” which is the source of all pleasures, and [is also known as] “The Supernal Desire of all Desires,” refers to the aspect of the *Line-Kav* that follows the *Tzimtzum*. It includes [all] the various desires and pleasures that are destined to be revealed.

ועתיקא סתימאה הוא בבחי' כתר דא"ק שהוא בהעלם הרצון והתענוג לעצמו
עדיין, רק שחושב להיות הדבר כך בפועל הגילוי

“*Atika Stima’ah*-The Concealed Ancient One” is the aspect of *Keter* of *Adam Kadmon* [and] is the concealed desire and pleasure, as it still relates to Himself, except that [now, after the *Tzimtzum*,] He thinks to bring this [desire] into actual revelation.

²³² That is, as explained in chapters 10 and 11.

כמו להיות גילוי הרצון והתענוג להאציל ע"ס כו' ולהיות הרצון והתענוג
לברוא כו'

[For example,] this is like [the desire] that there should be a revelation of the desire and pleasure to emanate the ten *sefirot* [of the world of *Atzilut*-Emanation],²³³ or that there should be the desire and pleasure to create [the world of *Briyah*] etc.

וע"ק הוא התענוג שבחכמה

[The aspect of] “*Atika Kadisha*-The Holy Ancient One” is the pleasure that [becomes invested] within *Chochmah* (Insight).

הוא בחי' ע"י וא"א דאציל, שהרצון והתענוג בא בגלוי כמשי"ת הכל דרך
(פרט)

This is the aspect of *Atik Yomin* (“The Ancient of Days”) and *Arich Anpin* (“The Long Face”) [which are the *Keter* (pleasure and desire)] of [the world of] *Atzilut* (Emanation). [This is when] the pleasure and desire become revealed, all of which will be explained in a manner of specifics.)

²³³ Parenthesis of the Mittler Rebbe:

(ולכך נק' עתיקא סתימא' בחי' העלם לגלוי עכ"פ משא"כ ראשית הקו נק' סדכ"ס דגם
מחשבה דא"ק לא תפיס בי' כו')

(It is for this reason that “*Atika Stima'ah* – The Concealed Ancient One” is considered to be an aspect of “concealment which is at least subject to revelation.” This is not the case with the beginning of the *Kav*, which is called “The Concealment of all Concealments – *Steema D'Kol Steemeen*,” for even the thought of *Adam Kadmon* cannot grasp Him.)

והנה בחי' ע"ס דעגולים זת"ז הוא כידוע, שכל עילה מקפת לעלול ועלול לא
ישיג לעילה שלו כ"א בריחוק מקום ממנו, כאשר יהיה האופן בתוך כו'

Now, the [explanation of the] aspect of the ten *sefirot* of *Igullim*-Circles of desire, one within the other, is as known, that every cause encompasses its effect, "like a circle within a circle,"²³⁴ and that the effect can never grasp its cause, except in a way of distance from it.

ויובן זה מהרצון הבא בגלוי גמור

This may be understood from a desire that becomes completely revealed.

שגם שכלול הרצון הזה מ'י, חכמה ומדות, אבל תחלתו בא רק בהסכם א'
בלי התחלקות ניכר בו

Although this [revealed desire] includes ten [*sefirot* within itself, such as] intellect and emotions etc., nonetheless, it initially comes about as a single decision, without any apparent divisions [into ten *sefirot*].

והוא הנק' עיגול רצון כללי מקיף לכל מה שבא בתוכו מכחו דוקא, אך
בריחוק מקום

This is called, "The General Circle of Desire" which encompasses [and] contains all [the particulars that will become revealed], within it. [Every subsequent "circle of desire"] comes about specifically from its power. However, [it encompasses these "circles of desire"] from a distance.

²³⁴ Ezekiel 1:16, 10:10

כמו הטעם ושכל לרצון זה, שנק' עלול שלו

An example is the reasoning and intellect for this desire, which is called its effect.

א"א שיהיה קרוב בערך אל עילתו, שהוא הרצון, כי הרי אין טעם לרצון כלל
כידוע, ולעולם לא ישיגנו

It is impossible for it to be close [in a way of] comparison, to its cause, which is the desire, because, as known, “desire is altogether beyond reason,”²³⁵ [and, therefore] it can never be comprehended [through reasoning].

אבל מ"מ מכח הרצון נעשה עיגול החכמה ג"כ בלי התחלקות ניכר לי' כו'

Nevertheless, it is from the power of desire that the “circle” of *Chochmah*-Insight comes about, though it too has no recognizable divisions into ten [*sefirot*].

כמו משל השוחד, שימצא טעם לרצון

This is similar to the analogy of [a judge] who, [because he] has been bribed, will find a rationalization for the desire.

וגם שבטעם זה כלול ג"כ מיו"ד, רצון ושכל ומדות, אבל נעשה בבחי' כללי
כו'

²³⁵ See Shnei Luchot HaBrit, Beit HaShem 4b, (See footnote in the name of Rabbi Yosef Al Kastilia); Yonat Elem (of Rabbi Menachem Azaria de Fano) Ch. 2; Also see Torat Chayim 63a, note 7.

Although this [desire for] reasoning also includes ten [*sefirot*], that is, desire, intellect, and emotions, nonetheless, it is comes about in a general fashion etc.

ועד"ז לא ישיגנו העיגול דבינה שנעשה מכחו, ועד"ז המדות זת"ז עד סוף מעשה שהוא עיגול האחרון

Likewise, the “circle” of *Binah*-Comprehension, which comes about from the power [of the “circle” of *Chochmah*], can never grasp [its cause]. In this manner, the [“circles of the desire” for the] emotions [are also drawn forth,] one within the other. [This continues] until the [“circle of the desire” for the] end action, which is the final circle [of desire].

הכל ברצונו לעצמו כלול הכל עד סוף מעשה שהוא הפנימי מכולם כו'

All this is included in the desire for Himself, until the end action which is the innermost [circle of desire] etc.

וכך הוא ברצון הנעלם הנק' רצון הקדום הנ"ל, מקור כל הרצונות

Likewise, this is how it is in the aforementioned concealed desire, which is called the Primal Desire (*Ratzon HaKadoom*), the source of all the desires [for the entire chaining down of the worlds].

כלול מי"ס עד"ז, עיגול בתוך עיגול עד עיגול דסוף מעשה, שהוא הרצון לסוף מעשה, להיות כל אשר חפץ עושה בפו"מ כו'

It includes ten *sefirot*, one circle [of desire] within the other circle [of desire], until the circle [of the desire] for the end action.

This is the desire for the end action, since “everything that He desires, He does” in actuality.

והעניגול העליון הכולל הכל הוא רצון הקדום הנ"ל

The aforementioned Primal Desire (*Ratzon HaKadoom*) is the uppermost circle [of desire], that includes [and encompasses] everything [that is desired in the entire chaining down of the worlds.]

וכשבא הרצון לעצמו הזה להיות בפר"מ הרי הוא להיפוך

[Now, all this is in the aspect of desire], however, when this desire in Himself comes to be **actualized**, it is the other way around.

שהרצון מתעלם ומתלבש בשכל והשכל מקיפו

[This is to say that] the desire becomes concealed and invested in the intellect, and the intellect encompasses it.

והשכל מתעלם ומתלבש במדות זת"ז עד סוף מעשה, הוא העליון מהכל

Then the intellect becomes concealed and invested in the emotions, one within the other, until the end action, which is the uppermost.

דהיינו כח המעשה בפר"מ הרי בו מלובש המה' ובמה' מלובש המדות ובמדות מלובש החו"ב ובחכ' מלובש הרצון והתענוג

In other words, invested within the actual power of the action are the thoughts. Invested within the thoughts are the emotions.

Invested within the emotions are *Chochmah*-Insight and *Binah*-Comprehension, and invested within *Chochmah* is the desire (*Arich*) and pleasure (*Atik*).

ונמצא פנימי מכולם הוא הרצון והתענוג, וחיצון שבכולם הוא המעשה גרוע

כו'

[Here] we find that the innermost of them all is the desire and pleasure, while the most external of them all is the action [which is the most] inferior one.

והוא בבחי' היושר כשבא בבחי' התלבשות העליון בתחתון כו'

This is the aspect of *Yosher*-Upright, which comes in an aspect of the upper being invested in the lower.

אבל בבחי' רצון הקדום הנ"ל שעדיין הוא בעצמו, ע"כ נמשך בבחי' עיגולים שהעליון מהכל הוא העלם הרצון הכולל הזה

However, in the aspect of the aforementioned Primal Desire (*Ratzon Kadoom*), since it is still within Himself, it therefore is drawn forth in an aspect of *Igullim*-Circles, in which the uppermost is this concealed all-encompassing desire.

ועיגול הראשון שבו הוא הרצון ותענוג לכללות כל השתלשלות שבתוכו, ועיגול זה מקיף כללי לאבי"ע כנ"ל

The first circle [in the scheme of *Igullim* – Circles] is the desire and pleasure for the whole chaining down [of the worlds], which is within it. This circle is the general encompassing [light] of the [four worlds of] *ABY" A*, as mentioned previously.

וראשית הקו הוא בחי' המשכה היולית כמו קו קצר המתצמצם מעילה לעלול,
כמו מן הרצון לחכמה וכה"ג

The beginning of the *Kav-Line* is the aspect of a *Heyulie* drawing down [of influence], like a short line that diminishes (by way of *Tzimtzum*) from cause to affect, such as from *Ratzon-Desire* to *Chochmah-Insight*, and the like.

כך מבחי' הרשימו הנ"ל נמשך קו בצמצום גדול מאד

Likewise, from the aspect of the aforementioned *Reshimu-Impression*, a *Kav-Line* is drawn with very great diminishment.

דהגם שהרשימו הוא בא בהגבלה כנ"ל, אבל הוא מבחי' עולם הא"ס עכ"פ,
רק שהוא בחי' האחרונה שנעשה בקיצור כו'

For, although the *Reshimu-Impression* comes about in [a way of] limitation [of the Unlimited Light], as explained previously, nonetheless, it is still from the aspect of the World of the Unlimited One (*Ein Sof*), except that it is the last aspect [of the Unlimited], which comes about with brevity.

משא"כ להיות רצון קדום שהוא בא לכלל השפעה חוץ מעולם הא"ס

This is not the case with the Primal Desire (*Ratzon HaKadoom*) which comes into the category of [expressing] influence **outside** of the World of the Unlimited.

רק שהוא היולי כולל הכל כו' ע"כ נמשך דרך קו קצר כו' וד"ל

However, [because] it [still] is an all-encompassing *Heyulie* [for the entire chaining down of the worlds], therefore it is drawn

out by way of a short line. This will suffice for those of understanding.

(והוא מ"ש בע"ח דכל עיקר הארת הקו אינו רק להיות בחי' מעלה ומטה כמו
ביו"ד עגולים עד סוף מעשה כו')

(This is [in accordance with] the statement in *Etz Chayim*; that the essential purpose of the radiance of the *Kav-Line*, is solely to bring about the aspects of “above” and “below” such as the ten *Igullim-Circles*, [which follow in progression from higher and lower] until the end action.

משא"כ בעולם הא"ס אין שם אפ"י בחי' מעלה ומטה, רק אח"פ בתכלית כנ"ל

In contrast, in the World of the Unlimited One (*Ein Sof*), even the aspects of “above” or “below” do not exist. Rather, there is only His absolutely simple singularity, as previously explained.

וגם ששיער בעצמו מה שעתיד כו' הכל הוא בעצמותו ממש שהוא בבחי' א"ס
ממש

Furthermore, even though [in potential] He estimated within Himself that which is destined to be, it all is actually still within Himself and is literally in an aspect of being limitless (*Ein Sof*).

ולזה א' בע"ח דגם בבחי' מל' דא"ס אין רשאים לדבר כו'

Because of this it states in *Etz Chayim*²³⁶ that it is forbidden to speak even in regard to the aspect of *Malchut* of the Unlimited One (*Malchut D'Ein Sof*).

רק בבחי' הקו ובחי' א"ק כו' שהוא בחי' מקור הראשון לכל ההשתלשלות,
יוכל לבא בהשגה בריבוי ההשתלשלות עד ע"ס שבאצ"ל בבי"ע כו'

Rather, we are permitted to speak only in regard to the aspect of the *Kav*-Line and the aspect of *Adam Kadmon* (Primordial Man). [Since] this is the aspect of the first source of the entire chaining down [of the worlds], it may, therefore, be comprehended in [relation to] the many descents [that take place] until [the comprehension of how] the ten *sefirot* of [the world of] *Atzilut* become [invested] within *BY" A*.²³⁷

מאחר שנק' בשם עילות כל העילות כו' או קדמון כו'

This is because they [the *Kav* and particularly *Adam Kadmon*] are called by the name, “the Cause of all causes” (*Eelot Kol HaEelot*)²³⁸ and²³⁹ “the Primordial of all the Primordials” (*Kadmon L'Kol HaKedomin*).

אבל בעצמות אא"ס לית מח' ת"ב, אפי' מח' הקדומה הנ"ל

However, [in regard to] the Essential Self of the light of the Unlimited One (*Atzmoot Ohr Ein Sof*) [it states,²⁴⁰] “No thought

²³⁶ See *Etz Chayim*, (Drush Igullim V'Yosher) Shaar 1, Anaf 5, and the end of Anaf 2, and Shaar 42 (Shaar Drushei ABY" A) Ch. 1.

²³⁷ *Briyah, Yetzirah* and *Asiyah*.

²³⁸ *Zohar* I 22b; *Pardes Rimonim*, Shaar 3, Chapter 1.

²³⁹ *Tikkunei Zohar*, Tikkun 19 (42a).

²⁴⁰ Introduction to *Tikkunei Zohar*, 17a.

can grasp Him,” [which includes] even the aforementioned Primal Thought (*Machshava HaKedooma*).

להיות כי העולם הא"ס נבדל בערך ונק' קדוש לגמרי מצד הצמצום הנ"ל

This is because the World of the Unlimited One, *HaShem-יהו"ה*, blessed is He, is qualitatively beyond and is called “Totally Holy” [and transcendent], as a result of the aforementioned *Tzimtzum*.

ובחי' רצון קדום הנ"ל נק' שמו הגדול, שמו גי' רצון, והוא ענין יהא שמיא רבה מברך כו'

[In contrast], the aforementioned aspect of the Primal Desire (*Ratzon Kadoom*) is called “His Great Name.” “His Name-*Shmo-רצון-346*” is the same numerical value as “Desire-*Ratzon-רצון-346*.”²⁴¹ This is the [explanation] of the matter of [the words of the *Kaddish* prayer,] “May His Great Name be blessed etc.”²⁴²)

(וכידוע דבחי' א"ק נק' אדם דבריאה כו' וכמשי"ת

(Furthermore, as known, the aspect of *Adam Kadmon* is called “*Adam D'Briyah*-Man of Creation,” as will be explained [in the following chapter].

משא"כ בעצמות אא"ס נאמר כי לא אדם הוא כו'

²⁴¹ See *Pri Etz Chayim* (Shaar Kriyat Shma), Shaar 8, and end of chapter 28.

²⁴² As mentioned previously, the word “Blessed-*Baruch*-ברוך” also means to “draw down.”

This is in contradistinction to the Essential Self of the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, [about Whom] it states,²⁴³ “For He is not a man.”

וכידוע בכונות דנשמת כל חי, שהוא בחי' א"ק כו' וד"ל):

As known, this is also [in accordance] with the intentions of the prayer, “*Nishmat Kol Chai* – The Soul of all living beings,” which is the aspect of *Adam Kadmon*. This will suffice for those of understanding.)

²⁴³ Samuel I 15:29

Chapter Eighteen

והנה בחי' רצון הקדום לעצמו, כל מה שיהיה בהשתלשלות, שכלול מי' עד
בחי' סוף מעשה שעלה ברצון קדום זה, שהוא בחי' אחרונה שבו

Now, [regarding] the aspect of the Primal Desire to Himself, of everything that will be in the [whole] chaining down [of the worlds] (*Hishtalshelut*), it includes ten [*sefirot*, or “circles”] until the “end action” that arose in this Primal Desire, which is the last aspect within it.

הרי מבחי' מל' שבעליון נעשה כתר לתחתון כו'

Now, the *Keter* of the lower [world] comes about from the aspect of *Malchut* of the upper [world].

והוא בחי' כתר דא"ק, להיות ידוע דבחי' א"ק נק' אדם דבריאה דרך כללות,
והוא בחי' המח'

This is the aspect of *Keter* of *Adam Kadmon* (Primordial Man). Moreover, as known, in [regard to] the general manner [of the chaining down of the worlds], the aspect of *Adam Kadmon* (Primordial Man) is called “*Adam D'Briyah*-Man of Creation,” which is the aspect of Thought (*Machshavah*).

וע"י וא"א דאצי' נק' אדם דיצירה, וז"א ונוק' אדם דעשיה כו'

Atik Yomin and *Arich Anpin* of [the world of] *Atzilut* (Emanation) are called “*Adam D'Yetzirah*-Man of Formation.”

Zeir Anpin and *Nukvah* [of the world of *Atzilut*] are called “*Adam D’Asiyah*-Man of Action.”

וכמו שהבריאה היא התהוות יש מאין ממש כידוע, כך גם בחי' כתר דא"ק זה נקרא בריאה יש מאין האמיתי דאור א"ס עצמו שבקו הנ"ל הנק' רצון קדום לעצמו כו'.

Just as the [particular] world of *Briyah*-Creation is, literally, a creation of “something from nothing,” as known, so too, the aspect of *Keter* of *Adam Kadmon* is considered to be a creation of something from nothing. [This is to say that it is created] from the **true** “*Ein-Nothing*” of the Light of the Unlimited One Himself, which is in the aforementioned *Kav*-Line, which is called the Primal Desire to Himself (*Ratzon Kadoom L’Atzmo*).

וביאור הדברים ידוע, להיות מבואר למעלה דרצון קדום הנ"ל הוא הנק' מקור כל הרצונות

Now, as known, the explanation for this is [as follows]: It was explained above that the aforementioned Primal Desire (*Ratzon Kadoom*) is called “the source of all desires.”

שהוא בחי' רצון ההיולי להיות ממנו נמצא מקור לכל רצון לרצון

It is the aspect of the *Heyulie* desire, which is the source from which all “desires for desires” find [their existence].

ויובן זה ע"ד דוגמא מבחי' יחידה שבנפש האדם, כשעצמיות חפץ חסד שבה, שבהתכללות בבחי' היולי כולל כל מה שעתיד לחפץ ברצון של חסד פרטי כו'

This can be understood by way of analogy from the aspect of the *Yechidah* of the human soul. The essential *Heyulie* desire for

kindness, which is included in it in an aspect of a *Heyulie*, includes every particular desire for kindness that he is destined to desire.

כאשר בא ונמשך בדרך פרט לדבר א' ויוצא מבחי' העצמיות להיות לו רצון
עצמי הנעלם שהוא בחי' רצון קדום הנ"ל

When [this *Heulie* desire for kindness] comes to be drawn forth in a particular manner for a specific matter, it comes out of the aspect of the essence [of his soul] so that he will have an essential and concealed desire, which is the aspect of the aforementioned Primal Desire (*Ratzon Kadoom*).

אבל עדיין בלתי מלובש באותו הדבר כלל, רק שהרצון הוא לעצמו עדיין
כנ"ל

However, [this Primal Desire] has not yet become invested within that thing [which he desires at all], but is rather still [completely] to himself, as mentioned previously.

אך כאשר מלובש ופועל רצון לרצון בדבר הפרטי הזה, כמו שמתלבש ופועל
רצון לרצון בשכל ומחשבה בדבר פרט הזה, הרי התהוות זה הרצון שבשכל ומח'
לדבר זה הוא כמו התהוות בריאה חדשה ממקורו

However, when [the Primal Desire] becomes invested [within] and affects a “desire for a desire” for this particular matter, such as becoming invested within the intellect and thought, to cause a “desire for a desire” for this particular thing, the existence of this desire for this thing within the intellect and thought is like an entirely new creation from its source.

והוא מפני שבחי' רצון קדום הנ"ל הוא המקור להתהוות הרצון לרצון הזה
שבשכל כו', ונק' רצון לרצון זה בריאה

This is because the aforementioned aspect of the Primal Desire is the source for the creation of this “desire for the desire” of the intellect, and this “desire for the desire” is called a [new] creation.

שהרי אנו רואים שלא בכל העתים יהיה לאדם רצון לרצון פרטי, כמו הרצון במסחור או בלימוד

For, we observe that it is not at all times that a person has a desire for a specific desire, such as the desire for business or for study.

שבהכרח יש מקור המהווה לרצון זה הפרטי

It is [therefore] necessary [to state] that there is a source that creates this specific desire.

ונק' רצון לרצון זה, וממילא מובן מאחר שלא בכל העתים נמשך הרצון לרצון זה, וגם לפעמים יאיר אור רב ותקיף ולפעמים יאיר במיעוט וחלישות כו', נמצא מוכרח שגם המקור העושה ומהוה לרצון זה, הנק' רצון לרצון, הוא ג"כ בא בבחי' התהוות יש מאין

[This source] is called “the desire for this [specific] desire.” It automatically [follows] and is understood, that since the desire for this [specific] desire is not drawn forth at all times, and furthermore, at times it will radiate with great strength and light, while at other times it will radiate in a diminished and weak [fashion], therefore, it must be said that even the source which makes and brings about this [specific] desire, which is called the “**desire** for the desire,” also comes about in an aspect of “something” coming into being from “nothing.”

כמו השוחד, שיעשה רצון לרצון ושכל לזכות תמיד

This is comparable to a bribe, which brings about a constant “desire for a desire” to merit [the briber].

מפני שהשוחד מגיע בעצמות נפשו, שמחמתו יומשך תמיד התהוות רצון לרצון של חסד וזכות

This is because the bribe touches the essence of his soul. Because of this, it is constantly drawn out, bringing into being a “desire for a desire” of kindness and merit [towards the briber].

ולהיפך לשונאו יתהווה תמיד רצון לרצון של דין כו' וכה"ג וד"ל.

The opposite [is true] in regard to his enemy. A constant “desire for a desire” of judgment will be brought about [towards him], and the like. This will suffice for those of understanding.

וידוע דכל רצון גלוי כלול מי'. א"כ גם הרצון לרצון זה כלול מי'

Now, as known, every revealed desire includes ten [*sefirot*]. This being the case, this “desire for the desire” also includes ten [*sefirot* within it].

ויש י' כחות, ממילא יש י' מיני רצון לרצון, שמתהווים כולם בבחי' יש מאין כו'

Moreover, [being that] there are ten powers, it automatically follows that there are ten types of “desire for desire,” all of which come into being in an aspect of “something” from “nothing.”

וכ"ז דוגמא להבין בבחי' ע"ס דא"ק, שכללותם ענין רצון לרצון לבד

All this is an example, in order to understand the aspect of the ten *sefirot* of *Adam Kadmon* (Primordial Man), which is entirely just the matter of “a desire for a desire.”

שהרי הן בחי' ההעלם דע"ס דאצי' שבגלוי כידוע

This is because they are the aspect of the concealment of the ten *sefirot* of [the world of] *Atzilut* (Emanation) [whereas the ten *sefirot* of *Atzilut*] are revealed [desires], as known.

וכמו כתר דחכמה דאצי' שהוא הרצון שבשכל כו'

For example, *Keter* (desire) of *Chochmah* (insight) of *Atzilut* is the desire for intellect.

שרשו בכתר שבחכמה דא"ק שנק' רצון לרצון זה

Its source is in *Keter* (desire) of *Chochmah* (wisdom) of *Adam Kadmon*, which is called “the [hidden] desire for this [revealed] desire.”

וכן כתר שבחסד דאצי' מכתר שבחסד דא"ק כו'

Likewise, [the revealed] *Keter* (desire) of *Chessed* (kindness) of *Atzilut* comes from [the concealed] *Keter* (desire) of *Chessed* (kindness) of *Adam Kadmon* etc.

ואמנם התהוות ע"ס דא"ק עצמו, הכל נמשך מבחי' הקו שנק' מקור התהוות כל הרצונות לרצונות כו'

However, the coming into being of the ten *sefirot* of *Adam Kadmon* itself, is all drawn from the aspect of the *Kav-Line*, which is called “The Source of the Coming into being of all Desires for Desires.”

להיותו עצם הרצון הפשוט שקדם בעצמו שיהיה כך כנ"ל

This is because it is the essential simple desire, which originated within Himself that it should be thus, as mentioned previously.

ע"כ הוא פועל ועושה רצון לרצון בדרך פרט

It therefore causes and makes the “desire for desire” [to be] in a particular way.

והוא מבחי' כתר דא"ק עד בחי' מל' שבו, שהוא בחי' רצון לרצון דמלוכה כו'

[This principle applies] from the aspect of *Keter* of *Adam Kadmon* until the aspect of *Malchut* [of *Adam Kadmon*], which is the aspect of the “desire for the desire” for Kingship.

ואמנם רק מבחי' אחרונה שברצון הקדום ההיולי הנ"ל נעשה בחי' כתר דא"ק

However, the aspect of *Keter* of *Adam Kadmon* only comes about from the last level of the aforementioned *Heyulie* Primal Desire (*Ratzon HaKadom HaHeyulie*).

שהוא רצון לרצון הנעלם שלמעלה מחכמה שברצון לרצון הנעלם כו'

[*Keter* of *Adam Kadmon*] is the “desire for the concealed desire” which is higher than the aspect of *Chochmah*-Wisdom of the “desire for the concealed desire.”

ועד"ז כל עשר ספי' דא"ק, הכל בבחי' ההעלם

In this manner, all the ten *sefirot* of *Adam Kadmon* are in an aspect of concealment.

ורצון לרצון לכל ע"ס דאצי' שבא בבחי' גלוי, כמו שיתבאר וד"ל:

[The *sefirot* of *Adam Kadmon*] are all the [hidden] “desires for the desires” for all the ten *sefirot* of *Atzilut*, which [themselves] come in an aspect of revelation, as will be explained. This will suffice for those of understanding.

וזהו שבחי' א"ק נק' אדם דבריאה כו', כמו בחי' התהוות יש מאין

This then, is the [reason why] the aspect of *Adam Kadmon* is called “*Adam D'Briyah*-Man of Creation,” [for] it [comes into being] similar to the aspect of the coming into being of “something” from “nothing.”

כנראה בחוש שהתהוות הרצון לרצון לעתים מיוחדים הוא בא, כשאר התהוות איזה מציא' כו'

We clearly observe that a “desire for desire” comes into being at specific times, similar to how all other created entities come into being.

והוא כמו התהוות המח', שהיא התהוות יש מאין לגבי עצמיות הרצון שבנפשו

This is similar to the coming into being of thought, which is a creation of “something” from “nothing” in comparison to the essential desire in [a person’s] soul.

כנראה בחוש שהרצון לרצון הבא בבחי' התהוות כנ"ל, תחלת התהוותו במח'

דוקא

We [also] clearly observe that [in regard to] the “desire for the desire” which comes into an aspect of being, the beginning of its coming into being is specifically in thought.

כי המחשבה בחי' כלי לרצון, שהרצון מתלבש במח', כמו וחשב לעשות כו'

This is because thought is an aspect of a vessel for the desire, since the desire becomes invested in the thought, as in the verse,²⁴⁴ “As I have thought to do.”

וכן תחלת התהוות רצון לרצון במח', הוא שנק' רצון שבמחשבה כו'

Similarly, the first existence of the “desire for the desire” is [also] within thought, and is called “the desire which is within thought.”

זהו כללות ענין כח"ב דא"ק שהוא בחי' התהוות פעולת אור רצון לרצון דרך

פרט שבא במח"ס כו'

This is the general [explanation] for the matter of *Keter* (Desire), *Chochmah* (Insight) and *Binah* (Comprehension) of *Adam Kadmon*. That is, this is the aspect of the coming into being

²⁴⁴ Jeremiah 26:3, 36:3

and actualization of the light of the “desire for the desire” in a specific manner, as it comes in the “hidden thought” [of *Adam Kadmon*].

משא"כ בבחי' הקו עצמו שלמעלה מבחי' פעולת התהוות רצון לרצון לדבר
פרט במח' סתימאה ג"כ כו'

In contrast, the aspect of the *Kav-Line* is higher than the actualization of the existence of a “desire for desire” for a particular thing, even in the “hidden thought.”

רק לעצמו עדיין חושב כל מה שיהיה כו'

Rather, the thought of everything that will be, is still entirely to Himself.

שכולל במחשבת עצמו עדיין ולא בהתהוות רצון במח' שחוץ ממנו כלל וד"ל

This is to say that it still includes [everything] in the thought for Himself, and is not an existence of a desire within a thought for anything outside of Himself whatsoever. This will suffice for those of understanding.

(ובל' הרמב"ם היינו בידיעת עצמו ולא בידיעה שחוץ ממנו וכו' וכמ"ש
במ"א):

(In the words of Maimonides,²⁴⁵ this is “the knowledge of Himself, rather than a knowledge which is outside of Himself etc.,” as explained elsewhere.)

²⁴⁵ Mishneh Torah, Hilchot Yesodei HaTorah, 2:9-10.

Chapter Nineteen

ומעתה יש להבין בשרש ע"ס הנאצלים, ששרשם מבחי' מל' דא"ק

We must now understand the source of the ten emanated *sefirot* [of the world of *Atzilut* – Emanation]. Their source is from the aspect of *Malchut* of *Adam Kadmon*.

כמ"ש בע"ח בשער הכללים דמבחי' מל' דא"ק נעשה כתר דע"י כו'

This is as stated in *Etz Chayim Shaar HaKlallim*,²⁴⁶ that *Keter* of *Atik Yomin* comes about from the aspect of *Malchut* of *Adam Kadmon*.

והנה תחלה יש להקדים בענין ע"ס הגנוזות בהעלם, איך שיוצאים לידי גלוי

Now, we must first preface with [an explanation of] the matter of how the ten hidden *sefirot*, which are concealed, come out into revelation.

שזהו מ"ש קורא הדורות מראש, מראש דא"ק כו'

This is the meaning of the verse,²⁴⁷ “He calls out the generations from the beginning (*Rosh*-ראש),” that is, from the “head (*Rosh*-ראש)” of *Adam Kadmon* etc.

וא' בס"י שזהו כשלהבת הקשורה בגחלת, וכה"ג יש דמיונות רבים

²⁴⁶ See *Etz Chayim*, (Shaar Seder *Atzilut*) Shaar 3, Chapter 1.

²⁴⁷ Isaiah 41:4

Sefer Yetzirah states²⁴⁸ that [the revelation of the concealed] is like “the flame that is bound in the coal,” and there are many similar analogies to this.

ויובן יותר מי' כחות הנפש

However, this [matter] may be better understood from the [revelation] of the ten powers of the soul.

דהנה ידוע ענין העלם וגלוי אינו כהתפשטות כח מן העצם, כמו כח הפועל שמתפשט בפעולה, שזהו מהות כח העצם שנק' עו"ע

As known, the matter of “concealment and revelation” is unlike the spreading forth of a power from its essence, such as the “power of action” that spreads forth in the action, since [in such a case] it is the power of the essence itself [that spreads forth] and is called, “cause and effect.”

אלא כמו בחי' זיו ואור של העצם

Rather, it is similar to the aspect of the ray and light of the essence.

כהארת זיו אור השמש, וכחיות אור הנפש בכלי הגוף, וכהתחכמות מכה השכל וכה"ג

This is like the radiance of the rays of light of the sun, or like the life and light of the soul as it is within the vessel of the body, or like a flash of insight [as it comes] from the “power of conceptualization,” and the like.

²⁴⁸ Sefer Yetzirah 1:7

והיותר דמיון אמיתי לגלוי ההעלם הוא כמו גלוי התנועה מן החי וכאותיות
המח' ואותיות הדיבור וכה"ג

However, a truer analogy for the matter of “the revelation of the concealed” is like the revelation of movement from a living animal, or like the letters of thought and the letters of speech, and the like.

וכ"ז יותר אמיתי מדמיון שלהבת הקשורה בהעלם בגחלת

All the above are better [analogies] than the analogy of the flame that is bound, in a hidden fashion, with the coal.

שאעפ"י שבגחלת היה השלהבת בהעלם, אבל הרי עכ"פ ממהות חום
שבגחלת יצא השלהבת, ואין זה אמיתית ענין הגלוי

For although the flame was indeed hidden in the coal, nonetheless, the flame came out of the essential heat of the coal, and thus, this is not a true comparison to the matter of “revelation.”

רק כמו בחי' מראה וגוון לבד, כגוון התפוח שאינו ממהות התפוח, וכידוע

[This is because, “the revelation of the hidden”] is merely like the aspect of an appearance or a color, such as the color of an apple, which is not essential to the apple, as known.

וכך הוא בגלוי העלם עצם כחות הנפש, כמו כח מדת החסד בעצם

This is likewise the case with the revelation of the concealed essential powers of the soul, such as the power of the quality of *Chessed-Kindness*, as it is in the essence.

שגלוי שלו היינו כאשר מצד עצמיות מדה זו בעצם הנפש, הרי מתהווה רצון
ושכל של חסד וטוב תמיד

Its revelation is when a desire and intellect for kindness and goodness is constantly brought into being because of this essential quality of the essence of the soul.

ולהיפך במי שמדתו העצמית באכזריות, מתהווה רצון ושכל לדין ועונש

The opposite is true of someone whose essential quality is cruelty. [In such a person] a desire and intellect for judgment and punishment is brought into being.

הנהגה התהוות מקור לרצון זה, לחסד או לדין, נחשב עדיין מעצם המדה,
שאינו נבדל הימנה כלל

Now, the coming into being of the source of this desire for [either] kindness or judgment is still considered to be [part and parcel] of the essential quality, and is altogether not separate from it.

אבל מה שנולד רצון בגלוי לדין או להיפוכו, זהו רק כמו בחי' התגלות מראה
לעצם

However, the revealed desires for judgment or its opposite, which are born [of the “desire for the desire”], are merely like a revealed indication of the essence.

כהתגלות התנועה בעצם החי וכגלוי החיות בדבר נבדל, שהוא הגוף

This may be compared to the revealed movement [which comes] from the [power of movement in the] essence of the animal, or to the revealed life force [of the soul as it exists] in a separate thing, that is, the [physical] body.

שמפני שהוא חי בעצם, מגלה חיותו בתנועה

This is to say that because he is essentially alive, he reveals his life force in [physical] movement.

וכן מפני שהוא דבר חי בעצם, מחיה גם לגוף הדומם שנק' חיי בשר כו'

Moreover, because he essentially is a living being, he [therefore] also enlivens the inanimate body. [The physical life] is called "*Chayei Bassar*-the life of the flesh" etc.

כי גלוי רצון זה בא בדבר נבדל, שהוא ענין זה של חסד או דין

[Similarly,] the revelation of desire comes into a separate thing, which is this [above mentioned] matter of [either] kindness or judgment.

אבל מקור המוליד רצון זה הוא בא מכח עצם המדה לבד

However, the source that gives rise to this desire comes from the power of the essential quality alone.

ומובן ממילא, בהיות שיש כמה אופני דברים שיוליד רצון מיוחד לכ"א ממקור א', שהוא תלוי בעצם המדה תמיד כו'

[We] automatically understand [from this] that since there are many different types of things, a specific desire will be born for

each of them from a single source, which at all times is dependent upon the essential quality.

וגם שכל המטה תמיד כלפי רצון וחסד, היינו רק מצד עצם מדת החסד שמוליד תמיד רצון ושכל לחסד דוקא

Similarly, [when one's] intellect constantly leans towards a desire [for] kindness, this is only because of [his] essential quality of kindness, which constantly gives rise to a desire and intellect for kindness, specifically.

ויש כמה ענינים נבדלים ולכ"א מוליד רצון ושכל בפ"ע כו' וד"ל

Because there are many different separate things [through which this kindness may be expressed, therefore,] an individual desire and intellect is born [from the same essential source] for each one [in and of] itself. This will suffice for those of understanding.

ונמצא שהרצון לרצון של חסד בכלל, יוכל להוליד כמה רצונות של חסד בפרט, בכמה ענינים שונים באופנים שונים מאד

We [therefore] find that the general “desire for the desire” for kindness can bring forth many different particular desires for kindness, in many very different matters and ways.

והכל ממקור אחד, שהוא רצון הנעלם הנק' עצם הרצון של חסד, מצד עצמיות המדה ההיולית

[Nonetheless,] they all are from one source, this being the concealed desire, which is called, “The essential desire for

kindness,” [which comes about] because of the essential *Heyulie* quality [of kindness in the essence of the soul].

רק שבא בדרך פרט להיות רצון לרצון זה בדבר פרט זה כו' וד"ל.

However, [this essential *Heyulie* quality] comes [to be expressed] in a specific way, to be this [specific] “desire for the desire” for this specific thing. This will suffice for those of understanding.

ומובן עכ"פ שיש הפרש גדול בין גלוי הרצון לחסד, שאינו רק בחי' גלוי
ההעלם של עצם הרצון, המוליד רצון זה

However, it is nevertheless understood that there is a great difference between [the concealed desire of *Adam Kadmon* and] the revelation of the desire for kindness [of *Atzilut*] which is merely the aspect of a “revelation of the concealment” of the essential desire, which arouses this [specific] desire.

שהוא בא מכח עצם המדה, שהוא אינו בחי' נבדל כו' וד"ל.

[In contrast, the concealed desire of *Adam Kadmon*] comes from the power of the essential quality [of the Self], and is not an aspect of a “separate thing.” This will suffice for those of understanding.

ועד"מ זה יובן ענין קורא הדורות מראש דא"ק כו'

Now, the matter of “He calls out the generations from the head of *Adam Kadmon* etc.,” may be understood according to the above analogies.

כמשל הקורא דבר שיצא מהעלמו לגלוי לחוץ

This is analogous to a person who calls out to something to come out from its concealment and be revealed outside.

כך כל עיקר בחי' ע"ס דאצי' הוא שיצאו מהעלמם לגלוי בלבד

Likewise, the main matter of the aspect of the ten *sefirot* of [the world of] *Atzilut*-Emanation, is only that they come out from being concealed to being revealed.

וע"כ נקראו בשם אורות או ספי', כמו זיו ואור

This is why they are called by the terms, “Lights-*Orot*” or “Emanations-*Sefirot*,” [in that they are] similar to a ray and a light.

וכמו כל בחי' גלוי ההעלם שאינו רק בבחי' אור, וכבחי' מראה וגוון, וכמו תנועת החי כו'

This is similar to any aspect of the “revelation of the concealed,” in that it is only an aspect of light, or only like the aspect of an indication [of the Essence], [such as the] color [of an apple]. [In other words,] it is like the movement of an animal [which is merely an indication that, in essence, it is alive] etc.

והיינו כמו ויאצל מן הרוח, שאין זה רוחו של משה

Moreover, this is the meaning [of the word *Atzilut*-Emanation,] as in [the verse],²⁴⁹ “And He emanated from the spirit,” which was not the [actual] spirit of Moshe [itself].

²⁴⁹ *Beha'alotcha* 11:25.

רק בחי' גלוי אורו וזיוו לבד, הוא שנאצל והופרש, כגלוי שלהבת מן הגחלת
וכה"ג כו'

Rather, it was only an aspect of a revelation of his light and ray, which spread forth and emanated, similar to a flame [that emanates] from a coal, and the like.

וכ"ז יובן ע"פ משל הנ"ל מענין גלוי הרצון בדבר נבדל

All this may be understood according to the aforementioned analogy regarding the matter of [how] the desire becomes revealed in a separate thing.

שיוצא מהעלם עצם הרצון שמצד עצמיות כנ"ל

That is, it emerges from the concealment of the essential desire, according to [his] essence, as mentioned previously.

כך בחי' כתרims דע"ס דאצי' הן רק בחי' גלוי רצון לגבי העלם עצם הרצון
שנק' רצון לרצון, שהוא בבחי' א"ק כנ"ל

Likewise, the aspect of the *Ketarim* (Crowns) of [the world of] *Atzilut*-Emanation, is only the aspect of the **revelation** of the desire, in comparison to the concealed essential desire [itself], which is called “the desire for the desire,” this being the aspect of *Adam Kadmon*, as previously explained.

וכמו מבחי' העלם הרצון דחסד דא"ק נמשך גלוי רצון לחסד דאצי' שנק' כתר
דחסד כו'

For example, the revealed desire for kindness of *Atzilut* which is called *Keter* of *Chessed*, is drawn from the aspect of the concealed desire for kindness of *Adam Kadmon*.

וכן מבחי' העלם רצון דחכמה כו'

Likewise, [the revealed desire for wisdom (*Chochmah*) of *Atzilut* is drawn] from the aspect of the concealed desire of *Chochmah* [of *Adam Kadmon*].

אך כמו שמובן ממשל הנ"ל שזהו הנק' התהוות רצון לרצון, הרי הוא בא בבחי' הכלל להוליד כמה מיני רצון וכמה ענינים אופנים שונים כו', כך מבחי' רצון לרצון לחסד בא"ק נולד כמה מיני גלוי רצון של חסד באצי'

However, just as it is understood from the aforementioned analogy that the existence of what is called “the desire for the desire” comes as an aspect of a “general [desire],” which “gives birth” to many different [particular] desires and many different matters and ways, likewise, many different types of revealed desires for kindness of [the world of] *Atzilut* are “born” from the aspect of the “desire for the desire of kindness” of *Adam Kadmon*.

והענין הוא דמבחי' המל' של מדה דא"ק נעשה בחי' כתר דמדה דאצי'

The [explanation of the] matter is that from the aspect of the *Malchut* of a [particular] quality of *Adam Kadmon*, comes about the aspect of the *Keter* of that quality of *Atzilut*.

ובכללות הע"ס הרי רק מבחי' מל' דא"ק נעשה כתר דאצי'

However, [when speaking] of the ten *sefirot* generally, it is only from the [general] aspect of *Malchut* of *Adam Kadmon* that the [general] *Keter* of [the world of] *Atzilut* is made.

והוא רק מבחי' אותיות וגלוי עצם העלם הרצון, נעשה אור העצם של גלוי
רצון כו'

This is to say that it is only from the “letters” and revelation of the **concealed** essential desire that the essential light of the **revealed** desire is made.

(שהוא כמו שמבואר באות הי"ח דרך מבחי' סוף מעשה דעצם הרצון נעשה
רצון לרצון שהוא ע"ס דא"ק)

(This bears a similarity to what was explained in chapter eighteen, that the “desire for the desire,” that is, the *sefirot* of *Adam Kadmon*, is only made from the aspect of the “end action” of the “Essential [Primal] Desire”- [*Ratzon HaKadoom*].)

(ע"ד דוגמא, מגלוי רצון שבדבור המשפיע נעשה עצם הרצון למקבל

(By way of analogy, [this is like] the revelation of the desire in the speech of the influencer, which becomes the essential desire of the recipient.

כמו שמאותיות גלוי השכל שבדבור שבמשפיע נעשה עצם אור השכל
במקבל

Similarly, it is like how the letters that reveal the intellect in the speech of the influencer, become the essential intellectual light of the recipient.

וכך רק מאותיות וגלוי חסד שבדבור דמשפיע נעשה אור הרצון לחסד למקבל

Likewise, the light of the desire for kindness in the recipient, only comes about from the letters and revelation of kindness in the speech of the influencer.

כידוע בכל עו"ע, שמבחי' האחרונה שבעילה נעשה ראש ושרש לעלול

As known regarding every [type of] cause and effect, that the root and beginning of the effect is made from the last level of the cause.

וכך מבחי' מל' דא"ק בכלל נעשה בחי' כתר דע"י כו'

Similarly, *Keter* of *Atik Yomin* [of *Atzilut*] is made from the aspect of *Malchut* of *Adam Kadmon*.

דהיינו מבחי' גלוי רצון שברצון שבדבור בלבד, נעשה בחי' מקור כל גלוי רצון שמצד התענוג שנק' כתר דע"י כו' וכמשי"ת)

In other words, the source of revelation of the desire which results from pleasure, which is called *Atik Yomin*, as will be explained, is made only from the revelation of the “desire for the desire” in “speech.”)

דהיינו כללות ענין הע"ס דאצי' שיצאו מהעלם ע"ס דא"ק, כמ"ש קורא הדורות מראש כו':

This is the general [explanation] of the matter of the ten *sefirot* of [the world of] *Atzilut*, which came out of the concealment of the ten *sefirot* of *Adam Kadmon*, as stated, “He calls out the generations from the head” [of *Adam Kadmon*] etc.

Chapter Twenty

והנה קודם שיבואר ענין פרטי הע"ס דאצי' יש להקדים ענין נקודה ספירה
פרצוף כו'

Now, before the details of the ten *sefirot* of [the world of] *Atzilut* can be explained, we must preface [by explaining] the matter of *Nekudah*-Point, *Sefirah*-Emanation, and *Partzuf*-Stature.

דהיות ידוע ההפרש שבין בחי' התהו לבחי' התיקון בכלל, די"ס דתהו הן
בבחי' נקודות לבד, שהן בבחי' הכתרים

As known, the general difference between the aspect of *Tohu* (Chaos) and the aspect of *Tikkun* (Rectification) is that the ten *sefirot* of *Tohu* (Chaos) are only in an aspect of “points,” which are the aspects of the *Ketarim* (Desires).

ובעולם התיקון הוא בבחי' התחלקות כל ספירה לי', ע"כ ממילא נעשה בחי'
התיקון

[In contrast,] in the world of *Tikkun*-Rectification, the [*sefirot*] come in an aspect of division in which each *sefirah* [is divided] into ten, and therefore, the aspect of “Rectification” automatically comes about.

שהוא בחי' ההתכללות ע"י שם מ"ה כו'

This is the aspect of the inter-inclusion [of the *sefirot*] by means of the Name of *Ma''H*-מ"ה-45 (יא"ו ויא"ו ה"א).

וביאור הדברים ידוע שבחי' הנקודות הוא בחי' העצמיות טרם שמתפשט,
כנקודה שהיא בלתי מתפשטת כו'

Now, the explanation of these matters is known, that the aspect of *Nekudot*-Points is the aspect of an essence before it spreads forth. This is similar to a point, which does not spread forth.

כמו אור מדת החסד, הנה בחי' עצמיות דמדת החסד הוא בחי' הכתר שלו

An example [of this] is the light of the quality of *Chessed*-Kindness. The aspect of the essential quality of kindness is the aspect of its *Keter* (Desire).

ואמנם אין הכונה על בחי' העצמיות דמדת החסד כמו שהוא נטוע ומושרש
בעצם הנפש שנק' יחידה כנ"ל, שהוא בחי' היולי לגמרי (כנ"ל באות יו"ד וי"א)

However, what is meant here is not the aspect of the essential quality of *Chessed*-Kindness as it is embedded and rooted within the essence of the soul, which is called the *Yechidah* (Singular), as mentioned previously, since [the way it exists embedded in the essence of the soul] is [still] totally in an aspect of a *Heyulie*, (as mentioned previously in chapters 10 and 11).

אלא הכונה הוא על בחי' גלוי הרצון לדבר חסד פרטי מן העולם חסד העצמיות
ההיולי

Rather, what is meant here is in regard to the aspect of the revelation of the desire for a **particular** [act of] kindness, [as it becomes revealed] from its concealment in the essential *Heyulie* of kindness.

שגם זה הרצון הוא בלתי התפשטות עדיין

[Now], even this [revealed] desire has not yet spread forth [from its essential state].

רק כמו שהוא בלא טעם כלל לרצון זה, למה רוצה בגלוי לחסד זה כו'

Rather, it [exists] as it is, beyond reason whatsoever for this desire, [such as the reason for] why he desires to reveal kindness etc.

ומכ"ש שאין בו בחי' התחלקות אופנים שונים

Certainly, [as of yet], there are no divisions into the various different ways [that this kindness may be expressed].

או גם אם שכלו מטה כלפי חסד דוקא, אין בו התחלקות אופנים שונים

Even if his intellect leans specifically to *Chessed*-kindness, [nonetheless] it is not divided into various ways [of how the kindness will come out].

אעפ"י שישכל הנוטה בעצם לחסד ולזכות, הוא בחי' חכמה שבחסד העצמי,
אבל גם הוא רק בבחי' נקודה

[This is because] although the [aspect] of intellect that essentially leans toward kindness and merit, is the aspect of the *Chochmah* (Insight) of the essential *Chessed* (Kindness), nonetheless, it too, is only in an aspect of a *Nekudah*-Point.

וכן נצח שבחסד זה הוא בא בבחי' נקודה

Likewise, [the aspect of] the *Netzach* (Conquest) of this *Chessed* (Kindness) [also] comes in the way of a *Nekudah*-Point.

ונמצא דגם שבחי' החסד העצמי הבא בגלוי כלול מ', רצון ושכל ומדות, אבל
אין בהם התחלקות ניכרת

We [therefore] find that although the aspect of the essential kindness which comes into revelation, includes ten [*sefirot* within it, that is, desire, intellect and emotions, nonetheless, there are no recognizable divisions within them.

אלא כולן בבחי' נקודה א', והוא בחי' העקודים, שעקודים היו בכלי א' כו'

Rather, they are all [included] in an aspect of a single point. This is the aspect of *Akudim*-Bound, wherein [the *sefirot*] were all bound up in a single vessel.

ולזה בחי' ע"ס דתהו הן בלתי מתיחדין ומתכללין זע"ז

It is because of this that the aspect of the ten *sefirot* of *Tohu*-Chaos cannot unite or become inter-included one with the other.

אלא הן זת"ז כמ"ש וימלוך וימת כו'

Rather, they are [disjointed points,] one beneath the other, as stated, "He reigned and he died etc."

כמו רצון העצמי שבא בגלוי חסד

An example of this is an essential desire for kindness that comes into revelation.

הגם שכלול בו שכל כו', לא יתחבר עם רצון עצמי היפוכו הבא בבחי' הדין

Although it includes intellect etc., nonetheless, it cannot join with an essential desire that is its opposite, [such as an essential desire] that comes in an aspect of judgment.

גם שהוא כלול משכל הנוטה בעצם כלפי דין כו'

[This is the case] even though it too includes intellect, [albeit, one] which essentially leans towards judgment.

כי אין להם כלי שיוכלו להתכלל בו ב' הפכים כאלה

This is because they do not have a vessel within which two [essential] opposites, such as these, can become inter-included.

וכמו שנראה בחוש, מי ששכלו מטה כלפי חסד בעצם, לא יוכל לסבול בשום אופן למנגדו, שהוא מי ששכלו מטה כלפי דין בעצם

We can observe this tangibly, that a person whose intellect essentially leans towards kindness cannot, in any way, tolerate his opponent, who is a person whose intellect essentially leans towards judgment.

(כמחלוקת ב"ש וב"ה וכה"ג, דגם שמנגדו יקשה עליו ולא יוכל למצוא טעם ישותק, אבל לא יוכל להודות ולחזור בו, להתכלל בדעה שמנגדו כלל כו')

(This is analogous to the debates between the academies of Shammai and Hillel, and the like. Even if his opponent poses difficult questions [on his views], which he is unable to logically answer, he will remain silent, but will [find it] impossible to acknowledge [the correctness of his opponent's opinion]. [Neither

will he be able] to retract [his opinion] and align himself with the opposite view, whatsoever.)

אבל בחי' התיקון היינו כאשר המדה בא מבחי' נקודה שלה להתפשטות חוץ
מן העצמיות רצון ושכל שבה

However, the aspect of *Tikkun*-Rectification is when a quality comes to spread forth from its [essential] point (*Nekudah*), outside of its essential desire and intellect.

דהיינו כמו מדת החסד כאשר יולד הרצון ושכל להטות כלפי חסד לזולתו
מצד שעשה לו טובה

In other words, this is like when the quality of *Chessed*-Kindness gives rise to a desire and intellect to have a kind disposition toward his fellow, [specifically] because he did him a favor.

ולא מצד בחי' עצם הטוב הבא בגלוי בהכרח מטבע הטוב שבעצמיות נפשו

[This is to say that] it is not because his [own] essential goodness and kindness becomes revealed, as a necessary consequence of the natural goodness in the essence of his soul.

אדרבה יוכל להיות אכזרי בטבע, ולמי שחננו והצילו ממות וכה"ג ירצא
להטיב, ויטה שכלו עליו תמיד לחסד וזכות כו' וכה"ג

On the contrary, he may be cruel by nature. However, he will desire to do [acts of] goodness to someone who was gracious to him and who saved him from death, or the like. [Moreover,] his intellectual disposition towards him will always lean towards [thoughts of] kindness and merit, and the like.

שזה נק' חסד וטוב המורכב, ולא חסד פשוט ועצמי שמצד הטבע כלל

This is called **composite** kindness and goodness. It is not at all the simple essential kindness that stems from his [essential] nature.

וכה"ג יובן בהיפוכו, במה"ד המורכב, להטות רצונו ושכלו כלפי חוב לשונאו שעשה לו רעה הרבה, גם שבעצם טבעו הוא איש חסדן ורחמן כו'

The same [principle] is true of the opposite [quality], which is the composite quality of judgment. Towards his enemy, who has done him much harm, his desire and intellect will lean towards [judging him as being] guilty, even though he [himself] may be a kind and merciful person in his essential nature.

ועד"ז יובן שיוכל להיות במורכב כמה מיני אופנים שונים מאד, לפי אופן דבר שמורכב בו המדות

Accordingly, it is understood that there are many different ways in which the composition [of one's desires] are formed, according to the composition of his emotions towards [any given] thing.

כמו אהבה ושנאה התלויים בדבר כנ"ל

This is like love or hate that are dependent upon something, as mentioned above.

הרי יוכל למצוא דבר שמצדו א' יאהבנו, ויהיה רצונו ושכלו הכל לטוב וחסד, ומצדו ב' באותו הדבר עצמו, ישנאנו ויטה רצונו ושכלו לרע ועונש

It is therefore possible to find something that, from one angle, he loves, and his desire and intellect are entirely for goodness and kindness [towards that thing], while from another angle of the very same thing itself, he hates it. [This is to say that] his desire and intellect is turned towards harming and punishing [the very same thing].

עד שיוכל להיות בחי' ממוצע כלול מחו"ג יחד

[Because of this,] it is possible for there to be an intermediary [composite] aspect, which includes *Chessed*-Kindness and *Gevurah*-Judgment together as one.

כמ"ש באשר משפטו שם כו' על שאול שהמית את הגבעונים ועל שלא נספד
כהלכה, דבר והיפוכו כא'

This is in accordance with the teaching,²⁵⁰ “[In the same matter] where His judgment is, [there He enumerates good deeds],” in regard King Saul who killed the Gibeonites. [Simultaneously, King David was reprimanded] for not properly eulogizing [King Saul]. [This is an example of] two opposites at once.

וכן כשנשא שלמה בת פרעה, ע"ז אמר כי על אפי כו'

Similarly, regarding King Solomon's marriage to the daughter of Pharaoh it states,²⁵¹ “My anger has been aroused etc.”

ושה"ש נאמר על שמחת בנין בהמ"ק וכמ"ש ביום שמחת לבו כו'

²⁵⁰ See Talmud Bavli, Yevamot 78b, and Rashi there; Also see Zephaniah 2:3

²⁵¹ Jeremiah 32:31; Talmud Bavli Nidah 70b

However, the Song of Songs was said in reference to *HaShem*'s-יהו"ה joy over the building of the Holy Temple, as stated,²⁵² "On the day of the joy of His heart."

שמחה וחרון אף, דבר והיפוכו כא'

[This is an example of] joy and anger, one thing and its opposite, as one.

וכן כי יצר לב האדם רע וכו'

Similarly, [regarding the flood] it states,²⁵³ "[I will not again curse the ground any more for man's sake;] for the impulse of man's heart is evil from his youth."

ומתחלה אמר וירא ה' כי רבה רעת האדם כו' וינחם כו'

However, previously it was stated,²⁵⁴ "And *HaShem*-יהו"ה saw that the wickedness of man was great in the earth, [and that all the impulse of the thoughts of his heart was only evil continually.] And *HaShem*-יהו"ה repented [for having made man on earth] etc."

כמ"ש במ"א שזהו מבחיל המדות דתיקון, שהם בבחיל מורכבים

As explained elsewhere, all this comes about from the aspect of the qualities of *Tikkun*-Rectification, which are composite aspects.

²⁵² Song of Songs 3:11; Zohar II 143a.

²⁵³ Genesis 8:21

²⁵⁴ Genesis 6:5-6

דהיינו בהתפשטות דבר שלא מצד העצמיות לבד

In other words, they spread forth [outside of their essence] and do not result from the essential [nature] alone.

ע"כ יוכל להיות התכללות דבר והיפוכו כו'

Therefore, it is possible for there to be an inter-inclusion of one thing with its opposite.

והיינו בחי' נקודה דתהו, דגם כשנעשה בהתחלקות לי', אין זה רק ספירה

In contrast, [regarding] the *Nekudah-Point of Tohu-Chaos*; even when it is made into a division of ten [*sefirot*], [nonetheless] it is only [in the aspect of] a *Sefirah-Emanation*.

ולא פרצוף אדם, שהוא בחי' ההתכללות מכל ההפכים כו'

[However,] it is not a *Partzuf Adam-Stature of Man*, wherein there is the aspect of the inter-inclusion of all opposites.

אלא בבחי' התיקון, דוקא שכל נקודה בא בהתפשטות חוץ מעצמיותה, שאז מתכללים ע"י ריבוי הכלים מכלים שונים שמורכבים בהם כו' וד"ל

Rather, it is specifically in the aspect of *Tikkun-Rectification*, in which each point spreads forth out of its essence, that they can become inter-included through the abundance of many different vessels, within which they are composed. This will suffice for those of understanding.

וזמ"ש בס"י טרף אש ומים ובללן זב"ז

This then, is [the meaning of] the statement in *Sefer Yetzirah*, “He took fire and water and mixed them one with the other.”²⁵⁵

דהיינו בחי' המורכב דאש ומים דוקא, ולא בעצם מהותן כו' וכמ"ש במ"א
באריכות:

In other words, [this is] the aspect of the composition of fire and water [together], specifically **not** [as they are] in their essential state, as explained elsewhere at length.

²⁵⁵ See Talmud Bavli, Chagigah 12a

Chapter Twenty-One

ובזה יובן כללות ענין ההתכללות דג' קוין דנאצלים, הח'ן מימין ובג"ה משמאל ודת"י באמצע כו'

With all the above [in mind], the general matter of the inter-inclusions of the three emanated lines may be understood. [The *sefirot* of] *Chochmah*, *Chessed* and *Netzach* are to the right, *Binah*, *Gevurah* and *Hod* are to the left, and *Da'at*, *Tiferet* and *Yesod* are in the middle.²⁵⁶

כמ"ש בפרד"ס דפנימית הכתר הנק' כתר שבכתר, לא נחלק לג' קוין

[Now,] it is stated in *Pardes*²⁵⁷ that the inner aspect of *Keter*, which is called *Keter of Keter*, is not divided into three lines.

בח'י היצוניות שבו, ממנו מתחלק לג' קוין

[It is only from] the external aspect of [*Keter*] that the three lines separate.

והוא מבחי' חכמה שבכתר כו', וכידוע בכונות דהגדול הגבור והנורא כו'.

[In other words, it is] from the aspect of *Chochmah of Keter* [that a distinction of three lines begins], as known regarding the

²⁵⁶ These three lines are known in Kabbalah and Chassidut by their abbreviations. *Chochmah*, *Chessed* and *Netzach* are called *ChaCha"N*. *Binah*, *Gevurah* and *Hod* are called *BoGa"H*. *Da'at*, *Tiferet* and *Yesod* are known as *DaTi"Y*. (It is this configuration of the *sefirot* into three lines, right, left and middle, which is usually depicted as "The Tree of Life." This configuration of the three lines of the *sefirot* as they are inter-included, is generally called the ten *sefirot* of *Yosher*.)

²⁵⁷ See *Pardes Rimmonim* of Rabbi Moshe Cordovero, Shaar HaTzinorot.

[Kabbalistic] intentions of [the words] “The Great, The Mighty and The Awesome”²⁵⁸ etc.

וביאור הדברים, הנה בחי' התכללות הקוין ימין ושמאל הוא ע"י קו האמצעי
דוקא

The explanation of these matters is that the aspect of the inter-inclusions of the right and left lines [one with the other] is specifically by means of the middle line.

והענין הוא דקו הימין חח"ן, הרי חסד ענף החכמה ומובדל הימנה

The [explanation of the] matter is that in the right line of *ChaCha"n*,²⁵⁹ *Chessed* – Kindness is an offshoot of *Chochmah* – Insight, but is [nonetheless] separate from it.

והוא מה שנסתעף החסד מצד השכל והטעם, שמטה כלפי חסד בדבר מורכב
כנ"ל

This may be [understood by] the fact that *Chessed* – Kindness, branches from [*Chochmah*, which is] the intellect and reasoning that in the composition of something separate, leans toward kindness.

וכן הנצח ענף החסד, מובדל הימנו. דהיינו מצד החסד יחויב בחי' הניצוח
להביא החסד למעשה בפו"מ כו'

²⁵⁸ See the beginning of *Amidah* prayer. As mentioned previously, “The Great – *HaGadol*” represents *Chessed* (Kindness) to the right, “The Mighty – *HaGibor*” represents *Gevurah* (Might/Judgment) to the left, and “The Awesome” represents the median conduct, the middle line which synthesizes the right and the left, which is *Tiferet* (Beauty/Mercy).

²⁵⁹ *Chochmah*, *Chessed* and *Netzach*

Similarly, *Netzach* – Conquest is an offshoot of *Chessed*, but is [nonetheless] separate from it. This is to say that the quality of kindness necessitates the aspect of triumph, in order to bring the kindness into actualization etc.

וקו השמאל היפוכו, כמו שכל המטה כלפי דין שנסתעף הימנו מדה"ד כו'

[On the other hand] the left line [of *BoGa''H*²⁶⁰] is the opposite [of the above]. For example, the [emotional] quality of judgment, branches out from an intellect that leans towards judgment.

כך בינה גבורה כו' כמ"ש אני בינה, לי גבורה כו'

In the same manner *Binah* [gives rise to] *Gevurah*, as stated,²⁶¹ “I am *Binah*, *Gevurah* is mine.”

דהחכמה נוטה לחסדים ובינה מינה דינין כו'

[For, as known,] *Chochmah* leans towards kindness, while judgments are aroused from *Binah*.²⁶²

(וכמ"ש בע"ה דאבא מקור החסדים ואימא מקור כל הגבורות כו' וכידוע)

(This accords with the statement in *Etz Chayim* that *Abba* (Father-*Chochmah*) is the source of the kindnesses and *Imma* (Mother-*Binah*) is the source of the judgments, as known.)

²⁶⁰ *Binah*, *Gevurah* and *Hod*.

²⁶¹ Proverbs 8:14

²⁶² Zohar VaYikra 10b-11a

ובחי' ההתכללות דב' קוין הללו שיבואו להתחבר במקום א', הוא ע"י קו
האמצעי דת"י כו'

Now, the aspect of the inter-inclusion of these two [opposite] lines, so that they come to be connected [and synthesized] as one, is by means of the middle line of *DaTi"Y*.²⁶³

כמו הדעת שהוא בחי' ממוצע להטות משכל של חסד לשכל של דין, ונק' דעת
נוטה

For example, *Da'at* is the aspect of the median [conduct] that tips [the mind] from intellectual kindness to intellectual sternness, and is [therefore] called “The Leaning *Da'at*.”

(וכמו כי יצר לב כו' שנעשה שכל וטעם לזכות, אשר תחלה היה זה השכל
עצמו נוטה כלפי חוב, כמ"ש וירא כי רבה רעת כו' וכה"ג וכמ"ש במ"א)

(For example, [the verse,²⁶⁴ “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 etc.”] becomes an intellectual reasoning for merit, though at first, this very same intellectual [reasoning] leaned toward judgment, as stated,²⁶⁵ “And *HaShem*-יהו"ה saw that the wickedness of man was great [in the earth, and that all the impulse of the thoughts of his heart was only evil continually. And *HaShem*-יהו"ה repented that he had made man on earth] etc.” There are [many] other cases similar to this, as explained elsewhere.)

²⁶³ *Da'at, Tiferet and Yesod*

²⁶⁴ Genesis 8:21

²⁶⁵ Genesis 6:5,6

ונמצא בדעת יחובר ב' שכליים הפכיים דחו"ג להיות נוטה לחסד באופן זה
ולדין באופן זה וכה"ג, גם במקום א'

We find that [specifically] in *Da'at*, the two conceptual opposites of *Chessed* (Kindness) and *Gevurah* (Judgment) become connected. That is, it may lean toward kindness in one way and toward judgment in another way, and the like, even in [regard to] the same case.

וכך מדת הת"ת מכריע בין חו"ג

Similarly, the quality of *Tiferet* mediates between [the heartfelt emotion of] *Chessed* and [the heartfelt emotion of] *Gevurah*.²⁶⁶

שהוא כמו הרחמים, שאינו אלא אחר מדה"ד, שעכ"ז רחמנות פוטר, והיא
מדת יעקב כידוע

An example of this is the [quality of] mercy, which can only take place after the quality of judgment. [This is to say that] although [he is found guilty], mercy releases him. This is the quality of *Yaakov*, as known.²⁶⁷

וכן בחי' יסוד ממוצע לכלול ב' הפכים דנו"ה

Likewise, the aspect of *Yesod* is the mediator to inter-include the two opposites [gut emotions] of *Netzach* and *Hod*.

²⁶⁶ See Pardes Rimmonim of Rabbi Moshe Cordovero, (*Shaar HaMachri'in*) Shaar 9; Chapter 3.

²⁶⁷ See Zohar I 87b

שהוא ענין כליות יועצות הן ולא קודם השפעת המשפיע כשצריך להשפיע
עצם המדות חו"ג

This is the matter of, “The kidneys which counsel” [either] yes or no,” before the [actual] influence of the influencer [is expressed]. [This takes place] whenever it is necessary to express the essential [heartfelt emotional] qualities of *Chessed* and *Gevurah*.

וכמו כל שיקול הדעת בא בהכרעה

For example, in every deliberation of *Da'at*, [the final decision] comes about through the tipping of the [intellectual] balance.

ואחר הכרעה ישקול במאזני צדק שהן נצח והוד, איך להביא השפע למקבל
כו'

Then, after the verdict [has been reached], it is weighed upon “The Righteous Scales,” which are *Netzach* and *Hod*, [to determine exactly] how to bring the influence out to the recipient.

והיינו כללות ענין קו האמצעי דת", שמחבר לב' קוין דימין ושמאל

This then, is the general matter of the middle line of *DaTi''Y*,²⁶⁸ which connects the two lines to its right and to its left.

ופרטי התכללותן נק' י"ב גבולי אלכסון כידוע, וקו האמצעי נק' בריח התיכון
שמבריח מן הקצה כו'

²⁶⁸ *Da'at, Tiferet, Yesod*

[Now,] as known, the particulars of how [the *sefirot*] are inter-included are called,²⁶⁹ “The Twelve Diagonal Lines – *Yood Beit G’voolei Alachson*,” whereas the middle line is called,²⁷⁰ “The Inner Beam,” for runs through from end to end.

דהיינו שעולה עד בחי' פנימית הכתר, שלמעלה מהתחלקות הקוין

In other words, it reaches up to the inner aspect of *Keter*, which itself is higher than division into lines.

ע"כ יש בכחו לחבר ולכלול ב' הקוין כו'.

Because of this [the middle line] has the power to unify and synthesize the two [opposite] lines [to its right and left].

וביאור ענין פנימית הכתר דנאצלים שנק' כתר שבכתר (והוא בחי' כתר דע"י וא"א כו')

Now [for] the explanation of the matter of the inner *Keter* of the Emanated (*Atzilut*), which is called the *Keter of Keter*, (and is the aspect of *Keter* of *Atik Yomin* and *Arich Anpin* etc.).

היינו בחי' הרצון והתענוג הבא בגלוי, שנק' אור הכתר, שגם הוא כלול מי"ס

This is the aspect of the desire and pleasure that comes into revelation, which is called “The Light of *Keter*.” It too includes ten *sefirot* within it.

ובחי' חכמה שבכתר זהו הטעם לרצון ונק' טעם כמוס לרצון

²⁶⁹ Sefer Yetzirah 5:1

²⁷⁰ Exodus 26:28; Zohar II 175b.

[However] the aspect of *Chochmah* of *Keter*, is the reasoning for the desire and is called “The Hidden Reason of the Desire.”²⁷¹

וכן יש בו חסד ונצח

Similarly, [*Keter*] contains a *Chessed* and a *Netzach* etc, [until the aspect of *Malchut* of *Keter*.]

הכל בבחי' הרצון שהוא בלתי מוגבל, גם שבא בגלוי מעצם העלם הרצון כנ"ל

All this is within the aspect of desire, which [still] is unlimited, even when it comes into revelation from the “Hidden Essential Desire” [of *Adam Kadmon*], as previously explained.

וע"כ המדות שברצון ותענוג נק' ימי קדם לגבי מדות שבחור"ב שבאים בהגבלה כפי הגבלת השכל הגלוי בלבד כמשי"ת, עד בחי' מל' שבכתר

It is for this reason that the emotional [*sefirot*] of the desire and pleasure (that is *Keter itself*) are called “the preceding days” in comparison to the emotional [*sefirot*] of [the levels of] *Chochmah* and *Binah* (Insight and Comprehension) [themselves], which come about in a limited fashion, [that is], only according to the limitations of revealed intellect, as will be explained.

ומבחי' חיצוניות דכתר נחלק לג' קוין

²⁷¹ *Ta'am HaKamoos LaRatzon*

It is [only] from the external aspect of *Keter* that there comes about a division into three lines.

מפני שבטעם הכמוס לרצון נק' התחלקות הרצון לחו"ג וממוצע כו'

This is because in the “Hidden Reason for the Desire,” the desire is [already] regarded as being divided into *Chessed*, *Gevurah* and the intermediary [quality of *Tiferet*].

אבל בכתר שבכתר שלמעלה מטעם כמוס לרצון עדיין, רק רצון פשוט ועצמי
בלא טעם כלל

However, in *Keter* of *Keter*, which is beyond the “Hidden Reason for the Desire,” it is still only a simple essential desire, altogether beyond reason.

כי אין טעם לרצון כלל, גם לא טעם כמוס

This is because a desire is altogether beyond reason, even a hidden reason.

כענין שתוק כך עלה במח' כו', וכמ"ש במ"א

This is similar to the matter of,²⁷² “Be silent! It thus arose in thought etc.,” as explained elsewhere.

ע"כ הוא למעלה מהתחלקות ימין ושמאל כו', הגם שבא בגלוי מבחי'
האחרונה שבהעלם הרצון דבחי' א"ק (כנ"ל בסוף אות י"ט)

²⁷² Talmud Bavli, Menachot 29b

Therefore, although [the level of *Keter* of *Keter*] comes into revelation from the lowest aspect of the concealed desire of the aspect of *Adam Kadmon*, (as explained at the end of chapter 19), it [nonetheless] is above divisions of right and left.

ועז"א והבדילה הפרוכת בין הקדש כו'

About this it states,²⁷³ “And the curtain shall be for you as a separation between the Holy and the Holy of Holies.”

בחי' פרסא שבין כתר דכתר לחכמה כו'

[This refers to] the aspect of the space (*Parsa*) separating *Keter* of *Keter* from *Chochmah* [of *Keter*].

והוא בחי' קרומא דאורא כמ"ש במ"א באריכות

This is the aspect of the *Krooma D'Aveera*²⁷⁴ (“Airy Membrane”), as explained elsewhere at length.

וע"כ או' יהי רצון מלפניך, מלפני הפרסא כו'

For this reason, we say [in our prayers],²⁷⁵ “May it be desirable **before** you,” [that is,] before the *Parsa*-Space.

לשנות מרצון של דין לרצון של חסד וכה"ג כו' וד"ל:

²⁷³ Exodus 26:33

²⁷⁴ Zohar III (*Idra Rabba*) 128b.

²⁷⁵ See the morning blessings and other places.

[Since *Keter* of *Keter* is above division, it can therefore] change from a desire of judgment to a desire of kindness, and the like. This will suffice for those of understanding.

Chapter Twenty-Two

ומעתה יש להבין בפרטי התכללות דע"ס דאצי'

We must now understand the particular inter-inclusions of the ten *sefirot* of [the world of] *Atzilut* (Emanation).

ותחלה יש לבאר ענין פרטי התחלקות הספי' לי' וי' לי' כו'

However, we must first explain the specifics of the matter of the sub-division of the *sefirot* into ten, and ten into ten etc.

כמו חסד שבחכמה שנחלק גם הוא לי', וכה"ג גבורה שבחכמה נחלק לי' כו'.

For example, *Chessed of Chochmah* (Kindness of Insight) also divides into ten, and likewise, *Gevurah of Chochmah* (Sternness of Insight) divides into ten etc.

כי הנה החכמה כלולה מי'

For, [as known], *Chochmah* (Insight) includes ten [*sefirot*] in it.

היינו כמו חו"ג שבחכמה להטות כלפי זכות או כלפי חוב

An example is *Chessed* and *Gevurah of Chochmah* (Kindness and Sternness of Insight), which are the [intellectual] leanings, either toward merit or toward judgment.

וחסד שבחכמה להטות כלפי זכות, גם הוא כלול מי'

Now, *Chessed* of *Chochmah*, which is the intellectual leaning towards merit, also includes ten [*sefirot*] within it.

דהיינו כמו חו"ג שבו לזכות באופן כך וכך, ולחוב יחייב גם הוא באופן כך וכך

This is like *Chessed* and *Gevurah* as they are within [*Chessed* of *Chochmah*, so that there is an intellectual] leaning toward merit in a specific manner, and also an [intellectual] imperative toward judgment in a specific manner.

(הגם שהזכות יהפך לחוב בדין שבחכמה, והחוב יהפך לזכות בחסד שבחכמה, זהו כאשר הוא בעצם, בלתי התחלקות

(For, although merit will be overturned to culpability within [the quality of] Judgment of *Chochmah*, and culpability will be overturned to merit within Kindness of *Chochmah*, this is [only so] as the quality is in its essence, [wherein] there are no sub-divisions.

אבל בהתחלקות יוכל להיות גם בחסד שבחכמה בחי' דין ובדין שבחכמה בחי' חסד, כידוע)

However, [as it is in a state of] sub-divisions, [of the ten sub-dividing into ten etc.], it is possible for the aspect of Judgment to even be within Kindness of Insight (*Chessed* of *Chochmah*), and for the aspect of Kindness to be within the Judgement of Insight (*Din* of *Chochmah*), as known.)

וכן במדות דחו"ג עצמן, החסד נחלק לי', כה"ב ומדות כו'

Similarly, the [actual] emotional [*sefirot*] of *Chessed* and *Gevurah* themselves, are also divided into the ten [*sefirot*], *Keter*, *Chochmah*, *Binah*, and the emotional characteristics-*Midot* etc.

דגם שאין מרחמין בדין, היינו בדין העצמי

For, although [it was stated],²⁷⁶ “We do not [exercise] mercifulness during judgment,” this was [said in regard to] the essential [quality] Judgment.

וכן אין דין בחסד העצמי

Similarly, there is no Judgment in the essential [quality] of Kindness.

אבל בהתפשטותן מן העצם, יש חסד בדין ודין בחסד כנ"ל:

However, as they spread forth from the essence [to become composites], there **is** Kindness in Judgment and Judgment in Kindness, as mentioned above.

והנה יש התכללות שנק' ביטול דבר בהיפוכו המנגדו, והיה כמוהו ממש

Now, there is a [type of] inter-inclusion called, “The nullification of a thing to its opposite, that opposes it,” in which it becomes just like its opposite.

וכמו מיתוק הגבורות בחסדים

²⁷⁶ Talmud Bavli, Ketubot 84a

This is like the [matter of] “sweetening” of the Judgments (*Gevurot*) within the Kindnesses (*Chassadim*).

כמו שהמקטרג יהפך לסניגור, וכן להיפך שהסניגור יהפך למקטרג

For example, this is like when the prosecutor transforms to become a defender, or the opposite, when the defender transforms to become a prosecutor.

וכמיתוק מים המרים במתוקים או להיפך

Similarly, it is like the sweetening of bitter waters in sweet [waters], or the opposite.

וכן ביטול שכל לזכות בשכל לחוב וכה"ג

Likewise, [it is like] the nullification of an intellectual [reasoning] for merit, into an intellectual [reasoning] for culpability, or the like.

ה"ז התכללות אמיתי, והיינו רק לפי שיש כח זה במנגד עצמו

These are [all examples of] true inter-inclusion, which is only possible because the opposition itself [latently] possesses its [opposite] power.

ואם לא, לא היה בטל בו

If this was not so, it would be impossible for it to become nullified to it.

כמו במתיקות יש מרירות בהעלם ובמרירות יש מתיקות בהעלם

For example, sweetness possesses [latent] bitterness and bitterness possesses [latent] sweetness.

כמשל ודמיון מבישול המרקחת מדבש וצנון, שנעשה טעם עריבות, כולל מחריפות ומתיקות יחד כידוע

By way of analogy, an example of this is a [dish called] *Merkachat*, [which is made] from honey cooked with radishes. This creates a delightful taste, which includes sharpness and sweetness as one, as known.

וכן יש מטבע האש במים וממים באש

Similarly, there is [something of] the nature of fire in water, and [something of the] nature of water in fire.

ע"כ יתכלל אש במים או מים באש כמ"ש הוציא מים מאש ואש ממים כו'

Because of this, there can be an inter-inclusion of fire with water, or water with fire, as stated,²⁷⁷ “He took water from fire and fire from water etc.”

וכך במדות חו"ג, מפני שיש דין בחסד וחסד בדין כנ"ל, יבוטל הדין בחסד או להיפוך החסד בדין

This [principle] likewise [applies to] the emotions of *Chessed* (Kindness) and *Gevurah* (Judgment). Because there is Judgment in Kindness and Kindness in Judgment, as mentioned above,

²⁷⁷ See Talmud Bavli, Chagigah 12a

therefore, Judgment may be nullified within Kindness, or vice versa, Kindness [may be nullified] within Judgment.

ואם לא, לא היה מתכלל דבר בהיפוכו לעולם

If this was not so, there could never be an inter-inclusion of one thing with its opposite.

אמנם הנה יש התכללות מדין בחסד מפני שהוא כמוהו בעצם, ולא שהוא בטל ממהותו

However, there is [another type of] inter-inclusion of Judgment with Kindness [which comes about specifically] because it is essentially similar to it, rather than being negated by it.

אדרבה נותן בו תוקף ועוז

On the contrary, [in such a case], it [actually] gives [additional] strength and force [to its opposite].

ועכ"ז נק' גבורה שבחסד, וכן להיפוך חסד שבגבורה, שנותן כח בגבורה ודין כו'

Nonetheless, it is called *Gevurah of Chessed* (Sternness of Kindness) or the reverse, *Chessed of Gevurah* (Kindness of Judgment) in that it strengthens the sternness and judgment.

והענין הוא כידוע, על דרך אם רעב שונאך האכילהו לחם, כי גחלים כו'

As known, this matter is comparable to [the verse],²⁷⁸ “If your enemy is hungry, give him bread to eat; [and if he is thirsty, give him water to drink, for [in doing so] you are heaping hot coals [upon his head etc.]”

הרי בחסד וטוב זה עושה לו רעה ודין גמור לאבד נפשו

This is to say that with this kindness and goodness, he perpetrates complete malevolence and judgment upon his [enemy], by destroying his soul.

וכן משלם לשונאיו כדי להאבידו, וכה"ג כל בחי' דין ועונש שנעשה בבחי'

חסד

Similarly, [it states],²⁷⁹ “He pays His enemies up front, in order to destroy them.” This is likewise the case in any aspect of judgment and retribution that is done through the aspect of kindness.

הרי הוא עוז ותוקף הדין ביותר, ונק' חסד שבגבורה

This [kindness] gives much greater strength and force to the judgment, and is called *Chessed* of *Gevurah* (Kindness of Judgment).

וכמו והשמיע ה' את הוד קולו במחנה סנחרב

This is like [the verse],²⁸⁰ “And *HaShem*-יהו"ה shall cause His glorious voice to be heard” in the camp of Sancheriv.

²⁷⁸ Proverbs 25:21-22

²⁷⁹ Deuteronomy 7:10

²⁸⁰ Isaiah 30:31,32

וכן להיפוך בבחי' גבורה שבחסד, שהמעשה של חסד עשוי במדת הדין להיות
בו יותר תוקף ועוז

Similarly, the opposite is true of the aspect of *Gevurah* of *Chessed* (Sternness of Kindness). [That is,] there will be a much greater strength and force in an act of kindness which is done through the quality of judgment.

כמו גבורות גשמים, שבאים בצמצום כדי שיומשך בריבוי

An example of this is the *Gevurot G'shamim* - "The strength of the rains,"²⁸¹ which come in a constricted fashion so that they should come forth with abundance.

וכמו צמצום אור השפע בכל מקום, כדי שיתקבל

This is similar to the *Tzimtzum*-constriction of any light of influence, so that it may be received [by the recipient].

וכן התחלקות ע"ב גשרים כו', וכן יסורים של אהבה, וכאב את בן ירצה,
מייסרו

²⁸¹ Mishnah Ta'anit 1:1

This [principle] also applies to the divisions of the “72 bridges”²⁸² and likewise to the “afflictions of love,” [as stated,²⁸³ “For *HaShem*-יהו"ה admonishes the one He loves,] and like a father, he desires His child.”

שהחסד נעשה בלבוש דמה"ד דוקא

That is, the kindness is specifically actualized through a garment of the quality of judgment.

וה"ז דוקא תוקף החסד יותר מעצם החסד

It is specifically this [kind of expression of kindness] that [brings out] the [strength and] force of the kindness, even more than the [expression of] the essential kindness.

וכמו הקדים רפואה למכה, וכמ"ש כי הוא יך וירפאנו

This is similar to [the statement],²⁸⁴ “He precedes the cure to the infliction,” and as stated,²⁸⁵ “For He has torn, and He will heal us; [He has smitten, and He will bind us up].”

²⁸² See Pardes Rimonim, Shaar 21 (Shaar Pratey HaShemot), Chapter 5. Rabbi Nechunia Ben HaKanaḥ (*Sefer HaBahir*) calls *HaShem*'s-יהו"ה name of 72 by the term “the 72 Bridges.” This refers to the name that arises from the three verses that begin with the words, “*VaYisa, VaYavo, VaYeir*” (Exodus 14:19-21). Each of these verses possess 72 letters, and they into 72 three letter combinations, made up of the letters of these three verses. This name is a name of Kindness, as indicated by the fact that the numerical value of 72 is Kindness-*Chessed*-חסד. However, it is expressed through the vehicle and vessels of *Gevurah*-Sternness, as indicated by the fact that the numerical value of 3 verses x 72 letters = 216, which is the numerical value of Judgment-*Gevurah*-גבורה-216. (Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3, The Gate explaining that the Explicit Name (*Shem HaMeforash*) is 72-ע"ב and 216-יר"ו.)

²⁸³ Proverbs 3:12

²⁸⁴ Talmud Bavli, Megillah 13b

²⁸⁵ Hosea 6:1

ולכאורה למה צריך להכאה כלל? אך ע"י הרפואה יברא ויתחזק יותר

Now, at first glance, why is the infliction necessary altogether? However, through the healing, one becomes healthier and stronger [than at first].

כי החולה הוא בחי' הדין הקשה, ויעובר ע"י מדה"ד שבחסד, שהוא הרפואה מדברים קשים כו'

This is because sickness is the aspect of harsh judgment. It is remedied by means of the quality of Judgment within Kindness, that is, medicine, which is [made] of harsh substances.

וכה"ג בכל מיתוק הדין, בשרשו דוקא, היינו בדין שבחסד דוקא

This [principle] applies to the sweetening of every judgment. [It takes place] specifically in its [essential] source. That is, it is specifically [by means] of the Judgment in the Kindness (*Din SheBeChessed*).

להיותו תוקפו של חסד, לגבור על הדין ולהמתיקו כו' וד"ל.

This is because it is the strength of the Kindness, [which is required] to overpower the Judgment and sweeten it. This will suffice for those of understanding.

ובכ"ז יובן איכות אופני פרטי ההתכללות דחו"ג, כמו גם גבורה שבחסד עם חסד שבגבורה

Through all the above, the inter-inclusions of *Chessed* and *Gevurah*, and the particular ways of how [they inter-include] may

be understood, in that even *Gevurah* of *Chessed* [may be inter-
included] with *Chessed* of *Gevurah*.

דגם שהן ב' הפכים ביותר, שזה תוקף החסד וזה תוקף בגבורה

[This holds true] even though they may be two extreme opposites, [such as in a case] in which one is potent Kindness (*Chessed*) and one is potent Judgment (*Gevurah*).

ומכ"ש מצד התפשטות לבושים מחולפים, שזה פועל דין וזה פועל חסד

Moreover, they are certainly [opposites] in that they are expressed within exchanged [and opposing] garments, [in which] one actualizes a judgment and one actualizes a kindness.

אבל מ"מ מצד שכ"א פועל בשביל דבר היפוכו דוקא, שגבורה שבחסד פעולתו דין ופנימיותו חסד, וחסד שבגבורה פעולתו חסד ופנימיותו דין, ע"כ יוכלו לבוא כא' דוקא, מפני שכ"א מראה ב' הפכים עכ"פ

Nonetheless, since each one is specifically an actualization for something that is its opposite, that is, *Gevurah* of *Chessed* actualizes judgment but its inner [motivation] is kindness, and *Chessed* of *Gevurah* actualizes kindness but its inner [motivation] is judgment, therefore, specifically [because of this] they can come together as one, since each one [includes and], at the very least, indicates these two opposites.

וכמו גבריאל שהציל לאברהם, וכן צינן את הגחלים

This may be illustrated [by the fact that it was the angel] “Gavriel who [offered to] save Avraham,”²⁸⁶ and similarly, [by the fact that it was Gavriel] who²⁸⁷ “cooled the coals.”

ה"ז מבחי' גבורה שבחסד

This [comes] from the aspect of the *Gevurah* in the *Chessed*.

כמו זיעה טובה מוציא את חולי החום, וכרפואה למכה כו'

²⁸⁶ Talmud Bavli, Pesachim 118a – When he was thrown into the fiery furnace by Nimrod.

²⁸⁷ Talmud Bavli, Yoma 77a – It states (Ezekiel 8:16), “He brought me to the inner court of the house of HaShem, and behold, at the door of the temple of HaShem, between the *Ulam* (porch) and the Altar there were about twenty five men. Their backs were towards the temple of HaShem, and they faced east, and they bowed down eastward, to the sun.” The Talmud continues, “From the fact that it states that they faced east don’t we know that their backs were towards the temple of HaShem? Rather, what do we learn from the fact that their backs were turned towards the temple of HaShem? This teaches us that they were revealing themselves, and defecating (towards the *Shechinah*). The Holy One blessed be He said to (the angel) Michael, “Michael, your people have sinned.” Michael answered, “Master of the Universe, isn’t it enough that there are good people amongst them?” The Holy One blessed be He answered him, “I will burn them, including the good ones that are amongst them (because they did not rebuke the sinners).” Then (Ezekiel 10:2) “G-d spoke to the man who was clothed in linen (referring to Gavriel) and said, “Go in between the wheels (referring to the *Ophanim* angels), under the cherub (referring to the *Chayot HaKodesh* angels), and fill your hand with coals of fire from between the cherubim, and throw them upon the city.” And he went in, in my (Ezekiel’s) sight.” It then continues and says (Ezekiel 10:7) “And the cherub stretched forth his hand from between the cherubim to the fire that was between the cherubim, and he took thereof and gave it into the hands of him that was clothed with linen (Gavriel), who took it and went out.” Rav Channa Bar Bizna said in the name of Rabbi Shimon Chasidah, “Had the coals not cooled from the hands of the cherub to the hands of Gavriel, there would not remain even a remnant or a refuge from the enemies of Israel.” (Note: The term “The enemies of Israel” is a euphemism for Israel themselves. The Talmud did not wish to express a curse in regard to the Jewish people so it turned it around against their enemies.) We see from this story that the coals cooled in the hands of Gavriel, the angel of **fire**. Now, seemingly, they should have gotten hotter in his hands. However, because he possesses the quality of *Chessed* as well, he is actually capable of cooling the coals.

Similarly, a good [heavy] sweat eliminates the illness of [high] fever, like [the above-mentioned fact that harsh] medications heal afflictions.

והוא המכה במחנה סנהרב בבחי' חסד שבגבורה, כמ"ש ויצא מלאך ה' כו'

[Furthermore], it was he [Gavriel] who smote the camp of Sancheriv, in an aspect of *Chessed* which is in *Gevurah*, as stated,²⁸⁸ “The angel of the *HaShem*-ה' יהו" went out [and smote in the camp of Ashur] etc.,” as known. This will suffice for those of understanding.

והיינו לאכללא שמאלא בימינא וימינא בשמאלא

This then, is [the meaning of the teaching],²⁸⁹ “To include the left in the right and the right in the left.”

שהוא כמו אור החסד בכלי הגבורה, שפועל הכלי היפך האור שלו

This is similar to light of *Chessed* in a vessel of *Gevurah*, wherein the vessel actualizes the opposite of its light.

שכלי הגבורה פועל דין, היפוך אור של חסד שבו

That is, the vessel of *Gevurah* actualizes judgment, which is the opposite of the light of kindness within it.

וכן להיפוך, כלי החסד פועל חסד, היפוך אור הגבורה שבו

²⁸⁸ Kings II 19:35; Isaiah 37: 36; Talmud Bavli, Sanhedrin 95b

²⁸⁹ See Zohar beginning of Parshat Korach.

The reverse is also true. A vessel of *Chessed* may actualize kindness, which is the opposite of the light of *Gevurah* within it.

ואין זה היפך כלל, מאחר שהוא בבחי' אור וכלי, שהוא כענין חומר וצורה
(כמשי"ת)

However, this is not at all a contradiction, since this [phenomenon] is the aspect of lights and vessels, which is related to the matter of “form” and “substance” (as will later be explained).

וכמ"ש במ"א בענין התכללות דשם מ"ב ושם ע"ב, שהן ב' פרשיות דק"ש כו'

This is in accordance to that which is explained elsewhere regarding the matter of the inter-inclusions of the name of seventy-two and the name of forty-two, which are the [first] two paragraphs of the *Shema* recital.²⁹⁰

וכמו עקידת יצחק באברהם, איש החסד

²⁹⁰ The first paragraph of the *Shema* recital has 42 words, beginning with the word “*V’Ahavta* – And you shall love” until the end of the paragraph. This paragraph corresponds to the name of 42 letters. It is explained in the writings of the *Arizal* that the name of 42 letters (of *Ana B’Koach*) is a name of Sternness-*Gevurah*. In contrast, the second paragraph of the *Shema* recital has 72 words, beginning with “*V’Hayah* – And it shall come to pass” until the word “*V’Samtem* – And you shall place them.” The name of 72 is a name of kindness (as is indicated by its numerical value, which is equal to the word *Chessed*, as mentioned previously). Now, the first paragraph speaks of love of *HaShem*-יהוה (*Chessed*), while the second paragraph speaks of the retribution which will ensue when one strays from *HaShem*-יהוה (*Gevurah*). So although the first paragraph represents *Gevurah*, it is expressed through vessels (i.e. letters) of *Chessed*. In contrast, the second paragraph represents *Chessed*, but is expressed through vessels of *Gevurah*. (Also see the *Kavanot* of the *Arizal* to the *Shema* recital.)

Another example [of this principle] is [the fact that] the binding of Yitzchak was [done] by Avraham, the [epitomal] man of kindness.

וכתנופת הלויים, שנכללו בחסדים דכהנים

[This is] likewise the case in regard to the “waving”²⁹¹ of the Levites, who became included within the Kindnesses of the *Kohanim*-Priests.²⁹²

כמ"ש וילוו עליך

This is as stated,²⁹³ “[Bring your brethren also of the tribe of Levi, the tribe of your father,] bring them near to you, [so that **they may join to you**, and minister to you].”

ואיך ישרת את היפוכו? וכה"ג רבים

Why is it possible for them to serve their opposites? There are many other such examples.

וכ"ז אינו רק מצד בחי' ההתחלקות שבכ"א

Now, all of this is only possible because of the aspect of subdivisions that exist in each [*sefirah*].

ע"כ מצא מין את מינו וניעור, גם בהיותם ב' הפכים ממש כו'

²⁹¹ See Numbers 8:5 through 8:21

²⁹² The Levites are rooted on the side of *Gevurah*, while the Priests (*Kohanim*) are rooted on the side of *Chessed*.

²⁹³ Numbers 18:3

Therefore, “a kind finds its kind and become awakened,”²⁹⁴ even when the two are literally opposites.

וכמו ענין התחלקות מיכאל וגבריאל, שר של אש ומים

This is similar to the matter of the differences between Michael and Gavriel, the angels of fire and water.

ואין מכבין זא"ז, כמ"ש עושה השלום כו'

[Nonetheless] they do not extinguish each other, as it states,²⁹⁵ “He makes peace in His high places.”

לפי שיש בכ"א מהיפוכו המנגדו דוקא

This is specifically because each one [latently] possesses something of his opposite.

אבל באורות הפשוטים בתכלית, כמו בחי' הנקודות הנק' כתרם, א"א להם להתכלל כלל

However, in [regard to] the completely simple [essential] lights, such as the aspect of *Nekudot* – Points, which are called *Ketarim* – Crowns, it is impossible for them to become inter-included whatsoever.

מפני שכ"א נבדל לגמרי מזולתו, ולא ימצא בו כלל מבחי' המנגדו

²⁹⁴ Talmud Bavli, Eruvin 9a

²⁹⁵ Job 25:2

This is because each one is completely different from the other, and nothing of its opposite can be found in it altogether.

כמו עצם בחי' הטוב שבעצמיות נפש איש הטוב, הנק' עומק טוב, עם עצם הרע, הנק' עומק רע כו'

An example [of this] is the essential aspect of goodness which is in the essence of the soul of a good person, and is called “The depth of goodness.” [In no way can it compromise] with the essential evil, which is called “the depth of evil.”

אך בבע"ת אנו רואים שנהפך גם עצם הרע לטוב, וכן זדונות עצמן נעשו כזכיות

Only in true penitents – *Ba'alei T'shoova*, do we find that even the essence of evil has been transformed into goodness, so much so that,²⁹⁶ “their transgressions themselves become counted as merits.”

הרי הוא מצד מס"נ בעצמות אא"ס, שלמעלה גם מהתחלקות עצם החו"ג

This is because they give themselves over with [complete] self-sacrifice to the Essential Self of the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who is even beyond the essential differences between *Chessed* (Kindness) and *Gevurah* (Judgment).

ולכך יכולים במס"נ דוקא, להתפלל ולומר יהי רצון, בעצם, מלפניך כו'

²⁹⁶ Talmud Bavli, Yoma 86b

Therefore, it is specifically through giving ourselves over to *HaShem*-יהו"ה, blessed is He, with complete self-sacrifice, that we are capable of praying and saying, "May it be desirable before You," meaning, in the Essential Self of *HaShem*-יהו"ה, blessed is He etc.

וכן ויעבור ה' על פניו כו' אל רחום, להפוך גם הדין בעצם לחסד כו',
וכמשי"ת בענין י"ג ת"ד כו' וד"ל

Similarly, [regarding the thirteen qualities of mercy, it states],²⁹⁷ "And *HaShem*-יהו"ה passed before him and proclaimed, *HaShem*-יהו"ה, *HaShem*-יהו"ה, Benevolent and Gracious God etc.," [thus] transforming even **essential** judgment into kindness, as will be explained concerning the matter of the "Thirteen Fixtures of the Beard."²⁹⁸ This will suffice for those of understanding.

(והיינו על ידי בחי' הקו"ח, שיש בו מכה עצמות אא"ס ממש)

(This [sub-division and inter-inclusion] comes about by means of the aspect of the *Kav V'Chut* – Line and Thread, which possesses [something] of the power of the Essential Self of the light of the Unlimited One, *HaShem*-יהו"ה Himself, literally.

כמ"ש ז"ל אליו ולא למדותיו, גם לא למדותיו העצמיים כו' וכמשי"ת בעזר"ה
וד"ל):

This is in accordance to the statement of our Sages,²⁹⁹ "[One must pray] to Him [alone], and not to His qualities," not even to His essential qualities. All this will be further explained, with the

²⁹⁷ Exodus 34:6

²⁹⁸ *Yod-Gimel Tikkunei Dikna*

²⁹⁹ Pardes Rimmonim, Shaar 32 (*Shaar HaKavanah*), Chapter 2, citing Sifrei.

help of *HaShem*-יהו"ה, blessed is He. This will suffice for those of understanding.)

Chapter Twenty-Three

והנה בפרטיות בחי' הכתר, איך שהוא בחי' ממוצע

[We] now [must understand] the aspect of *Keter* [more] particularly, [to understand] how it is the aspect of an intermediary.

ויש בו מבחי' האחרונה שבמאציל, והוא בפנימיות שבו, והוא שרש וראש
לנאצלים בחיצוניות שבו, וכמ"ש בע"ה

In its inner aspect it possesses something of the last level of the Emanator, while in its external aspect it is the root and head of the Emanated, as stated in *Etz Chayim*.³⁰⁰

וגם היות ידוע שבחי' ג"ר דע"י מובדל ומרומם, בלתי מלוכש בנאצלים

Moreover, as known, the first three *sefirot* of *Atik Yomin* are separate and exalted and do not become invested within the emanated.

וזהו המתנשא מימיות עולם

This is [the meaning of the words,]³⁰¹ “[The King who alone is exalted...] who transcends the days of the world.”

ולכך נק' עתיק יומין, מלשון המעתיק הרים כו', שנעתק מימות עולם כו'.
הנה כל זה ידוע.

³⁰⁰ See *Etz Chayim*, Shaar 42 (*Shaar Drushei ABY" A*), Chapter 1.

³⁰¹ See the liturgy of the morning blessings of the *Shema*.

Because of this it is called “*Atik Yomin* – The Ancient of Days.” [*Atik*] shares the same three letter root as “*HaMa’atik Hareem* – Who **removes** Mountains.”³⁰² [In other words, *Atik Yomin*] is **removed** from the days of the world. Now, all this is well known.

ויש להבין בזה דרך פרט, בהיות שע"י וא"א נחשב לא', רק שבכללות נחשב בחי' ע"י מסוף עולם הא"ס, ובחי' א"א הוא שרש וראש לנאצלים, כמ"ש בע"ה.

Now, we must understand this in a manner of particulars, since *Atik Yomin* and *Arich Anpin* are considered to be one, except that in general, the aspect of *Atik Yomin* is considered to be the end of the World of the Unlimited One, whereas the aspect of *Arich Anpin* is the root and beginning of the Emanated [worlds], as stated in *Etz Chayim*.³⁰³

וביאור הדברים ידוע שזהו בחי' התענוג והרצון

As known, the explanation of these matters is that these [two levels of *Keter*] are the aspects of pleasure (*Ta’anug*) and desire (*Ratzon*).

ולהיות שאנו רואים שבכל רצון יש תענוג, ולולי התענוג לא היה רצון לדבר כלל

Now, we observe that within every desire there is a pleasure, and if not for the pleasure there would be no desire for the thing at all.

³⁰² Job 9:5

³⁰³ See *Etz Chayim*, Shaar 42 (*Shaar Drushei ABY”A*), Chapter 1.

כמו הרצון לעושר וכבוד, לולי שיש בו תענוג לא היה רוצה בזה כלל

This is like the desire for wealth or honor. If not for the pleasure of [wealth or honor], he would have no desire for them at all.

אם כן התענוג הוא בחי' פנימיות הרצון לכאורה

Therefore, seemingly, pleasure is the inner aspect of desire.

ואנו רואים להיפוך ג"כ, שאם אין רצון אין תענוג

However, we also observe the opposite, that if there is no desire there is no pleasure.

שהרי דבר שלא ירצה בו לא יתענג ממנו כלל. אם כן הרצון פנימית התענוג

That is, he will have no pleasure whatsoever from something he does not desire. If so, desire is inner to pleasure.

ואנו רואים שזה בלא זה אינו מתקיים, כי אין לרצון קיום בלא תענוג ואין לתענוג קיום בלא רצון

What we see is that the one cannot exist without the other, because desire cannot exist without pleasure, and pleasure cannot exist without desire.

ולפי זה מוכרח לומר ששניהם מהות א', מאחר שמאמצעות חיבורם יחד דוקא יתקיים כו'

According to this, we must say that the two are one, because it is only when they bound together as one, that [*Keter*] exists.

וכל זה בין בתענוג ורצון פשוט ועצמי, בין בתענוג ורצון מורכב שהנפש מתפשט ונמשך אחריו, גם שאינו מעצמותה, אלא הוא דבר נבדל כו'.

All this [holds true] whether it is the simple essential pleasure and desire, or whether it is a composite pleasure and desire that the soul spreads forth and is drawn after, even though it is not of [the soul's] essence, but is [rather] a separate thing from it.

ואמנם בכלל אנו רואים שהנפש טבעה להתמשך אחר דבר שיש בו תענוג, עד שיכול להיות כל עצמותה נמשך ונכלל בו

Generally, we see that the nature of the soul is to be drawn after something that is pleasurable, to the point that its entire essence could be drawn after [it] and included in it.

כעונג המורכב בפרט נבדל, כמו בכבוד או ממון או חכמה, ומדות בחסד ודין וניצוח והתפארות וכה"ג

[This is] like a composite pleasure for a specific [thing], which is separate [from the essence], such as honor, wealth, insight, or the emotional [traits] of kindness, judgment, conquest and self-aggrandizement, or the like.

או בדברים שהנפש מחמדתן, כתאוות כל תענוגי העולם הזה וכה"ג

[This is true of] anything that the soul craves, such as lusting for all worldly pleasures, and the like.

אעפ"י שכל אלה אינן בבחי' עצמיות התענוג ההיולי, רק שהנפש תומשך ותחמוד להם, אבל מזה נראה שעצם הנפש הוא בבחי' תענוג ההיולי

Although none of these [desires] are in an aspect of an essential *Heyulie* pleasure, and it is only that the soul is drawn after them and lusts for them, nonetheless, from this we see that the essence of the soul is in an aspect of a *Heyulie* of pleasure.

על כן תומשך אחר עונג מורכב ותברח מן הצער, שהוא היפך העונג

It is for this reason that it is drawn to composite pleasures and flees from pain, which is the opposite of pleasure.

עד שב' קוין שקולין הן ממש

These [two, pleasure and pain,] are two lines that are equally counterbalanced, literally.

שכפי ערך התפשטות הנפש במלאת אורה בדברי תענוג, כן תתכווץ ותתמעט אורה בצער ויגון בתכלית כו'

Commensurate to the spreading forth of the soul to become filled with light from pleasurable things, so will its light become completely diminished and withdrawn by pain and anguish.

ומזה נראה בעצם מהותה, שהוא התענוג

From this we see that the essence of its being is pleasure.

והעיקר ממה שתברח ותתכווץ מן הצער

However, the principal [proof for this] is from the fact that it will flee and become withdrawn due to pain.

מזה ראייה יותר כו'

This is a greater proof [of this phenomenon].

ועל כן גזרו אומר המקובלים הראשונים, שהתענוג נחשב מעצם הנפש, ואמרו שאין לך למעלה מן העונג

It is for this reason that the early Kabbalists decreed and stated that pleasure is considered to be of the essence of the soul, and they stated,³⁰⁴ “There is nothing higher than pleasure.”

ואין האמת כן, רק שהעצמיות דנפש תתמלא מן התענוג הרב ותומשך כל עצמותה, עד שתכלה ותומשך כמעט כולה, כמו כלתה נפשי כו'

However, this is not [entirely] true. Rather, the essence of the soul becomes **filled** with great pleasure, and its entire essence is drawn after it, to the point that it may expire when it is almost entirely drawn into it. This is like [the verse],³⁰⁵ “my soul expires etc.”

ולהיפך תכלה בגרעון אור לגמרי מכל וכל, מעוצם הצער המופלג כידוע

The reverse is likewise true, that it will expire and its light will become completely and absolutely diminished by the intensity of extreme pain [or anguish], as known.

³⁰⁴ Sefer Yetzirah 2:2

³⁰⁵ Psalms 84:3

וראיה ברורה יותר ממה שאנו רואים שגם בפרטי כחות של הנפש, הנה בחי' העונג שבזה הכח בפרטות, הוא עיקר קיום מציאותו תמיד

Now, an even clearer proof [of this] is from what we observe regarding even the particular powers of the soul; that it is mainly the pleasure in a particular power that establishes its existence at all times.

כמו הכח של מדת החסד, גם שהוא עצמי וטבעי בטבע הטוב להטיב, עיקר קיומו הוא התענוג, שמתענג בשפע הטוב

For example, [regarding] the power of the quality of kindness; although it is essential and natural in the nature of [of a person who is] good to bestow goodness, [nonetheless,] its principal existence [comes about from] the pleasure, in that he takes pleasure in influencing goodness.

וזהו קיום האמיתי לטבעיות טובו, שהוא מה שטבעו להתענג ביותר מן ההטבה, עד שכל עיקר חיותו בנפשו בא על ידי עונג זה שבטוב וחסד

The true existence of his good nature is that by nature he takes great pleasure in [bestowing] goodness, to the point that the main vitality of his soul comes about through the pleasure [that he gets from doing acts of] goodness and kindness.

ולחיפוך במי שהוא אכזרי בטבעו, אין זה רק שזהו כל חיותו בתענוג זה שעושה רע ואכזריות, כידוע

The reverse is true of someone who is cruel by nature. This only means that his entire vitality is the pleasure [that he gets] from doing evil and cruelty, as known.

וכן במדת הניצוח, כל עיקר קיומו רק העונג המופלג, עד שחיות נפשו נמשך
כולה בזה שינצח לזולתו

Likewise, the primary existence of the quality of Victory (*Netzach*) is the immense pleasure [that he gets], to the point that the entire vitality of his soul is drawn into being victorious over his fellow.

ואם לא ינצח יהלה כו'

Should he not be victorious, he may [actually] become ill.

וכך הוא בכל פרטי פרטי המדות עד החכמה והרצון

Similarly, this is the case with each and every particular quality, including Insight (*Chochmah*) and Desire (*Ratzon*).

הרי עיקר קיומם ומקורם העונג, ולולי העונג שבהשכלה אין לו כח לחדש
שום חכמה, כנראה בחוש

Their principal existence and source is the pleasure [in them], as is clearly observable that without the pleasure in conceptualization, a person will not have the power to innovate any insight.

וכמו שאמר אלמלא חדווה דשמעתא כו'

This is in accordance with the statement,³⁰⁶ “Were it not... for the pleasure in [Torah] study etc.”

³⁰⁶ See Zohar I 138a - Rabbi Yitzchak the son of Rabbi Yossi was traveling from Kaputkia to Lud. He encountered Rabbi Yehuda. Rabbi Yitzchak said to him, “Say that our associates, the Sages of the Mishnah, should be awakened to this

וכידוע בענין חכמת אדם תאיר פניו, שהלחלוחית, שבו עונג ההיולי, הוא המקור להשכיל כל שכל כו'

[Moreover], as known regarding the matter of,³⁰⁷ “A man’s wisdom illuminates his face,” that the “*Lachloochit – Moisture*” within which is the *Heyulie* for pleasure, is the source for the conceptualization of any concept.

ואמנם ברצון בלבד אנו רואים שבלא רצון אין תענוג נמצא, גם בכל פרטי המדות

However, it is only in regard to desire that we observe that without desire there cannot be pleasure. [We find this phenomenon] even in all the particular qualities.

כמו אם לא ירצה בחסד או דין אין לו בו תענוג כלל

For example, if [a person] does not desire kindness or judgment, he will have no pleasure in them at all.

וכן אם לא ירצה להשכיל לא ימצא העונג לזה כלל

Similarly, if he does not desire to become intelligent, he will find no pleasure in [intellectual pursuits] at all.

matter; that the *Yetzer Hara* (lust) should be banished from the world, except during the time of marital relations.” [Rabbi Yehuda] answered him, “By your life! The *Yetzer Hara* (lust) is necessary for the world, just as rain [is necessary] for the world. If not for the *Yetzer Hara* (lust), there would be no pleasure in learning [Torah].”

³⁰⁷ Ecclesiastes 8:1

וכן אם לא ירצה בניצוח כלל אין לו תענוג בניצוח או התפארות, וכן בשאר תענוגי עולם הזה, כממון וכבוד וכה"ג

Likewise, if he does not at all desire victory, he will have no pleasure in victory. [The same is true of] self-aggrandizement or all other worldly pleasures, such as wealth or honor and the like.

בלא רצון אין תענוג בהן כלל וכלל

Without desire, there is no pleasure in them, whatsoever.

והיינו מפני שכללות ענין זה הוא בהיות שכל עיקר עצם הנפש נמשך אחר התענוג והרצון, על כן גם בכל פרטי כחותיה, עיקר קיומם הוא התענוג והרצון

In other words, because this entire matter is that since the whole essence of the soul is drawn after the pleasure and desire,³⁰⁸ therefore, all its particular powers also [derive] their principal existence from the pleasure and the desire.

והעדרם הוא הצער מדבר זה, היפך העונג

The absence of [pleasure and desire in any particular matter] is the pain of the matter, this being the opposite of pleasure.

ודבר המנגד לרצון, גם שאינו צער, יצטער ממילא

³⁰⁸ Parenthesis of the Mittler Rebbe:

(שהרצון הוא ג"כ המשכת כל הנפש עד שכולה תכלה ברצון לדבר מה כו' כידוע)

(For, [just as with pleasure,] the desire also draws forth the entire soul, to the point where it can expire because of its desire for something, as is known.)

If something [stands in] opposition to [his] desire, although, [in and of itself], it is not [necessarily] a painful thing, he will automatically be agonized by it.

כמו אם ירצה לאהוב שונאו, יתענג ממנו

For example, if he desires to love his enemy, he will delight in him.

ולהיפך אם לא ירצה באהובו, יצטער ממנו

On the other hand, if he no [longer] desires someone who he loves, he will be agonized by him.

וכן אם יתענג בשנאווי לו המזיקו, ירצה בו, ואם יצטער באהוב לו, לא ירצה

Similarly, if he enjoys something that is hateful and damaging to him, he will desire it, or if he is pained by something that he loves, he will no [longer] desire it.

כי מהות א' הן הרצון והתענוג, ולא נודע מי קדם

This is because desire and pleasure are one essence, and it is impossible to know which precedes [the other].

ולפעמים זה פנימי וזה חיצוני, ולפעמים להיפך

At times the one is internal and the other is external, while at [other] times the opposite [is true].

ולא ימצא א' בלא זולתו, שאם אין תענוג אין רצון, ואם אין רצון אין תענוג

[However,] the one cannot be found without the other, for if there is no pleasure there is no desire, and if there is no desire there is no pleasure.

בין בפשוט בין במורכב כנ"ל וד"ל:

[This is the case] whether it is a simple [desire or pleasure] or whether it is a composite [desire or pleasure], as mentioned above. This will suffice for those of understanding.

Chapter Twenty-Four

ההנמשל מכל הנ"ל למשכיל למעלה יובן

Now, to one who contemplates [how things are] above, the analogue for all that has been previously stated will be understood.

איך שבחי' עצמות התענוג הפשוט שבעצמות אא"ס קודם הצמצום, הוא הנק' שעשועי המלך בעצמותו, שהוא בבחי' א"ס ממש

[That is, he will understand] how the aspect of the essence of the simple pleasure of the Essential Self of the light of the Unlimited One, as it is before *Tzimtzum*, which is called,³⁰⁹ “the Delight of the King in Himself,” is literally an infinite aspect.

וגם בי"ס העצמיים שהוא כתר ועד מל' דא"ס, הכל מבחי' העונג הפשוט שבעצמותו

Moreover, [he will understand that] even the ten essential *Sefirot*, from *Keter* to *Malchut* of The Unlimited One (*Ein Sof*), all [derive their existence] from the simple pleasure in His Essential Self.

עד"מ שגם החסד העצמי שבנפש, עיקר קיומו העונג כו'

By way of analogy, even the essential kindness of the [human] soul, [derives] its existence primarily from the pleasure [of it].

³⁰⁹ See Emek HaMelech, Shaar Sha'ashuey HaMelech B'Atzmooto.

ועכ"ז באמת הרי עצמות אא"ס מובדל גם מבחי' תענוג פשוט

Nonetheless, in truth, the Essential Self of the limitless light of the Unlimited One, *HaShem*-ה'יהו"ה, blessed is He, is even beyond the aspect of simple pleasure.

רק שנמשך ומאיר בבחי' העונג, כמו שעצמות הנפש תומשך אחר העונג כו'

However, it is drawn after and radiates within the aspect of pleasure, just as the essence of the [human] soul is drawn after pleasure.

ולזה אמר אין לך למעלה מן העונג כו'

It is for this reason that it was stated,³¹⁰ "There is nothing higher than pleasure."

וכמו בבחי' חפץ חסד שבעצמות, שיש בו תענוג הפשוט

For example, [vested] within the aspect of the desire for kindness of *HaShem*'s-ה'יהו"ה Essential Self, is the simple [essential] pleasure.

הוא נמשך ומאיר בתוספת אור עד שיורד ובא גם בדבר נבדל

It is drawn forth and radiates greatly, until it descends and even comes into a separate matter.

שהוא בבחי' תענוג והרצון הקדום הנ"ל שאחר הצמצום, להיות מקור להשתלשלות דאבי"ע

³¹⁰ Sefer Yetzirah 2:4

This [separate matter] is the aforementioned aspect of the Primal Pleasure and Desire (*Ta'anoog V'Raton HaKadoom*) that follows the *Tzimtzum*, to become the source for the [entire] chaining down of the worlds of *ABY" A*.

עד שיורד ונמשך בסיום הכל, והוא גם בפרט דע"ס היותר אחרון שבאצי'

It descends [further], to the point that it is drawn down to the very end of everything, such as even the most final particular of the ten *sefirot* of [the world of] *Atzilut* – Emanation.

עד"מ הנ"ל בעונג הנמצא לקיום מדת הניצוה וכה"ג

This is [understood] by way of the aforementioned analogy of the pleasure that exists to give being to the [emotional] quality of Victory (*Netzach*), and the like.

וז"ש בע"ה, דע"י וא"א, שהוא התענוג והרצון, שמהות א' הם, ואין זה בלא

זה

This then, is the [meaning] of the statement in *Etz Chayim*, that *Atik Yomin* and *Arich Anpin*, which are the pleasure and the desire, are one entity,³¹¹ and that the one cannot be without the other.

³¹¹ Parenthesis of the Mittler Rebbe:

(ונק' ג' רישין דמתגלפין דא לגו מן דא כו' ולפעמים זה פנימי כו' כנ"ל)

(They are called the “three heads which are engraved, one within the other. Sometimes one [pleasure] is internal [and sometimes desire is internal] etc, as mentioned previously.) [See Zohar III (*Idra Zuta*) 288a. Also see *Etz Chayim* (*Shaar Arich Anpin*) Shaar 13, Chapter 2.]

מלובש תוך כל ספירה וספירה בפרטי פרטות, שבלעדו אין לו קיום כלל
כנ"ל באריכות

[*Keter*, which is the pleasure and desire, is] invested within each and every *sefirah*, [even] in the most particular of particulars, for without it, it can have no existence at all, as previously explained at length.

וגם הוא מקיף את כולם

Moreover, it [also] encompasses them all.³¹²

להיות כי בחי' ע"י נחשב מסוף עולם הא"ס עדיין

This is because the aspect of *Atik Yomin* is considered to still be a part of the World of The Unlimited One (*Ein Sof*).³¹³

³¹² Parenthesis of the Mittler Rebbe:

(וכמ"ש במ"א במשל י' הפירות זה אחר זה שהראשונה נמשכת בתוך כל הפירה והפירה כו' וכך אמר בזהר עבד מנא רברבא וקארי בה גרמי' חכים כו' וכן מ"ש אפיק' י' תיקונין²⁰ וקרינו לון י"ס כו')

(This is in accordance with what is explained elsewhere with the analogy of the ten pits which are dug in succession. The [water in the] first is drawn into each [subsequent] pit etc. Likewise, it states in the Zohar, "He made a big vessel, [like a person who makes a big excavation, which becomes filled with the water that comes out of a spring... He then made a small vessel, which is the letter *Yod*, which became filled with it from the source (*Keter*), and He called it a spring flowing with *Chochmah* - Insight.] Through it, He called Himself, '*Chacham* – Wise', [and the vessel He called *Chochmah* - Insight.]" Similarly, it states, "You brought out ten '*Tikkunim* – Vessels' and called them ten *sefirot* etc.") [See Ma'amirei Admor HaZaken, HaKtzarim, page 492. See also, Zohar II (*Ra'ayah Mehemnah*) 42b, and introduction to Tikkunei Zohar 17a.]

³¹³ See Etz Chayim, (*Shaar Drushei ABY'A*) Shaar 42, Chapter 1. See also Shaarei Teshuvah of the Mittler Rebbe, pg. 104.

לפי שעולם הא"ס נחשב עד בחי' מל' דא"ק, שהוא בחי' אותיות וסוף מעשה
שעלה במח' ורצון הקדום הנ"ל

This is because the World of The Unlimited One (*Ein Sof*) is considered to continue until the aspect of *Malchut* of *Adam Kadmon*, which is the aspect of the “letters” of the end action that arose in the aforementioned Primal Thought and Desire (*Machshava V'Ratzon HaKadom*).

והוא בחי' אחרונה שבעצמות שנעשה כתר דע"י, שזהו בחי' גלוי אור העונג
מהעלם העונג ורצון קדום הנ"ל

It is [these “letters,” which are] the last level of the Essential Self of *HaShem*-ה'יה, blessed is He, that become the *Keter* of *Atik Yomin*, which is the aspect of the revelation of the light of the pleasure from the aforementioned concealed pleasure and Primal Desire (*He'elem Ha'Oneg V'Ratzon HaKadom*).

על כן גם כתר דע"י וחו"ב ומדות שבו, הכל נחשב מסוף עולם הא"ס

Therefore, even *Keter* of *Atik Yomin*, and the [*sefirot*] of *Chochmah*, *Binah* and the emotions that are within it, are all considered to be of the end of the World of The Unlimited One (*Ein Sof*).

אבל בחי' א"א שהוא בחי' גלוי הרצון שבא מחמת העונג

However, [this is not the case] with *Arich Anpin*, which is the aspect of the revelation of the desire that comes because of the pleasure.

להיותו נמשך ובא להתפשט למטה כו', הוא הנק' ראש ושרש הנאצלים, שהן
ע"ס דאצ'י בכלל ובפרט

Because [the desire] is drawn to spread forth below, it is called the beginning and root of the Emanations, which refers to the ten *sefirot* of [the world of] *Atzilut*, both generally and particularly.

ולזה נק' בחי' הכתר בכלל בחי' ממוצע, שיש בו מבחי' אחרונה שבעצמות,
הוא ראש לנאצלים

It is for this reason that the aspect of *Keter* is generally called an intermediary aspect, which possesses something of the last level of the Essential Self of *HaShem*-יהו"ה, blessed is He, but is the beginning of the Emanated.

כי אורות הנאצלים שהן בחי' גילוי ההעלם, הרי הן בבחי' נבדל מן העצמות
כנ"ל (באות י"ב)

Because the lights of the Emanated are in an aspect of “the revelation of the concealed,” they therefore are in an aspect of separateness from the Essential Self of *HaShem*-יהו"ה, blessed is He, as previously explained (in chapter nineteen³¹⁴).

וכמו עד"מ המדות חו"ג בדבר נבדל, שבאין מכה המדות חו"ג שבעצם כו'

By way of analogy, this is like the emotions of *Chessed* or *Gevurah* for a separate thing, which come from the power of the qualities of *Chessed* and *Gevurah* of the Essential Self.

³¹⁴ In the Hebrew text it says (chapter 12), but it is a typo which should say (chapter 19), as corrected above.

ועכ"ז בחי' התענוג והרצון שבא מן העצמות, הוא מלובש תוך כל, להיות
קיומם תמיד כנ"ל

Nevertheless, it is the aspect of the pleasure and desire which comes from the Essential Self of יהו"ה-*HaShem*, blessed is He, that vests within everything in order to constantly give them existence, as mentioned previously.

מפני ששרש זה התענוג והרצון, בעצמות אא"ס שנק' שעשועי המלך בעצמו
כו'

This is because, the source of this pleasure and desire is in the Essential Self of the light of The Unlimited One, יהו"ה-*HaShem*, blessed is He, and is called "the Delight of the King in Himself" (*Sha'ashoo'ei HaMelech B'Atzmo*).

וכמשל הנפש שנמשך אחר כל עונג כו', שמזה ראייה שהעונג ממלא אורה כו'

This is similar to the [aforementioned] analogy of the soul, which is drawn after every pleasure, which is proof that the pleasure fills its light.

אם כן גם מזה עצמו הוא הטעם שהעונג פרטי שבכל פרט מן האורות, הוא
עיקר קיומו כו'

If so, then this itself is the reason that it is from the particular pleasure within each of the particular [emanations of] lights, that they primarily [derive] their existence.

עד גם בבחי' המל' שהוא ההתנשאות

[This is true] even until the aspect of *Malchut*, which is the [quality of] Dominion.

לולי התענוג שבו אין לא קיום כו'

Were it not for the pleasure in it, it would have no existence.

והעדר אור העונג הוא בחי' העדר אור מציאותם כו' וד"ל.

The absence of the light of the pleasure [for something] equals the absence of the light of its existence. This will suffice for those of understanding.

וכל זה דרך כלל

Now, all the above is only in a general manner.

אבל דרך פרט, הנה רק בחי' ג"ר דע"י נחשב מבחי' העצמות

In a manner of particulars, however, it is only the aspect of the first three [*sefirot*] of *Atik Yomin* that are considered to be [part] of the Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

אבל ז"ת שבו מלובש בגלגלתא דא"א

On the other hand, the seven lower *sefirot* of [*Atik Yomin*] become invested within the "*Gulgulta – Skull*" of *Arich Anpin*.

חסד דע"י בגלגלתא וגבורה במו"ס כו'

Chessed (Kindness) of *Atik Yomin* [vests] within the “*Gulgulta – Skull*” [of *Arich Anpin*], *Gevurah* [of *Atik Yomin* vests] within “*Mocha Stima’ah – the Hidden Brain*” [of *Arich Anpin*] etc.³¹⁵

זהו המתנשא מימות עולם כו'

This then, is the meaning of [the statement,³¹⁶ “The King who alone is exalted], who transcends the days of the world.”

כידוע, להיות כי התהוות עיקר הרצון מן התענוג, הוא רק מבחי' המדות שבתענוג

This is because the coming into being of the desire from the pleasure is primarily from the aspect of the emotions of the pleasure, as known.

כמו מן החסד שבתענוג

For example, *Chessed* (kindness) of the pleasure [vests within *Keter* of the desire].

על דרך משל, כאשר אדם בעונג בשמחת חתונת בנו וכה"ג, אז יטיב רב חסדו לכל

By way of analogy, when a person is in a state of pleasure during the joy of his son's wedding, or the like, he will then bestow goodness and abundant kindness upon everyone.

³¹⁵ See Etz Chayim, (*Shaar Arich Anpin*), Shaar 13, Ch. 6-7.

³¹⁶ See the liturgy of the *Yotzer* blessing of the morning *Shema* recital.

מצד התענוג שמרומם את נפשו (מטעם הנ"ל)

[This is] because of the pleasure that uplifts his soul (for the aforementioned reason).

ואז יפעלו ממנו כל רצון

During such a time, he may be aroused to grant every desire.

דהיינו להפוך גם מרצון של דין לחסד

In other words, even a desire for judgment may be overturned to kindness.

שזה תלוי בבחי' נקודת הרצון שלמעלה מטעם כמוס לרצון, שמחלק לחו"ג,
חסד ודין כו'

This [overturning of the desire from *Chessed* to *Gevurah*] is dependent upon the aspect of the [essential] point of desire, which is higher than the “hidden reason for the desire” (*Ta'am Kamoos LaRatzon*) that divides into *Chessed* and *Gevurah* – kindness and judgment.

וזהו דוגמא להבין איך שבחי' חסד דע"י מלובש בגלגלתא כו'

This then, is an analogy through which one may understand how the aspect of *Chessed* of *Atik Yomin* vests within the “*Gulgulta – Skull*” [of *Arich Anpin*].

ובחי' גבורה, שהוא בחי' הדין, בהיפך לעונג, הוא מלובש בח"ס דא"א, שהוא
טעם כמוס לרצון

Now, the aspect of *Gevurah*, which is judgment, and is the opposite of pleasure, is what vests within “*Chochmah Stima’ah* – the Hidden Wisdom” of *Arich Anpin*, which is the “hidden reason for the desire” (*Ta’am Kamoos LaRatzon*).

שזהו לדקדק ברצון, שיהיה באופן זה דוקא ולא באופן אחר כו'

This is the **precision** of the desire, that it should be a particular way, and not in any other way.

וכמ"ש בס' הקבלה שהראשונים גזרו אומר על החכמה שהיא בבחי' דין

This is in accordance with what is written in books of Kabbalah,³¹⁷ that the early [Kabbalists] decreed and stated that *Chochmah* is an aspect of judgment.

שכאשר הרצון בא על פי חיוב החכמה, בא בדקדוק וצמצום, כך ולא כך

This is because, when desire comes according to the dictates of *Chochmah*, it comes with precision and restriction that it should be like this and not like that.

ועל כן על פי משפט התורה, דאורייתא מחכמה עילאה כו', יש דינים רבים

For this reason, there are many judgments in the laws of the Torah, since the Torah comes out of *HaShem's* יהו"ה's upper wisdom-*Chochmah*.³¹⁸

משא"כ הארת י"ג מדה"ר מלמעלה מחכמה שברצון כו', שנושא עון וכו'

³¹⁷ See Etz Chayim, (*Shaar Arich Anpin*) Shaar 13, Chapter 6.

³¹⁸ Zohar II 62a; 85a; (*Ra'aya Mehemna*) 121a; Zohar III 81a; 182a, 261a.

In contrast, the radiance of the thirteen qualities of mercy is from [a level] higher than the *Chochmah* of the desire, and can [therefore] “pardon iniquity.”

ומכ"ש מבחי' ג"ר דע"י שבלתי מלובש בנאצלים

Certainly [this is the case in regard to] the aspect of the first three *sefirot* of *Atik Yomin*, which are not invested in the Emanated.

והוא בחי' העונג כמו שהוא בעצמו

This is the aspect of the pleasure as it is within Himself.

שעדיין לא נולד ממנו רצון כלל, רק עתיד להיות ממנו כל רצון כו'

As of yet, no desire whatsoever has been born of it, except that all desires are destined to come from it.

והוא נחשב מעצמות התענוג הפשוט הכללי

It is considered to be part of the general essence of the simple pleasure (*HaTa'anoog HaPashoot*).

שהוא מבחי' מקור כל התענוגים שבעצמות אא"ס

That is, it is from the aspect of the source of all pleasures in the Essential Self of the limitless light of the Unlimited One, *HaShem*-ה' יהו"ה, blessed is He.

כמ"ש כי עמך מקור חיים, מקור כל התענוגים שברצון קדום כו'

This is as stated,³¹⁹ “With you is the source of life,” that is, the source of all the pleasures [within] the Primal Desire [for Creation] (*Ratzon HaKadoom*).

ונק' עתיקא דעתיקין בכללות הכל כו'

In the general totality [of the chaining down] it this called³²⁰ “*Atika D'Atikin* – The Ancient of the Ancients.”

ונק' ע"י כמ"ש בדניאל, וע"י יתיב כו', מלשון זקנה שהוא בחי' נצחיות דעצמיות אא"ס כשבא ומאיר למטה בהשתלשלות דקו"ח כו'

[However, more particularly] it is called “*Atik Yomin* – The Ancient of Days,” as stated in Daniel,³²¹ “And *Atik Yomin* sat etc.” [*Atik* – Ancient] is a term of antiquity, which [indicates] the aspect of the eternity of the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as He comes to radiate within the chaining down of the line and thread.

אבל בעצמותו ממש, מי איכא זקנה קמי קוב"ה כו'

However, in regard to His actual Essential Being [it states,³²²] “Is there old age before the Holy One blessed be He!?”

וכמ"ש במ"א בענין ועד בחלופי אתוון דאחד פשוט עצמו

³¹⁹ Psalms 36:10

³²⁰ Zohar III (*Idra Rabba*) 128a

³²¹ Daniel 7:9

³²² Talmud Bavli, Yevamot 16b

This is in accordance with what is stated elsewhere³²³ regarding the matter of the word “*Va’ed* – Forever” (ועד), which through a permutation of letters equals “*Echad* – One” (אחד), referring to the simple [Oneness] Himself.

שעצמות אא"ס שלמעלה מן הזמן דימי קדם כו', כשמאיר בזמן, אז הזמן ג"כ
נצחי כו' ואז נק' ע"י כו' וד"ל:

For, when the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who [even] transcends the time of “*Yemei Kedem* – the Preceding Days,” radiates within time, then time too becomes eternal and is then called “*Atik Yomin* – the Ancient of Days.” This will suffice for those of understanding.

³²³ Zohar II 134a; See also Ma’amarei Admor HaEmtza’ee, Devarim, Vol. 1, pg. 224; Na”Ch, pg. 226; Also see the Opening Gateway (*Petach HaShaar*) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding.

Chapter Twenty-Five

והנה מעתה יש להבין בפרטי ענין ע"ס דאצי'

We must now understand the details of the matter of the ten *Sefirot* of [the world of] *Atzilut* – Emanation.

דהיינו בירידת האור מחיצוניות נה"י דא"א באו"א

In other words, [we must understand] the descent of the light from the externality of *NeHi"Y*³²⁴ of *Arich Anpin* into *Abba*³²⁵ and *Imma*.³²⁶

ולפעמים א' דאו"א מלבישים לזרועות דא"א

[Now,] sometimes it states³²⁷ that the “Arms”³²⁸ of *Arich Anpin* vest within *Abba* and *Imma*.³²⁹

³²⁴ *Netzach, Hod* and *Yesod*.

³²⁵ As mentioned previously, when referring to the *Partzuf* – The complete Stature of *Chochmah* or *Binah*, they are referred to as *Abba* and *Imma* – Father and Mother. The reason they are called “Father” and “Mother” is because it is *Chochmah*, the “Father,” which provides the seminal flash of insight, which is subsequently developed in *Binah*, the “Mother.” (This unification gives birth to offspring, i.e., the emotions and actions, as will be explained later.)

³²⁶ Also see *Likkutei Biurim* (R' Hillel Paritcher), chapter 25.

³²⁷ See *Etz Chayim*, (*Shaar Abba V'Imma*) Shaar 14, Chapter 1. See also *Imrei Binah* (of Rabbi DovBer of Lubavitch) Shaar HaTefilin pg.116c.

³²⁸ *Chessed* and *Gevurah* of the *Arich Anpin*.

³²⁹ Parenthesis of the Rebbe:

(ומ"ש רישא דמלכא בחו"ג אתתקן היינו בחי' רישא דא"א דאתתקן בחו"ג דע"י חסד דע"י בגולגלת' כו' כנ"ל)

ולפעמים א' דאבא יונק ממזל הח' ונוצר, ואימא ממזל הי"ג ונקה כו':

[However,] sometimes it states³³⁰ that *Abba* suckles from the eighth “*Mazal*” [which is] “*Notzer*,” and *Imma* [suckles] from the thirteenth “*Mazal*” [which is] “*VeNakeh*.”³³¹

אך הנה ידוע בענין כח מה, דהחכמה מאין תמצא, בבחי' אין

(However, the statement that “The head of the King is fixed within *Chessed* and *Gevurah*” refers to the “head” of *Arich Anpin* [within] which *Chessed* and *Gevurah* of *Atik Yomin* are affixed. [That is to say,] *Chessed* of *Atik Yomin* [is vested] within the “*Gulgulta* – Skull,” [which is *Keter* of *Arich Anpin*] etc, as previously explained.) [See *Zohar* I (*Idra Rabba*) 249. See also, *Zohar* II (*Idra D'Mishkena*) 122b.]

³³⁰ See *Zohar* III 289b; See also *Etz Chayim*, *Shaar HaKlallim*, Ch. 5.

³³¹ There are thirteen qualities of Mercy which *HaShem*-יהו"ה revealed to Moshe. (Exodus 34:6-7) They are:

1. *E-L* - Benevolent God
2. *Rachum* - Compassionate
3. *V'Chanun* - and Gracious
4. *Erech* - Long (slow)
5. *Apayim* - Suffering (to anger)
6. *V'Rav 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. *VaPeshah* - and Transgression
12. *V'Chata'a* - and Sin
13. *V'Nakeh* - and He Cleanses.

These “thirteen qualities of mercy” are often referred to as “the thirteen fixtures of the beard of *Arich Anpin*.” The eighth and thirteenth qualities, “*Notzer*” and “*V'Nakeh*,” are referred to as “*Mazalot*.” The root of the word “*Mazal*”-מזל is “*Nozel*”-נוזל which means “to flow down.” These two are called “the upper *Mazal* and the lower *Mazal*,” because influence flows down from them to the intellectual *sefirot* of *Chochmah* and *Binah*, as will be explained.

Now, as known regarding the matter of the “*Ko'ach Mah* – the Power of What”³³² (כה מה) that *Chochmah* – Insight (חכמה), is³³³ “found from nothing,” and is in an aspect of “Nothing – *Ein*.”

ובבינה נק' יש

[In contrast,] *Binah* - Comprehension is called “Something – *Yesh*.”

והאור ושפע דאין דחכמה מאיר ונמשך בבחי' השגה דבינה

The light and influence of the “Nothingness” (*Ein*) of *Chochmah* – Insight, radiates and is drawn into the aspect of the comprehension of *Binah*.

שזהו מאין ליש

That is, [there is a transition] from the intangible “nothing” (*Ein*) to the tangible “something.”

ונק' תרין רעין דלא מתפרשין כו', כחדא שריין כו'

Moreover, [*Chochmah* and *Binah* – Insight and Comprehension] are called,³³⁴ “The two lovers who never separate” [about which it states,³³⁵] “They dwell as one.”

והוא בחי' נקודה דחכמה שמבריק כברק מלמעלה מן השכל (בלשון העולם, הבנה כו')

³³² See Zohar III (*Ra'aya Mehemnah*) 28a, 34a.

³³³ Job 28:12

³³⁴ See Zohar II 56a; Zohar III 4a

³³⁵ See Zohar III (*Idra Zuta*) 290b

This is the aspect of the “point” of *Chochmah* – Insight, that flashes like a lightning bolt from that which is above the intellect. (In common language [this is called] “understanding.”)

והיינו מכח המשכיל שנק' ח"ס דא"א, ונק' חכמה נעלמה, שהוא מקור מוצא
כל שכל מאין כו', ונקרא משכיל כידוע

In other words, [it flashes] from the potential power to conceptualize (*Koach HaMaskeel*), which is called “The Hidden Insight” – *Chochmah Steema'a* of *Arich Anpin*. [This potential to conceptualize] is called “the Concealed Insight – *Chochmah HaNe'elama*.” It is the source that brings forth all intellect from “nothingness,” and is called “*Maskeel*,” as known.

והיינו שאמר דאור אבא יונק ממזל הח', ונוצר

This then, is the explanation of the statement that the light of *Abba* suckles from the eighth “*Mazal*” [which is] “*Notzer*.”

אותיות צינור, כצינור דק

The letters [of the word “*Notzer*-נוצר” may are the same as the letters of the word] “pipe-*Tzinor*.” [That is,] it is like a thin pipe.

כך בחי' שערות דמזל הח' הוא בחי' צומח שבמשכיל הנ"ל

Similarly, the aspect of the “*Sa'arot* – Hairs” of the eighth “*Mazal*” is the growth aspect of the aforementioned potential power to conceptualize (*Koach HaMaskeel*).

להצמיח מאין כל מיני השכלות

That is, it sprouts forth all kinds of concepts from “nothingness.”

והיניקה הוא בחי' הגדלת מוחין דאבא והגדלת מוחין דאימא, היינו ממזל הי"ג, ונקה

Now, the development (suckling) [of this seminal flash], that is, the growth of the brain of *Abba* (Insight) and the growth of the brain of *Imma* (Comprehension), comes from the thirteenth “*Mazal*,” which is “*VeNakeh*.”

וב' מזלות הללו, מזל העליון ומזל התחתון, הן שרשי המוחין דאו"א

These two “*Mazalot*,”³³⁶ the upper “*Mazal*” and the lower “*Mazal*,” are the roots of the [intellectual] brains of *Abba* and *Imma*.

והוא בכח המשכיל עצמו, יש שרש הגדלת מוח ההבנה ושרש הגדלת מוח התפיסה וההשגה

This is to say that in the potential power to conceptualize itself, there is a root for the development of the brain of understanding (*Chochmah*) and a root for the development of the brain of grasp and comprehension (*Binah*).

שהן נק' מוח אבא ומוח אימא כידוע

³³⁶ This is the plural of the word “*Mazal*.”

These [two, *Chochmah* and *Binah*] are called “the brain of *Abba*” and “the brain of *Imma*,” as known.

וכמו שבחי' מוח בינה שהוא מוח התפיסא וההשגה, מקבל מבחי' האין דמוח
החכמה, כך בשרשם ביחוד ב' מזלות דא"א ונוצר ונקה כו'

Now, just as the aspect of the brain of *Binah*, which is the brain of grasp and comprehension, receives from the aspect of the “nothingness” of the brain of *Chochmah*, so too, in their source, there is a unification of the two “*Mazalot*” of “*VeNotzer*” and “*VeNakeh*.”

וידוע דגם שהמזלות נק' שערות, שנבקעים ויוצאים רק מבחי' מותרי מו"ס
דא"א, אבל שרשן מעצמות הגלגלתא

It is known that although the “*Mazalot*” are called “*Sa'arot – Hairs*,” that only break forth and come out from the aspect of the excess of the “Hidden Brain” of *Arich Anpin*, nonetheless, their [true] source is from the essence of the “*Gulgulta – Skull*.”

שלמעלה מגוף פנימיות המ"ס

[This is to say that their source] is higher than the innerness of the “Hidden Brain” itself.

שלכך נבקעו ויצאו בבחי' מותרות

It is for this reason that they burst forth in an aspect of excess.

כמשל בקיעת הנוד סתום ביותר כו'

This is analogous to the bursting forth of steam from the [pressure] of a tightly sealed [pot].

כמו החכמה כשגובר עליו כח בשכל ביותר, נופל ממנו נובלות, ששרש הנובלות יותר גבוה מגוף אור השכל

For example, when the potential power for intellect greatly overwhelms the [power of] *Chochmah*, there is a fallout of excess [insight] from *Chochmah* [into *Binah*, that is, from insight into comprehension]. The source of this excess is higher than the actual light of the intellect itself.

ולכך אמר דנובלות חכמה של מעלה תורה, לשבח דוקא, כמ"ש במ"א

It is for this reason that it states, “The excess of the Upper *Chochmah* is Torah,” specifically in praise [of the Torah], as explained elsewhere.³³⁷

וכך הוא טעם מעלות ענין שרש י"ג מדה"ר שנק' בשם י"ג ת"ד כו', שיוצאים ממותרי מוחא סתימאה כו'

Likewise, this is the reason for the greatness of the thirteen qualities of mercy, which are called “the thirteen fixtures of the beard [of *Arich Anpin*]” that come out of the excess of the “Hidden Brain-Mocha *Steema 'a*.”

וכמ"ש ויעבור ה' על פניו ויקרא ה' ה'

³³⁷ See *Imrei Binah* (of Rabbi Dov Ber of Lubavitch), *Shaar HaKri'at Shma*, page 57a and elsewhere.

This is as stated,³³⁸ “And *HaShem*-יהו"ה passed before him and proclaimed, ‘*HaShem*-יהו"ה *HaShem*-יהו"ה.’”

שהוא מלמעלה ממו"ס שנק' טעם וחכמה כמוסה לרצון הנעלם, ונק' ג"כ שכל הנעלם מכל רעיון או פלאות חכמה

This is higher than the “Hidden Brain-*Mocha Steema'a*,” which is called the “hidden reasoning and wisdom for the concealed desire” and is also called “The intellect that is hidden from all contemplation” or “the wonders of *Chochmah*.”

ולפ"ז כשאמר דאור אבא יונק ממזל כו', הרי זה למעלה מח"ס עצמה

According to this, when it states that the light of *Abba* suckles from the [eighth] “*Mazal*,” this is actually [from] higher than the “Hidden *Chochmah*” itself.

ולזה אמר הכל תלוי במזל, אפילו ספר תורה בהיכל, שהוא בחי' יחוד או"א למטה

It is for this reason that it states,³³⁹ “Everything is dependent upon *Mazal*, even the *Sefer Torah* (Torah Scroll) in the *Heichal*-sanctuary,” which refers to the unification of *Abba* and *Imma* below.

נקודה דחכמה בהיכלא דבינה, מאין ליש כנ"ל

³³⁸ Exodus 34:6

³³⁹ See Zohar III (*Idra Rabba*) 134a

[This is] the [flash of the] “point” of *Chochmah* in the chamber of *Binah*, from “nothing to something,” as mentioned above.³⁴⁰

שזהו ספר וספור שנק' ספר תורה בהיכל כידוע

The [flash of insight from *Chochmah* to *Binah*] is what is meant by,³⁴¹ “Book-*Sefer*” and “Story-*Seepoor*,” which is called “the *Sefer Torah* (Torah Scroll) in the *Heichal*-sanctuary,” as known.

וזהו למעלה הרבה ממ"ש שאבא ואימא מלבישין לזרועות דא"א

Now, this is much higher than the statement that *Abba* and *Imma* enclothe the “Arms” of *Arich Anpin*.

ומכ"ש מבחי' נה"י דא"א שמלובשין באו"א כו'

Moreover, this is certainly [higher] than the aspect of *NeHi"Y* of *Arich Anpin* as they are vested within *Abba* and *Imma*.

להיות ידוע שבחי' ז"ת דא"א היינו רק בחי' המדות חג"ת כו'

[This is so] because, as known, the aspect of the seven lower [*sefirot*] of *Arich Anpin*, are only the aspects of the emotional [*Sefirot* of] *ChaGa"Y*³⁴² etc.

שנק' יד הגדולה ויד החזקה כו', ונק' ג"כ בזהר בשם טורי חשוכא

³⁴⁰ See Introduction to Zohar 6a. Also see Zohar II 180a

³⁴¹ See *Sefer Yetzirah*, 1:1

³⁴² *Chessed, Gevurah* and *Tiferet*.

These are called,³⁴³ “the Great Hand and the Mighty Hand,” and in the Zohar they also are called by the term,³⁴⁴ “The Mountains of Darkness.”³⁴⁵

כמו הרים הגבוהים שאין אור השמש מאיר עליהם כו'

These are like mountains that are [so] high that the light of the sun does not shine upon them.

והיינו בחי' המדות שברצון, שלמעלה מן השכל וטעם גלוי

In other words, this is the aspect of the emotions of the desire, which are higher than revealed intellect and reasoning.

משא"כ המדות שמצד שכל וטעם נק' טורי דנהורא, דחכמה נק' אור כו'

³⁴³ Exodus 14:31, 13:9. (“*HaYad HaGedolah* – The Great Hand” is *Chessed* and “*HaYad HaChazakah* – The Mighty Hand” is *Gevurah*.)

³⁴⁴ See Zohar III 249b – “*Toorey D’Chashoocha* – Mountains of Darkness” and “*Toorey D’Nehorah* – Mountains of Light.”

³⁴⁵ Parenthesis of the Mittler Rebbe:

(כידוע במאמר דהאי איילתא אזלת לטורא חשוכא ומשם ארחת מזונא שזוהו בחי' עלי' המל' בהג"ת דא"א כו' וכמ"ש ותרם התיבה כו' בחדש הז' שהוא ר"ה שעולה המל' בהרי אררט טורי קרדניתא כו')

(This is in accordance with what is known, regarding the teaching, “This gazelle goes to the mountains of darkness and gathers her food from there.” This refers to how *Malchut* goes up to *ChaGa”T* of *Arich Anpin*, as it states, “The ark was uplifted... in the seventh month” which refers to *Rosh HaShanah*, during which *Malchut* goes up to “*Harei Ararat*” which is [translated by the Targum as] ‘the mountains of darkness’.)

In contrast, the emotions that are according to intellect and reasoning are called, “the Mountains of Light,” since *Chochmah* is called “Light.”

אבל המדות שברצון נק' טורי חשוכא, מדות שבהעלם הרצון

However, the emotions of the desire are called “the Mountains of Darkness,” [for they are] emotions that are hidden in the desire.

ושרשם מבחי' ח"ס הנ"ל, שהוא הנק' תעלומות חכמה

[Now,] their source is from the aforementioned aspect of the “Hidden Wisdom – *Chochmah Stima'ah*,” which is called “The Concealed Insight-*Ta'aloomot Chochmah*.”

ענין טעם כמוס לרצון שנחלק ממנו ב' קוין חו"ג שברצון כו'

This is the matter of the “Hidden Reasoning for the Desire,” from which the two lines of *Chessed* and *Gevurah* (Kindness and Judgment) of the desire divide.

ולזה א' דאו"א מלבישין לזרועות חו"ג דא"א

This then is [the meaning of] the statement that the “Arms” of *Arich Anpin* vest within *Abba* and *Imma*.

כמו שאנו רואים שמחמת מדת החסד ואהבה רבה שברצון, נמצא שרש
לשכל וטעם לזכות ולחסד

This is as we clearly observe that the root for intellectual reasoning [leaning] towards kindness and merit, exists because of

the quality of *Chessed* (Kindness) and the great love within one's desire.

כמו השוחד יעור כו'

This is similar to “a bribe, which blinds [the eyes of the wise] etc.”³⁴⁶

שמחמת השוחד שיש לו אהבה ברצון

Because of the bribe, he has a love in [his] desire [towards this person].

ממציא טענה ומטעה כח שכלו מחוב לזכות

He will therefore find justification, and his intellectual powers will be caused to lean from [a judgment of] guilt to merit.

וכמו ר"י שלקח כלכלה דפירי, אמר אי בעי טעין הכי כו'

This is similar to [the Talmudic³⁴⁷ account of] Rabbi Yishmael, who “took a basket of fruits... and said [to himself], ‘If he wishes he could justify [himself] like this etc.’”

נמצא המדות חו"ג מלובשים בפנימית דאו"א, ובחי' או"א מלבישים אותן

מבחוץ

³⁴⁶ Deuteronomy 16:19, also see Exodus 23:8

³⁴⁷ See Talmud Bavli Ketubot 105b

[From the above] we find that the emotions [of *Arich Anpin*] vest within the innerness of *Abba* and *Imma*, and that *Abba* and *Imma* are “worn” on the outside [like a garment].

וכמ"ש אני בינה לי גבורה דא"א כו', כמ"ש בע"ה וד"ל

This is as stated,³⁴⁸ “I am *Binah, Gevurah*” of *Arich Anpin*, “is mine,” as explained in *Etz Chayim*.³⁴⁹ This will suffice for those of understanding.

ובירידת המדרגה עוד, אין מוחין דחו"ב דאצי' מקבלים רק מבחי' נו"ה דא"א

Now, as the levels descend further, the intellectual [*Sefirot*] of *Chochmah* and *Binah* of *Atzilut*, only receive from the aspects of *Netzach* and *Hod* of *Arich Anpin*.

שהוא הבאת השפע דחו"ג למטה

That is, [these *Sefirot*] bring the influence of *Chessed* and *Gevurah* down.

כמו נו"ה שנק' מאזני צדק בכ"מ, גם למטה במדות שמצד אור השכל

Similarly, in various places [the *Sefirot* of] *Netzach* and *Hod* are called³⁵⁰ “the Righteous Scales,” even in reference to the lower emotions that go according to the light of the intellect.

רק במדות שברצון שנק' אריכות דאנפין, הן בלתי מוגבלים, כמו הרצון עצמו

שהוא בלתי מוגבל

³⁴⁸ Proverbs 8:14.

³⁴⁹ See *Etz Chayim*, (*Shaar Abba V'Imma*) Shaar 14, Ch. 2.

³⁵⁰ See Introduction of *Tikkunei Zohar* 17a

However, the emotions of the desire, which is called “*Arich Anpin* – the **Long** Countenance,” are unlimited, like the desire itself, which is unlimited.

ע"כ גם בחי' נו"ה הן בבחי' בלתי מוגבל

Therefore, even the aspects of *Netzach* and *Hod* are in an unlimited aspect.

וכידוע דפי' זכר רב טובך, הוא בחי' יסוד דא"א

This is as known regarding the explanation of the verse,³⁵¹ “The remembrance of Your abounding goodness,” that it refers to the aspect of *Yesod* of *Arich Anpin*.

וכן ובטובך הגדול וכה"ג, וכן אם יגאלך טוב, ורב טוב לבית ישראל וכה"ג

This is likewise the case in the verses, “In Your great goodness”³⁵² and “If he will redeem you, good”³⁵³ and “Great goodness for the house of Israel,”³⁵⁴ and the like.

משא"כ בחי' יסוד ז"א, שהוא בחי' מדות שנולדים מבינה

In contrast, the aspect of *Yesod* of “*Zeir Anpin* – the Small Countenance” is the aspect of the emotions that are born of *Binah* – Comprehension.

³⁵¹ Psalms 145:7

³⁵² See the liturgy of the Morning prayers.

³⁵³ Ruth 3:13

³⁵⁴ Isaiah 63:16

הוא בבחי' הקטנות ביותר

They are in an aspect of great immaturity.

וכמ"ש במ"א בענין צדיק כתמר, שזהו בחי' יסוד ז"א

This is in accordance with what is explained elsewhere regarding the matter of,³⁵⁵ “The righteous [shall flourish] like the palm tree,” [that this] refers to the aspect of *Yesod* of *Zeir Anpin*.

כארז בלבנון ישגה, בבחי' א"ס, שהוא ביסוד ע"י וא"א

[In contrast, the continuation of the verse is,] “He shall grow like a cedar in Lebanon,” which refers to the aspect of *Yesod* of *Atik Yomin* and *Arich Anpin*, [which is in an infinite aspect.]

וכן מ"ש בשלמה, וידבר מן הארז אשר בלבנון עד האזוב, בחי' קטנות יסוד
ז"א במל', שנק' קיר כו'

Similarly, it states regarding King Solomon,³⁵⁶ “He spoke [of trees,] from the cedar that is in Lebanon even unto the hyssop [that springs out of the wall].” [The hyssop] refers to the aspect of the smallness of *Yesod* of *Zeir Anpin*, as it is in *Malchut*, which is called³⁵⁷ “a wall.”³⁵⁸

³⁵⁵ Psalms 92:13

³⁵⁶ Kings I 5:13

³⁵⁷ See Zohar I 228b and Zohar II 133a.

³⁵⁸ Parenthesis of the Mittler Rebbe:

(וכידוע בכוונות דאיש"ר מברך דשמו גי' רצון ושמו הגדול בבחי' יסוד ומל' דאריך
שיהי' מבורך באו"א וזו"נ כו' לאגברא ימינא על שמאלא וכמו ובטובך הגדול ישוב כו' וד"ל)

(As is known in the [Kabbalistic] intentions of [the prayer], “Amen, May His Great Name be blessed,” that “His Name” (*Shmo*-שמו-346) has the same numerical value as “Desire” (*Ratzon*-רצון-346). [Moreover,] “His Great Name” refers to the aspect of *Yesod* and *Malchut* of *Arich Anpin*, in that they should be “drawn down” into *Abba*, *Imma*, *Zeir Anpin*, and *Nukvah*, so that the “right” overpowers the “left.” This is like [the statement,] “In Your great goodness, let your fierce anger turn away from Your people etc.” This will suffice for those of understanding.)

Chapter Twenty-Six

ומעתה יש להבין בירידת האור עוד בע"ס דא"א עצמן

We must now understand the further descent of the light [as it is] within the ten *sefirot* of *Abba* and *Imma* (Insight and Comprehension) themselves.

מבחי' פנימית המוחין דא"א כשהן מקבלים מחו"ג דא"א

[That is, we must understand] how the inner aspect of the brains of *Abba* and *Imma* (Insight and Comprehension) receive [influence] from *Chessed* and *Gevurah* of *Arich Anpin* (Kindness and Sternness of Desire).

ומכ"ש כשעולין לקבל ממזלות דא"א כנ"ל

Moreover, [we must] certainly [understand] as they ascend to receive from the *Mazalot* of *Arich Anpin*, as mentioned previously.

לבחי' חיצונית נה"י דא"א שמלובשין במוחין דז"א, וכמ"ש בע"ה.

[Finally, we must understand] the external aspect of *NeHi"Y*³⁵⁹ of *Abba* and *Imma* (the gut emotions of Insight and Comprehension) which vest within the “brains” of *Zeir Anpin* (Intellect of the Emotions), as stated in *Etz Chayim*.³⁶⁰

³⁵⁹ *Netzach, Hod* and *Yesod*.

³⁶⁰ See *Etz Chayim (Shaar Drushei HaNekudot)* Shaar 8 Ch. 2; Shaar 16 (*Holadat Av"V'Zu"N*) Ch. 7.

והענין ידוע כמו שבת ויום טוב, הן בבחי' פנימית המוחין דא"א

Now, the [explanation of this] matter is known, that the inner aspects of the brains of *Abba* and *Imma* are likened to *Shabbat* and *Yom Tov*.

כי השבת נק' קודש בעונג, דחכמה מלה בגרמיה

This is because *Shabbat*, which is referred to as,³⁶¹ “*Kodesh* – Holy,” is [observed] through the pleasure of “*Chochmah* which is a thing unto itself.”

והוא בחי' פנימית אור אבא (שהוא פנימית ע"י, וזה שנאמר וקראת לשבת עונג, וכמ"ש במ"א בענין ג' סעודות דשבת באריכות)

This is the aspect of the inner light of *Abba*-Insight (which is the innerness of *Atik Yomin* (Pleasure). This is the reason for the statement,³⁶² “And you shall **call** the *Shabbat* pleasure,” as explained elsewhere³⁶³ at length, regarding the matter of the three meals of *Shabbat*.)

ויום טוב נק' מקרא קדש, בחי' שמחה, כמ"ש אם הבנים שמחה

Yom Tov, however, is referred to as,³⁶⁴ “*Mikra Kodesh* – It is called Holy,” [which is] an aspect of joy, as stated,³⁶⁵ “The mother of the children rejoices.”

³⁶¹ See Exodus 31:14, 15. See Zohar III 95a; Also see Pri Etz Chayim (*Shaar Mikra Kodesh*) Shaar 20, Ch. 1.

³⁶² Isaiah 58:13

³⁶³ See Siddur Im Divrei Elokim Chayim, Seder Seudah Shelishit, pg. 204c.

³⁶⁴ Exodus 12:16; Leviticus 23:4

³⁶⁵ Psalms 113:9

שהוא בחי' מוחין דאימא שמקבל מאבא, כי השביתה דשבת הוא בחכמה ג"כ

[The “mother”] refers to the aspect of the brains of *Imma* [Comprehension] which receives from *Abba* [Insight], because the cessation [from work] of *Shabbat* is also within *Chochmah*.

דהיינו בפנימית אבא, בחי' כח מה

That is to say, it is the inner aspect of *Abba*, which is the aspect of the “*Koach Mah* – The Potential Power of What (מה).”

אין דחכמה קודם שמתפשט ליש בהשגה דבינה

[This is] the “[intangible] nothingness” of *Chochmah*, before it spreads forth to become a “[tangible] something” within the comprehension of *Binah*.

וכן בינה בבחי' פנימית, הוא עומק נקודת המושג כו', כידוע שיש אין חכמה
בבינה ובינה בחכמה

Similarly, *Binah*, in its inner aspect, is the depth of the comprehension (*Omek HaMoosag*), for, as known, there is the “nothingness” (*Ayin*) of *Chochmah* in *Binah*, and there is [the somethingness (*Yesh*) of] *Binah* in *Chochmah*.

והיינו הבן בחכמה וחכם בבינה, שזהו בחי' יחוד פנימית דאו"א

This is the meaning of [the statement],³⁶⁶ “Be understanding in wisdom and wise in understanding,” which [refers to] the aspect of the inner unification of *Abba* and *Imma*.

משא"כ בחיצונית השפע דחו"ב בהג"ת נה"י כו', כמו מדות שבחכמה שנק'
בחי' ו"ק דאבא

This is not the case, however, with the external flow of the influence of *Chochmah* and *Binah*, that is, their *ChaGa"t* and *NeHi"Y* etc., such as the emotional [*sefirot*] of *Chochmah*, which are called the aspect of the six directions of *Abba*.³⁶⁷

כמו חסד שבחכמה, דהיינו כח שכל המטה כלפי חסד או כח שכל אחר שמטה
כלפי דין כו'

For example [this is] the [quality of] *Chessed* of *Chochmah* (Kindness of Insight), which is the intellectual power that leans towards kindness, or the different intellectual power [of *Gevurah* of *Chochmah*] that leans towards judgment.

ומאירים בחו"ג דבינה

These [in turn] radiate within *Chessed* and *Gevurah* of *Binah* (Kindness and Sternness of Comprehension).

דהוא בא בהשגה בטוב טעם בהסבר לזכות ולחוב

³⁶⁶ Sefer Yetzirah 1:4

³⁶⁷ The six directions of *Abba* (*Vav Kitzvin D'Abba*) refer to the three emotions, *Chesed*, *Gevurah* and *Tiferet* and the three gut emotions, *Netzach*, *Hod* and *Yesod*, of *Insight-Chochmah*.

That is, it comes into comprehension, with sound reasoning and explanation, either for merit or liability.

ונק' מדות שבשכל המושג, קודם שנולדו במהות בפ"ע (כמשי"ת)

These are called the emotions of the comprehended intellect, before they are born as actual [heartfelt emotions] in and of themselves (as will be explained).

וכאשר אינו מוצא טעם בהסבר השגה, ומ"מ לא יוכל לומר בהיפוך כי שכלו מטה כך, היינו בבחי' חו"ג דאבא קודם שמאיר מאין ליש בבינה (כמו ענין שתיק רב כו')

Now, when a person cannot find a reason in a [way of] comprehensible explanation [for his position], but is, nonetheless, incapable of conceding to the opposite [position] because of his intellectual leanings, this is an aspect of *Chessed* and *Gevurah* of *Abba* (Kindness and Sternness of Insight), [as it is] before it radiates from the “nothingness” [of *Chochmah*-Insight] into the “somethingness” of *Binah*–Comprehension. (An example of this is the matter of [the Talmudic³⁶⁸ incident in which] “Rav kept silent etc.”)

(והשתיקה סייג לחכמה, משתוקא בתרין, מפני שעולה ביטול כח מ"ה דחכמה זה למקור המוציא כל השכלות, שנק' ח"ס כנ"ל, ומוציא משם השכלה חדשה כו')

([However, the statements,³⁶⁹] “Silence is a protective fence for wisdom” or³⁷⁰ “[If speech is worth one *Selah*³⁷¹, then] silence

³⁶⁸ Talmud Bavli, Beitza 6a

³⁶⁹ Mishnah Avot 3:13

³⁷⁰ Talmud Bavli, Megillah 18a

³⁷¹ A *Selah* was an ancient monetary currency used during Talmudic times.

is worth two,” refer to the sublimation of the “*Koach Mah* – The Potential Power of What” of *Chochmah*, which ascends to the source from which all wisdom comes, and brings out new insights from there. This [source] is called “*Chochmah Stima’ah* – The Hidden Wisdom,” as previously explained.)

ובחי' נה"י דאבא, היינו בחי' מאזני השכל והחכמה, איך שיבא הדבר חכמה
לידי השפעה בבחי' כליות יועצות כו'

Now, the aspect of *NeHi”Y* of *Chochmah* (The gut emotions of Insight) is the aspect of the “scales” of intellect and insight, as to how this intellectual matter should come to be expressed. This is the aspect of “the kidneys that give counsel.”

(והיינו ענין התוקף שיש במוח, שנק' תקיף בדעתו)

(This is the matter of the strength of the intellect, which is called, “Strong Mindedness.”)

כמו הרגלים שיש בהן כח להקים כל הגוף, כך בחי' נו"ה דאבא מקימין לגוף
המוחין

Just as the legs have the strength to uphold the entire body, so too, the aspects of *Netzach* and *Hod* of *Abba* uphold the “body” of the mind.

ולחיפוך כשאינו תקיף בדעתו, בקל יפול מסברתו מחוב לזכות ומטמא לטהור
כו'

The reverse is true if he is not strong minded. He will easily fall [and retreat] from his logical reasoning, [and change his

stance] from [judging something as being] liable to [being] meritorious, or from being impure to being pure etc.

(וכן בנו"ה דאמא)

The same principle applies to *Netzach* and *Hod* of *Imma*.)

ודרך כלל, הרי רק מבחי' נה"י דאבא שמלובשים בנה"י דאימא, משם נמצא מקור המוחין לז"א, שהן בחי' המדות שלמטה מן השכל (כמשי"ת)

In general, the brains of *Zeir Anpin*, which are [heartfelt] emotions that are below intellect (as will be explained), come about from the enclothement of the aspect of the *NeHi"Y* of *Abba* into the *NeHi"Y* of *Imma*.

וידוע פרטי עניני יהודים דאו"א

Now, the particular matters of the unifications of *Abba* and *Imma* are well known.

בין כשהוא בבחי' הפנימית לצורך עצמן, שהוא בבחי' ג"ר שבהן קודם שמתפשטים במדות עדיין כו', ובין כשמתייחדים לצורך מוחין חדשים לזו"נ, שהוא בבחי' נה"י לבד כו'

[This refers to] whether [their unification] is in their inner aspect, for their own purpose, which is the [unification] of their first three [*Sefirot*] before they spread forth into the emotional [*Sefirot*], or whether they unify to bring about new "brains" for *Zeir Anpin* and *Nukvah*, which is only [the external unification of] *NeHi"Y*.

וזהו ההפרש בין שבת לחול כו'

The [difference between these two unifications] is the [same as the] difference between *Shabbat* and the weekdays.

(ובק"ש הכוונה בה' אלקינו, היינו בפנימית דאו"א, שמשם ה' אחד, יחוד דזו"ן כשבא להם בחי' תוספת מוחין חדשים כדי שיוכלו להוליד כו')

(In the *Shema* recital, the [inner] intention of [the words] “*HaShem* our God-*Hashem Elohei*”-נו-יהו"ה אלהינו-” is the inner [unification] of *Abba* and *Imma* (Insight and Comprehension), from which [it follows that] “*Hashem* is One-*HaShem Echad*”-יהו"ה אחד [which refers to] the unification of *Zeir Anpin* and *Nukvah* (Emotions and Speech [or actions]) as they receive an aspect of additional influence of new intellect, so that they may be able to give birth etc.

והיינו במס"נ דק"ש, משא"כ בתורה ומצות בלא מס"נ אין היחוד רק בחיצוניות דאו"א בזו"נ, כמ"ש במ"א

This is [brought about] by giving ourselves over to *HaShem*-יהו"ה, blessed is He, with complete self-sacrifice during the *Shema* recital. In contrast, when [one studies] Torah and [performs] the commandments without self-sacrifice, then *Zeir Anpin* and *Nukvah* (Emotions and Speech [or Action]) only [receive] from an external unification of *Abba* and *Imma* (Insight and Comprehension), as explained elsewhere.

וכמו בענין עשרה הרוגי מלוכה שהעלו מ"ן לאו"א בבחי' הפנימית ע"י מס"נ
(דוקא)

An example [of the inner unification] is the matter of the ten martyrs who brought about an ascent of the “Feminine Waters-*Mayim Nukvin*” to the inner aspect of *Abba* and *Imma*, specifically through giving their [actual] lives over to *HaShem*-יהו"ה, blessed is He, with complete self-sacrifice.)

(וזהו ענין יחוד או"א עילאין ויחוד או"א תתאין, שהוא יש"ס ותבונה, כמ"ש למעלה בענין בינה ותבונה באריכות)

(This [also] is the matter of the unification of the “upper *Abba* and *Imma*,” and the unification of the “lower *Abba* and *Imma*,” which are *Yisroel Saba* and *Tvunah*, as was explained at length in regard to the matter of *Binah* and *Tvunah*.)

ובחי' יש"ס הוא ו"ק דאבא ותבונה ו"ק דאימא

The aspect of *Yisroel Saba* is the six directions of *Abba*,³⁷² and *Tvunah* is the six directions of *Imma*.³⁷³

שנק' או"א תתאין

These [two] are called “The lower *Abba* and *Imma*.”

ויש עוד יש"ס למעלה גם מאו"א עילאין

[However], there is another *Yisroel Saba* that is even higher than the “upper *Abba* and *Imma*.”

³⁷² This refers to the three emotions (*Chessed, Gevurah, Tiferet*) and the three gut emotions (*Netzach, Hod, Yesod*) of the insight-*Chochmah*.

³⁷³ This refers to the three emotions (*Chessed, Gevurah, Tiferet*) and the three gut emotions (*Netzach, Hod, Yesod*) of the comprehension-*Binah*.

שהוא ו"ק דה"ס דא"א ותבונה ו"ק דבינה דא"א

This is the six directions of the “Hidden *Chochmah*” of *Arich Anpin* and [the higher] *Tvunah* is the six directions of *Binah* of *Arich Anpin*.³⁷⁴

שמשם נמשך שורש יחוד או"א עלאין בבחי' ג"ר שבהן כו')

The source for the inner unification of the “upper *Abba* and *Imma*,” involving their first three [*Sefirot*, as explained above], is drawn from the [unification of the higher *Yisroel Saba* and *Tvunah* of *Arich Anpin*].)

והנה כאשר נמשך מאו"א מוחין לזו"נ בשביל תולדות הנשמות, צריך להיות היחוד באו"א בפנימית המוחין, בשרשם בב' מזלות דא"א

Now, when intellect is drawn down from *Abba* and *Imma* to *Zeir Anpin* and *Nukvah* in order to give birth to souls, it then is necessary for the unification of *Abba* and *Imma* to be in the inner intellect, in their root within the two *Mazalot* of *Arich Anpin*.

(והיינו בני כו' במזלא תליה כו')

(This then, is the meaning of [the statement],³⁷⁵ “Children, [health, and livelihood] are dependent upon *Mazal*”).

כמ"ש במ"א שזהו ענין אל עליון, עליית אור פנימית אבא כשמקבל ממזל ונוצר כו'

³⁷⁴ See HaGahot Tzemach to Etz Chayim, (*Drush Igullim V'Yosher*) Shaar 1, Anaf 5.

³⁷⁵ Talmud Bavli, Mo'ed Katan 28a

This is as explained elsewhere, that this is the [inner] meaning of [the prayer,³⁷⁶ “The Supernal God, who bestows good kindnesses, the Possessor of all, who remembers the kindnesses of the forefathers and brings a redeemer to their children’s children etc.”] The “Supernal God-*El Elyon*-עליון-א”ל” refers to the ascent of the inner light of *Abba* (Insight) as it receives from the *Mazal* of “*Notzer*.”³⁷⁷

אז גומל חסדים טובים, בבחי' יסוד שנק' קונה הכל, להוליד תולדות בזו"נ

Then, [the result of this is that] “He bestows good kindnesses” through the aspect of *Yesod*, which is called “The Possessor of all,”³⁷⁸ to give birth to offspring through [the resulting unification of] *Zeir Anpin* and *Nukvah*.

וזהו וזוכר חסדי אבות ומביא גואל לבני בניהם כו'

This then, is the meaning of [the continuation of the words of the prayer], “He remembers the kindnesses of the forefathers and brings a redeemer to their children’s children.”

והמשל בזה ידוע, כמו איש שהוא חכם מופלג ביותר, כאשר יודע לעומק השכל ממקור חוצבו דוקא, אז יכול להיות משפיע לנמוך ביותר, גם לתינוק קטן

³⁷⁶ See beginning of *Amidah* prayer. Also see *Pri Etz Chayim* (*Shaar Ha'Amidah*), Shaar 9, Ch. 3.

³⁷⁷ *HaShem's* יהוה's title God-*E'l*-ל-א"ל is a title that relates to *Chochmah*. Therefore “The Supernal God-*E'l Elyon*-עליון-א”ל” refers to the inner light of *Chochmah*-Insight as it ascends to receive from the *Mazal* of *Notzer* of *Arich*-Desire.

³⁷⁸ As will be explained later (in chapter thirty-six), *Yesod* is also called “*Kol-All*-כל,” since everything (i.e. all the preceding lights) gather in *Yesod* in order to spread forth as influence to the recipient.

The analogy for this is well known. It is similar a person who is particularly outstanding in his [deep] insight [and wisdom]. Since he knows the concept to its depth, specifically to the very source of its inception, he is therefore capable of [bringing out] influence from it to someone who is of a much lesser [intellectual capacity than himself], even to a small child.

לעשות צירופים חדשים באופן השכלת השכל ההוא, לא כהויותו דוקא

[This is to say that] he can make new combinations [to explain] how to conceptualize this concept, specifically not merely [explaining it] as it [already] is [in his own mind].

וכן ביכולתו לחדש שכל אחר, להוליד מחדש מחמת זה השכל

Furthermore, he is capable of formulating and giving rise to entirely new and different concepts, through this concept.

משא"כ מי שאינו חכם מופלג ואינו תופס רק החכמה והשכל דברים כהויותן לבד

However, such is not the case in regard to a person who is not so exceptionally wise and who grasps the concept and wisdom merely as it is.

די להפקיע להשיגו לעצמו בלבד

It is [difficult] enough for him to make the “breakthrough” and grasp it himself.

אבל לא יוכל להוליד חדשות ממנו כלל

However, he will be incapable of “giving birth” to new insights from it altogether.

וכ"ש שלא יוכל להוליד ולהשפיל הסבר השכל להבינו לתינוק כו'

Certainly, he will be incapable of lowering it and “bringing down” the explanation of the concept, so that [even] a child could understand it.

ונמצא שבחי' נה"י דחכמה, שהוא בחי' יסוד, הכח המשפיע למקבל, תלוי בכח המשכיל, מקור חוצב השכל מאין ליש דוקא כו'

[From all the above] we find that the aspect of *NeHi"Y* of *Chochmah* (the gut emotions of Insight), which is the aspect of *Yesod*, that is, the power to influence a recipient, is specifically dependent on the potential power to conceptualize (*Ko'ach HaMaskeel*), which is the source from which all concepts are “hewn” from “nothing” to “something.”

וכך הוא בענין תולדות הנשמות מבחי' נה"י

This is likewise so in regard to the birth of souls from the aspect of *NeHi"Y*.

שאינו מוליד כי אם בתוספת כח במקור המוחין שלו מלמעלה מעלה מן השכל

כו'

[The aspect of *NeHi"Y*] cannot give birth [to new souls] unless there is additional [influence of] strength in the source of its intellect, from a much higher level than intellect.

והוא הטעם שבשביל תולדות נשמות ע"י יחוד או"א, צריך להיות מלמעלה
ממקור המוחין דאו"א

This is the reason that for there to be a birth of souls through the unification of *Abba* and *Imma*, there must be [influence] from higher than the source of the intellect of *Abba* and *Imma*.

שזהו מבחי' מזלות דח"ס שהוא למעלה גם מחכמה ובינה דאו"א עצמו כנ"ל

This is the aspect of the *Mazalot* of the “Hidden Wisdom” (*Chochmah Steema'a*) which is even higher than *Chochmah* and *Binah* of *Arich Anpin* itself, as previously explained.

והיינו טעם ליחוד פנימית דאו"א בליל שבת קודש

This is also the reason for the inner unification of *Abba* and *Imma* during the night of the “Holy *Shabbat* (*Shabbat Kodesh*).”

מפני שהוא בשביל להוליד נשמות

This is because [this unification] is to give birth to souls.

שלכך אז דוקא זמן זיווג דחכימין

This is, therefore, specifically the time for the “marital relations of the Sages.”³⁷⁹

שהן תלמידי חכמים שנק' קודש, ושבת שרשו בקודש העליון, בחי' פנימית
אור אבא כנ"ל וד"ל:

³⁷⁹ See Introduction to Zohar 14a; Also see Zohar II 136a & 204b, and elsewhere.

This is because they are Torah Scholars who are called “*Kodesh* – Holy” and the source of *Shabbat* is in the “upper *Kodesh* –Holiness,” which is the inner aspect of the light of *Abba*, as previously explained. This will suffice for those of understanding.

Chapter Twenty-Seven

והנה אחר שנתבאר דרך פרט קצת בענין אורות דאו"א ובחי' יחודם בפנימית
והיצוניות כנ"ל, מעתה יש לבאר פרטי ענין אורות דז"א שנק' ישראל ויעקב

Now, after having explained somewhat in a manner of particulars, about the matter of the lights of *Abba* and *Imma* and their internal and external unifications, as previously explained, we must now explain the specifics of the matter of the lights of *Zeir Anpin*, which are called *Yisroel* and *Yaakov*.³⁸⁰

וכל פרטי היחודים דזו"נ שנק' יחוד ישראל ולאח או יחוד יעקב ורחל כו'
כידוע.

[Moreover, we must explain] all the particulars of the unifications of *Zeir Anpin*, which are [either] called a union of *Yisroel* and *Leah* or a union of *Yaakov* and *Rachel* etc., as known.

אך תחלה יש להבין הקדמה בענין אורות וכלים בכלל ובפרט

However, we must first have an introductory understanding regarding the matter of Lights and Vessels (*Orot V'Keilim*), both generally and particularly.

דהנה ידוע פי' מה שאמר דאיהו וחיוהי חד הן אורות, ואיהו וגרמוהי חד הן
בחי' הכלים

³⁸⁰ See Etz Chayim, (*Shaar HaKelipot*) Shaar 48, Ch. 2 & 3.

Now, the explanation of the statement,³⁸¹ [“He and His life force are one, He and His organs are one”], is known. [That is,] “He and His life force are one” refers to the lights (*Orot*), while “He and His organs are one” refers to the aspect of the vessels (*Keilim*).

ומצד בחי' האורות דע"ס בכלל ובפרט נק' ע"ס בלי מה, בלי מהות

Now, both generally and particularly speaking, the aspect of the lights of the ten *sefirot* is called,³⁸² “Ten *sefirot* without what (*Bli Mah*),” that is, without “whatness.”

וכמ"ש ולאז מכל אינון מדות כלל כו'

This is as stated,³⁸³ “He is not of any of these qualities at all.”

אך מצד בחי' הכלים הן בבחי' מציאות דבר מה

It is solely because of the aspect of the vessels that they are in an aspect of a tangible existence.

וז"ש אפיק י' תיקונין וקריינן לון עשר ספירין כו' לאחזאה כו' לאנהגא בהון
עלמין כו'

This is the [meaning of the] statement,³⁸⁴ “He brought forth ten vessels which we call ten *Sefirot*... to show... and to conduct the worlds with them etc.”

³⁸¹ See Introduction to Tikkunei Zohar 3b

³⁸² Sefer Yetzirah 1:2 – “*Eser Sefirot Blimah*”

³⁸³ See Introduction to *Tikkunei Zohar* 17b.

³⁸⁴ See Introduction to Tikkunei Zohar 17a and 17b.

וכן מה שכללות ע"ס דאצי' נק' בד' שמות, ע"ב ס"ג מ"ה ב"ן

Likewise, the fact that, in general, the ten *sefirot* of *Atzilut* are called by four names,³⁸⁵ *A"V*-ע"ב-72, *Sa"G*-ס"ג-63, *Ma"H*-מ"ה-45 and *Ba"N*-ב"ן-52, [is only in regard to the aspect of the vessels].

ע"ב במילוי יודין בחכמה

[The name] *A"V*-ע"ב-72³⁸⁶ is an expansion [of the Name *HaShem*-יהו"ה] with *Yod's*, and refers to *Chochmah*.³⁸⁷

וס"ג ביודי"ן וא' בבינה

[The name] *Sa"G*-ס"ג-63³⁸⁸ is [an expansion] with *Yod's* and an *Aleph*, and refers to *Binah*.³⁸⁹

ומ"ה במלוי אלפין בז"א, וב"ן במילוי ההי"ן במל' כידוע

³⁸⁵ The Divine names may be expanded by spelling out their individual letters as follows; *Alef*-א"ל-פ, *Beit*-ב"י-ת, *Gimmel*-ג"ימ-ל etc. The letters *Hey*-ה and *Vav*-ו each have three possible spellings: ה"י, ה"א, ה"ה, and וי"ו, ו"א, ו"י. The Name *HaShem*-יהו"ה may therefore be expanded into several possible spellings depending on the variant spellings of the letters *Hey*-ה and *Vav*-ו.

³⁸⁶ See *Etz Chayim (Shaar RaPa"Ch Nitzotzin) Shaar* 18, Chapter 2.

³⁸⁷ That is, וי"ד ה"י וי"ו ה"י, expanded with *Yod's*-י. This is the name of 72-A"V-ע"ב which is its numerical value. This name refers to *Chochmah*.

³⁸⁸ See *Zohar III (Ra'ayah Mehemnah)* 246b; See also *Etz Chayim (Shaar Ozen Chotem Peh) Shaar* 4, Ch. 3; *Shaar HaKlallim*, Ch. 8.

³⁸⁹ That is, וי"ד ה"י ו"א ה"י, expanded with *Yods*-י and an *Aleph*-א in the *Vav*-ו"א. This is the name of 63-SA"G-ס"ג which is its numerical value. This name refers to *Binah*.

[The name] *Ma''H-מ"ה-45*³⁹⁰ is [an expansion] with *Aleph's-*א and refers to *Zeir Anpin*,³⁹¹ [and the name] *Ba''N-ב"ן-52*³⁹² is [an expansion] with *Heh's-*ה, and refers to *Malchut*, as known.³⁹³

ובל' הזהר כלל הע"ס נק' רזא דשמא קדישא בלבד כידוע

As known, in the terminology of the *Zohar*, the ten general *Sefirot* are only called,³⁹⁴ “The secret of the Holy Name.”

הכל הוא רק מצד בחי' הכלים דוקא כידוע.

All this is specifically only in regard to the aspect of the vessels (*Keilim*), as known.

וביאור הדברים ידוע על מאמר דתלת שליטין לעילא, מוחא ולבא וכבדא כו', שהן בחי' ג' כלים לנר"ן

Now, the explanation of the matter is known, that in regard to the statement,³⁹⁵ “There are three rulers above, the brain, the heart and the liver,” these are the three vessels for the *Nefesh*, *Ruach*, and *Neshamah*.

נשמה במוחא ורוח בלבא ונפש בכבדא כו'

³⁹⁰ See Etz Chayim (*Shaar Leah V'Rachel*) Shaar 38, Ch. 1 and 2.

³⁹¹ That is, *מ"ה-45*, expanded with *Aleph's-*א. This is the name of *45-M''AH-מ"ה* which is its numerical value. This name corresponds to the emotive *sefirot* of *Zeir Anpin*.

³⁹² See Etz Chayim (*Shaar RaPa''Ch Nitzotzin*) Shaar 18, Ch. 3.

³⁹³ That is, *ב"ן-52*, expanded with *Heh's-*ה. This is the name of *52-B''AN-ב"ן* which is its numerical value. This name corresponds to *Malchut* (i.e., *Nukvah*).

³⁹⁴ See Zohar II 67b, and the commentaries there.

³⁹⁵ See Zohar II 153a, and Zohar I 138a; Also see Zohar Chadash, *Ruth* 80a.

The *Neshamah* [vests] within the brain, the *Ruach* [vests] within the heart, and the *Nefesh* [vests] within the liver.

אבל בחי' חיה יחידה, הוא למעלה מהגבלת כלים כו'

However, the aspects of the *Chayah* and *Yechidah* [of the soul] transcend the limitations of vessels.

ובבחי' הכלים כלול מראש תוך סוף, שהוא פנימית הכלים ואמצעית הכלים
והיצונית הכלים כו'

Now, the aspect of the vessels (*Keilim*) is composed of a beginning, middle and end. [This is to say that] there is the inner [part] of the vessels, the middle [part] of the vessels, and the external [part] of the vessels.

וכידוע בענין רמ"ח איברים דמלכא דט"ס של בחי' ז"א

[This is in accordance to] what is known regarding the matter of the “248 limbs of the King” which are the nine *Sefirot* of *Zeir Anpin*.

שט' פעמים ט' עולה פ"א

[That is,] nine times nine equals eighty-one.

וג' פעמים טפ"ט נגד ג' מדריגות שבכלים, ראש תוך סוף הנ"ל, עולה רמ"ג

Then, three times eighty-one, corresponding to the three levels in the vessels – the beginning, middle, and end – equals two-hundred and forty-three.

וה"ה המגדילים הוא רמ"ה

[Now, with the addition of] the five Kindnesses (*Chassadim*) which spawn growth, it equals two-hundred and forty-eight.

והוא כללות ענין כלים דז"א שנק' גופא דמלכא

This is the general matter of the vessels of *Zeir Anpin*, which are called “The body of the King.”

וגם לבושין תקינת לון, דמנהון פרחין נשמתין כו'

In addition [to the “organs”], “He prepared garments for them, from which souls for human beings’ issue forth.”³⁹⁶

שהן לבושין דמח' כו' כמשי"ת הכל

[These “garments”] are the garments of thought, [speech and action], as will all be explained.

ואמנם הנה ענין אור וכלי דרך כלל, הגם שיש בו הרבה אופנים שונים מאד, אך כללותו הוא על דרך אור וחיות הרוחני של ראייה רוחנית כשמתלבש וממוזג בהגשמה בכלי חומר העין בבחי' ראייה גשמית

However, [regarding] the general explanation of the matter of lights and vessels, although there are many very different ways [to explain it], it may, nonetheless, generally [be understood as follows]: It is like the spiritual light and vitality (*Ohr V'Chayoot*) of the spiritual [power of] sight, as it vests and integrates in [a way

³⁹⁶ See Introduction to Tikkunei Zohar 17a

of] physicality, in the physical substance of the eye, [thus creating] the aspect of physical sight.

שיש בזה ב' דברים, הא' שינוי המהות מרוחניות לגשמיות

Now, two aspects are [involved] in this: The first is a change of existence, from spiritual to physical.

שהראות גשמי יתפוס בגשם, משא"כ ברוחניות אור הראיה

[This is to say that] physical sight grasps physicality, which is not the case with the spiritual light of [the power of] sight.

וכן אור וכח השכל הרוחני הממוזג בגשם כלי המוח, עד שנק' התחכמות

This is similarly the case with the light of the spiritual potential power of intelligence, which integrates with the physicality of the vessel of the brain, to the point that it is called, *Hitchachmoot* – “Active Intellect.”

וכח התנועה בתנועת הגשם

Likewise, [there is a change of existence] from the [spiritual] potential power to move, as it [vests] within actual physical movement.

וכה"ג בכח הצמיחה רוחנית שמורכב ומלוכב בצמיחה גשמית בגשם הצומח

So too, [there is a change of existence] from the spiritual potential power of growth, as it becomes integrated and vested in the actual physical growth of physical vegetation.

והב' ענין ההגבלה ושיעור שבחומר הכלי, מוגבל ונמדד בשיעור

The second [aspect] is the matter of the limitation and measure of the substance of the vessel. [This is to say that] it is limited and quantified with [specific] measure.

כמו בראיה גשמית עד ס' מילין כו'

An example [of this is that] physical sight [is only clear] up to sixty miles.

וכן ענין התחכמות ותנועת הגשם, מתפשטים בהגבלה מצומצמת דוקא, עד שיכלה כחם המוגבלת

Similarly, [both] the matter of active [physical] intellect or physical movements, spread forth specifically with constraints and limitations, until their limited strength expires.

כמו שתקצר גשם השגת כלי המוח ויכלה כחו מצד קוטן הכלי

For example, the strength of the physical comprehension of the vessel of the brain diminishes and expires due to the limited capacity of the vessel.

וכן יוקטן ויופסק כח תנועה הגשמית שמכח היד, בפעולה או בהגבהת משאוי וכה"ג

Similarly, the physical power of movement of the strength of the arm will diminish and expire due to [strenuous] activity, or when lifting a heavy load and the like.

מצד הגבלת הכח המניע

This is because of the limitation of the [physical] power to move.

(משא"כ מצד עצם כח הרוחני של המניע התנועה, שאין בו הגבלה והפסק

(This is not the case with the essential spiritual potential power of movement, which has no limitation or cessation.

וראיה מהגבחת משא כבד הבא בבהלה פתאומית, ביתר הרבה מכחו, מצד
בחי' המקיף כידוע)

This is evidenced by [the fact that] in a sudden panic, a person may lift something which [under normal circumstances] is much heavier than his ability [to lift]. This comes from the aspect of the encompassing [lights of the soul], as known.)

וכך הוא כל ענין חומר וצורה

Now, this is [the general principle] in every matter of “Substance and Form” (*Chomer V’Tzurah*).³⁹⁷

שהחומר, מלבד שהוא בא בשינוי המהות, הנה הוא מגביל לצורה

[This is to say] that aside from the fact that the “substance” (*Chomer*) comes in [a way of] a change of existence, it also limits the “form” (*Tzurah*).

³⁹⁷ Substance (*Chomer*) and Form (*Tzurah*) is another way of saying Vessel (*Keli*) and Light (*Ohr*).

אבל החומר הוא מעין ודוגמת הצורה, כמו חומר כלי העין לראות, וחומר כלי המוח להשכיל וכה"ג

Nonetheless, the “substance” has a similarity and likeness to the “form,” such as the “substance” of the vessel of the eye [which is specifically suited] for sight, or the “substance” of the vessel of the brain [which is specifically suited] for thought, and the like.

אבל החומר נעשה מהתעבות והגשמה של הצורה הרוחנית, מסוף כל המדריגות שבו

However, the “substance” is made from the thickening and condensation³⁹⁸ of the spiritual “form,” from its lowest level.

כמו מסוף המדריגה דרוחניות הצמיחה, נעשה כח צמיחה בגשם

For example, the power of physical growth comes about from the last level of the spiritual [power] of growth.

וכמו סוף של חיות הרוחני דנפש, מלובש בדם, כמ"ש כי הדם הוא הנפש כו'

Similarly, the last level of the spiritual life force of the soul becomes vested within the [physical] blood, as stated,³⁹⁹ “For, the blood is the soul.”

וכך סוף המדריגה של אור השכל הרוחני מתמזג בחומר כלי המוח, וכן סוף הגשמה דרוחניות הראיה ממוזג בחומר העין

³⁹⁸ The three-letter root of the word *Hagshamah*-הגשמה is *Geshem*-גשם which means condensation or materialization. Because of this the Hebrew word for rain is *Geshem*-גשם.

³⁹⁹ Deuteronomy 12:23

Likewise, the last level of the light of the spiritual intellect, integrates with the “substance” of the vessel of the brain and the last level of the condensation of the spiritual [power] of sight, integrates with the “substance” of the vessel of the eye.

ולזאת אנו רואים שבכל מקום באין הגדלת החומר עם הגדלת הצורה כא'

ממש

Because of this [phenomenon] we observe that the growth of the [physical] “substance,” always comes simultaneous to the growth of the [spiritual] “form,” literally as one.

כמו בהגדלת חומר כלי הגוף, שנגדלים ביחד עם גידול אור וחיות הצורה הרוחניות, כמו גידול הכנת חומר המוח לפי ערך גידול האור והצורה של השכל, שכאשר יגדל התינוק ויצמח אור שכלו ברוחניותו, ממילא יצמח כלי הכנת מוחו

For example, the developmental growth of the “substance” of the [physical] body is simultaneous to the developmental growth of the spiritual light and vitality of the “form,” such as [the fact that] the developmental growth and ability of the “substance” of the [physical] brain comes in proportion to the development of the light and form of the [spiritual] intellect, so that when a child matures and the light of his intellect develops spiritually, automatically, the ability of the vessel of his brain develops [as well].

כמ"ש ימים ידברו ורוב שנים כו'

This is as stated,⁴⁰⁰ “Days speak and many years teach wisdom.”

⁴⁰⁰ Job 32:7

שנגדל הכלי עם האור יום יום עד ע' שנה, שבא לכלל גדלות המוחין כידוע
וד"ל:

That is to say, the vessel becomes developed in proportion to the light, each and every day until the age of seventy, at which point a person reaches intellectual maturity, as known. This will suffice for those of understanding.

Chapter Twenty-Eight

והנמשל מדוגמא זו הוא בבחי' ג' כלים דמוחא ולבא כו' בדרך כלל עכ"פ

Now, the analogue from all of the above analogies regarding the aspects of the three vessels of the brain, the heart and the liver, can be understood generally, as follows:

דאור החכמה דאצי' מצד אצילותה מעצמות אור המאציל, ה"ז כאור השכל
הרוחני עצמו שנמשך מעצם כח החכמה שבבחי' עצמות הנפש

The light of *Chochmah* of [the world of] *Atzilut*, as it is emanated from the Essential Light of the Emanator, is comparable to the light of the spiritual intellect itself, as it is drawn from the essential potential *Chochmah* power of the aspect of the essence of the soul.

שמתאחד הוא עדיין במקור חוצבו ממש

It still is literally one with the source from whence it was hewn.

כשלהבת כו' או גם כגלוי הרצון הנ"ל מעצם הרצון דבחי' א"ק

[This is] is similar to⁴⁰¹ “The flame [that is bound to the coal],” or like the aforementioned revelation of the desire from the essential [hidden] desire of the aspect of *Adam Kadmon*.

⁴⁰¹ Sefer Yetzirah 1:7

הגם שזהו כמו מראה וגוון בלבד, עם כל זה נק' עשר ספירות בלי מ"ה, בלי מהות עדיין

Now, although this is merely like an indicator or a color,⁴⁰² nonetheless, they are called the “Ten *Sefirot* without whatness,”⁴⁰³ because they still are intangible.

כי כמו שהגוון הוא ג"כ עצמי, שא"א להיות גוון היפוכו לדבר בעצם

This is because a color is also essential, since it is impossible to have an opposite color to the essence of a thing.

כגוון התפוח בלובן, להורות על עצם טעם המתיקות שבו

[An example of this is when] the color of [the inside of] an apple is white, which indicates its essential sweetness.

וכן אור השכל ורצון מטה כלפי חסד, גם שהוא בענין נבדל, מאחר שהוא מורה על העצם כו'

Likewise, although it is [coming forth] into a separate matter, nonetheless, the light of an intellect or desire that leans towards kindness, indicates the essence.

⁴⁰² Parenthesis of the Mittler Rebbe:

(כמ"ש למעלה בענין קורא הדורות מראש שזהו עשר ספי' דאצי' שיצאו מהעלם דא"ק שהוא גילוי רצון בדבר נבדל כו' בסוף אות הי"ט)

(This is as explained before at the end of chapter nineteen regarding the matter of “He calls out the generations from the beginning,” that this refers to the ten *sefirot* of *Atzilut* which came out of the concealment of *Adam Kadmon*, which is the revelation of the [general] desire in a separate thing.)

⁴⁰³ Sefer Yetzirah 1:2 – “*Eser Sefirot Blimah*”

ולכך כל התהוות אורות דע"ס הן באים מבחי' אותיות עצמיים דמאצילן

Therefore, [it is understood that] the existence of the lights of the ten *sefirot* [of *Atzilut*] comes from the aspect of the essential letters of the Emanator, [that is, *Adam Kadmon*].

וכמו שם ע"ב, שממנו בא בחי' אור החכמה דאצי' בגילוי

An example of this is the name *A"V*-ע"ב-72 [י"ו"ד ה"י ו"ו ה"י] from which the aspect of the Light of *Chochmah* of *Atzilut* comes into revelation.

ה"ז שם המורה על עצם דחכמה דא"ק כו'

This name indicates the essential *Chochmah* of *Adam Kadmon*.

וכן שם ס"ג המורה על עצם אור דבינה דא"ק כו'

Likewise, the name *Sa"G*-ס"ג-63 [י"ו"ד ה"י ו"א"ו ה"י] indicates the essential light of *Binah* of *Adam Kadmon*.

והן ע"ב ס"ג כו' שלפני ע"ס דאצי', ונק' שמות המאציל כו'

This is [true of all the names] *A"V*-ע"ב-72, *Sa"G*-ס"ג-63, [*Ma"H*-מ"ה-45 and *Ba"N*-ב"ן-52] that **precede** the ten *Sefirot* of [the world of] Emanation-*Atzilut*. They are [therefore] called, "The names of the Emanator."

וכמו בחי' האחרונה שבצורה הרוחניות שמקושר אל תחילת התהוות האור
והצורה בכלי החומר כו'

This is similar to how the last aspect of the spiritual Form (*Tzurah*) becomes bound to the beginning of the existence of the light and form within the substance of the vessel (*Keli*).

כנ"ל בדם הוא הנפש ובצמיחה הרוחנית ובעין ומוח כו'

This is in accordance to what was previously explained regarding the,⁴⁰⁴ “blood which is the soul,” and [regarding] the spiritual power of growth, and [regarding] the eye and the brain etc.

אבל בחי' הכלי המגביל האור דחכמה דאצ"ל, הוא כמו אור השכל שממוזג
כבר בחומר המוח

However, the aspect of the Vessel (*Keli*) that limits the light of *Chochmah* of *Atzilut* is like the light of the intellect as it already is merged within the substance of the brain.

שחומר המוח מקבל רק מהתעבות סוף אור השכל

[In this case] the substance of the brain only receives from the “thickening” of the end of the light of the intellect.

על כן מגבילו, מלבד שינוי המהות כו'

Therefore, aside from the fact that there is a [profound] change of existence, it also limits [the light].

כך הוא אור החכמה כשמתלבש במוחא, ונק' חכמה מוחא כו'

⁴⁰⁴ Leviticus 17:14

This is similar to the light of *Chochmah* as it vests within the brain, which is [then] called “*Chochmah Mocha* – Insight is the Brain.”⁴⁰⁵

שאו מצד בחי' כלי החכמה הוא בא בשם מציאות דבר שכל, הנקרא
התחכמות דבר מה בפרט

It is then that because of the aspect of the vessel of *Chochmah*, it comes into the aspect of a tangible existence of intellect, which is called, “The conceptualization of a certain specific concept.”

וכן המדות הרוחניים בלבא והנפש הרוחניות בכבדא כו'

The same [principle applies] to the spiritual emotions in the “Heart” and the spiritual *Nefesh* in the “Liver.”

והן ענין ג' שליטין לעילה, בחי' ג' כלים כללים לנר"נ דז"א דאצי'

This then, is the matter of the “Three rulers above.” These are the three general vessels for the *Nefesh*, *Ruach* and *Neshamah* of *Zeir Anpin* of [the world of] Emanation-*Atzilut*.

נשמה, שהוא בחי' מוחין דחו"ב שבז"א במוחא, ורוח בלבא כו'

The *Neshamah*, which is the aspect of the intellectual *Sefirot* of *Chochmah* and *Binah* of *Zeir Anpin*, [vests] within the “Brain,” the *Ruach* [vests] within the “Heart,” [and the *Nefesh* vests within the “Liver”].

⁴⁰⁵ See Zohar III (*Ra'ayah Mehennah*) 235b; Introduction to Tikkunei Zohar 17a

והן האותיות דאורות דאציל, שזהו ענין ד' שמות ע"ב ס"ג דאציל כו'

These [vessels] are the “letters” of the Lights of *Atzilut*, which [refers to] the matter of the four names, *A"v*-ע"ב-72, *Sa"G*-ס"ג-63, [*Ma"H*-מ"ה-45 and *Ba"N*-ב"ן-52] of *Atzilut*.

שנק' כלים לע"ס דאצילות המגבילים האור ומצמצמו, לפי שמהתעבות האור נעשה הכלי, כמ"ש בע"ה

These [four names] are called the vessels for the [light of the] ten *sefirot* of *Atzilut*, which limit the light and restrain it, because the vessels are made from the “thickening” of the lights, as stated in *Etz Chayim*.⁴⁰⁶

והוא הנק' בחי' הישות של האור, כשנראה לבחי' יש ודבר מה במציאות כידוע וד"ל

As known, this is called, “The somethingness of the Light,” as it appears in an aspect of a “something,” with tangible existence. This will suffice for those of understanding.

(ונמצא ב' מיני שמות ע"ב ס"ג כו')

(We find that there are two types of names of *A"v*-ע"ב-72, *Sa"G*-ס"ג-63, [*Ma"H*-מ"ה-45 and *Ba"N*-ב"ן-52] etc.

א' לפני האציל והב' אחר האציל שהן הכלים המגבילים

⁴⁰⁶ See *Etz Chayim*, (*Shaar Ha'Akoodim*) Shaar 6, Ch. 3.

The first [set of names] is before [the world of] *Atzilut* [within *Adam Kadmon*]. The second [set of names], which are the vessels that limit, is after [the world of] *Atzilut*.

ולפי זה המכוין בשמות מכוין במקור האורות

According to this, when a person directs his attention to the [external] names, his [actual] intention is [really] to the source of the lights.

כמו מכוין בבחי' שם ע"ב, מקור לאור החכמה כו', וממילא הוא מכוון בכלי החכמה, שיומשך למטה כו' וד"ל

For example, a person who directs his attention to the aspect of the name *A"V*-72 ע"ב-72 [י"ד ה"י וי"ו ה"י], the source of the light of *Chochmah* etc., automatically is [also] directing his attention to the vessel of *Chochmah*, causing it to be drawn down. This will suffice for those of understanding.

והיינו כוונות שמות דח"י ברכות שמו"ע

These are the [Kabbalistic] *Kavanot* (devotions or intentions) of the Names [of *HaShem*-יהו"ה] during the eighteen blessings of the *Amidah* prayer.

כי הא בהא תליא, משום דשורש הכלים המגבילים משמות דעצמות המאציל,
כמשי"ת וד"ל)

This is because, the source of the [external] limiting vessels [which are the names of *Atzilut*] is from the names of *Atzmoot HaMa'atzeel*-The Essential Self of the Emanator, and the two

[levels] are interdependent, as will be explained. This will suffice for those of understanding.)

והיינו מ"ש וקרינו לון י' ספירין כו' לאחזאה לאנהגא כו', כי תיקונין הן בחי הכלים לאורות דאצי'

This, then, is the meaning of the statement,⁴⁰⁷ “[He made ten *Tikkunim* (fixings)] which we call ten *Sefirot*... to show... to conduct [the worlds] etc.,” because *Tikkunim* (Fixings) is the aspect of vessels (*Keilim*) for the Lights (*Orot*) of [the world of] *Atzilut*.

וכמו על דרך משל תיקון העין, שיתפשט ראייה גשמית שבו יותר, הוא על ידי אמצעות כלי ההבטה כו'

By way of analogy: a “fixing” for the eye, so that its physical sight may spread further, [may be accomplished] through the means of eyeglasses.

כך תיקון התפשטות ראייה הרוחניות על ידי אמצעות כלי העין הגשמי כו' וכמ"ש במ"א

Likewise, the physical organ of the eye is the “fixing” through which the spiritual [power of] sight spreads forth, as explained elsewhere.

על כן מצד בחי' הכלים המגבילים, על ידי זה דוקא יוכל להיות כל בחי' השפעות והמשכות למטה מטה

⁴⁰⁷ Introduction to Tikkunei Zohar 17a

[It is] therefore [understood] that all aspects of the spreading forth of influence down, can only come about specifically through the vessels which limit.

וכמו על ידי כלי המוח ששיג השכל, ימשיכנו להמדות או להשפיעו לזולתו

For example, it is through the vessel of the brain, which grasps the intellectual concept, that [the concept may be] drawn down to arouse emotions in the heart or to be expressed to another person.

וכן על ידי אמצעות כלי הלב לאור האהבה והחסד הרוחני, יבא לכלל השפעה
למקבל כידוע

Similarly, it is through the means of the heart, which is the vessel for the spiritual light of love and kindness, that [this light] can come into the category of being influenced to a recipient.

ולכך נק' תיקונין, כדי שיבא על ידם בחי' המשכה מאצילות לבריאה

It is [specifically] because of this that the [vessels] are called *Tikkunim* – Fixings, [because they “fix” the light] so that it can be drawn down from [the world of] *Atzilut* to [the world of] *Briyah*.

והיינו רק לאחזאה כו'

In other words, it's [sole purpose is] only “to show” etc.

אבל מצד עצמות אור המאציל נק' ע"ס בלי מה כנ"ל, וכמ"ש במ"א באריכות:

On the other hand, from the aspect of the Essential Light of the Emanator, [the sefirot] are called “Ten *sefirot* without

whatness,”⁴⁰⁸ as explained before and as explained elsewhere at length.

⁴⁰⁸ Sefer Yetzirah 1:2 – “*Eser Sefirot Blimah*”

Chapter Twenty-Nine

אך גם הנה, בהתבוננות באורות וכלים דאצי' דרך פרט יותר, אין כללות ועיקר המכוון בהם רק בענין זה דאיהו וחיוהי חד וגרמוהי חד, שבאמת אין הפרש בין איהו וחיוהי חד לאיהו וגרמוהי חד

Now, [it must be understood], even in the *Hitbonenut* – contemplation of the Lights and Vessels (*Orot V'Keilim*) of [the world of] *Atzilut*, in a more particular manner, that the primary intent is only [to understand] the matter of “He and His life force are one, [and He] and His organs are one,” that in truth, there is no difference between “He and His life force are one” and “He and His organs are one.”

דגם שהאורות הן בלי מה והכלים הן בבחי' יש כו', מ"מ מצד עצמות המאציל הרי עשה שורש להתהוות הכלים קודם שעשה שורש להתהוות האורות

This is because even though the Lights are “*Bli Mah* – without whatness,” [that is, they are intangible], while the Vessels are in an aspect of “*Yesh* - somethingness” [and are therefore tangible], nevertheless, from the angle of the Essential Self of the Emanator, He actually made the root for the existence of the Vessels before making the root for the existence of the Lights.

דמה שמהתעבות האור נעשה כלי, הרי קדם לזה עצמו שרש ומקור

The fact that the Vessel comes about from the “thickening” of the Light [poses no contradiction to this], since the root and source [of the vessels] preceded this.

והוא שנק' חומר הפשוט או חומר ההיולי שקודם לצורה כו'

This [source] is called the “Simple [Primal] Matter – *Chomer Pashoot*” or “The *Heyulie* Matter” which precedes the “Form – *Tzoorah*” [of the Lights].

וביאור הדברים ידוע ומובן מהקדמה הידוע בענין כלים המגבילים ממש,
שיש ב' מיני גבול

The explanation of this matter is known, and may be understood through the well know preface regarding the matter of vessels which actually limit. That is, there are two kinds of limitations (*G'vool*):

הא' כח המגביל בעצם

The first is the essential potential power to limit.

כמו כלי המוח המגביל והעין המגביל וכה"ג

Examples of this are the vessels of the brain which limits or the eye which limits, and the like.

אבל הוא רק בכח ולא בפועל עדיין

However, this is still only in potential rather than in actuality.

כמו שיש בכח ביד להגביל כל תנועה בגשם, קודם שיגביל בפועל ממש
התנועה

For example, in the hand there is the potential power to limit every physical movement, [even] before it actually limits any [specific] movement.

ואעפ"י שגבול זה שבפועל ובגלוי הוא ממש כמו אופן אותו הכח המגביל הרוחני שביד, שהוא מקור ושרש להגבלה זו שבפועל, מ"מ נבדל ערך הגבול בכח מגבול בפועל

Now, although the actual revealed limitation is, literally, exactly like the spiritual potential power to limit of the hand, which is the root and source for the actual limitation, nevertheless, there is no comparison between the potential power to limit and the actual limitation [itself].

הא' שזה רוחני ועצמי וזה גשמי ונבדל מן העצם

Firstly, one is spiritual and essential, whereas the other is physical and separate from the essence.

והב' שהגבול בכח אינו גבול ממש

Secondly, the potential power to limit is not actual limitation.

רק שמגביל בכחו על פי רצון ובחירה לזה, ואינו גבול מוכרח, לומר שאין לו כח התפשטות עוד

Rather, [the person] limits his strength according to his will and choice, and it is [therefore] not a limitation of necessity, that is to say, [it is not] that he does not have the power to spread forth further.

רק שאינו רוצה להתפשט יותר כו'

Rather, he does not desire to spread forth further.

והרי זה רק עושה את ההגבלות, ואינו הגבלה אמיתית כגבול בפועל, שהוא
הגבלה אמיתית כו'

[Therefore], this is only [that which] **makes** limitations, while [it itself] is not truly limited. [In other words, it is not] like an actualized limitation, which is truly limited.

(וכמ"ש במ"א בענין פנימית הכלים וחיצוניות הכלים, שיתבאר בעזר"ה)

(This is in accordance with what is explained elsewhere regarding the matter of the innerness of the vessels and the externality of the vessels, as will be explained with the help of *HaShem*-יהו"ה, blessed is He.)

וכך יובן למעלה בשרש ומקור כלים המגבילים לאור

[Through this] it may likewise be understood [regarding how it is] in the upper realms, in the root and source of the vessels which limit the light.

דהיינו בשרש ומקור כח המגביל שלהם, שבא ונמשך מן העצמות, שמשם
נמשך התהוות האור עצמו

That is, [we may understand] the source and root of their power to limit, which is drawn from the same Singular Preexistent Intrinsic and Essential Self of *HaShem*-יהו"ה, blessed is He, from which the lights themselves are drawn.

כמו מקור התהוות אור הרצון מהעלם עצם המקור לכל רצון

For example, the source of the existence of the light of a desire is from the concealed essential source of all desires.

הרי משם גם כן נמשך כח הגבול להגביל כח התפשטות אור הרצון, שלא
יתפשט עוד

Now, the potential power to limit is also drawn from there, which limits the power to spread the light of the desire forth, so as not to spread forth further [than desired].

כדי שיוכל להיות טעם לרצון

This is so that the “reasoning for the desire” could come about.

שאם לא היה פוסק כח ואור הרצון, לא היה בא לעולם לכלל טעם לרצון

This is because if the power and light of the desire would not cease, the “reasoning for the desire” could never come about.

והוא ממאמר קו המדה, העושה כל גבול בפועל ממש באורות

This is controlled by the *Kav HaMidah*-The Measuring Line, which makes all the actual limitations of the lights.

וכך הוא עושה כל גבול בפועל ממש בכלים דע"ס המגבילים, איך שיגבילו
בפועל ממש

In the same manner, it makes all the actual limitations of the vessels of the ten *Sefirot* which limit, and dictates how they will actually limit.

אבל מקור ושרש שלהם אינו בחי' גבול אמיתי, רק שהוא עושה את אופן
ההגבלה

However, their root and source, is not the aspect of true limitation, but rather, it determines the type of limitation.

(שזהו בא מקו המדה, מבחי' גבורה דא"ס

(This comes from the *Kav HaMidah* – The Measuring Line, from the aspect of *Gevurah* of *Ohr Ein Sof*- Sternness of the Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

בחי' כח המכווץ שדומה לכח המתפשט, וב' קוין שקולין הן כו'

This is the power to gather in, which is similar to the power to spread out, since they are two lines of equal balance.

כי כל יכול יש בו כח המגביל גם כן כו' (וכמ"ש במ"א)

This is because [being that *HaShem*-יהו"ה, blessed is He, is] “All Capable” (*Kol Yachol*) [He therefore] also has the power to limit (as explained elsewhere).⁴⁰⁹

ומבואר למעלה שזהו בחי' הרשימו כו', שמשם הוא שרש הגבלת הכלים
דע"ס דאצי'

⁴⁰⁹ See *Avodat HaKodesh*, Section 1, Ch. 8. Also see *Derech Emunah* (by the same author, Rabbi Meir Ibn Gabai), Ch. 2.

It was explained above⁴¹⁰ that this is the aspect of the *Reshimu* – Impression, which is the source of the limitations of the vessels of the ten *Sefirot* of [the world] of *Atzilut*.

ומבחי' הקו שנמשך מהרשימו, הוא שרש כל האורות כו' וכמ"ש במ"א
(באריכות)

The aspect of the *Kav* – Line, which is drawn from the *Reshimu* – Impression, is the source of all the Lights, as explained elsewhere at length.)

וא"כ גם שבחי' הכלים דאצי' מגבילים ממש בבחי' שמות דע"ב ס"ג הנק'
אותיות, הרי אין זה רק מצד כח העושה לגבול זה בעצמות המאציל

Therefore, although the aspect of the Vessels of [the world of] *Atzilut* actually limit through the aspect of the [four] names *A"v-*72, *Sa"v-*63, [*Ma"v-*45 and *Ba"v-*52], which are called “Letters,” however, this is only due to the potential power to make limitations within the Essential Self of the Emanator [Himself].

והיינו דאיהו וגרמוהי חד, מכח דא"ס עצמו, כמו דאיהו וחייהי חד בבחי'
האורות כו'

This then, is the meaning of “He and His organs are one.” That is, [the Vessels] come about from the power of the *Ein Sof* - The Singular Preexistent Essential and Unlimited Being of *HaShem* יהו"ה Himself, blessed is He, in the same way that, “He and His life force are one,” in regard to the aspect of the Lights.

⁴¹⁰ See Chapter 13.

(ובאמת גם בחי' הכלים דע"ס דאצי' הן כח הגבול, ולא גבול בפועל)

(However, in truth, even the aspect of the vessels of the ten *Sefirot* of [the world of] *Atzilut* are potential limitation (*Koach HaGvool*), rather than actual limitation (*Gvool B'Po'el*).

רק כאשר האור ושפע נגבל מאין ליש בבי"ע, אז נק' גבול בפועל ממש
וכמשי"ת בעז"ה)

It is only when the light and influence is limited to [create] “something” from “nothing” in [the worlds of] *Briyah*, *Yetzirah* and *Asiyah*, that they can be considered to be actual limitation (*Gvool B'Po'el Mamash*), as will be explained with the help of *HaShem*-יהו"ה, blessed is He.)

ולפי זה, המכוין בשמות דע"ב ס"ג שהן בבחי' הכלים המגבילים ממש כו',
הרי זה עצמו הכוונה במקור השמות דע"ב ס"ג כו', שמהם נמשך מקור האור דאצי'

According to the above, when a person focuses his intention on the names of *A"V*-ע"ב-72, *Sa"G*-ג"ס-63 etc., which are in an aspect of vessels that actually limit, this itself [constitutes] focusing his intention upon the source of the names of *A"V*-ע"ב-72, *Sa"G*-ג"ס-63 etc., which are the source of the Light of [the world of] *Atzilut*.

(והוא שם העצם, שהוא מורה על עצם המקור כנ"ל)

(This is the Essential Name of *HaShem*-יהו"ה – *Shem Ha'Etzem*, which indicates the Essential Self of the Source, as previously explained.)⁴¹¹

והיינו ממקור התהוות הכלים, דאיהו וגרמוהי חד כנ"ל

In other words, [his intention] is [focused] on the source of the existence of the Vessels, [about which it states] “He and His organs are one,” as explained above.

וממילא מובן דגם בבחי' תיקונין הנ"ל ע"ז אמר ג"כ איהו וגרמוהי חד

From this it is self-understood that the statement, “He and His organs are one,” also applies to the above mentioned “Fixings-*Tikkunim*.”

משום דגבול בפועל מתאחד עם הגבול בכח המגביל לגבול זה שבפועל

This is because the actual limitation (*Gvool B'Po'el*) is unified with the potential power to limit (*Koach HaGvool*), which brings about this actual limitation.

על דרך דוגמא מכח המגביל שביד, שמיוחד ומקושר בגבול בפועל שבתנועה

כנ"ל

[This may be understood] by way of analogy, from the potential power to limit of the hand, which is unified and bound to the actual limitation of the movement, as mentioned above.

⁴¹¹ See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on.

(ומכ"ש בכלים דמוחא ולבא כו', שאינם נק' גבול בפועל עדיין כנ"ל)

(This is most certainly true of the Vessels of the Brain, Heart [and Liver], which cannot yet be considered to be actual limitation (*Gvool B'Po'el*), as explained above.

רק שמגבילים ומתארים לאורות שיהיה ניכר במציאת יש בלבד

Rather, they limit and describe the Lights, only so that they may become recognizable as a tangible existence.

אבל יש להן שרש בעצמות, כמו שיש לאורות שורש בעצמות

Nonetheless, the [Vessels] are rooted in the Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He, just as the Lights are rooted in His Essential Self.

בשקול וכח ומקור א' ממש, שהוא בחי' א"ס ממש

These [two powers] are equally balanced, and literally have a single source, this [source being] the aspect of *Ein Sof* - The Singular Preexistent Essential and Unlimited Being of *HaShem*-יהו"ה Himself, literally.

דכמו שאא"ס למטה עד כו', כך למעלה כו'

This is because just as the Limitless Light of the Unlimited One spreads down [without limit], so too it [exists above] without end.

שהן חו"ג שבעצמות

These [two powers, that is, the limitless ability to reveal and the limitless ability to restrain revelation] are *Chessed* and *Gevurah* of *Atzmoot* – Kindness and Sternness of the Essential Self of the Unlimited One, *HaShem*-ה'יהו"ה, blessed is He.

ואמנם באורות וכלים בשרשן נהפוך הוא מבבחי גילויין

However, regarding the Lights and Vessels [as they are] in their source, it is the reverse of [how they are] in their revealed aspect.

דבגלויין הרי בחי' צמצום באורות וחסדים בהתפשטות בכלים

This is because as they are revealed, the aspect of restraint - *Tzimtzum* is in the Lights, and the kindnesses of spreading forth, is in the Vessels.

דגם שהן מגבילים, הרי על ידם כל התפשטות למטה דוקא

This is because even though the [Vessels] limit [the Lights, nonetheless,] all spreading down [of influence] comes about specifically through them.

ובשרשם להיפוך

However, in their source, the opposite is true.

דהצמצום ברשימו העושה הגבול בכח כו', והחסדים בהתפשטות הוא לאורות, שהוא מבחי' הקו כו' כמ"ש במ"א וד"ל:

The restraint-*Tzimtzum* is in the *Reshimu*-Impression, which makes potential limitation, while the spreading forth of

kindnesses-*Chassadim* is in the lights, which comes about from the aspect of the *Kav*-Line. This is explained elsewhere, and will suffice for those of understanding.

Chapter Thirty

ובזה יובן המאמר וכד אנת תסתלק מנייהו אשתארו כו' כגופא בלא נשמתא

From the above we may understand the statement,⁴¹² “If You would withdraw from them, all [the names] would remain as a body without a soul.”

שהוא בחי' הכלים דמוחא ולבא כו' שנק' גופא בלא נשמתא

This refers to the aspect of the vessels of the Brain, the Heart and [the Liver], which [by themselves] are called “A body without the soul.”

שהן בחי' האורות דנר"נ כו'

[The soul] refers to the aspect of the Lights of the *Nefesh*, *Ruach* and *Neshamah* etc.

אך מאין ימצא מציאת כלי בלא אור, מאחר שמהתעבות האור נעשה כלי
כנ"ל

However, after having previously stated that the Vessels (*Keilim*) come from the thickening of the Lights (*Orot*), how then is it possible for there to be a Vessel (*Keli*) without Light (*Ohr*)?

אבל לפי הנ"ל, דשרש הכלים קדם לשרש האורות כו', אם כן יש מציאות
לכלים בפני עצמם, ועל זה אמר דאיהו וגרמוהי חד כו'

⁴¹² Introduction to Tikkunei Zohar 17b

Rather, according to what was stated above, that the source of the Vessels (*Keilim*) preceded the source of the Lights (*Orot*), therefore the Vessels have their own existence, independent [of the lights]. Regarding this it states, “He and His organs are one.”

(ולפי זה המכוין בשם הוי', כמו בח"י ברכאן דצלותא, יכוין למקור התהוות הכלי, שהוא עיקר בחי' השם, דאיהו וגרמוהי חד כו')

(Accordingly, a person who directs his intentions to the name *HaShem*-יהו"ה, such as during the eighteen benedictions of the *Amidah* prayer, should direct his intention to the source of the vessel, which is the main aspect of The Name, since “He and His organs are one.”

וממילא נמשך האור אחר הכלי, כי דרכו של איש כו' וד"ל).

This automatically brings about that the Light (*Ohr*) is drawn to the Vessel (*Keli*), since,⁴¹³ “It is the nature of a man to [pursue the woman].” This will suffice for those of understanding.)

והנה יש ג' מדריגות בכלים, פנימים ואמצעים וחיצוניות.

Now, there are three levels in the vessels; the inner, the intermediate and the outer.

והענין ידוע כי לנגד ט"ס חב"ד חג"ת נה"י, יש ג' מיני כלים

The [explanation of this] matter is known, that corresponding to the nine *Sefirot*, *ChaBa" D*, *ChaGa" T* and *NeHi" Y*, there are three kinds of vessels.

⁴¹³ Talmud Bavli, Kiddushin 2b

פנימית הכלים הוא בחי' הגבלת האור דחב"ד שבאור

The innerness of the Vessels is the aspect of the restriction of the light of *ChaBa*"D of the Light (*Ohr*).

ואמצעות הכלים הגבלת חג"ת דאור, וחיצוניות הכלים הוא הגבלת נה"י דאור

כ"ו

The intermediary aspect of the Vessels is the restriction of the *ChaGa*"T of the Light, and the externality of the vessels is the limitation of the *NeHi*"Y of the Light.

והיינו אתה סתר למפרע דרת"ס, שעיקר ההגבלה וההסתר בחיצוניות הכלים

כ"ז

This is the meaning of [the verse],⁴¹⁴ “You conceal – *Atah Seter* (אתה סתר).” [The word *Seter* – Conceal (סתר)] is a backwards spelling of [the acronym] *Rosh* – Beginning (ראש), *Toch* – Middle (תוך), and *Sof* – End (סוף),⁴¹⁵ because the main restriction and concealment [of the Light] is in the externality of the vessels.

וגם בענין מה שיש בכלי בחי' השפעת וירידת השפע למקבל דוקא כנ"ל, ג"כ

כלול מג' מדריגות

Furthermore, in regard to the matter that the aspect of influence and the lowering of [that] influence to the recipients [comes about] specifically through Vessels (*Keilim*), there also are three levels.

⁴¹⁴ Psalms 32:7

⁴¹⁵ See Emek HaMelech, Shaar 12, Ch. 4.

פנימית הכלי הוא בחי' הבאת אור שפע דחב"ד

The innerness of the vessels is the aspect of the bringing [down] the Light of the influence of *ChaBa''D*.

ואמצעית להבאת והמשכת אור דחג"ת, והיצוניות להבאת שפע דנה"י כו'

The Middle [aspect] is the bringing [down] and drawing forth of the Light of *ChaGa''T*, and the Externality is the bringing [down] of the influence of *NeHi''Y*.

ועל דרך משל ט"ס שבאור מדת החסד, המוגבל בג' מיני אותיות

By way of analogy, [this is like] the nine *Sefirot* of the Light of the quality of *Chessed* – Kindness, as it is limited within three kinds of “letters.”

אותיות המח' בחי' פנימית הכלי לחב"ד שבחסד

The letters of Thought (*Machshavah*) are the aspect of the inner vessel for the *ChaBa''D* of *Chessed* – Kindness.

ואותיות הדבור אמצעית כלי לחג"ת שבחסד, ואותיות המעשה לבחי' נה"י
שבאור החסד

The letters of Speech (*Deeboor*) are the intermediary vessel for *ChaGa''T* of *Chessed* – Kindness, and the letters of the Action (*Ma'aseh*) are [the outer vessel for] the aspect of *NeHi''Y* of the Light of *Chessed* – Kindness.

שהוא בחי' כח המעשה שבחסד, לעשותו בפועל ממש

[In other words, this outer vessel] is the power to actualize the kindness, to do it in actual deed.

יש לו כלי מיוחד, ואהבה שבחסד יש לו כלי מיוחד, ושכל וטעם שבחסד יש לו כלי מיוחד כו'

This [actualization of the kindness] has a vessel specific to it. Likewise, the love of the kindness has a vessel specific to it, and the intellect and reasoning of the kindness has a vessel specific to it.

ועל הרוב, השכל והטעם שבחסד מהרהר במח', והאהבה שבו יאמר בדיבור, וכח המעשה שבו יעשה בפועל ממש

In most cases, the intellect and reasoning of the kindness are entertained in one's Thought (*Machshavah*), the love [of the kindness] is said in Speech (*Deeboor*) and the power to actualize [the kindness] is actualized in Deed (*Ma'aseh*).

(אמנם כשבא בג' מיני אותיות דמחדו"מ נק' לבושין דמנהון כו')

(However, when [the Light of *Chessed* – Kindness] comes [to **actually** be expressed] in the three types of Letters (*Otiot*) of Thought, Speech and Action, they are [only] called “Garments – *Levooshin*.”

שלמטה מבחי' כלים דעליהם אמר איהו וגרמוהי חד כו', ולא על הלבושין

This is lower than the aspect of the vessels about which it states “He and His **organs** are one,” which is not the case with the Garments - *Levooshin*.

אבל בחי' הכלים לנר"נ הוא מוחא ולבא כו'

Rather, [this statement] refers to the Vessels (*Keilim*) for the *Nefesh, Ruach* and *Neshamah*, which are the Brain, the Heart [and the Liver].

ובלב יש ג' מדריגות, פנימים ואמצעים וחיצוניות לנגד ט"ס כו'

Now, in the [vessel of the] Heart there are [also] three levels; inner, middle and outer, corresponding to the nine *Sefirot*.

בחי' חב"ד שבמדת האהבה או היראה כו' שנק' מושכל של המדות כו'

There is the aspect of *ChaBa" D* of the emotional qualities of love or fear, which is called the "Intellect of the Emotions" (*Mooskal Shel HaMeedot*).

הוא בחלל הימיני שבלב, שמאיר בו ממוח החכמה ששליט על הלב כו'

This is in the right ventricle of the heart, within which light radiates from the brain of *Chochmah*, which rules over the heart.

וחג"ת שבאהבה ויראה כו' שהוא הנק' מורגש

The *ChaGa" T* of the love and fear is called the "Feeling" (*Moorgash*).

היינו בבחי' אמצעית כלי הלב, שהוא רוח החיים שדופק בחלל השמאלי

This is the aspect of the intermediary vessel of the heart, which is the Spirit of Life (*Ruach HaChayim*) that beats in the left ventricle.

שנמשך ממוח בינה שנק' רוח

This is drawn from the brain of *Binah*, which is called “*Ruach*.”

והוא בחי' כלי הרגש החיות של המדות בהתפעלותם כו'

This is the aspect of the vessel of the felt vitality of the emotions, when they become aroused.

וחיצוניות הלב הוא הבל החזה כו', ששם כלי הטבעת המדות כו'

The externality of the heart is the “Breath of the Chest” (*Havel HaChazeh*), which is the vessel for the natural [reactions] of the emotions.

שהוא לנגד בחי' נפש, בחי' נה"י שבמדות כו'

This corresponds to the aspect of *Nefesh*, that is, the aspect of *NeHi"Y* of the [heartfelt] emotions.

ומשם מאיר בנפש שבדם, שהוא מרכבה לגבי רוח שבלב בכלל

It is this [level] which radiates into the *Nefesh* that is “in the blood,” which, generally, is a vehicle for the *Ruach* of the heart.

וגם בחי' נפש שבכבדא כלול מג' מדריגות, פנימי ואמצעי וחיצון כו'.

Likewise, the aspect of the *Nefesh* in the Liver includes three levels; inner, middle and outer etc.

פנימי הוא הנק' בזהר קיסטא דחיותא

The *Zohar* calls the inner [level], “The Impression of Life – *Keesta D’Chayoota.*”

דהיינו בחי' רשימו שנשאר מבהי' רוח בשעת השינה כו'

This refers to the aspect of the impression (*Reshimoo*) that remains of the aspect of the *Ruach* during sleep.

והוא בחי' מוחין חב"ד דקטנות שבנפש כו'

This is the aspect of the intellect of *ChaBa”D* in their immature state (*Katnoot*), [as they are] in the *Nefesh*.

ואמצעי היינו התפעלות חיות גשמי של כח התנועה וההרגש שבדם, הוא הנפש, כמו בדפק שביד כו'

The middle [aspect of the *Nefesh* in the Liver] is the arousal of the physical life force of the power of movement and feeling, which is in the blood, “which is the *Nefesh*,” such as the pulse of the hand.

והחיצון הוא בחי' נה"י שבכבד ששולח חיצוניות החיות בכל האברים

The outer [aspect of the *Nefesh*] is the aspect of *NeHi”Y* of the Liver, which sends the external life force to all the limbs.

והפנימי' מבדיל כו' כמ"ש במ"א באריכות

Now, the inner [aspects may become] separated, as explained elsewhere at length.

שבזמן הגלות שנק' שינה, אין ההארה דמלכות דאצילות, בחי' נפש בעולמות דבי"ע, רק בחי' קיסטא דחיותא

[This is to say] that during the time of exile, which is called “sleep,” the radiance of *Malchut* of *Atzilut* [which is] the aspect of the soul of the worlds of *BY”A*, is only in an aspect of an “Impression of Life – *Keesta D’Chayoota*.”

רשימו דבחי' רוח שבלב אדם העליון כו'

[It is only] an **impression-Reshimoo** of the aspect of *Ruach* of the Heart of the “Upper Man-*Adam HaElyon*.”

וכנסת ישראל, שנמשלים לבחי' עיבור בגלות

[This is because] during the exile the Assembly of Israel⁴¹⁶ is compared to a fetus.

היינו כמו הולד שמקופל ראשו בין ברכיו כו', תלת גו תלת כו'

In other words, they are similar a fetus, whose head is folded between its knees, “three inside of three.”

⁴¹⁶ The “Assembly of Israel” (*Knesset Yisroel*) refers to the aspect of the General Godly Soul of the Jewish People, where all the Jewish souls converge as one, and is another name for the aspect of the Divine Presence (*Shechinah*). (See Shaarei Orach of Rabbi Yosef Gikatilla, Gate 1 – *Malchut*.)

שהמוחין חב"ד בהעלם בחג"ת וחג"ת בנה"י כו' וכמ"ש במ"א).

[This is to say] that the Brains of *ChaBa" D* are concealed within *ChaGa" T*, and *ChaGat* is [concealed] within *NeHi" Y*, as stated elsewhere.)

והנה בענין המצות שנק' רמ"ח אברין דמלכא כידוע, הרי ג"פ טפ"ט בג' מיני מדריגות דרת"ס שבכלים, כנ"ל עולה רמ"ג

Now, regarding the matter of the Commandments (*Mitzvot*), which are called the two-hundred and forty-eight organs of the King, as known, three times nine times nine – corresponding to the three levels of beginning, middle and end of the vessels – equals two-hundred and forty-three, as previously mentioned.

וה' חסדים המגדילים, הן רמ"ח כו'

[Now], with the inclusion of the five kindnesses which bring about growth, they are two-hundred and forty-eight.

ובחי' חב"ד היינו אור הכוונה שבמצות

The aspect of *ChaBa" D* is the light of the devotional intent in the [performance of the] commandment (*Mitzvah*).

שיש לזה כלי פנימי' מיוחד, ובהגבלה כו'

There is a specific inner vessel for this, [with a specific restriction and] limitation.

ובחי' חג"ת, אהבה ויראה וביטול כו', יש לזה כלי אמצעי כו'

The aspect of *ChaGa''T*, is the love, awe and nullification, for which there is an intermediary vessel etc.

ובחי' נה"י בחי' כח המעשה, לעשות רצון המלך בלבד כו', יש לזה כלי
החיצוני

The aspect of *NeHi''Y* is the aspect of the power to actualize, [that is] only to do the will of the King, for which there is an external vessel.

(ובכלל היינו כונה וברכה ומעשה או יחוד ברכה וקדושה, שנק' יב"ק כו')

(Generally, these are called Intent – *Kavanah*, Blessing – *Brachah*, and Action – *Ma'aseh* or Unification – *Yichud*, Blessing – *Brachah*, and Holiness – *Kedushah*, which are called [by the acronym] *YaBo''K*-יב"ק.⁴¹⁷)

שהוא ענין בשר וגידין ועצמות שבכל אבר כמ"ש במ"א באריכות)

As is explained elsewhere at length, these are [also represented by] the matter of the Flesh (*Basar*), Veins (*Geedin*) and Bones (*Atzamot*) of every limb.)

וה' חסדים המגדילים כו' היינו בחי' כללות המשכת גלוי אור אלקי שעל ידי
כל מצוה

Now, the Five Kindnesses that bring about growth (*Heh Chassadim HaMagdeelim*) are the aspect of the general drawing

⁴¹⁷ Which has a numerical value of *HaShem Elohi''m*-יהוה"ה אלהי"ם-112. (See at greater length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*.)

down and revelation of the Godly Light through [the fulfillment of] each [particular] commandment.⁴¹⁸

על ידי המשכת הקו שממשיך למקור כל החסדים, דאיהו שקיו דאילנא כו',
וכמאמר אנת ממלא כל שמהן כו'

This is by way of the drawing down of the *Kav* – Line, which draws from the Source of all kindnesses, for “He waters the tree,” similar to the statement, “You fill all the names” etc.

(ולפ"ז מ"ש אשתאר כגופא כו', משום דגם בחי' גופא בג' כלים הנ"ל, צריך להארת אא"ס שבקו, שממלא כל שמהן)

(Now, according to this, the statement, “They would remain as a body [without a soul]” becomes understood]. This is because even the aspect of the “Body-*Goofa*,” with the aforementioned three vessels, requires the radiance of the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, within the *Kav*, which “fills all the names.”

לפי שיש שרש להתהוות הכלים בפ"ע כנ"ל.

This is because there is an independent source for the existence of the Vessels (*Keilim*), as previously explained.

אך אם כן, למה תלה הדבר במה שאינו עיקר הדבר, שהוא מ"ש בלא
נשמתא?

⁴¹⁸ In *Etz Chayim (Shaar Pirke HaTzelem, Ch. 6)* it states that the five kindnesses (*Heh Chassadim*) is the aspect of the influence of the last *Heh*-ה of the name *Sa" G-ס"ג-63* of *Binah*, which is the aspect of *Tvunah*, which was previously explained.

However, if this is the case, then why is this statement made dependent upon something which [at first glance] is not the essence of the matter, which is the statement “they will remain like a body without a soul.”

אך להיות שעיקר הכלים הן לנגד ט"ס דנר"נ, ובסיבת הגדלת האור יבא הגדלת הכלי, בשביל הבאת אור השפע למטה, ואי אנת תסתלק כו'

However, since the essential matter of the vessels is that they correspond to the nine *Sefirot* of the *Nefesh*, *Ruach* and *Neshamah*, and it is because of the increase of the light that there is growth in the vessels, in order for the light of the influence to be brought down, [therefore,] “If You would withdraw [from them, they would remain as a body without a soul”].

ישאר הכלי כגוף בלא נשמה, בלא התפשטות כלל וד"ל):

[In other words], the vessel would remain like a body without a soul; that is, it could not spread forth, whatsoever. This will suffice for those of understanding.)

Chapter Thirty-One

והנה יש יתרון מעלה בבחי' הכלים מבחי' האורות, ממה שיש בחי'
ההתכללות בכלים יותר מבאורות, שזהו עיקר בחי' התיקון

Now, there is a great advantage of the aspect of the Vessels (*Keilim*), over and above the aspect of the Lights (*Orot*). This is because there is a greater aspect of inter-inclusion in the vessels than in the lights. This is the main aspect of *Tikkun* – Rectification.

כידוע דעיקר בחי' התיקון הוא בא מריבוי הכלים כו'

For, as known, the main aspect of *Tikkun* – Rectification comes about because of the abundance of vessels.⁴¹⁹

ודוקא על ידי בחי' היצוגיות הכלי, שהוא בחי' נה"י כו'

[Moreover,] it is specifically by means of the external aspect of the vessel, which is the aspect of *NeHi"Y*.

וראיה לזה ממה שמצינו בכמה מקומות דאור החסד יוכל להאיר בכלי
הגבורה ואור הגבורה בכלי החסד

This is evidenced by the fact that we find that in some circumstances, the light of *Chessed* – Kindness may radiate within a vessel of *Gevurah* – Judgment, or that a light of *Gevurah* – Judgment [may radiate] within a vessel of *Chessed* – Kindness.

⁴¹⁹ See *Etz Chayim (Shaar HaTikkun)* Shaar 10, Ch. 5, and Shaar 12, Ch. 4.

ואם כן, מה שיחליף האור להאיר בכלי היפוכו, אם היה זה מצד עצמו למה לא יוכלל ויחובר באור היפוכו המנגדו?

If this is so, that the light may be exchanged to radiate within its opposite vessel, if it is because of [the light] itself, then why can it not become inter-included and bound with a light that is its opposite and opposes it?

כמו אור מדת החסד שלא יסבול אור מדת הדין כלל וכלל

For example, the light of the quality of *Chessed* – Kindness will not tolerate the light of the quality of Judgment (*Din*), whatsoever.

אלא מוכרח לומר שזהו מצד בחי' הכלי, שיכול לסבול אור היפוכה המנגדה

Rather, we must say, that this [inter-inclusion] is because of the aspect of the vessel (*Keli*), which has the ability to tolerate an opposite light that opposes it.

כי יש בכלים דוקא בחי' וענין ההתכללות מדבר והיפוכו, משא"כ באורות כו'

This is because it is specifically in the vessels that the aspect and matter of the inter-inclusion of a thing with its opposite [is possible]. This is not the case [in regard to] the Lights (*Orot*).

וזהו עיקר התיקון בבחי' האדם מצד גופו

[Similarly,] in man, the main aspect of rectification is from the angle of his body.

כמו שאנו רואים בחוש טבעי אברי האדם, שכל אחד יש בו התכללות מזולתו,
עד שיכולים להשלים חסרון א' על ידי רפואת אבר זולתו

As we clearly observe with our senses in regard to the nature of man's organs, that each organ contains an inter-inclusion of its fellow [organs],⁴²⁰ to the point that it is possible to rectify a lacking [in one organ] through healing a different organ.

כמו לקלקול הראות בעין ירפאו לכה הגידין שברגל, שיש בהן בהתכללות
מגידין שבעין

For example, for a problem in the sight of the eye, healing may be applied to the power of the nerves in the foot, since they include within themselves [something of] the nerves of the eye.

אבל לא ירפאו לאור וחיות שנחלש במוח עד שנחלש בראות מצד הזקנה
וכה"ג, על ידי חיזוק כח ואור חיות המדות שבלב, אע"פ שהמוח ולב כלולים זה
עם זה

However, in the case of old age and the like, [in which] the light and vitality of the brain becomes weakened to the point that [one's] sight becomes weakened, one cannot heal [this] through strengthening the power and light of the vitality of the **emotions** of the heart, even though the heart and brain are inter-included with one another.

רק מצד חיזוק כלי הלב יחזקו לכלי המוח ויאיר כח השכל בראות יותר כו'

⁴²⁰ See Siddur Im Divrei Elokim Chayim, Shaar Nefilat Apayim 91c; Also see Ma'amarei Admor HaEmtza'ee, Kuntreisim, pg. 407.

It is only through strengthening the **vessel** of the heart that the vessel of the brain may become strengthened, so that the power of the intellect will radiate to a greater degree, and he will [thereby] have better vision.

מפני שאין לאור השכל עם אור המדות חיבור והתכללות כל כך, כמו שיש חיבור והתכללות של כלי הלב עם כלי המוח

This is because there is not as much of a connection and inter-inclusion between the light of the intellect and the light of the emotions, as there is between the vessel of the heart and the vessel of the brain.

וכן כלי העין עם כלי החוטם וכלי האוזן וכה"ג

This is likewise the case in regard to the vessel of the eye, with the vessel of the nose and the vessel of the ear, and the like.

ולזה הטעם הנה דוקא מצד בחי' הכלי יוכל להאיר בה אור המנגדה כו' וד"ל.

It is for this reason that it is specifically from the angle of the aspect of the Vessel (*Keli*) that it is possible for its opposite light to radiate within it. This will suffice for those of understanding.

ויובן זה יותר במה שאנו רואים במדות חסד וגבורה שהן הפכיים מנגדיים ממש כו'

This may be further understood from our observation that the emotions of *Chessed* – Kindness and *Gevurah* – Judgment are opposites which literally oppose each other.

אך כאשר באין המדות בכלי, כמו למחשבה ולדבור ומעשה בפועל ממש,
יוכל אור החסד להאיר במחשבה ודבור ומעשה היפוכו ממש

Nonetheless, when these emotions come into a vessel, such as actual thought, speech and action, it is possible for the light of *Chessed* – Kindness to radiate in a thought, speech and action, that is its opposite.

שהרי יכול לחשוב ולדבר ולעשות נגד מה שבלבו

[This is so] since it is possible to think, speak and do the opposite of what is in his heart.

וגם לכעוס בלב על אוהבו בלבו, ולרחם בלבו על שונאו כו'

Similarly, [a person] can become angry in his heart against someone who he loves in his heart, or he may have mercy in his heart towards someone who he despises etc.

שהלב מוכן להיות כלי למה שהוא היפוכו כו', לפי שבכלים יש התכלות
דבר והיפוכו יותר מבאורות

This is because the heart is prepared to become a receptacle for that which is its opposite, since there is a greater inter-inclusion of one thing and its opposite in the vessels, [rather] than the lights.

(דמה שבגילה יש רעדה וברוגז יש רחמים, וכן להיפך, ברעדה גילה
וברחמים רוגז, הכל מצד הכלי דוקא כו')

(The fact that in jubilation there is trembling and in wrath there is mercy, or the opposite, that in trembling there is jubilation and in mercy there is wrath, is all specifically due to the vessels.)

וכך אנו מוצאים בששת ימי המעשה, שביום א' הוא בחי' חסד - יהי אור,
וביום הב' בחי' גבורה - יהי רקיע כו', וכמ"ש בזהר דכל יומא בעבידתיה כו'

We similarly find this [matter] in the six days of creation. The first day is the aspect of the *Chessed* – Kindness of “Let there be light,”⁴²¹ while the second day is the aspect of the *Gevurah* – Judgment of “Let there be a firmament,”⁴²² as it states in the *Zohar*,⁴²³ “Each day has its function.”

ועכ"ז בכל יום יש התכללות מיום זולתו דוקא כידוע

Nevertheless, in each day there is specifically an inter-inclusion of the other days, as known.

לפי שכאשר בא האור בכלי שנק' יום, אז יש התכללות דבר והיפוכו דוקא

This is because it is specifically when the light comes into the vessel that is called “day-*Yom*,” that an inter-inclusion of one thing with its opposite [occurs].

להיות שכאשר בא הדבר לידי השפעה בפועל ממש, אי אפשר שלא יוכלל
בחסד מבחי' דין ובדין מבחי' החסד

This is because, when the matter comes to be influenced in actuality, it is impossible that kindness will not have the aspect of judgment inter-included in it, or that judgment [will not have] the aspect of kindness [inter-included in it].

⁴²¹ Genesis 1:3

⁴²² Genesis 1:6

⁴²³ Zohar I 205a, and Zohar III 94b.

משא"כ כשהאור והשפע עדיין בלא כלי כו'

This is not the case, however, when the light and influence [remains] without a vessel, as of yet.

כמו פסק דין למעשה דוקא

An example of this is a *Halachic* legal ruling that is specifically for [the purpose of] practical application.

שבהכרח יוכלל חסד בדין ודין בחסד

Of necessity, there will be an inter-inclusion of kindness within the judgment or of judgment within the kindness.

משא"כ כשאינו למעשה כו'

However, this is not the case if the ruling is not [necessarily] for practical application.

ונמצא שמצד בחי' חיצוניות הכלי, שהוא למעשה, שם הוא עיקר בחי' ההתכללות כו' וד"ל:

[From all the above] we find that the primary aspect of inter-inclusion is in the aspect of the externality of the vessels, which relate to action. This will suffice for those of understanding.

אך הנה לכאורה יש סתירה לכל זה

However, at first glance, there seems to be a contradiction to all this.

שהרי באמת, מה שהאור יוכל להאיר בכלי היפוכו, הוא מצד בחי' הביטול של הכלי לגבי האור

This is because, in reality, the fact that the light is capable of radiating within its opposite vessel is because of the nullification of the vessel to the light.

והוא על ידי בחי' שם מ"ה מלאו, שרש בחי' ההתכללות באורות, דוקא מצד הארת הקו כו'

This comes about by means of the aspect of the inner name of *Ma" H-45* [י"ד ה"א וא"ו ה"א],⁴²⁴ which is the source of the aspect of the inter-inclusions in the lights, specifically from the radiance of the *Kav* – Line.

ולזה הטעם, דוקא בפנימיות הכלים יש התכללות ולא בחיצוניות

It is specifically for this reason that the inter-inclusion is in the innerness of the vessels,⁴²⁵ rather than in the externality.

שהרי אין מלאך א' עושה ב' שליחות הפכים

This is because, [as known,⁴²⁶] one angel cannot perform two opposite missions.

⁴²⁴ See introduction to Tikkunei Zohar 17a

⁴²⁵ Parenthesis of the Mittler Rebbe:

והכמו הכונה שבמעשה המצות שמתכלל ב' הפכים כו' והיינו כמו עצמות וגידים כו' משא"כ גוף המעשה)

(An example of this is the devotional intent in the performance of the *Mitzvot*-commandments, which includes two opposites. This is similar to the [matter of the] *Atzamat V, Geedin* – Bones and Tendons etc. This is not the case, [however], in the actual action.)

⁴²⁶ See Midrash Bereshit Rabba 50:2 and elsewhere.

מפני שכל שליחות השפע בא מחיצוניות הכלים דוקא, שמביא השפע לחוץ

This is because all sending forth of influence comes about specifically from the externality of the vessels, which brings out the influence.

כמו חיצוניות הכלי דאותיות וכה"ג

This is similar to the external vessels of the “letters,” and the like.

ולכך פני אריה להימין כו', לא ישנו את תפקידם ולא יתחברו להחליף מעשיהם מזה לזה כו'

It is for this reason that “The face of the Lion is to the right etc.,”⁴²⁷ and they [are incapable of] changing their function, nor can they join together to exchange missions with each other.

ולכך כל יומא בעבידתיה דווקא כו'.

Because of this [the *Zohar* states,] “Each day specifically has **its own** function.”

אך הענין הוא משום דפנימית הכלי הוא מקבל מבחי' אור פנימי המוגבל בכלי, וכאשר יש התכללות באורות, ממילא יש התכללות בפנימית הכלים, כמו התפעלות והשגות מיכאל וגבריאל כו'

However, the [explanation of the] matter is that because the inner aspect of the vessels receives from the aspect of the inner

⁴²⁷ Ezekiel 1:10

lights which become limited within the vessel, [therefore,] when there is an inter-inclusion in the lights, there is an automatic inter-inclusion in the innerness of the vessels. This is similar to the arousal and comprehension of [the angels] Michael and Gabriel etc.

וחיצוניות הכלים מבחי' הכח המגביל שבבחי' מקיף

[However,] the externality of the vessels [receive] from the aspect of, “The Potential Power to Limit-Koach HaGvoal,” which is in an aspect of an encompassing [light].

על כן יש בו ב' הפכים כא', בחי' התכללות דבר והיפוכו דוקא

There can therefore be two opposites as one within them, which is the aspect of the inter-inclusion of one thing with its opposite, specifically.

כמו כל הנסים, שהם דוקא בבחי' חיצוניות הכלים בפועל ממש

This is similar to all miracles, which specifically take place in the aspect of the externality of the vessels, which is the [performance of the miracle] in actuality.

כמו כל מקום שנעשה בו הנס, שהמקום הזה סובל דבר והיפוכו, מלמעלה מן הטבע בטבע כו'

For example, every place in which a miracle happens is a place that [simultaneously] withstands a thing and its opposite. [This is to say that, at once, it includes] that which is above nature within nature.

כהפיכת ים ליבשה כו', וכה"ג מקום הארון אינו מן המדה וכו', וכמ"ש במ"א

An example of this is the transformation of the sea to dry land, and similarly, [the fact that] the place of the Holy Ark was not according to [natural] measurable dimensions, as explained elsewhere.⁴²⁸

וגם משם הוא בא שרש בחי' ההתחלקות, כל אחד מובדל בפני עצמו

Likewise, it is [specifically] from there that the source of divisions comes, to separate each [thing] unto itself.

שהוא בא מצד בחי' קו המדה שבמקיף, שהוא שרש הכלים המגבילים כו'

This comes about due to of the aspect of the *Kav HaMidah* – The Measuring Line in the Encompassing [Light], since it is the source of the vessels that limit.

ולזה עיקר בחי' התיקון הוא בחי' ריבוי ההתחלקות דוקא

For this reason, the primary aspect of rectification-*Tikkun* is specifically the aspect of the abundance of subdivisions.

שבזה דוקא יהיה ריבוי ההתכללות, דבר והיפוכו כא'

It is specifically because of the [subdivisions] that there can be an abundance of inter-inclusions of one thing with its opposite as one.

⁴²⁸ Talmud Bavli, Yoma 21b

וזהו עיקר בחי' אדם דתיקון כו', שעליו אמר אהור וקדם צרתני, יצירה בגוף
חומר דוקא כו'

This is likewise the primary aspect of the “Man of Rectification” (*Adam D'Tikkun*), about whom it states,⁴²⁹ “*Achor V'Kedem Tzartanee* – You have formed me back and front,” [which refers] specifically to formation (*Yetzirah*) in a body of substance (*Goof Chomer*).

קדם, בבחי' החומר הפשוט שקדם לצורה, שהוא האור

Kedem – Front, refers to the aspect of the simple substance (*Chomer Pashoot*) that preceded the form (*Tzoorah*), which is the light.

והוא בשרש הכלי שקדם לאור

This is in the source of the vessels that preceded the light.

ואחור, בכלי החומר שאחר האור והצורה כו' וד"ל וכמ"ש במ"א ביאור ענין
זה באריכות (וד"ל):

Achor – Back, refers to the aspect of the vessel of substance that follows [the investment of] the Light and Form etc. This will suffice for those of understanding. This is in accordance with the explanation of this matter elsewhere at length, (and should suffice for those of understanding.)

⁴²⁹ Psalms 139:5

Chapter Thirty-Two

ומעתה יש להבין בבחי' אדם העליון דאצי' שעל הכסא כו'

We now must understand the aspect of “the Upper Man” of [the world of] *Atzilut*, who is “upon the throne etc.”⁴³⁰

שהוא בחי' ז"א דאצי' שמקבל מבחי' נה"י דאו"א כו'

This is the aspect of *Zeir Anpin*⁴³¹ of *Atzilut* which receives from the aspect of *NeHi"Y* of *Chochmah* and *Binah*.⁴³²

וידוע שהוא ענין ובחי' המדות דאצי', שהוא עיקר ושרש להשפעת מקור למקור לחיי העולמות

As known, this is the matter and aspect of the Emotions (*Midot*) of [the world of] *Atzilut*, which is the primary [source] and root of the influence for the “source of the source” of the vitality of the worlds.

ועדיין הוא סוף עולם הא"ס, משום דאיהו וחיוהי וגרמוהי חד כנ"ל

[Nonetheless,] it [itself] is still the end of the world of the Unlimited One, *HaShem*-יהו"ה, blessed is He, since “He and His life force and organs are one,”⁴³³ as previously explained.

⁴³⁰ Ezekiel 1:26

⁴³¹ See *Etz Chayim* (*Shaar RaPa"Ch Nitzotzin*) Shaar 18, Ch. 5; Also see *Etz Chayim*, Shaar 42, Ch. 1.

⁴³² See *Etz Chayim* (*Shaar Drooshey HaNekudot*) Shaar 8, Ch. 2.

⁴³³ See introduction to *Tikkunei Zohar* 3b

על כן גם עד בחי' כלים דז"א בבחי' חיצוניות דנה"י שבו כו', נחשב עדיין
מסוף עולם הא"ס:

Therefore, even up to the aspect of the vessels of *Zeir Anpin*, in the aspect of the externality of the *NeHi"Y* of [*Zeir Anpin*], is still considered to be of the end of the world of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

וביאור הדברים, הנה מבשרי אחזה כו', דבצלם אלקים עשה את האדם כו',
וכמ"ש בצלמינו כדמותינו כו'

Now, the explanation of these matters [may be understood in a manner] of “From my flesh I shall behold God,”⁴³⁴ because “Man was made in the image of God,”⁴³⁵ as stated,⁴³⁶ “[Let us make man] in our form and in our likeness.”

דהנה אנו רואים בנפש האדם שבחי' חיה יחידה שבו, הוא בחי' מקיפין דנר"ן,
שלמעלה מהגבלת האורות בכלים

Now, we observe in the human soul, that its aspects of *Chayah* and *Yechidah* are the aspects of the encompassing [lights, relative] to the *Nefesh*, *Ruach* and *Neshamah*, and transcend the limitation of lights within vessels.

הוא בחי' הרצון והתענוג העצמי הפשוט שבבחי' יחידה, וגם בחי' פנימית
ומקור השכל שנק' משכיל, שזהו בחי' מקיף דחיה

This is the aspect of the simple essential desire and pleasure, which is in the aspect of the *Yechidah* [level of the soul], plus the

⁴³⁴ Job 19:26

⁴³⁵ Genesis 9:6

⁴³⁶ Genesis 1:26

aspect of the innerness and source of the intellect, which is called *Maskil*, and is the aspect of the encompassing [light] of the *Chayah* [level of the soul].

בלתי מוגבלים בכלי כלל

They do not become limited within the vessels at all.

רק מהחכמה ולמטה נמשך בכלי

It is only from *Chochmah* down [that the light] is drawn into a vessel.

והוא הנשמה שבמוחא, ורוח בלב כו'

This is the aspect of the *Neshamah* which is within the brain, the *Ruach* within the heart etc.⁴³⁷

והנה עכ"ז מאיר אור המקיף דרצון ותענוג, מבחי' פנימית אור החכמה בנר"ן שבג' כלים מוחא ולבא כו', מן ההעלם

However, the light of the encompassing desire and pleasure nevertheless radiates from its concealment, from the inner aspect of the light of *Chochmah*, within the *Nefesh*, *Ruach* and *Neshamah*, which are within the three vessels of the Brain, the Heart [and the Liver].

והוא גלוי הרצון שבא בשכל וטעם גלוי, בבחי' מוח החכמה שנק' אור אבא

⁴³⁷ ...and the *Nefesh* in the Liver, as previously explained.

This is the revelation of the desire that comes into the revealed intellect and reasoning in the aspect of the brain of *Chochmah*, which is called the Light of *Abba* [*Chochmah*].

ומשם נמשך ומתפשט בבינה, שהוא ההשגה

From there it is drawn down and spreads forth into *Binah*, which is comprehension.

ומבינה שבמוח נמשך התפעלות המדות בלב

From the comprehension (*Binah*) of the brain, the emotional arousal in the heart is drawn down.

דהיינו מל"ב חדרים שבמוח שנק' ל"ב שבילין דבינה דמתפתחין להיות מוחין
לז"א כו'

This is to say that the thirty-two chambers of the brain, which are called the “thirty-two pathways of *Binah*,” open up to become the intellect of *Zeir Anpin*.⁴³⁸

כי המוחין נחלקים לד', חכמה ובינה וחסד וגבורה

This is because the Intellect (*Mochin*) divides into four, that is, *Chochmah*, *Binah*, *Chessed* and *Gevurah*.

וכל אחד יש בו ח' חדרים, שהוא ל"ב

Each one of these [four] has eight chambers within it, thus totaling thirty-two.

⁴³⁸ See Zohar III (*Idra Rabba*) 128b, 129a & 136a

והיינו הטעם שנק' לב, מפני ששרשו בל"ב שבילין, הן ל"ב חדרים

It is for this reason that [the heart] is called *Lev* – Heart (לב), because its source is in the thirty-two pathways (ל"ב שבילין), which are the thirty-two chambers.⁴³⁹

שעל ידם דעת, שכולל חסד וגבורה, מטה אור השכל דחכמה ובינה להתפעלות לחסד וגבורה, כלפי זכות או כלפי חוב

It is through them that *Da'at*, which includes *Chessed* and *Gevurah*, causes the light of the intellect of *Chochmah* and *Binah* to lean [and] be aroused [either] towards *Chessed* or *Gevurah*, that is, towards merit or judgment.

ונק' ג"כ מדות שבשכל, שהן בחי' ז"ת דבינה, וכל אחד כלול מז', שהן נש"ב

These are also called the emotions of the intellect, which are the seven lower [*sefirot*] of *Binah*, each of which includes seven. These are the fifty gates of *Binah*.

והכל ענין א', רק שנש"ב הוא עדיין בהשגה דבינה, כמו חסדים המכוסים תוך יסוד אימא כו'

[However,] all this is one [related] matter, except that the fifty gates of *Binah* still are within the comprehension of *Binah*, such as the “Kindnesses that are concealed within *Yesod* of *Imma*.”⁴⁴⁰

⁴³⁹ See Etz Chayim, Shaar 31, Ch. 4.

⁴⁴⁰ See Likkutei Torah, Bamidbar 6d.

היינו בחי' התפעלות האהבה שבשכל והשגה עדיין, שנק' מכוסה ונעלם
בהשגה

In other words, this is the aspect of the arousal of love, as it still is within intellect and comprehension. It thus is considered to be “concealed” and “hidden” within comprehension.

ואח"כ יוצא לגילוי מהות התפעלות מדת אהבה שבלב, שנק' ז"א

Afterwards, it comes out into revelation as an actual arousal of the quality of love within the heart, which is called *Zeir Anpin*.

ועד"ז יוצאים ל"ב שבילין הנ"ל בהתגלות מן התפעלות ההעלם שבמוח ללב,
וע"כ נק' לב

In this fashion, the aforementioned thirty-two pathways come out in a revealed way to the heart from the concealed arousal of the brain, and it is for this reason that it is called “Heart-*Lev*-לב-32.”

כמ"ש בע"ה בטעם שנק' לב, מפני שמתקבצים שם ל"ב אורות דאו"א, שהן
ל"ב שבילין

This is in accordance with what is stated in *Etz Chayim*,⁴⁴¹ that the reason it is called “*Lev*-לב-32” is because the thirty-two lights of *Abba* and *Imma* gather there. These are the thirty-two pathways.

(והן ל"ב ויאמר אלקים דבינה שמקבל מאבא) וכמ"ש במ"א באריכות.

⁴⁴¹ See *Etz Chayim*, Shaar 31 (*Shaar Partzufei Zu"n*), Ch. 4; Also see *Ma'amarei Admor Ha'Emtza'ee*, *Devarim*, Vol. 3, pg. 994.

(These are the thirty-two [times that it states in the Act of Creation] “And God said-*VaYomer Elohi*”m-אלהי”m,” which [refers to] *Binah*, as it receives from *Abba*⁴⁴²) as explained elsewhere at length.

והנה ודאי כאשר צריך להיות התהוות התפעלות המדה בלב מן העלם
התפעלות המדה בהיותה בשכל והשגה דבינה, הוצרך להיות תחלה בחי' צמצום
והעלם וכיוון שנק' הסתלקות

Now, certainly, in order for there to be an arousal of an emotion in the heart from the concealed arousal of that emotion as it exists in the intellect and comprehension of *Binah*, there must first be an aspect of a *Tzimtzum*, concealment and gathering, which is called a withdrawal.

(כמו משל רקבון הגרעין בשביל השתנות ממהות למהות וכידוע)

(This is analogous to a seed decaying so that there can be a transformation from one [state of] being to a different [state of] being, as known.⁴⁴³)

והוא בחי' מיצר הגרון דבינה, שנתעלם שם התפעלות השכל ונמשך להיות
בשינוי המהות בהתפעלות הלב

This [*Tzimtzum* – lessening] is the aspect of the “Narrowness of the neck – *Meitzar HaGaron*” of *Binah*, in which the arousal of the intellect becomes concealed, and is drawn down as an arousal in the heart through a transformation of [its state of] being.

⁴⁴² See Ma'amarei Admor HaEmtza'ee, Vayikra, Vol.2, pg. 625; Devarim, Vol. 2, pg. 651.

⁴⁴³ See Tanya 113a; Ma'amarei Admor HaEmtza'ee, Vayikra Vol. 2, pg. 598.

(וכמו בחי' קרומא כו' שהוא המעלים ומפסיק מכח עליון שלמעלה מן השכל,
לבוא לשינוי המהות בגלוי אור השכלה כו')

(This is similar to the aspect of the “Airy Membrane – *Krooma D'Avirah*” that conceals and separates between the upper power which transcends intellect, [and the intellect], so that it may be revealed as the light of the intellect through a transformation of [its state of] being.

וכמו חצר הכבד שמפסיק ומבדיל בין אברי הנשימה לאברי המזון להיות
שינוי המהות וכמ"ש במ"א באריכות)

It is also similar to the “Diaphragm – *Chatzer HaKaved*” which divides and separates between the respiratory system and the digestive system in order to bring about a transformation of [state of] being, as explained elsewhere at length.)

אך עכ"ז המדות שבלב הן בדומה ממש אל המדות שבשכל, ממש כאופני
התפעלותם במוח, בלי נטיה כקוצו של יו"ד כידוע

Nevertheless, the emotions of the heart are patterned after the emotions of the intellect, literally. They are literally according to how they were aroused in the brain, without any deviation whatsoever, even as much as the “thorn of the letter *Yod*,”⁴⁴⁴ as known.

רק שבלב באין בשינוי המהות ובהגבלה וצמצום דחי' נו"ה דבינה, שהוא
שליחות שפע אור ההשגה בעצם, בשביל התפעלות המדה לבד כידוע

⁴⁴⁴ This expression means “even the tiniest amount.” An equivalent English idiom would be, “Even to a hair’s breadth.”

The only exception is that in the heart they come about through a transformation of their [state of] being, according to the limitation and restraint of *Netzach* and *Hod* of *Binah*, which constitute the sending forth of the influence of the light of the essential comprehension, for the sole purpose of arousing the emotions, as known.

ובמדות שבלב כלול מג' מדריגות, חב"ד חג"ת נה"י

Now, included in the emotions of the heart are the three levels of *ChaBa*"D, *ChaGa*"T and *NeHi*"Y.

דהיינו בחי' המושכל ומורגש ומוטבע הנ"ל

These are the “*Mooskal* – The Intellect [of the Emotions],” the “*Moorgash* – The Felt [arousal of the emotions]” and the “*Mootba* – The Natural [Response of the Emotions],” which were mentioned previously.

וג' כלים לכל אחד, פנימית ואמצעית וחיצונית כנ"ל באריכות

Each of these consists of three vessels; inner, middle, and external, as explained previously at length.

אך הנה גם בחי' החיצוניות דכלים דנה"י שבלב - שהוא בחי' התפעלות החסד והאהבה שבלב כשבאה לידי השפעה לחוץ, שנק' נה"י דחזה במחשבה דיבור ומעשה, היינו על ידי חיצוניות הכלי דלב, שהוא בחי' המוטבע אשר בהבל החזה דז"א דאצי', שעל זה אמר איהו וגרמוהי חד - הכל עדיין בבחי' א"ס

However, even the aspect of the externality of the vessels of *NeHi*"Y of the heart, which is the aspect of the arousal of the

kindness and love of the heart, as it comes to be [expressed] as influence to the outside, which is called *NeHi"Y* of the chest [as it is expressed] within the Thought, Speech and Action, which comes [about] through the externality of the vessel of the heart, which is the aspect of the "*Mootba* – The Natural [response of the emotions]" of the breath of the chest of *Zeir Anpin* of [the world of] *Atzilut*, about which it states,⁴⁴⁵ "He and His organs are one," is [nonetheless] all still in an aspect of the limitless state of the Unlimited One (*Ein Sof*), *HaShem*-ה'יהו, blessed is He.

וכמו על דרך משל באדם התחתון

By way of analogy, this is similar to man below.

כאשר הרצון העצמי שבבחי' מקיף דיחידה הנ"ל, מאיר ובא בגלוי במוחין דחו"ב, עד שיורד ומתצמצם בקטנות המוחין דכלי דנו"ה דחסד מורגש שבלב, שהוא בהבל החזה - הרי גם שם הרצון מאיר

When the essential desire, which is in an aspect of the encompassing [light] of the aforementioned *Yechidah* [level of the soul], radiates and comes into revelation in the brains of *Chochmah* and *Binah*, to the point that it descends and constricts within the "smallness" of the brains of *Netzach* and *Hod* of *Chessed*, as it is felt in the heart, which is the breath of the chest, we find that even there, the [essential] desire radiates.

כי אנו רואים שבהבל הלב ג"כ מורגש הרצון

This is because, as we observe, the desire is even felt in the breath of the heart.

⁴⁴⁵ See Introduction to *Tikkunei Zohar* 3b.

ונק' רעותא דלבא, מה שלבו חפץ במורגש לדבר טוב, ולמאוס בהעדר הרצון
בלב לדבר רע השנאוי כו'

This is called, “*Re’oota D’Leeba* – The Desire of the Heart,”⁴⁴⁶ which is the fact that his heart lusts in a **felt** way for something good, and loathes that which is bad and despised, through the absence of desire [for it] in the heart.

אם כן, מתאחד ומתקשר ממקור הרצון העצמי עד הבל הלב ברגע א', כאילו
הוא מהות א' ממש

This being the case, [we find that] there is an instantaneous unification and bond between the [original] source of the essential desire and the [external] breath of the heart, as if they are literally one entity.

והיינו דמיון להבין באדם העליון שהוא בחי' ז"א

Through this analogy we may understand the Upper Man, which is the aspect of *Zeir Anpin*.

שבבחי' לב דז"א נאמר ויאמר אל לבו, להטות לחסד

Regarding the heart of *Zeir Anpin* it states,⁴⁴⁷ “And He said unto His heart,” causing it to lean toward Kindness.

וכן ויתעצב אל לבו, לבחי' דין וכה"ג

⁴⁴⁶ See Zohar I 100a and elsewhere.

⁴⁴⁷ Genesis 8:21

Likewise, [a different verse states,]⁴⁴⁸ “And He saddened His heart,” [causing it to lean] toward Judgment, and the like.

הרי בבחי' חיצוניות הכלי דנו"ה דלב זה, מאיר שם מבחי' הרצון הפשוט
העצמי שבעצמות אא"ס שלפני הצמצום הראשון

We find that within the aspect of the externality of the vessels of *Netzach* and *Hod* of this heart, there is a radiance of the aspect of the simple essential desire of the Essential Self of the limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, Who precedes the first *Tzimtzum*.

(הנז' באות יו"ד בבחי' יחיד ואחד כו', במשל חפץ חסד העצמי בעצמות הנפש
כו')

([This aspect] was mentioned previously in chapter ten, in regard to the aspects of *Yachid* and *Echad* etc., through the analogy of the essential desire for kindness [as it exists] within the essence of the [human] soul etc.)

ואם כן עד בחי' חיצוניות הלב דז"א נחשב עדיין הכל מסוף עולם הא"ס

This being the case, even up to the aspect of the externality of the heart of *Zeir Anpin*, it still is completely considered to be the end of the World of the Unlimited One (*Olam HaEin Sof*), *HaShem*-יהו"ה, blessed is He.

משום דאיהו וגרמוהי חד, כמו באדם, שלבו ורצונו העצמי אחד הוא כו' וד"ל:

⁴⁴⁸ Genesis 6:6

This is because, “He and His organs are one” just as it is in a human being, whose heart is one with his essential desire. This will suffice for those of understanding.

Chapter Thirty-Three

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

יחד

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

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

This is similar to [the matter of] “Whatever יהו"ה-*HaShem* desires He has done in the heavens and the earth etc.”⁴⁴⁹ The root of this “desire of יהו"ה-*HaShem*” is rooted in the first source (which is called *Yachid* – Singular etc).

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

This is the aspect of the essential *Heyulie* desire for kindness in the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who is [an] absolutely simple [singularity]. This [desire for kindness] is similar to the essentially good and kind nature embedded in the essence of the human soul (as explained above in chapter ten).

⁴⁴⁹ Psalms 135:6

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

Once it arose in *HaShem's* יהו"ה will and desire to bestow goodness in a particular way from this general *heyulie* light, [this desire] descended with a great chaining down. [Nonetheless], all [this was] still within Himself [and was still] in the aspect of Limitlessness (*Ein Sof*), until this desire reached the aspects of *Netzach* and *Hod* of the externality of the vessel of the "Heart."

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

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

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

Rather, it all is literally in the aspect of the Unlimited One (*Ein Sof*), as "He estimated it within **Himself**."⁴⁵⁰

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

Afterwards, there was a *Tzimtzum* [withdrawal] and it descended by means of the aspect of the Line (*Kav*) into the ten *sefirot* of Circles (*Igullim*) etc., until the aspect of *Keter* of *Adam*

⁴⁵⁰ See Mikdash Melech to *Zohar* 16a

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

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

כו'

[This desire then continued to descend] until the aspects of the desire and pleasure within *Abba* and *Imma*, and became limited within the [revealed] desire, intellect, and comprehension, which are the three upper *sefirot* of *Chochmah* and *Binah* etc.

עד בחי' מדות ז"ת דבינה

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

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

[Then it continued] until the aspect of the “immature brains – *Katnoot HaMochin*” of *NeHi"Y* of *Abba* and *Imma* [as they vest] within *Zeir Anpin*, as explained before.

ומשם מתצמצם עוד בג' מדריגות דחב"ד חג"ת דז"א כו', עד בחי' חיצוניות

הכלים דנו"ה שבבחי' הבל החזה כו'

From there it underwent further restraint (*Tzimtzum*) on the three levels of *ChaBa" D* and *ChaGa" T* of *Zeir Anpin* etc., until the aspect of the externality of the vessels of *Netzach* and *Hod* [of *Zeir Anpin*], which is the aspect of the “Breath of the Chest.”

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

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

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

Moreover, this entire chaining down (*Hishtalshelut*), from the [essential] desire that arose hidden in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being of *HaShem-*הו"ה, blessed is He, until it came to be felt in the breath of the heart, happened and was drawn down instantaneously, since "He and His life force and organs are one."

פ'א איהו, בחי' עצמות אא"ס ממש, וחיוהי, בחי' ע"ס דהעלם וגלוי, כשלהבת
כו'

This means that, "He" literally refers to the aspect of the Essential Self of the limitless light of the Unlimited One, *HaShem-*הו"ה Himself, blessed is He, whereas "His life force" refers to [both] the concealed and revealed aspects of the ten *Sefirot*, [which are] "like a flame [that is bound to the coal] etc."⁴⁵¹

עד ע"ס דז"א כו'

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

⁴⁵¹ Sefer Yetzirah 1:7

וגרמוהי, בחי' הכלים דז"א

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

חד, הכל בבחי' א"ס עדיין

“Are one” means that all this is still in the aspect of His Unlimited Being (*Ein Sof*).

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

This is because although the aspect of the vessels, which limit the external emotions of the heart of *Zeir Anpin*, are [in the aspect of] ultimate “smallness” compared to the exaltedness of the essential emotions of the aspect of *Malchut* of the Unlimited One – *Ein Sof*, they nevertheless are considered to be the aspect of the end of the beginning, as scripture states, “He calls out the generations from the beginning etc.”⁴⁵²

וסיומן בסוף הוא בבחי' קטנות המדות דז"א

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

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

⁴⁵² Isaiah 41:4

Because of this, *Zeir Anpin* is called “The Small Face,”⁴⁵³ [since] it is similar to the small face of a little child compared to the “Large Face”⁴⁵⁴ of “an elder who has acquired wisdom.”⁴⁵⁵

שזה תכלית הקטנות במוחין, וזה תכלית הגדלות

The one is completely intellectually immature, whereas the other is completely mature.

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

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

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

This is because the emotions of a child are also according to intellect and concealed desire etc., except that it comes [revealed] with total immaturity.

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

⁴⁵³ The literal translation of “*Zeir Anpin*” is “The Small Face.”

⁴⁵⁴ See Talmud Bavli, Chagigah 13b

⁴⁵⁵ See Talmud Bavli, Kiddushin 32b

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

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

This is likewise the comparison between the immature emotions of *Zeir Anpin*, which are emotions that are limited according to the immature intellect of *Netzach* and *Hod*, compared to the aspect of *Arich Anpin*, which is called the “Large Face.”

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

[This is to say that *Arich Anpin* represents] the mature countenance and brains of “an elder who has acquired wisdom” from the source of the concealed wisdom [itself], which is higher than the “[Airy] Membrane (*Krooma D'Avira*).”

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

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

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

In the same way, even the aspect of the emotions of the concealed desire and intellect of *Arich Anpin* are in the aspect of

immaturity compared to the aspect of the even greater “man,” That is, the aspect of *Adam Kadmon*, who is called “The Man of Creation.”

וכידוע דז"א נק' אדם דעשיה וא"א נקרא אדם דיצירה וא"ק אדם דבריאה

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

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

In each of these there are ten *Sefirot* in a concealed and revealed [manner], as scripture states,⁴⁵⁶ [“For My glory, I have created, formed, and even actualized”]. “For My glory” refers to *Malchut* of the Unlimited One (*Ein Sof*), “I have created” refers to *Adam Kadmon*, “formed” refers to *Atik Yomin* and *Arich Anpin*, and “actualized” refers to the aspect of *Zeir Anpin*, about whom it states,⁴⁵⁷ “Let us make man in our image [and in our likeness].”

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

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

⁴⁵⁶ Isaiah 43:7

⁴⁵⁷ Genesis 1:26

שעם כל זה יש בציור זה הכל

Nonetheless, this image contains everything in it.

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

Nothing is missing, not even the amount of “the thorn of the letter *Yod*,” except that it is a very tiny [scale model] in which the form of a tiny line may be a five hundred *Parsa* long river on planet earth, and the like.

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

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

וכמו כח המוליד בדומה לו כו'

This is similar to the ability [of an adult] to give birth to [offspring] who are like him etc.

(וכמ"ש במ"א בענין בוצין בוצין כו')

(This is in accordance with what is explained elsewhere regarding the matter of “*Bootzin Bootzin* [*Mikeetphay Yediya*] – “Small pumpkins [are discernable when they burst forth from their sap] etc.”⁴⁵⁸)

⁴⁵⁸ See Talmud Bavli, Brachot 48a; Also see Siddur Im Divrei Elokim Chayim, Erev Shabbat, 164d; Ma'amarei Admor Ha'Emtza'ee, Kuntreisim pg. 207.

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

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

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

(This is the meaning of [the verse],⁴⁵⁹ “What is his name, what is his son’s name-*Mah Shmo, Mah Shem Bno*-מה שמו מה שם בנו.” “What is his name-*Mah Shmo* שמו-מה” [refers to the aspect of] *Ma”H*-מ"ה-45 [י"ד ה"א וא"ו ה"א] of *Adam Kadmon*, and “What is his son’s name-*Mah Shem Bno*-מה שם בנו” is the aspect of *Zeir Anpin*, as explained in several places.)

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

This then, is the general *Hitbonenut*-contemplation [of the verse, “Whatever *HaShem*-יהו"ה desires He has done in the heavens and the earth etc.”] “Whatever *HaShem*-יהו"ה desires” in the Essential Self of the limitless light of the Unlimited One,

⁴⁵⁹ Proverbs 30:4

blessed is He, literally, “He has done in the heavens-*Shamayim*-שמים,” which is the aspect of *Zeir Anpin*.⁴⁶⁰

אש ומים – חסד וגבורה דקטנות דאצי' כו'

[The word “Heavens-*Shamayim*-שמים” is a composite of the two words] “Fire-*Aish*-אש” and “Water-*Mayim*-מים,”⁴⁶¹ [that is,] *Chessed*-Kindness and *Gevurah*-Judgment of the immaturity of [the world of] *Atzilut*.

(עד בחי' שמים דעשיה)

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

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

This is because, “Their beginning is imbedded with their end,”⁴⁶² from the *Chochmah* at the “top” of *Adam Kadmon* [all the way] to the *Chochmah* at the end, in the emotions of *Zeir Anpin*.

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

(This [also is the meaning of] the verse,⁴⁶³ “Blessed is *HaShem*-יהו"ה, the God of Israel.” [This refers to *Yisroel*] *Sabba*

⁴⁶⁰ See Zohar II 62b, and Zohar III (*Idra Zuta*) 288a.

⁴⁶¹ See Talmud Bavli, Chagigah 12a; Sefer Yetzirah 1:11-12, and the commentaries there; Also see Ma'amarei Admor Ha'Emtza'ee, Vayikra, Vol. 2, pg. 498; Devarim Vol. 4, pg. 1,392.

⁴⁶² Sefer Yetzirah 1:6 – “Their end is bound with their beginning and their beginning with their end.”

⁴⁶³ Samuel I 25:32; Kings I 1:48, 8:15

which is the aspect of *Adam Kadmon*, about which it states, “I have created etc.”

וכן שמע ישראל כו' שהוא בי"ע שבכללות)

Similarly, [the verse,⁴⁶⁴] “*Shema Yisroel*-Listen Israel etc.,” refers to the worlds of *Briyah*, *Yetzirah* and *Asiyah* in a general manner (*Klallut*).

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

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

⁴⁶⁴ Deuteronomy 6:4

Chapter Thirty-Four

והנה בבחי' ז"א דאצ"ל יש ב' מדריגות הנק' ישראל ויעקב כידוע

Now, in the aspect of *Zeir Anpin* of [the world of] *Atzilut* (Emanation) there are two levels, which are called *Yisroel* (Israel) and *Yaakov* (Jacob),⁴⁶⁵ as known.

וביאור פרטי המדריגות שבוה.

[We will now] explain the [various] particulars of levels in this.

הנה תחלה יש להבין בטעם קריאת שם ישראל, כי שרית עם אלקים כו'

[However,] we must first understand that the reason it is called by the name *Yisroel*-ישראל is “because you have ruled over (שרית) *Elohi”m*-אלהי”ם [and prevailed] etc.”⁴⁶⁶

והוא שם מ"ה שמברר ושולט על שם ב"ן כו', כי בחכמה אתברירו וכח הדכר
לברר כו' האיש דרכו לכבוש כו'

This is the [matter of the] name of *Ma”H*-מ"ה-45 (י"ד ה"א וא"ו) which clarifies and rules over the name of *Ba”N*-ב"ן-52 (י"ד ה"א) (ה"ה)⁴⁶⁷ for [it states],⁴⁶⁸ “They are clarified with

⁴⁶⁵ See Etz Chayim (*Shaar HaKelipot*) Shaar 48, Ch. 2 & 3.

⁴⁶⁶ Genesis 32:29; Also see Etz Chayim (*Shaar Leah V’Rachel*) Shaar 38, Ch. 2.

⁴⁶⁷ See Etz Chayim (*Shaar TaNT”A*) Shaar 5, Ch 1. Also see Ma’amarei Admor HaEmtza’ee, Devarim, Vol. 1, pg. 5; Vol. 2, pg. 573; Vol. 4, pg. 1213.

⁴⁶⁸ See Zohar II (*Hechalot*) 254b; Also see Ma’amarei Admor HaEmtza’ee, Devarim, Vol. 1, pg. 295, and Shemot, Vol. 2, pg. 321.

Chochmah,” and,⁴⁶⁹ “It is in the power of the man to clarify,” and,⁴⁷⁰ “It is the nature of man to conquer etc.”

וביאור הדברים, הנה תחלה יש להבין ההפרש בין ישראל סבא לישראל
זוטא

In order to explain these things, we must first understand the difference between the aspect of *Yisroel Saba* (The Elder Israel) and *Yisroel Zoota* (The Little Israel).⁴⁷¹

שבחי' המדות שבחכמה עצמה נק' ישראל סבא

The aspect of the emotional [*Sefirot*] of *Chochmah* itself are called “*Yisroel Saba* – The Elder Israel.”

ויש בזה ב' מדריגות, הא' מדות שבאור אבא, והב' מדות שבח"ס

Now, there are two levels in this: The first [level] is the emotions that are in the Light of *Abba* (*Ohr Abba*), and the second [level is] the emotions that are in the Hidden *Chochmah* (*Chochmah Stima'ah*).

והוא הנק' אדם קדמאה בל' הזהר

This is called “The First Man – *Adam Kadma'a*” in the terminology of the *Zohar*.

וז"ש מה שמו מה שם בנו כו'

⁴⁶⁹ See Pri Etz Chayim (*Shaar Tefilah*) Shaar 1, Chapter 7; Also see Ma'amarei Admor Ha'Emtza'ee, Kuntreisim, pg. 543.

⁴⁷⁰ See Talmud Bavli, Yevamot 65b

⁴⁷¹ See Zohar II 216a

Regarding this it states, “What (*Ma”H-ה”מ*) is his name, and what (*Ma”H-ה”מ*) is his son’s name.”

ובחי' המדות שלמטה מן החכמה נק' ישראל זוטא, כי הם בבחי' קטנות

Now, the emotions that are lower than *Chochmah* [intellect] are called “*Yisroel Zoota – The Little Israel*,” for they are in an aspect of immaturity.

לאחר שהן באין בבחי' הצמצום, והעלם עיקר עצם השכל

[This is] because they come [to be revealed] through the diminishment and concealment of the main essence of the intellect.

רק מה שהכלי חיצוניות דנ"ה דאבא ממשיך להוליד ולהמציא שכל לחסד ואהבה, נק' חסד זוטא כו'

[All that is revealed] is what the external vessels of *Netzach* and *Hod* of *Abba* draw forth to give rise and bring out an intellect for kindness (*Chessed*) and love, which is called “*Chessed Zoota – The Little Kindness*.”

(וכמשל טיפה במוח האב כו', כך נאמר מה שם בנו שהוא יש"ז, שנמשך לו מטיפת אבא כו' וכידוע)

(This may be compared to the seminal drop which is in the brain of the father etc. Similarly, it states “What (*Ma”H-ה”מ*) is his son’s name” in reference to “*Yisroel Zoota – The Little Israel*,” which is drawn from the seminal drop of *Abba* (The Father) [*Chochmah*] etc., as known.)

והנה מבחי' נה"י דאבא נמשך בנה"י דאימא

Now from the aspect of *NeHi"Y* of *Abba*, [influence] is drawn into *NeHi"Y* of *Imma*.

שהוא בחי' השפעת והשפלת השגה וטעם למדת החסד כו'

[*NeHi"Y* of *Imma*] is the aspect of the influencing and lowering of the comprehension and reasoning of this emotion of kindness.

אך בחי' נה"י דאימא מסתלקין בשעת תולדת גלוי התפעלות מדת האהבה וכה"ג

However, the aspect of *NeHi"Y* of *Imma* is withdrawn during the birthing and revelation of the arousal of the quality of love and the like, [of the heartfelt emotions].

כנראה בחוש שמתקצר ומסתלק הטעם והשכל בשעת התפעלות המדה

For, as is clearly observable, the reasoning and the intellect becomes abbreviated and withdrawn during the arousal of the [heartfelt] emotions.

(והוא ענין וראיתן על האבנים כו', שהירכים מצטננות בשעת לידה)

(This [explains] the matter of,⁴⁷² “You shall see on the birthing stones,” that is, the thighs become cold at the time of birthing.⁴⁷³

שנסתלקו נה"י הראשונים ונמשכים נה"י חדשים כו' כמ"ש במ"א)

[This is] because, the first *NeHi"Y* is withdrawn and a new *NeHi"Y* is drawn forth, as explained elsewhere.)

ונק' בחי' בקיעת יסוד דאימא להוליד המדה

This is called the aspect of, “Breaking through the *Yesod* of *Imma*,” to give birth to the [heartfelt] emotion.

ותחלה כלולה האהבה בהעלם מכוסה בשכל, כעובר במעי אמו כו'

At first, the [emotion of] love is hidden and concealed, included in the intellect, like a fetus in the womb of its mother.

אבל לאחר שנולדו המדות הרי הם כלולים מחסדים דאבא וגבורות דאימא
בכללות ופרטות שלהם

However, after the [heartfelt] emotions are born they include the kindnesses (*Chassadim*) of *Abba* and the judgments (*Gevurot*) of *Imma* with [all] their general and particular aspects.

הרי יש ג' מדריגות: בחי' מוחין דיניקה ובחי' מוחין דגדלות ראשון דאימא
וגדלות שני דאבא כו' כידוע.

⁴⁷² Exodus 1:16

⁴⁷³ See Talmud Bavli, Sotah 11b; Etz Chayim (*Shaar HaMochin*) Shaar 20, Ch. 3; Also see Biurei Zohar (of the Mittler Rebbe) Balak 105b; Ma'amarei Admor HaEmtza'ee, Devarim, Vol. 2, pg. 378.

Now, there are three levels in this: There is the aspect of “*Mochin D’Yenika* – The Intellect of Suckling,” the aspect of “*Mochin D’Gadlut Rishon D’Imma* – The Intellect of the First Maturation from *Imma*,” and “*Gadlut Shenit D’Abba* – The Second Maturation from *Abba*,” as known.

וביאור הדברים, בהיות ידוע שהמדות הם בבחי' עיבור תלת גו תלת כו'

As known, the explanation of these things is that the emotions are in an aspect of a fetus, three within three.

דהיינו רק חיצוניות נה"י, ובהם כלול בהעלם חב"ד וחג"ת כו'

That is, only the externality of *NeHi"Y* [is revealed]. Included within them, in a concealed manner, are *ChaBa"D* and *ChaGa"t*.

והוא רק בחי' טבעיות המדות כו'

[This is to say that] these are only the [instinctual] nature of the emotions.

וביניקה מתגדלים להיות בהכנה לקבל מוחין, והוא כמו התינוק שמתגדלים אבריו מיניקת חלב אמו כידוע

Through suckling (*Yenikah*), they become developed and prepared to receive intellect. This is similar to an infant whose limbs grow from suckling his mother’s milk, as known.

עד שבהיותו בן ו' שנה יש במדותיו מוחין בצמצום

[This continues] until when he is six years of age his emotions have intellect, but in a very limited fashion.

אך בבחי' הטעם ושכל לנהוג בכל דרכיו, לא מדות טבעיות כבהמה לבד כו'

However, [now] his actions and ways have an aspect [and degree] of reasoning and intellect, and are not just the natural instinctive emotions [that are] only like those of an animal.

עד היותו בן ט' שאז ראוי להוליד

This continues until he is nine years of age, at which point he is capable of procreation.⁴⁷⁴

שאו הוא בחי' גדלות המוחין יותר, דהיינו יותר מכפי המצטרך אל המדות

לבד

At this point he has an aspect of additional growth of his intellect, more than what is necessary for the emotions alone.

וגם יוכל להיות התחלת התהוות המדה רק מצד השכל והטעם, וכשיחייב

השכל להיפך יולד מדה הפכית, עד שמדותיו רק על פי השכל

Moreover, it now is possible for the beginning of an emotion that comes into being only according to intellect and reasoning, and if the intellect dictates the opposite, then an opposite emotion will be born, until his emotions are entirely according to [the dictates of] the intellect.

⁴⁷⁴ See Talmud Bavli, Yevamot 68a

משא"כ קודם לבן ט' אין בו מוחין, רק לפי המדה שכבר מוטבע בו, שיוכל להתחכם בזה

In contrast, prior to the age of nine he only had intellect according to the emotions that were already [instinctively] embedded in him, which he can have insight into.

שזה ימצא גם בחיות ובהמות, התחכמות במדתם למצוא טרף ומזון, רק שבאדם נק' חי שבמדבר כו' וד"ל.

This [type of intellect] is also found in wild animals and domesticated animals, that they have insight within their [natural] emotions to find food and sustenance, except that in mankind [this aspect] is called “the animal of the speaker – *Chai SheB'Medaber*.” This will suffice those of understanding.

ומבן ט' ואילך מוכן לגדלות שני דאבא

From nine years of age and up, he is prepared for the second maturation, [which is] from *Abba*.

דהיינו שיהיה התגברות השכל על המדות (וכמ"ש במ"א בענין כי מראש צורים כו' באריכות)

This is to say that [now] it is possible for the intellect to overpower the emotions, (as explained elsewhere at length regarding the matter of,⁴⁷⁵ “From the pinnacles of the boulders etc.”).

ולכך ראוי להוליד, להיות שאז כל מדה כלולה מט"ס חב"ד חג"ת נה"י

⁴⁷⁵ Numbers 23:9; See Biurei Zohar (of the Mittler Rebbe), Balak 103d.

Because of this he is capable of procreation, since now each *sefirah* [of the emotions] includes the nine *sefirot* of *ChaBa”D*, *ChaGa”T* and *NeHi”Y*.

שכאשר נגדלו המוחין דכל מדה בבחי' חב"ד, אז ממילא יש כח בבחי' נה"י להוליד ולד, כי הא בהא תליא (כמ"ש למעלה באות כ"ו באריכות)

This is because when the aspect of the intellect of *ChaBa”D* of each emotion is developed, then automatically the aspect of *NeHi”Y* has the power to give birth to offspring, for the two are interdependent (as explained at length in chapter twenty six).

ובהיותו בן ו' היה כל מדה כלולה מחג"ת נה"י לבד כו', שהמוחין מצומצמין מאד, רק לפי צמצום הטבעיות של המדות כו'

When he was six years of age each emotion included only *ChaGa”T* and *NeHi”Y* and the intellect was very constricted, according to the limitations of the natural instincts of the emotions alone.

וגדלות שני, היינו מבן י"ג עד י', שראוי למכור בנכסי אביו כו'

The second maturation is from the age of thirteen until twenty,⁴⁷⁶ during which [time] he is capable of selling the [movable] properties of his father.⁴⁷⁷

⁴⁷⁶ See Shaarei Teshuvah (of the Mittler Rebbe), Vol. 1, pg. 7a.

⁴⁷⁷ See Talmud Bavli, Bava Batra 155a; 156a; Likkutei Torah BaMidbar 2a; Ma'amarei Admor HaEmtza'ee, Na”Ch pg. 519; Kuntres HaHitpaalut (sections on “intellectual love and fear”); Biurei Zohar (of the Mittler Rebbe) Balak ibid.; Etz Chayim, Shaar 25, Drush 6.

שהוא בחי' כחב"ד שבכל מדה כו', והוא בחי' הטיית הרצון בכל מדה,
מלמעלה מן השכל של המדה כו'

This is the aspect of *Keter* and *ChaBa" D* of each emotion.
[In other words,] this is the aspect of the [active] persuasion of the
desire of each emotion, from higher than the intellect of that
emotion etc.

עד בן י' שהוא גדלות המוחין דמדות בשלימות

[This stage of development continues] until the age of twenty,
which is the maturity of the intellect of the emotions in their
complete state.

שיודע למכור בנכסי אביו, במוחין דאבא, שרש ומקור המדות, לשנות
מרשות לרשות כו'

[This is because now] he knows how to sell the [immovable]
properties of his father, that is, with the brains of *Abba* (Father)
which is the source of the emotions, to transfer it from one domain
to another etc.

כמו על דרך משל שינויי צירופי האותיות של השכל, שבא מצד שרש ומקור
של עומק השכל ממקורו העצמי דוקא

For example, this is like the changes [he can make] in the
combinations of the letters of the intellect, which comes because
of the root and source of the depth of the intellect in its essential
source, specifically.

(כמ"ש שם במשל חכם מופלג כו')

(This is as previously explained with the analogy of an outstandingly wise individual etc.)

והיינו בחי' ישראל, לי ראש ומוחין, דהיינו בחי' כחב"ד כו'

This then, is the aspect of “*Yisroel* – ישראל,” [the letters of which spell] “*Li Rosh* – לי ראש,”⁴⁷⁸ meaning “A head” and intellect “for me,” which are the aspects of *Keter*, *Chochmah*, *Binah* and *Da'at*.

שאז הוא בחי' גדלות המוחין ביותר, שיוכל לברר לבחי' ב"ן שהוא בחי' אלקים כידוע, משום דבחכמה, פנימית כח מ"ה דוקא שמבחי' הכתר דחכמה שבמדות כו', אתברירו כו'

This is because, then [the intellect] is in an aspect of a much more mature state and is capable of refining the aspect of *Ba"N*-ב"ן-52 [יו"ד ה"ה ו"ו ה"ה] which is the aspect of *Elohi"m*-אלהי"ם, as known, because, “from *Chochmah* (חכמה),” that is, from the inner aspect of the *Koach Ma" H* (כח מ"ה) specifically,⁴⁷⁹ which is from the aspect of *Keter* of *Chochmah* [as it radiates] within the emotions, “they are clarified.”

וכמשל חכם גדול ביותר, שידוע העומק של השכל ממקור הראשון, יודע יותר איך לברר וללבן להוציא הטעות כו'

This is analogous to a very wise person. The more he knows the [subject] to the depth of the matter, at its first source, the more he knows how to clarify and refine it, to remove the errors etc.

⁴⁷⁸ See Pri Etz Chayim (*Shaar HaLulav*) Shaar 29, Ch. 1. Also see Ma'amarei Admor HaEmtza'ee, Vayikra, Vol. 1, pg. 75; Shaarei Teshuvah (of the Mittler Rebbe) 94d.

⁴⁷⁹ See Zohar III (*Raayah Mehemna*) 28a; 34a.

וכן חכמתו עמדה לו להתפרנס באומנות או בריוח עבודה כו', שנק' תורתו
אומנתו כו'

Likewise, his wisdom will stand by him, so that he can support himself with his profession and profit from his work. This is called,⁴⁸⁰ “His Torah learning is his profession.”

והיינו ענין האיש דרכו לכבוש כו', שהוא בחי' שם מ"ה דחכמה שמברר לב"ן
כו' וז"ש כי שרית עם אלקים כו' וד"ל:

This then, is the [explanation of] the matter of “It is the nature of man to conquer etc.,” which is the aspect of the name of *Ma”H*-ה-מ-45 [י"ד ה"א ו"א ה"א] of *Chochmah* (חכמה) which refines [the name of] *Ba”N*-ב"ן-52 [י"ד ה"ה ו"ו ה"ה] etc., and this is the meaning of “You have ruled over *Elohi”m*-אלהי"ם.” This will suffice those of understanding.

⁴⁸⁰ See Talmud Bavli, Shabbat 11a; Also see Torat Chayim, Bereshit 2c; Etz Chayim, Shaar HaKlallim, Ch. 8.

Chapter Thirty-Five

וזוהו בחי' ישראל, שר אל, דהיינו על ידי הארת הכתר בחכמה שנק' אל נהירו

דחכמתא

This then, is the aspect of *Yisroel* (ישראל), that is, “The Ruler of *E-l – Sar E-l – א"ל*.⁴⁸¹ In other words, [he is thus called] because of the radiance of *Keter* within *Chochmah*, which is called “*E-l-ל*, the light of *Chochmah*.”⁴⁸²

שהכתר הוא המשתרר כו' כמ"ש במ"א בענין כי שרית וכו':

For, *Keter* is what overrules, as explained elsewhere regarding the meaning of [the verse,] “Because you have ruled etc.”

והנה מעתה יש להבין ענין יחוד ישראל ולא, שהוא יחוד המדות במחשבה שנק' לאה, ויחוד יעקב ורחל, שהוא יחוד המדות בדבור

We must now understand the matter of the unification of *Yisroel* and *Leah*, which is the unification of the emotions with thought, which is called *Leah*. In addition, [we must also understand] the unification of *Yaakov* and *Rachel* which is the unification of the emotions with speech.

ותחלה יש להבין בהפרש שבין ישראל ליעקב

⁴⁸¹ See Pri Etz Chayim (*Shaar HaKriyat Shma*) Shaar 8, Ch. 9; Also see Ma'amarei Admor HaEmtzaee, Hanachot 5577, pg. 271.

⁴⁸² See Zohar I 94a; Zohar III 30b, 31a, 65a; Also see chapter twenty-six above, regarding the words “The Supernal God – *E"l Elyon* – א"ל עליון.”

[However,] we must first understand the difference between *Yisroel* and *Yaakov*.

דהנה בחי' יעקב הוא בחי' ת"ת דז"א דאצי' וכו', שהוא מדת הרחמים

This is because the aspect of *Yaakov* is the aspect of *Tiferet* of *Zeir Anpin* of *Atzilut*, which is the quality of Mercy.⁴⁸³

כידוע שהאבות הן המרכבה

As known, the forefathers are “the chariot” [of the supernal qualities].

אברהם בבחי' חסד דז"א, יצחק בבחי' גבורה ויעקב בחי' ת"ת

Avraham is in the aspect of *Chessed* – Kindness⁴⁸⁴ of *Zeir Anpin*, *Yitzchak* is in the aspect of *Gevurah* - Judgment,⁴⁸⁵ and *Yaakov* is the aspect of *Tiferet* – Mercy.

וכתיב תתן אמת ליעקב, חסד לאברהם כו'

[Likewise,] it is written,⁴⁸⁶ “Give truth to *Yaakov*; Kindness to *Avraham* etc.”

ואיתא בזהר על פסוק ונתתם לי אות אמת, דא אות וי'ו, בחי' יעקב שהוא קו האמצעי, בריח התיכון כו'

⁴⁸³ See Zohar I 87b, 157b; Zohar III 302a; Also see Pardes Rimoni (Shaar *Erchei HaKinuyim*) Shaar 23, Section on “*Rachamim*” and “*Tiferet*.”

⁴⁸⁴ Zohar I 47b; Also see Ma'amarei Admor HaEmtzaee, Kuntreisim, pg. 4.

⁴⁸⁵ See Pardes Rimoni (Shaar *Erchei HaKinuyim*) Shaar 24, Ch. 3 (Section on *Gevurah*).

⁴⁸⁶ Micah 7:20

[Moreover,] regarding the verse,⁴⁸⁷ “And you shall give me a sign (*Ot*-אות) of truth,” it states in the *Zohar*,⁴⁸⁸ “This is the letter (*Ot*-אות) *Vav*-ו.” This is the aspect of *Yaakov* who is the middle line, “The middle beam... [that passes through from one end to the other]”.⁴⁸⁹

והענין ידוע דקו הימין חח"ן, הרי קו השמאל בג"ה סותרו

As known, [the explanation of] the matter is that the right line [which consists] of *Chochmah*, *Chessed* and *Netzach*, is negated by the left line [which consists] of *Binah*, *Gevurah* and *Hod*.

כמו שמדת הדין סותר למדת החסד ומגביל אורו

For example, this is similar to how the quality of judgment negates the quality of kindness and limits its light.

ולחיפך החסד מגביל אור הדין

[Likewise,] the opposite [is true], that kindness limits the light of judgment.

ונמצא שניהם נפסקים, שאין זה נקרא אמת, כי עיקר האמת הוא מה שיש לו קיום, כמו שפת אמת תכון כו' ועד ארגיעה כו'

⁴⁸⁷ Joshua 2:12

⁴⁸⁸ Zohar III 2a; Also see Sefer HaMaamarim 5565, Vol. 1, pg. 368.

⁴⁸⁹ Exodus 26:28; Also see Zohar II 175b. Similarly, it states (Genesis 25:27), “And the boys grew: and Esav was a cunning hunter, a man of the field; while *Yaakov* was a pure man (*Ish Tam*), dwelling in tents.” It is explained (Zohar I 146a) that the word “tents - *Ohalim*” is plural and teaches us that the aspect of *Yaakov* (*Tiferet*) dwells between the tent of *Avraham* (*Chessed*) and the tent of *Yitzchak* (*Gevurah*).

We therefore find that both may cease. This cannot be called “Truth-*Emet*-אמת,” since the principal [definition] of Truth-*Emet*-אמת is that it endures [forever], as stated,⁴⁹⁰ “The lip of truth will be established forever; but a lying tongue is but for a moment.”

שהשקר הוא הכזב, מלשון יכזבו מימיו, שהנהר נפסק כידוע

[In contrast,] falsehood is deceit (*Kazav* – כזב), as in the terminology,⁴⁹¹ “[A spring of water] whose waters fail” (*Yekazvoo Meimav* – יכזבו מימיו). As known, [under such conditions] the river [which is drawn from the waters of the spring] will cease.

ואמנם מדת האמת הוא המתקיים, להיותו כלול מב' הפכים דחו"ג באין מונע ומנגדו כלל, על כן לא יכזבו מימיו כו'

However, the quality of Truth-*Emet*-אמת, is that it endures [forever]. This is because it includes the two opposites of *Chessed* and *Gevurah* [within itself]. [Therefore,] nothing at all obstructs it or opposes it. Because of this, “its waters do not fail.”

וזהו אות אמת, דא וי"ו, קו האמצעי שכלול מחו"ג, והוא דת"י (כמ"ש למעלה באות הכ"א)

This then, is [the meaning of the statement in the *Zohar* that] “the letter of Truth is the letter *Vav*-ו,” which is the middle line that includes both *Chessed*-Kindness and *Gevurah*-Judgment. This [middle line] is *Da'at*, *Tiferet* and *Yesod* (as stated previously in chapter twenty-one).

⁴⁹⁰ Proverbs 12:19

⁴⁹¹ Using the terminology of Isaiah 58:11

ועוד יש מעלה בקו האמצעי דת"י, שאין בו שינוי מראשו לסופו, כי כמו
שהוא בראש כך הוא בסוף

Now, there is another benefit in the middle line of *DaTi*"*Y*⁴⁹² in that it does not [undergo] change from beginning to end. Just as it is in the beginning, so is it in the end.

ולא ישתנה מצד אריכות המשכתו למטה

It does not undergo change as a result of the length of being drawn down.

הוא מצד חבור וקשר שיש בכלו, מראשו לסופו יחד כמהות א', כבריה
התיכון המבריח מן הקצה העליון לקצה התחתון

This is because of the connection [and unity] that there is in its entirety, [so that] from beginning to end it is unified as a single entity. [In this way] it is like “the inner beam...that passes through” from the highest end to the lowest end.

משא"כ ב' הקוין ימין ושמאל שאין בכל אחד מהם בחי' החיבור והקשר

This is not the case, however, with the other two lines. [That is,] in the right and left [lines] there is no aspect of a connection and bond of each [of the *Sefirot* with the other *Sefirot* of that line].

על כן לא ימצא בסופו כמו בראשו

⁴⁹² This is an acronym for the three *sefirot* of the middle line, *Da'at*, *Tiferet*, and *Yesod*.

As a result, we do not find that their end is similar to their beginning.

כמו חח"ן, הרי בנצח יגרע אור השפע, וכן בהוד

An example of this is [the right line of] *ChaCha*"N.⁴⁹³ We find that in *Netzach* (Conquest) there is a [qualitative] diminishment of the light of the influence [of *Chessed* – Kindness]. This is likewise the case in [regard to the *sefirah* of] *Hod* (Splendor).

וכידוע בענין נו"ה שנק' תרין בדי ערבות שאין בהם טעם וריח

As known in [regard to] the [explanation of] the matter of *Netzach* and *Hod*. They are called, “The two branches of the Willow (*Aravot*), which lack flavor and scent.”⁴⁹⁴

והוא מפני שנפסק בהן הארת המוחין, כי החסד רק ענף החכמה, שהשכל והטעם שבחסד, כבר חלף ועבר עקרו

This is because the radiance of the intellect ceases in them, since *Chessed* (Kindness) is merely a branch of *Chochmah* (Wisdom)⁴⁹⁵ and the principal intellect and reasoning of the kindness has already withdrawn and passed.

ולא נשאר בו רק בצמצום והעלם

⁴⁹³ This is an acronym for the three *sefirot* of the right line, *Chochmah*, *Chessed*, and *Netzach*.

⁴⁹⁴ Midrash Vayikra Rabba 30; See Zohar I 220b, (and the Mikdash Melech there); *Zohar* III 193b; Ma'amarei Admor Ha'Emtzaee, Bamidbar, Vol. 5, pg. 1,868; See also Shaar HaEmunah 101b.

⁴⁹⁵ See Chapter 21.

[The intellect] only remains in [the kindness] in a way of *Tzimtzum* - lessening and concealment.

אמנם עדיין יש בו בהעלם, אבל מופסק ממנו, ואין ביניהם חיבור וקשר כל

כך

Although it still possesses [the intellect] within itself in a concealed manner,⁴⁹⁶ there is nonetheless a separation from [the intellect], and there is not such a great connection and bond between them.

כמו חסד דרועה ימינא, כח היד ימין שנפסק מן המוח כו'

For example, [it states],⁴⁹⁷ “*Chessed* is the right arm,” that is, [this refers to] the strength of the right arm which is separate from the brain etc.

ובחי' הנצח שהוא ניצוח ההסכם לבד, כבר נפסק מן המוחין דחכמה יותר, כי
לא נשאר בו רק רושם בעלמא מן האהבה וחסד

[Likewise,] the aspect of *Netzach*, which is merely the victory of the commitment, is already more separate from the brains of *Chochmah*, since all that remains within it, is a faint impression of the love and kindness [of the heartfelt emotions].

הוא כמו הירך הימין שנפסק מחסד שביד ימין כו', ואין לירך חיבור עם היד

כו'

⁴⁹⁶ See Shaarei Teshuvah (of the Mittler Rebbe) 114b and on; Ma'amarei Admor HaEmtzaee, Bamidbar, Vol. 5, pg. 1,867 and on; Na"Ch pg. 179.

⁴⁹⁷ Introduction to Tikkunei Zohar 17a

This is similar to the “right thigh,” which is separate from the kindness of the “right arm,” for there is no [direct] bond between the thigh and the hand.

וכך ביד שמאל וירך שמאל, שהן בבחי' קו השמאל בג"ה, מופסקין זה מזה

The same is true of the “left hand” and the “left thigh” which are the aspects of the left line of *BoGa”H*.⁴⁹⁸ The [*sefirot* of the left line] are separated one from the other.

ע"כ בסופו לא ימצא מראשו, מפני הפסק הארת המוחין, עד שיוכל להיות שם גרעון לגמרי, כמו ותקע כף ירך יעקב

Therefore, we do not find their beginning in their end. This is because of the cessation of the intellectual radiance, so that there can be a complete [qualitative] lessening [and diminishment], as in the verse,⁴⁹⁹ “And the hollow of Yaakov’s thigh was strained.”

שנגע בנצח, בגיה"נ כו', עד שמקבלים חיצונים משם

This is to say that [the angel] hit him in the aspect of *Netzach*, “in the sinew of the thigh-vein,”⁵⁰⁰ to the point that the external [forces of impurity] receive [their sustenance] from there.

כמ"ש בזהר בענין ירך סוטה

⁴⁹⁸ This is an acronym for the three *sefirot* of the left line, *Binah*, *Gevurah* and *Hod*.

⁴⁹⁹ Genesis 32:26 (and Rashi there)

⁵⁰⁰ Genesis 32:33

This is in accordance with the statement in *Zohar* regarding the thigh of a *Sota*.⁵⁰¹

היינו הטעם ג"כ בחו"ג עצמן, כמ"ש אברהם יצא ממנו ישמעאל, שהוא מותרי ופסולת החסדים כו', ויצחק יצא ממנו עשו, מותרי ופסולת הגבורות כו'

This also is the reason why regarding *Chessed* and *Gevurah* themselves it states,⁵⁰² “*Yishmael* came out of *Avraham*,” for he is the excess and dregs of the Kindnesses (*Chassadim*). [It likewise states,] “*Esav* came out of *Yitzchak*” [referring to] the excess and dregs of the Judgments (*Gevurot*).⁵⁰³

אבל יעקב שהוא בחי' קו האמצעי דת", הרי יש בקו זה חיבור וקשר מראשו לסופו, עד שימצא בסופו כמו בראשו ממש

However, *Yaakov* is the aspect of the middle line of *DaTi*”Y,⁵⁰⁴ In this line there is a connection and bond from its

⁵⁰¹ Regarding the verses, (Genesis 32:26) “And Yaakov was left alone, and there wrestled a man with him etc.” and, “He saw that he did not prevail against him, he touched the hollow of his thigh,” the *Zohar* (*Mishpatim* 111b) explains that the *Sitra Achara* (the side of evil) persevered over the thigh, i.e. *Netzach*, of *Yaakov*, and “won” it from him. The *Zohar* then continues to explain that the aspect of the “thigh” (i.e., *Netzach*) of the aspect of *Yaakov* was weakened until the Prophet Shmuel came and rectified it. (It explains there that its weakness was that it did not draw down the light of prophecy. As is explained elsewhere, prophecy is primarily revealed through the aspects of *Netzach* and *Hod*.) From the time of Shmuel onward the *Sitra Achara* does not have dominion over the aspect of the thigh of *Yaakov*. Rather, the forces of evil and concealment now receive their sustenance from another “thigh,” the thigh of the adulteress (*Sota*). As scripture states regarding the adulteress - *Sotah* (Numbers 5:22), “These waters that cause curse shall enter your innards to distend the stomach and cause the thigh to fall.” The reason for this is because the *Sitra Achara* itself is compared to an adulteress, as stated (Proverbs 2:17), “Who forsakes the friend of her youth, and forgets the covenant of her God.” (See *Zohar* II 111b; Numbers 5:21, 27.)

⁵⁰² Talmud Bavli, Pesachim 56a

⁵⁰³ See *Etz Chayim*, Shaar 31, Ch. 2

⁵⁰⁴ The middle line, *Da'at*, *Tiferet*, and *Yesod*.

beginning to its end, so much so, that its end is found to be the same as its beginning, literally.

(כמו שידוע, דאין קישוי אלא לדעת שבראש, הרי קשור בחי' היסוד בדעת שבמוח הראש, כאילו הן מהות א' כו')

(For example, as known, it is impossible for an erection to occur without *Da'at* (concentration and interest) which [takes place] in the head.⁵⁰⁵ We, therefore, find that the aspect of *Yesod* and the aspect of *Da'at* in the brain of the head, are bound together as if they are one entity.)

שהרי הדעת הוא פנימיות, המאיר ומקושר ברחמים שבלב, והיו לאחדים תמיד

This is because *Da'at*, [which] is an inner [light], radiates and is bound up to the compassion of the heart. They are one at all times, literally.

וכמו שאמר בזהר, משה מלגאו יעקב מלבר

This is similar to the statement in *Zohar*,⁵⁰⁶ “*Moshe* is inside and *Yaakov* is outside.”

והוא בחי' הדעת, שהוא פנימיות המדות של הרחמים

This is the aspect of *Da'at*, which is the innerness of the emotions of compassion.⁵⁰⁷

⁵⁰⁵ Talmud Bavli, Yevamot 53b

⁵⁰⁶ Tikkunei Zohar, Tikkun 13 (28a); Etz Chayim, Shaar HaKlallim, Ch. 8

⁵⁰⁷ Etz Chayim, Shaar HaKlallim, Ch. 11

כי לפי ערך הדעת, ממש כך ערך הרחמים

This is because the measure of mercy will literally be commensurate to the measure of *Da'at*.

וכל מי שאין בו דעת הוא אכזרי, כתינוק וכה"ג, ויוסיף דעת יותר ירגיש
הרחמנות

Moreover, whoever does not have *Da'at* is cruel, such as children, or the like. [However], the more one increases his *Da'at*,⁵⁰⁸ the more will he feel merciful.

כמ"ש במ"א באריכות שאין בין הדעת והרחמים שום הפסק כלל, כמו בין
החכמה וחסד הנ"ל

This is because, as explained elsewhere at length, there is no interruption whatsoever between *Da'at* and *Rachamim* (Mercy), as there is between the aforementioned aspects of *Chochmah* (Wisdom) and *Chessed* (Kindness).

ומכ"ש החיבור אל השפעת היסוד, שהוא בחי' התקשרות המשפיע אל
המקבל

[Furthermore,] there most certainly is a bond [of the *Daat*] with the influence of *Yesod*, which is the aspect of the connection of the influencer to the recipient.

שהוא בא במהירות מן הדעת, כמו והאדם ידע כו'

⁵⁰⁸ Ecclesiastes 1:18

This [connection] comes about instantaneously from *Da'at*, as in [the verse],⁵⁰⁹ “And Adam **knew** Eve [his wife; and she conceived and bore etc.]”⁵¹⁰

וכמ"ש בזהר בראשית, בענין יקוו המים כו' אל מקום א', שהוא בחי' יסוד
שמתקבץ שם כל השפע, ונק' כנישו דכל נהורין כו'

This is in accordance with the statement in *Zohar Bereishit* regarding [the verse],⁵¹¹ “Let the waters [under the heaven] be gathered into one place.” This is the aspect of *Yesod*,⁵¹² within which all the influence gathers. It is thus called, “The ingathering of all the lights.”

והוא קו האמצעי שמבריה כו'

This then, is the aspect of the middle line, [which is, “The inner beam] that passes through... from one end to the other.”

ועל כן נק' אמת, שהן אותיות א' מ' ת' ראש תוך סוף של אותיות, שכתחלתו
כן סופו, שזה עיקר האמת

⁵⁰⁹ Genesis 4:1

⁵¹⁰ Parenthesis of the Mittler Rebbe:

(ויש בחי' נה"י בפנימי' והן כליות יועצו' ופנימיו' יסוד סיומ' דגופ' ונו"ה בחיצוניות הן
תרין ירכין כו')

(There is an internal aspect of *NeHi"Y* which are the “Kidneys that give council,” and the innerness of *Yesod* is the “End of the body; [the sign of the holy covenant].” The externality of *Netzach* and *Hod*, [however,] are “the two thighs.”) [See Talmud Bavli, Brachot 61a; Introduction to Tikkunei Zohar 17a; Tikkunei Zohar, Tikkun 13 (29a).]

⁵¹¹ Genesis 1:9

⁵¹² Zohar I 18a & 33a.

It is for this reason that [the middle line] is called “Truth-*Emet*,” which is made of the letters *Aleph*-א, *Mem*-מ, and *Tav*-ת. [These letters are] the first, middle, and last letters of the [Hebrew] *Aleph-Bet*,⁵¹³ for, as [Truth] is in its beginning, so is it in its end, this being the principal aspect of Truth.

ולזה אמרו יעקב לא מת כו', מפני שאין אחיזה למות, שרש הקליפות, בקו
האמצעי כלל, מטעם זה

Because of this [the sages] stated,⁵¹⁴ “Yaakov did not die,” since, because of this very reason, death (*Mavet*), which is the root of the external shells (*Kelipot*), has no foothold whatsoever in the middle line.

ולזה אמר כי שרית עם אלקים, בחי' ב"ן כו'

It is for this reason that it states, “You have ruled over *Elohi*”m-אלהי”ם,” [which is] the aspect of *Ba*”N-ב”ן-52.⁵¹⁵

הוא בבחי' הדעת והחכמה בראש דישראל, לי ראש דוקא כנ"ל, ולכך אמר
לו ישראל יהיה שמך

Now, this specifically [refers to] the aspect of *Da'at* and *Chochmah* which are in the head of *Yisroel*-ישראל [which spells] “a head for me-*Li Rosh*” as explained previously. Because of this [the angel] told him,⁵¹⁶ “*Yisroel*-ישראל shall be your name.”

משא"כ יעקב מצד בחי' חיצוניות דנו"ה, תרין ירכין כו' שבאין מכחו של
חו"ג דאברהם ויצחק כו'

⁵¹³ Midrash Bereshit Rabba 81:2 – א'ב'ג'ד'ה'ו'ז'ח'ט'י'כ'ל'מ'נ'ס'ע'פ'ה'צ'ק'ר'ש'ת' –

⁵¹⁴ Talmud Bavli, Taanit 5b

⁵¹⁵ יר"ד ה"ה ו"ו ה"ה

⁵¹⁶ Genesis 35:10

However, this is not the case in regard to [the aspect of] *Yaakov*. [This is because] the aspects of *Netzach* and *Hod*, which are the “two thighs,” come from the powers of *Chessed* and *Gevurah* of *Avraham* and *Yitzchak*.

ע"כ נגע בכף יריכו, בנצח דקו הימין, מטעם הנ"ל

Thus, for the reason stated above, [the angel was able to] hit him in the hollow of his thigh, which is the aspect of *Netzach* of the right line.

משא"כ בישראל נאמר וגם נצח ישראל לא ישקר כו'

In contrast, regarding *Yisroel*-ישראל it states,⁵¹⁷ “And also the *Netzach* of *Yisroel*-ישראל does not lie etc.”

כי ישראל הוא בבחי' הפנימית של המדות דחו"ג בבחי' קו האמצעי דדעת כו'
שנאמר בו כי שרית כו'

This is because *Yisroel*-ישראל is the inner aspect of the emotions of *Chessed* and *Gevurah*, which is the aspect of *Da'at* of the middle line, about which it states, “For you have ruled etc.”

וכן מ"ש יעקב לא מת, משום שנאמר ימותו ולא בחכמה כו'

Likewise, [the reason for the statement] “*Yaakov* did not die,” is because it states,⁵¹⁸ “They die, but not in wisdom.”

(כן משארז"ל יעקב משמש במרום, שהוא בחו"ב, כי גדול דעה כו', והוא למעלה מהחזה כו' כמ"ש במ"א)

⁵¹⁷ Samuel I 15:29

⁵¹⁸ Job 4:21

(Similarly, the Sages stated,⁵¹⁹ “*Yaakov* serves in the heights,” which refers to *Chochmah* and *Binah*, for, “Great is *De’ah* [since it was placed between two Divine Names].”⁵²⁰ This is higher than the “chest,”⁵²¹ as explained elsewhere.)

היינו מצד שרש יעקב למעלה מעלה בבחי' הקו האמצעי דת"י, מטעם הנ"ל

However, this is all in regard to the **source** of *Yaakov*, which is much higher, in the aspect of the middle line of *DaTi”Y*, for the above mentioned reason.

אבל בחיצוניות המדות דיעקב נאמר ויגע בכף יריכו כו' וכמ"ש במ"א וד"ל

However, in regard to the externality of the emotions of *Yaakov* it states, “He hit him in the hollow of his thigh,” as explained elsewhere. This will suffice those of understanding.

⁵¹⁹ Zohar I 133a

⁵²⁰ Talmud Bavli, Brachot 33a – The verse (Samuel I 2:3) states, “For *HaShem*-יהו"ה is a God-*E”l*-אל of knowledge-*Ki E-l De’ot HaShem*-יהו"ה דעות יהו"ה,” thus placing the aspect of *Da’at* (*De’ot*-דעות) between the two Holy Names of God-*El*-אל and the Name *HaShem*-יהו"ה. The sages thus stated, “Great is *Da’eh* since it was placed between two Divine Names.” The *Maharsha* (to Brachot *ibid.*) explains this statement of the Talmud to mean that the aspect of *Da’at* exists between the aspects of *Chochmah* and *Binah*.

⁵²¹ The “Chest” refers to the emotional *sefirot* of *ChaGa”T*, as previously explained.

Chapter Thirty-Six

והנה כתיב אלה תולדות יעקב יוסף

Now, it is written,⁵²² “These are the offspring of *Yaakov*; *Yosef*.”

שהוא בחי' יסוד, בחי' צדיק עליון כו'

[*Yosef*] is the aspect of *Yesod*,⁵²³ which is the aspect of the “Upper Righteous One” (*Tzadik Elyon*).⁵²⁴

הוא הנקרא וי"ו זעירא כו':

He is also called “the small *Vav*” (*Vav Ze'ira*) etc.⁵²⁵

וביאור הדברים ידוע בענין כי כל בשמים ובארץ

Now, the explanation of these things is known regarding the matter of [the verse,⁵²⁶ “Yours, *HaShem*-ה'יהו, is the greatness (*Gedulah*) and the might (*Gevurah*) and the glory (*Tiferet*), the

⁵²² Genesis 37:2

⁵²³ See Zohar III (*Ra'ayah Mehemnah*) 236a; Zohar at the beginning of Parashat Noach; Pardes Rimonim, Shaar Erchey HaKinuyim (*Shaar* 23) section on *Yosef*.

⁵²⁴ See Shaarei Orah (of the Mittler Rebbe) 27a; Also see Ma'amarei Admor HaEmtza'ee, Parashat Mekeitz pg. 297-299.

⁵²⁵ See Zohar III 74b – That is, *Yaakov* (*Tiferet*) is called the “Big *Vav*-ו,” as explained at length in the previous chapter. In contrast, *Yosef* (*Yesod*) is called the “Small *Vav*” and is a lesser extension of the “Big *Vav*-ו.”

⁵²⁶ Chronicles I 29:11

victory (*Netzach*), and the majesty (*Hod*):] for all (*Ki Kol*-כי כל)⁵²⁷ that is in the heavens and on earth is yours.”

ותרגומו דאחיד בשמיא כו' שהוא בחי' אור השפע דיסוד צדיק עליון הנקרא
חי העולמים כו'

The [Aramaic] translation of this [latter part of the verse] is, “He unites the heavens and [the earth].” This is the aspect of the light of the influence of *Yesod*, the Upper Righteous One, who is called “the life of the worlds.”⁵²⁸

ועל דרך משל, מי שמבין אור השכל לעצמו, אבל אין לו כח להביא אור
השכל לידי השפעה לחוץ למקבל

By way of analogy, one who understands the light of an [intellectual] concept, in and of himself, but does not have the power to bring the light of this concept forth, to influence it outside [of himself] to a recipient,

הרי זה עדיין רק בבחי' עצם השפע הזאת כמו שהוא בעצמו

behold, this is still only the aspect of the essence of this influence, as it is in himself.

אבל מי שיוכל להביאו להשפעה בגלוי למקבלים, הוא הנקרא בחי' יסוד כו'

⁵²⁷ See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 2 (*Yesod*) – *Yesod* is called by the title “All-Kol-כל,” because it draws influence from all the upper *Sefirot* which are above it and brings it down to *Malchut*. Since all existence is dependent on this, it is thus called by the title All-Kol-כל. Furthermore, the words “כי כל-Ki Kol-80” share the same numerical value as the word *Yesod*-יסוד-80.

⁵²⁸ See Zohar II 193b; See the liturgy of the *Baruch She’Amar* in the morning prayers; Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 2 (*Yesod*); Also see Siddur Im Divrei Elokim Chayim, pg. 86d; Pirush HaMilot pg. 77c.

However, one who is capable of bringing it out as an influence and revelation to recipients, is called the aspect of *Yesod*.

והוא הנקרא כל דאחיד כו' שנמשך מן המשפיע אל המקבל

He is called, “He who unites [the heavens and the earth],” drawing forth [influence] from the influencer to the recipient.

וכמו שכתוב אור זרוע לצדיק כו' וכתוב באור כי טוב, שבחי' יסוד נקרא טוב, כמו שמטבע הטוב להטיב לזולתו דוקא

This is as stated,⁵²⁹ “Light (*Ohr* אור) is sown for the righteous,” and it states about light,⁵³⁰ “[And God saw the light,] that it was good (*Tov* טוב),” just as the aspect of *Yesod* is called “Good-*Tov* טוב,”⁵³¹ as in [the statement],⁵³² “It is the nature of the good to bestow goodness” specifically to another.

כך בחי' יסוד נקרא צדיק וטוב, כמו שכתוב אמרו צדיק כי טוב, וצדיק צדקות אהב כו', להחיות רוח שפלים כו' וכמו שכתוב טוב ה' לכל כו'

Thus, the aspect of *Yesod* is called “Righteous – *Tzadik*” and “Good – *Tov*,” as stated,⁵³³ “Say of the righteous (*Tzaddik*-צדיק), that he is good (*Tov* טוב),” and it states,⁵³⁴ “For *HaShem*-ה' יהו" is

⁵²⁹ Psalms 97:11.

⁵³⁰ Genesis 1:3

⁵³¹ Zohar I 60a; Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 2 (*Yesod*); Also see Ma'amarei Admor HaEmtza'ee, Kuntreisim p. 224.

⁵³² See Tanya, Shaar HaYichud VeHa'Emunah, Ch. 4; Also see Ma'amarei Admor HaEmtza'ee, Kuntreisim p. 5; Also see Torat Chayim, Bereishit, p. 30b and footnote 4 there.

⁵³³ Isaiah 3:10

⁵³⁴ Psalms 11:7

righteous, He loves righteousness,” that is,⁵³⁵ “to revive the spirit of the humble,” and as stated,⁵³⁶ “*HaShem*-יהו"ה is good (*Tov*-טוב) to all (*Kol*-כל).”

(וטוב גימטריא י"ז שהוא א"ה ו"ה, ר"ת דאת השמים ואת הארץ, דהיינו דאחיד בשמיא וארעא כו'

(Moreover, the word “*Tov*-Good-טוב” has a numerical value of seventeen,⁵³⁷ that is, א"ה ו"ה-17, which are the first letters of the words [of the verse],⁵³⁸ “את השמים ואת הארץ” – The Heavens and The Earth,” that is, “He unites the heavens and the earth.”⁵³⁹

שזהו בחי' התקשרות המשפיע במקבל כידוע ומבואר במקום אחר

This is the aspect of the connection of the influencer to the recipient, as known, and as explained elsewhere.

ונקרא גם כן שלום וברית, כמו בפנחס, הנני נותן לו את בריתי שלום

⁵³⁵ Isaiah 57:15

⁵³⁶ Psalms 145:9

⁵³⁷ See Likkutei Torah (of the Arizal), Vayeshev; Also see Ma'amarei Admor HaEmtza'ee, Bereishit, pg. 294 and pg. 328; Shaarei Orah (of the Mittler Rebbe), pg. 170.

⁵³⁸ Genesis 1:1; Jeremiah 23:24; See Zohar Hashmatot, 251a; Also see Ma'amarei Admor HaEmtza'ee, Kuntreisim p. 225.

⁵³⁹ See Zohar Hashmatot, pg. 251a – The first two letters of this name (א"ה) are the first two letters of the name אהי"ה which is *Keter*, whereas the last two letters of this name (ו"ה) are the last two letters of the Name *HaShem*-יהו"ה, which represent the lower levels of *Zeir Anpin* and *Nukva* (*Malchut*). As the *Zohar* states on the words, את השמים ואת הארץ – The heavens and the earth, “These words form the acrostic אהו"ה, for with this name the heaven and the earth were created. The heavens were created with the א"ה and the earth and everything therein were created with the ו"ה.” We thus see that this name אהו"ה represents the union of the higher levels (the heavens) with the lower levels (the earth).

[The aspect of *Yesod*] is also called “Peace-*Shalom*-שלום”⁵⁴⁰ and “Covenant-*Breet*-ברית,” as [the verse states] regarding Pinchas,⁵⁴¹ “Behold, I give to him my covenant of peace (*Breetee Shalom*-שלומי בריתי).”

כמו שכתוב במקום אחר בהפרש שבין פנימיות יסוד ז"א כיוסף, לחיצוניות יסוד שהוא בחי' נח, צדיק תמים, כמו שכתוב בזהר)

This is in accordance with what is explained elsewhere regarding the difference between the innerness of *Yesod* of *Zeir Anpin*, which is *Yosef*, and the externality of *Yesod*, which is the aspect of *Noach*⁵⁴² who is [also] called “righteous” and “perfect,”⁵⁴³ as stated in *Zohar*.⁵⁴⁴

היינו ו' זעירא שהוא בחי' הקיבוץ ואסיפת אור ושפע של המדות דיעקב הנ"ל.

This then, is [the aspect of] the “small *Vav*,”⁵⁴⁵ which is the aspect of the collecting and gathering of the light and influence of the emotional qualities of *Yaakov*,⁵⁴⁶ that were explained above.

וזהו אלה תולדות יעקב יוסף, בחי' התולדה של המדות על ידי יוסף דוקא, שהוא אור הזרוע לצדיק ח"י עלמין כו'

⁵⁴⁰ That is, it is the aspect of the bond between two things, the upper and lower, the Giver and recipient. (See Ma'amarei Admor HaEmtza'ee, Kuntreisim, p. 226.)

⁵⁴¹ Numbers 25:12; Also see Yalkut Reuveni, Parashat Korach; Ma'amarei Admor HaEmtza'ee, Parashat Mikeitz, pg. 293; *Hemshech* 5672, pg. 1.

⁵⁴² See Ma'amarei Admor HaEmtza'ee, Parashat Mikeitz, pg. 292.

⁵⁴³ Genesis 5:9

⁵⁴⁴ See *Zohar*, beginning of *Parshat Noach*; Also see Ma'amarei Admor HaEmtza'ee, Kuntreisim p. 225.

⁵⁴⁵ See Ma'amarei Admor HaEmtza'ee, Kuntreisim, L'Habin Shoresch Inyan Chevley Moshiach.

⁵⁴⁶ i.e. *Zeir Anpin*.

This then, is [the meaning of,] “These are the offspring of *Yaakov; Yosef*.” That is, the aspect of the offspring [that is, the influence] of the emotions is specifically through *Yosef*,⁵⁴⁷ this being the “Light” that is “sown for the Righteous” [who receives from and is thus called] the “Eighteen Worlds” (*Chay Almin*).⁵⁴⁸

וכתיב צדיק כתר כו' כארז בלבנון, ששרש יסוד ז"א הוא ביסוד דא"א וע"י
שלמעלה מן השכל כו'

Furthermore, it is written,⁵⁴⁹ “The righteous shall flourish like the palm tree and grow great like a cedar in the Lebanon.” For, the source of *Yesod* of *Zeir Anpin* is in *Yesod* of *Arich Anpin* and *Atik Yomin*, which transcend the intellect.⁵⁵⁰

כי נעוץ תחלתן בסופן כי יסוד נקרא סיומא דגופא כו'

⁵⁴⁷ i.e. *Yesod*.

⁵⁴⁸ Tikkunei Zohar (Tikkun 18) 31b, 33a; Pardes Rimonim, Shaar 3, Ch. 5, Shaar 15, Ch. 2; See Torat Chayim, Parshat Noach, pg. 53a; Ma'amarei Admor HaEmtza'ee, Shemot Vol. 2, Parshat Zachor, pg. 499a; Siddur HaAri'zal, Kavanat HaLulav – The Eighteen worlds relate to the eighteen vertebrae of the spinal cord which is shaped like a *Vav* (ו). It is specifically the spine which a) holds up the entire body and is thus the foundation of the body, and b) brings the influence down and thereby connects the *Daat* of the brain, all the way down to the lowest extremity of the body, which is *Yesod*. This being the case, *Yesod*, which is likened to the male reproductive organ, is considered to be the final extension from the spinal cord. This is because the influence of life force begins in conception as it exists in the brain, until it makes its way through the spinal cord and finally comes out of the male organ to impregnate the female. Because of this *Yesod* is likewise called, *Chay Almin*- חי עלמין, which means “The Life of the Worlds” and also means, “The Eighteen Worlds.” Since *Yesod* receives the final life force and influence through the spinal cord, it is also called *Chay Chooliot HaShedra*-The Eighteen Vertebrae of the Spine.

⁵⁴⁹ Psalms 92:13

⁵⁵⁰ See Pirush HaMilot of the Mittler Rebbe, Ch. 133

For, “their beginning is bound with their end”⁵⁵¹ in that *Yesod* is called,⁵⁵² “the extremity of the body.”⁵⁵³

ועל כן עיקר התענוג בכלות השפע דוקא, וכידוע בענין ויכל אלקים כו'

It is for this reason that the principal pleasure [is felt] specifically at the end of the influencing, as known regarding the matter of,⁵⁵⁴ “[And by the seventh day] God had ended [His work which He had done] etc.”⁵⁵⁵

(והיינו שהיה יוסף יפה תואר כו' מעין שופריה דיעקב, בחי' ת"ת דז"א, ושופריה דיעקב מעין שופריה דאדם קדמאה, בחי' א"א וא"ק כו')

(This is also the meaning of the verse,⁵⁵⁶ “And *Yosef* was well built [and good looking].” That is,⁵⁵⁷ “His appearance resembled the beauty of *Yaakov*” – which is the aspect of *Tiferet* of *Zeir Anpin* – “And the appearance of *Yaakov* resembled the beauty of *Adam Kadma'a* (The Primal Man),”⁵⁵⁸ – which is the aspect of *Arich Anpin* and *Adam Kadmon* etc.)⁵⁵⁹

ומה שכתוב אלה תולדות, היינו בחי' ו"ק דז"א שכלול כל אחד מו', שעולה גימטריא אלה

⁵⁵¹ See Pirush HaMilot, Ch. 76.

⁵⁵² Introduction to Tikkunei Zohar 17a

⁵⁵³ See Ma'amarei Admor HaEmtza'ee, Kuntreisim, pg. 225-226.

⁵⁵⁴ Genesis 2:2; Also see Siddur Im Divrei Elokim Chayim, Shaar HaMilah 139b; Likkutei Torah (of the Alter Rebbe), Tazria 20d.

⁵⁵⁵ See Ma'amarei Admur HaEmtza'ee, Kuntreisim pg. 227-232.

⁵⁵⁶ Genesis 39:6

⁵⁵⁷ Midrash Bereshit Rabba 84

⁵⁵⁸ Talmud Bavli, Bava Batra 48a

⁵⁵⁹ See Pirush HaMilot, Ch. 75-76.

Now, regarding the words [of the aforementioned verse,] “These are the offspring-*Eileh Toldot* תולדות-אלה;” This refers to the aspect of the “six directions” of *Zeir Anpin*, each of which also includes six,⁵⁶⁰ thus totaling 36 which is the numerical value of the word “these are-*Eileh*-אלה.”⁵⁶¹

אך אין תולדה בלא תוספת מוחין חדשים מאו"א על ידי בחי' הגדלות דכחב"ד שבז"א כנ"ל

However, there can be no “offspring” without an additional influence of new intellect from *Abba* and *Imma*, which is brought about by means of the maturation of *Keter*, *Chochmah*, *Binah* and *Da'at* of *Zeir Anpin*, as previously explained.⁵⁶²

(ובזה יש גם כן בחי' ההתבוננות אחת כוללת מן הרבה פרטים בכלל אחד, שהוא מיסוד דמל' דא"ס עד בחי' יסוד ז"א

(In the above, we again [observe] the aspect of a single *Hitbonenut* contemplation that includes many particulars in one general point, that is, from *Yesod* of *Malchut* of the Unlimited One (*Ein Sof*) until the aspect of *Yesod* of *Zeir Anpin*.

(על דרך הנ"ל בז"א בכלל, שהוא סוף עולם האין סוף כו')

⁵⁶⁰ The six “directions” of *Zeir Anpin* are the three heartfelt emotions, *Chessed*, *Gevurah*, *Tiferet*, and the three gut emotions, *Netzach*, *Hod* and *Yesod*, each of which is also made up of six. *Chessed* is made up of *Chessed*, *Gevurah* of *Chessed*, *Tiferet* of *Chessed* etc. *Gevurah* is made up of *Chessed* of *Gevurah*, *Gevurah* of *Gevurah*, *Tiferet* of *Gevurah* etc. The same principle applies to all six qualities, totaling a sum of thirty-six qualities.

⁵⁶¹ See *Likkutei Torah* (of the Alter Rebbe), *Pikudei* 4c; Also see *Torat Chayim*, *Noach* 56b, and note 15 there.

⁵⁶² See *Likkutei Torah*, *Pekudei*, Sections 4-6.

(This is in the same manner previously described regarding *Zeir Anpin* in general,⁵⁶³ which is the end of the world of the Unlimited One (*Ein Sof*.)

וכמו שכתוב וידבר שלמה מן הארז אשר בלבנון, בעצם התענוג הפשוט
שבעצמות אא"ס כשעלה ברצונו הפשוט אנה אמלוך כו'

This is in accordance with what is written regarding King Solomon,⁵⁶⁴ “[He spoke of trees, from the cedar tree that is in the Lebanon to the hyssop that is in the wall.]”⁵⁶⁵ The words “from the cedar tree that is in the Lebanon” refers to the simple essential pleasure that is in the Essential Self of the light of the Unlimited One, *HaShem*-היהו, blessed is He, when the desire of “I will rule” arose in His simple will.

עד בחי' האזוב אשר בקיר, שהוא בחי' וי"ו זעירא דקטנות יסוד ז"א
בהשפעתו והתקשרותו במל' שנקרא קיר

The words “to the hyssop that is in the wall” refers to the aspect of the “small *Vav*,” that is, the immaturity of *Yesod* of *Zeir Anpin*, in its influencing and union with *Malchut* which is called “the wall.”⁵⁶⁶

⁵⁶³ See chapter 33.

⁵⁶⁴ Kings I 5:13

⁵⁶⁵ The configuration of the ten *Sefirot* is called by the term, The Tree of Life-*Eitz Chayim*-עץ חיים. As explained above in chapter 22, the ten *Sefirot* not only exist as ten general qualities, but rather every single level and aspect is also subdivided into ten and those, in turn, are further subdivided into ten etc. This means that the “Tree of Life” exists on all levels, from the highest to the lowest levels. This is the meaning of, “He spoke of trees (i.e. the ten *Sefirot* as they exist throughout *Seder Hishtalshelut*-The Chaining Down) from the cedar tree that is in the Lebanon (i.e. from the highest level) to the hyssop that is in the wall (i.e. all the way down to the level of the “hyssop in the wall” which is *Yesod* of *Zeir Anpin* as it unifies with and influences *Malchut*.)

⁵⁶⁶ Zohar I 228b; Zohar II 133a

וכמו שכתוב ויתפלל כו' אל הקיר, וכן נעשה נא עליית קיר, שהוא בחי' המל'
כמו שכתוב בזהר

This is as stated,⁵⁶⁷ “Then he turned his face to the wall and prayed etc.,” and likewise it states,⁵⁶⁸ “Pray, let us make a loft with a wall etc.,”⁵⁶⁹ which refers to *Malchut*, as stated in the *Zohar*.

והיינו צדיק כתמר דסליק לע' שנין דא"ק, ששם כארז בלבנון ישגה בבחי'
א"ס ממש וד"ל)

This, then, is the meaning of, “The righteous man shall flourish like the palm tree,” that is, he ascends to the “seventy years”⁵⁷⁰ of *Adam Kadmon* and there “he will grow like a cedar in the Lebanon” in an aspect of the limitlessness of the Unlimited One (*Ein Sof*), literally. This will suffice those of understanding.)

(וגם עוד מבואר במקום אחר שיוסף נקרא יתום מאמו ולא מאביו כו')

(It is also explained elsewhere that *Yosef* is called,⁵⁷¹ “an orphan from his mother,” but not from his father.

ר"ת יתום יפה תאר כו'

⁵⁶⁷ Kings II 20:2

⁵⁶⁸ Kings II 4:10

⁵⁶⁹ The word used for “wall” here is “*Keer*-קיר.” The *Zohar* states that in the Greek language *Keer*-קיר means Lord-*Adon*-אדון and is thus a euphemism for the *Sefirah* of *Malchut*-Kingdom. This is because the Divine name associated with *Malchut* is *HaShem*'s-יהו"ה title my Lord-*Adona*”י-אדני. (See *Zohar* I 228; Also see *Sefer HaMaamarim* 5643-5644, pg. 310.)

⁵⁷⁰ See *Zohar* III 16a, 24a; Also see Ma'amarei Admor HaEmtza'ee, *Shemot* Vol. 1, pg. 225.

⁵⁷¹ See *Etz Chayim* (*Shaar HaTzelem*), *Shaar* 23, Ch. 3; Also see *Biurei Zohar*, *Tisa* 54c; Ma'amarei Admor HaEmtza'ee, *Bereshit* pg. 294, and *Na"Ch* pg. 118.

The [letters of the] word “orphan – *Yatom*” (יתום) form an acronym for [the words of the verse,] “[And *Yosef* was] well-built and good looking – יפה תאר ויפה מראה”⁵⁷²

וענין יתום מאמו היינו לפי שבחי' יסוד אימא קצר ומסתלק ונעלם בתולדות המדות, כנראה בחוש שבהתפעלות המדות מסתלק השכל כו'

Now, the reason that “he is an orphan from his mother” is because the aspect of *Yesod of Imma* is short⁵⁷³ and withdraws and becomes concealed during the birth of the emotions. For, as is clearly observable, when emotions are aroused the intellect withdraws.

ולזה אמר דבינה רק עד הוד דז"א אתפשטת, ולא עד יסוד ז"א

It is for this reason that it states that *Binah* only spreads forth until *Hod of Zeir Anpin*, but not until *Yesod of Zeir Anpin*.⁵⁷⁴

שזהו רק עד בחי' ההודאה שבאה מצד השכל

That is, it only [spreads forth] until [it causes] the aspect of the acknowledgment (*Hoda'ah*) which comes about because of the intellect.

⁵⁷² Etz Chayim, Shaar HaKlallim, Ch. 4; Also see Ma'amarei Admor HaEmtza'ee, Mikeitz pg. 293-294.

⁵⁷³ See Etz Chayim, Shaar HaKlallim, Ch. 10; See also Siddur Im Divrei Elokim Chayim, Shacharit L' Shabbat 187d; Pirush HaMilot 43b and 43c; Ma'amarei Admor HaEmtza'ee, Na"Ch pg. 118.

⁵⁷⁴ Zohar III (*Raaya Mehemna*) 244b; Also see Ma'amarei Admor HaEmtza'ee, Bereishit pg. 222.

ולא בבחי' יסוד דז"א, שהוא בחי' ההתקשרות עצמיות שבלב, שבו מאיר
מבחי' יסוד אבא

However, it does not spread forth until *Yesod of Zeir Anpin*, which is the aspect of the essential connection of the heart, within which there is a glimmer from the aspect of *Yesod of Abba*.

בחי' התקשרות בעצם אור המושכל קודם שבא להשגה, והיינו לבי ראה
הרבה חכמה כו', ראיית השכל שבלב בשר ביסוד ז"א דוקא

[That is, the aspect of *Yesod of Abba*] is the aspect of the connection to the essential light of the concept, prior to its [investment] within the comprehension. Regarding this it states,⁵⁷⁵ “My heart has seen much wisdom etc.” [that is, this is] the sight of the intellect within the heart of flesh, specifically in *Yesod of Zeir Anpin*.

והוא בחי' הביטול שנמשך בהבל חזה הלב, כמו שכתוב בר"מ בעין השכל,
דבלבא אתחזי כולא כו'

It is the aspect of the nullification that is drawn forth in the breath of the chest and heart, and as stated in *Ra'aya Mehemna*,⁵⁷⁶ “With the eye of the intellect, which is in the heart, one can see everything.”

לפי שיסוד אבא ארוך משל אימא, ונמשך עד בחי' יסוד ז"א גם לאחר
שנסתלק אור הבינה

⁵⁷⁵ Ecclesiastes 1:16

⁵⁷⁶ See Zohar II (*Ra'aya Mehemna*) 116b.

This is because the *Yesod* of *Abba* is longer than that of *Imma*,⁵⁷⁷ and is drawn forth until *Yesod* of *Zeir Anpin* even after the light of *Binah* has withdrawn.

על כן נקרא יתום מאמו ולא מאביו וכו' וכמו שכתוב ביאור זה במקום אחר
באריכות

Thus, [*Yesod* of *Zeir Anpin*] is called “an orphan from his mother” but not from his father etc., as is explained elsewhere at length.⁵⁷⁸

והיינו גם כן ענין אלה תולדות יעקב, בחי' טיפת יסוד אבא, הוא יוסף יסוד
ז"א כו' וד"ל):

This is also the matter of, “These are the offspring of *Yaakov*,” that is, the seminal drop of *Yesod* of *Abba* [*Yaakov*] is the [source of the] aspect of “*Yosef*,” that is, *Yesod* of *Zeir Anpin*. This will suffice those of understanding.)

⁵⁷⁷ Etz Chayim, Shaar HaKlallim, Ch. 10; Siddur Im Divrei Elokim Chayim, Shacharit L'Shabbat 187d; Pirush HaMilot 43b and 43c; Ma'amarei Admor HaEmtza'ee, Na"Ch 118.

⁵⁷⁸ See Ma'amarei Admor HaEmtza'ee, Na"ch, pg. 118-119.

Chapter Thirty-Seven

ומעתה יש להבין בענין יחוד דישראל ויעקב בלאה ורחל.

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

וביאור ענין לאה ורחל ידוע, שזהו ענין מחשבה ודבור

As known, the explanation of the matter of *Leah* and *Rachel* is that they are the matter of thought and speech.⁵⁷⁹

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

This is the matter of the two *Heh*'s (ה) of the Name *HaShem*-*יהו"ה*.⁵⁸⁰ This is in accordance with what *Zohar* states⁵⁸¹ that [in the Song of Songs], “Solomon explains [regarding] two females,” as in the verse,⁵⁸² “Come with me from Lebanon [my] bride etc.”

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

⁵⁷⁹ Etz Chayim (*Shaar Ozen Chotem Peh*) Shaar 4, Ch. 1; Siddur Im Divrei Elokim Chayim, Shacharit 60c and 69a; Ma'amarei Admor HaEmtza'ee, Na"Ch, pg. 103; Ma'amarei Admor HaEmtza'ee, Vayikra, Vol. 1, pg. 227; Shaar HaEmunah pg. 95b.

⁵⁸⁰ *Zohar* III (*Ra'aya Mehemna*) 244b; Also see Ma'amarei Admor HaEmtza'ee, Bereishit, pg. 222.

⁵⁸¹ *Zohar* III (*Idra Zuta*) 290b; Also see Ma'amarei Admor HaEmtza'ee, Kuntreisim, pg. 428.

⁵⁸² Song of Songs 4:8

In other words, the first *Heh*-ה of the Name *HaShem*-יהו"ה corresponds to,⁵⁸³ “The name of the big one was *Leah*,” whereas the second *Heh*-ה [corresponds to,] “the name of the little one was *Rachel*.”⁵⁸⁴

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

However, we must first explain the matter of,⁵⁸⁵ “The voice is the voice of *Yaakov*,” for there is an inner unheard voice [and an outer heard voice].⁵⁸⁶

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

Since, as known regarding the verse,⁵⁸⁷ “Day to day speech streams forth – *יום ליום יביע אמר*”; that the [word for “speech-*Omer-amr*”] is [an acrostic for] “*Fire-Aish*-אש,” “*Water-Mayim*-מים,” and “*Air-Ruach*-רוח,” that is, *Chessed*, *Gevurah* and *Tiferet* (Kindness, Sternness and Compassion).

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

⁵⁸³ Genesis 29:16

⁵⁸⁴ Also see *Torat Chayim*, VaYeitze, pg. 168c.

⁵⁸⁵ Genesis 27:22

⁵⁸⁶ *Zohar* I 50b; Also See *Ma'amarei Admor HaEmtza'ee*, *Kuntreisim*, pg. 308 (citing *Zohar*); See *Siddur Im Divrei Elokim Chayim*, *Shaar HaLulav* 264d; *Biurei Zohar*, *Balak* 107c; *Sefer HaMaamarim* 5668, Vol. 1, pg. 253; *Pirush HaMilot*, Ch. 30; *Sidur Im Divrei Elokim Chayim*, *Shacharit L'Shabbat* 181b; *Torah Ohr*, *Bereishit* 6d; *Likkutei Torah*, *Netzavim* 47b, and *Shir HaShirim* 12b and elsewhere.

⁵⁸⁷ *Psalms* 19:3; Also see *Ma'amarei Admor HaEmtza'ee*, *Vayikra*, Vol. 2, pg. 472.

[This is to say,] that just as the [physical] voice is composed of the physical qualities of fire, water, and air, so too, the breath of the heart itself includes the spiritual qualities of fire, water and air.⁵⁸⁸

שהוא בחי' חסד וגבורה והממוצע שהוא הרוח

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

דהיינו בחי' כיווץ והתפשטות שבהבל הרוחני דלב

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

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

דחסדים

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

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

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

ההממוצע מחסד וגבורה הוא הבל רוחני, ממוצע ממוזג מאמצעות חסד וגבורה

⁵⁸⁸ Zohar II (*Ra'aya Mehemna*) 43b; 184b; Also see Ma'amarei Admor Ha'Emtza'ee, Vayikra, Vol. 2, pg. 651; Also see Torat Chayim, Bereishit 39d, and footnote 26 there.

The intermediary between *Chessed* and *Gevurah*, is the spiritual breath that is an intermediary composed of both *Chessed* and *Gevurah*.

כרוח הממוצע מאש ומים בגשם ההבל

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

כידוע שהצמאון מיסוד האש

As known, thirst results from the element of fire (*Aish*).⁵⁸⁹

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

Similarly, regarding the physical voice it states,⁵⁹⁰ “My throat was raspy,” which comes about from an intensity of the element of fire in the breath of the heart.

ולהיפך צלילת קול הבל הלב מיסוד המים כו'

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

והממוצע שהוא רוח ממוזג כו'

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

⁵⁸⁹ See Tanya Ch. 3

⁵⁹⁰ Psalms 69:4

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

This is likewise true of [the emotions conveyed in] the intermediate voice, which contains an admixture of both joy and bitterness or sadness. It is called, “A delightful voice to the soul”; which specifically depends on the proportions of the spiritual admixture in the breath of the heart.⁵⁹¹

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

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

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

(However, here the opposite of the above takes place. For, when the spirit of life enters the heart from [the nervous system that extends from] the brain, the heart contracts to receive it. On the other hand, when it withdraws, the heart spreads forth.

לפי שהחיות דוקא רצוא ושוב כו' וכמבואר בספרי הרפואה)

⁵⁹¹ See *Torat Chayim Bereishit*, 39d.

This is because the vitality is specifically in a manner of “running and returning etc.,”⁵⁹² as explained in medical books.)

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

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

והיינו בחי' קול ודבור הנזכר בזהר בכמה דוכתי

This is the aspect of the “voice – *Kol*” and “speech – *Diboor*” which is mentioned in many places in *Zohar*.⁵⁹³

והוא בחי' יהוד יעקב ורחל

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

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

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

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

⁵⁹² This is also in accordance with the verse (Ezekiel 1:14), “The *Chayot* [angels] were running and returning.” Although in this verse the word “*Chayot*-חיות” refers to the Angels who are called “*Chayot HaKodesh*,” nonetheless, the word “*Chayot*-חיות” can also be translated as “life force” or “vitality” (*Chayoot*-חיות).

⁵⁹³ See *Zohar* I 36a, 50b; 74a; 98a; 142a, and elsewhere.

Now, the aspect of the power of speech is drawn from the cavity of the lungs in the cardiovascular system, and is called⁵⁹⁴ “the speaking spirit” (*Ruach Memalela*).

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

(This then, is the meaning of the statement in Etz Chayim that *Keter* of *Nukvah* of *Zeir Anpin*⁵⁹⁵ adheres to the chest of *Zeir Anpin*.⁵⁹⁶

וזה שכתוב לעולם ה' דברך נצב בשמים כו'

This is also the meaning of the verse,⁵⁹⁷ “Forever, *HaShem*-*יהוה*,” your word stands in the heavens.”⁵⁹⁸

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

It is also in accordance with what is explained elsewhere regarding the verse,⁵⁹⁹ “*Mimzo Chafzecha V'Daber Davar*,” that

⁵⁹⁴ See Targum Onkelos to Genesis 2:7.

⁵⁹⁵ In other words, *Keter* of *Malchut* of the world of *Atzilut*.

⁵⁹⁶ *Keter* of *Malchut*, which represents the desire to speak, is rooted in the emotions, in other words “the chest of *Zeir Anpin*.” See Etz Chayim (*Shaar Mochin D'Tzelem*) Shaar 26, Ch. 3.

⁵⁹⁷ Psalms 119:89

⁵⁹⁸ The words, “your word-*Dvarcha*-דברך” in this verse refers to *Malchut*, which represents the faculty of speech, and the words, “the heavens” refers to *Zeir Anpin*, which represents the emotions of the heart, which is in the chest. As explained before, the word *Shamayim*-שמים (The Heavens) is a composite of two words, fire-*Aish*-אש and water-*Mayim*-מים, which refer to the two primary emotions of *Zeir Anpin*, sternness- *Gevurah* and kindness-*Chesed*, as they are composed in *Tiferet*.

⁵⁹⁹ Isaiah 58:13

the source of the power of speech is drawn from the breath of the heart of *Zeir Anpin*.⁶⁰⁰

וכנראה בחוש, שאם הלב עצב בכיוון ימעט בדבור, וכשהוא בהתפשטות
ירחיב הדבור

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

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

This is because the power of speech is dependent on the breath of the voice in the heart itself.⁶⁰¹)

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

Now, as long as it has not been drawn forth from the breath of the heart into speech, as in,⁶⁰² “The heart did not reveal to the

⁶⁰⁰ The whole of the verse is, “*V’Cheebadto MeAsot drachecha, Mimitzo Chafetzcha V’Daber Davar* - Honor *Shabbat* by desisting from doing your mundane activities, from seeking your mundane needs and speaking mundane words.” However, the word “*Chafetzcha* – Your mundane needs” shares the same root as the word “*Chafetz*” which means desire. Thus, the second half of the verse, “*Mimitzo Chafetzcha V’Daber Davar*” can be understood to refer to the “desire to speak.” As evidenced from the continuation above (in the chapter), the desire to express oneself in speech is dependent upon the emotions of the heart. When one is depressed, his speech is minimal, and the opposite is true when one is in a state of joy. This, then, is the meaning of the aforementioned statement of *Etz Chayim* that *Keter* (the desire) of *Nukvah* (*Malchut* or speech) adheres to the chest of *Zeir Anpin*.

⁶⁰¹ See Ma’amarei Admor HaEmtza’ee, *Vayikrah*, Vol. 2 pg. 652.

⁶⁰² See Midrash Tehillim 89:1; Kohelet Rabba 12:10

mouth,” then the word of the King has not yet been actualized and brought out from “nothing” to “something,” whatsoever.⁶⁰³

וכמו ואילו צדיק ורשע לא קאמר

This is similar to [the statement],⁶⁰⁴ “However, *HaShem* did not declare who will be righteous and who will be wicked.”

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

This is because speech is already an actualization, as stated,⁶⁰⁵ “For He spoke, and it was; [He commanded, and it stood fast.]” Similarly, it states,⁶⁰⁶ “The word that issued from My mouth shall not return unfulfilled, [but it shall accomplish that which I please] etc.”

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

However, while [it is still] in the “heart” of *Zeir Anpin* it can still be overturned from Judgment (*Din*) to Kindness (*Chessed*), as in the verse,⁶⁰⁷ “And *HaShem*-יהו"ה repented [that he had made man on the earth, and it grieved him in his heart] etc.” It then states,⁶⁰⁸ “And *HaShem*-יהו"ה said in his heart, I will not again [curse the ground because of man] etc.”

⁶⁰³ See Zohar Hashmatot 253a

⁶⁰⁴ See Talmud Bavli, Niddah 16b

⁶⁰⁵ Psalms 33:9

⁶⁰⁶ Isaiah 55:11

⁶⁰⁷ Genesis 6:6

⁶⁰⁸ Genesis 8:21

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

This is the aspect of *ChaGa*"⁶⁰⁹ of the breath of the heart of *Zeir Anpin* that comes forth and unites with speech, which is called the revealed world, as known. This will suffice those of understanding.

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

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

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

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

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

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

⁶⁰⁹ *Chessed, Gevurah and Tiferet.*

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

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

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

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

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

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

פנימיות המדות שבלב מיד מהרהר במחשבה

This is to say that the inner emotions of the heart are immediately thought in his mind.

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

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

וכידוע שהמחשבה מלבשת המדות דישראל בפרטיהם

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

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

[These thoughts] are called *Leah* (לאה), as in,⁶¹⁰ being weary (*Nil'ah*-נלאה) of containing the emotions.⁶¹¹ The source of *Leah* is above in *Binah*.⁶¹²

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

The verse therefore states about *Leah*,⁶¹³ “I have born him six sons,” referring to the aspect of the six directions of the emotions of *Zeir Anpin*.

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

⁶¹⁰ See Likkutei Torah of the Arizal, End of Parshat Toldot; Also see Ma'amarei Admor HaEmtza'ee, Na"Ch, pg. 105.

⁶¹¹ The reason why the level of “thought” is called *Leah*, which is a term that denotes weariness, in that thoughts constantly go through a person's mind without cessation. (See Torat Chayim, Parashat MiKeitz, pg. 169a-170a.)

⁶¹² See Torat Chayim, VaYeitze, pg. 170a; Also see Likkutei Torah of the Arizal, Parshat Vayeitze, section entitled “The mystery of Yaakov and his two wives.”

⁶¹³ Genesis 30:20; Also see Ma'amarei Admor HaEmtza'ee, Na"Ch, pg. 188.

However, the unification of *Yisroel* and *Leah* refers to the intellect of *Abba* and *Imma* as it is within *Zeir Anpin*, which unites with the lower *Leah*, that is, with the [letters of] thought that receives from the aspect of *Malchut* of *Tvunah*, which is the source of thought etc.⁶¹⁴ This will suffice for the understanding.

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

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

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

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

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

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

⁶¹⁴ See *Torat Chayim*, Parashat YaYeitze, pg. 170a -171a. The aspect of *Malchut* of *Tevunah* will be discussed later.

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

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

ולפעמים מן המחשבה נכנס אל הדבור, וכמו שמדבר מה שחושב

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

שעקבי לאה נכנסין תוך ראש רחל כו'

This is referred to as,⁶¹⁵ “The heels of *Leah* entering into the
head of *Rachel*.”

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

At the time that he speaks what he is thinking, it comes out
from the voice of the breath of the heart into speech, through the
five sources [of the letters in mouth].⁶¹⁶

⁶¹⁵ See Etz Chayim (*Shaar Leah V'Rachel*) Shaar 38, Ch. 3; Also see
Ma'amarei Admor HaEmtza'ee, Hanachot 5577, pg. 35.

⁶¹⁶ The five sources of the letters in the mouth are the throat, palate, tongue,
teeth and lips. These divide the voice into specific letters of speech, as will be
explained in later chapters.

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

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

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

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

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

As known, [these two aspects are sometimes referred to as],⁶¹⁷ “The concealed world – *Alma D’Itkasia*,” and “The revealed world – *Alma D’Itgalia*,”⁶¹⁸ [and are also referred to as,⁶¹⁹] “The closed utterance – *Maamar Satoom*” and “The open utterance – *Maamar Patuach*.” This will suffice for the understanding.

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

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

⁶¹⁷ Zohar I (*Sitrei Torah*) 152a; Zohar II 29b; Etz Chayim (*Shaar HaMochin D’Tzelem*) Shaar 23, Ch. 4.

⁶¹⁸ See *Torat Chayim*, Bereishit, pg. 168b.

⁶¹⁹ Talmud Bavli, Shabbat 104a; Also see *Ma’amarei Admor Ha’Emtza’ee*, Shemot Vol. 1, pg. 213; *Shaarei Teshuvah* 91b.

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

This is the meaning of the verse,⁶²⁰ “Day to day speech streams forth,” and then afterwards [in the following verse, which refers to thought,] “There is no speech,” that is, in thought “there are no words; [their voice is unheard.]”

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

This [latter unification refers to the unification] during *Shabbat*, [at which time] the unification is in the **innerness** of *Zeir Anpin* and *Nukvah*, as known, and as explained elsewhere.⁶²¹ This will suffice for the understanding.)

⁶²⁰ Psalms 19:3; Also see Siddur Im Divrei Elokim Chayim, Shacharit L'Shabbat 181a and on; Ma'amarei Admor HaZaken, Hanachot HaRav Pinchas, pg. 3.

⁶²¹ See Pirush HaMeelot pp. 37b-40a.

Chapter Thirty-Eight

והנה מעתה יש להבין דרך פרט יותר בענין הלבושין דמחשבה דבור ומעשה
כו', כמו שכתוב לבושין תקינת לון כו'

We must now understand the matter of the garments of thought, speech and action, in a manner of more particulars, as it states,⁶²² “You have fashioned garments for them etc.”

ולזה יש להקדים תחלה שרש ומקור לבחי' האותיות, ומה שלפעמים נקראו
בשם כלים ולפעמים בשם לבושין כו'

However, in order to understand this, we must preface with the explanations of the source and root of the aspect of the letters, and why at times they are called “Vessels – *Keilim*”⁶²³ and at times they are called “Garments – *Levooshin*.”⁶²⁴

ואחר כך יתבאר דרך פרט בבחי' רחל ולאה, ומלכות דתבונה ובינה, עד רום
המעלות כו'

We will afterwards explain, in a manner of particulars, the aspects of *Rachel* and *Leah*, and *Malchut* of *Tevunah* and *Binah*, all the way to the highest of levels etc.

דהנה שרש אותיות הוא בעצם הנפש ממש, שהנפש מלאה אותיות כידוע,
והיינו מתחלת עצם התהוותה

⁶²² Introduction to Tikkunei Zohar 17a

⁶²³ Etz Chayim, Shaar 6 (*Shaar HaAkudim*), Ch. 1; Also see Shaar HaYichud VeHaEmunah, end of Ch. 4; Shaarei Teshuvah, Vol. 1, pg. 38b.

⁶²⁴ See Sefer HaMa'amarim 5562, Vol. 2, pg. 391; Sefer HaMa'amarim 5563, Vol. 1, pg. 249, and 261.

Now, as known, the source of the letters is literally in the essence of the [human] soul,⁶²⁵ for “the soul is full of letters,” that is, from the very beginning and essence of its coming into being.⁶²⁶

ובב' אופנים, באותיות המחשבה ואותיות הדבור

They [the letters] are [there] in two ways; as letters of thought, and as letters of speech.⁶²⁷

דהיינו מיד שתתהווה עצם הנפש מיוחדים בה אותיות מחשבה

In other words, immediately upon the existence of the essence of the [human] soul, the letters of thought are unified in it.

וכלולים בה בעצם, כמו שכלול תנועת החי בחי כו'

They are essentially included in it, just as the power of movement is included in an animal etc.

ויוצאים ובוקעים לגלוי מחשבה בג' מדריגות

Now, they come out and burst forth into revealed thought on three levels.

דמיון וציור בלא אותיות כלל, ואותיות פשוטים מבלבלים בלי צירוף וחיבור ענין דבר מה, ואותיות מצורפים על פי מחשבה עיונית כו'

⁶²⁵ Etz Chayim (*Shaar TaNT''A*) Shaar 5, Ch. 3; Also see Ma'amarei Admor HaZaken, Parshiyot HaTorah, Vol. 2, pg. 639 and pg. 730; Ma'amarei Admor HaEmtza'ee, Bamidbar, Vol. 1, pg. 309.

⁶²⁶ See Ma'amarei Admor HaEmtza'ee, Vayikra, Vol. 2, pg. 922-924; Sefer HaMaamarim 5665, pg. 194; Sefer HaMaamarim 5665, Hosafot pg. 309-310.

⁶²⁷ See Sefer HaMa'amarim 5666, p. 483; Sefer HaMaamarim 5665 pg. 195.; Maamarei Admor HaEmtza'ee, Vayikra, Vol. 2, pg. 922-924.

There is imagination and imagery without letters at all. There are simple, disjointed letters without combining or being connected to any particular matter, and there are letters that combine according to analytical thought.

וכך יש בעצם הנפש בחי' אותיות הדבור

Likewise, in the essence of the soul there [also] is the aspect of letters of speech.

שהרי נקראת נפש המדברת או רוח ממלא

In that the [human soul] is called,⁶²⁸ “The Articulate Soul – *Nefesh HaMedaberet*” or “The Speaking Spirit – *Ruach Memalela*.”

וכלולים בה בעצם, ויוצאים לגלוי כתנועת החי וכה"ג

They [too] are included there in an essential manner, and come out into revelation like the movement of an animal, or the like.

כדבור של המלאכים דכתיב וקרא זה אל זה כו'

This is like the speech of the angels, about which it says,⁶²⁹ “They call one to another [and say] etc.”

⁶²⁸ See Genesis 2:7 and Targum Onkelos there.

⁶²⁹ Isaiah 6:3

והוא גם כן בג' מדריגות: חומר פשוט של כל אות ואות, ונקרא הבל רוח
הדבור

In this there are likewise three levels. There is the simple substance of each particular letter. This is called the breath of the spirit of speech.

ואותיות א"ב ג"ד מיוחדים בלי צירוף

Then there are the individual letters *Aleph-א*, *Beit-ב*, *Gimel-ג*, *Dalet-ד* etc., without combination [into words].

והיבור האותיות, שנקרא צורה שבדבור ברוח ממללא

Then there is the combination of the letters [into words] which is called the form of speech in the “speaking spirit.”⁶³⁰

כמו ב' רוחות מספרות, וכדבור המלאכים וכו':

⁶³⁰ See Tanya, Igeret HaKodesh, Epistle Five.

This is similar to,⁶³¹ “Two spirits conversing,” and to the speech of the Angels etc.⁶³²

הנהגה גם טרם שמתהווה מקור לרצון פשוט ותענוג פשוט, כבר יש אותיות הכלולים בעצם הנפש

⁶³¹ See Talmud Bavli, Brachot 18b – It happened that a certain Chassid (pious man) gave a dinar of charity to a poor man on the eve of Rosh Hashanah during a year of famine. His wife was angered over this, so he went and spent the night in the cemetery. While he was there, he heard two spirits of two deceased children conversing with each other. One said to the other, “My friend let us roam the world and hear from behind the curtain what misfortune is to come upon the world this year.” Her friend replied, “I cannot come with you, as I am buried in a reed mat. You go, however, and come back and tell me whatever you hear.” So, she went and roamed and returned. Her friend said to her, “What have you heard from behind the curtain?” She replied, “I heard that the crops of anyone who plants this year at the time of the first rains will be destroyed by hail.” Hearing this, the Chassid went and planted at the time of the second rain. Everyone’s crops were destroyed except for his. The next year he again went and spent the night in the cemetery, and he heard the same two spirits talking with each other. One said to the other, “Let us roam the world and hear from behind the curtain what misfortune is to come to the world this year.” She replied, “My friend, did I not already tell you that I cannot come with you because I am buried in a reed mat? You go and come back and tell me whatever you hear.” So she went and roamed and returned, and her friend said to her, “My friend, what have you heard from behind the curtain?” She replied, “I have heard that the crops of anyone who plants this winter at the time of the second rain will be blasted by a dry wind.” Hearing this, the Chassid went and planted at the time of the first rains. Everyone else’s crops were blasted except for his. His wife said to him, “Why is it that last year everyone else’s crops were destroyed by hail except for yours? And why is it that this year everyone’s crops were blasted except for yours?” So he told her the whole story. It was not more than a few days later when a quarrel broke out between the wife of the Chassid and the mother of the child whose spirit was overheard in the cemetery. In the course of that quarrel his wife said to the mother, “Come I will show you your daughter buried in a reed mat etc.” The next year he again went to spend the night in the cemetery, and heard the same two spirits conversing. The one said to the other, “My friend let us roam the world and hear from behind the curtain what misfortune is to come to the world this year.” She replied, “My friend, leave me be. The words that we spoke between ourselves in the past few years have already been heard amongst the living.”

⁶³² See Maamarei Admor HaEmtza’ee, Vayikra, Vol. 2, pg. 923.

Now, even before the coming into being of the source of the simple desire and the simple pleasure, there already are letters included in the essence of the soul.

רק אחר התהוות הרצון יוצאים להיות בחי' גלוי לרצון, ונקראו אותיות
רצון

However, only after the coming into being of the desire, do [these letters] come out to be the aspect of the revelation of the desire. They are then called “the letters of desire.”

שהוא בחי' גלוי הרצון ליש ודבר מה במציאת רצון, שזהו עיקר ענין האותיות
בעצם הנפש

This is the aspect of the revelation of the desire as a “something” with a tangible existence as a desire, this being the principal matter of the letters of the essence of the soul.

שאינו רק בחי' גלוי אור עצם הנפש בכל איזה בחי' יש ומציאת דבר מה

That is, they only are the aspect of the revelation [and expression] of the light of the essence of the soul in every aspect and manner of “somethingness” and tangible existence.

על ידי האותיות יוצא בגלוי מבחי' היולי הנעלם כו'

[In other words,] it is through the letters that it comes forth into revelation from the aspect of the concealed *Heyulie* etc.

(וכמו שכתוב בלקוטי אמרים בכ"ב אותיות שקבועים בנפש, שהן כ"ב כחות,
כ"ב תנועות הנפש כו')

(This is in accordance with what is written in *Likkutei Amarim*,⁶³³ regarding the twenty-two letters that are embedded in the soul, that they are twenty-two powers or twenty-two movements of the soul etc.)

ועל ידי זה יוכל הרצון לבא בגלוי באור השכל

It is through this [matter of the letters] that it is possible for the desire to come into revelation in the light of the intellect.

ולולי התגלות הרצון בבחי' אותיות, דהיינו מה שנראה למהות ומציאת רצון,
לא היה בא הרצון העצמי הנעלם בלבוש אחר ממהות למהות

If not for the revelation of the desire in an aspect of letters, that [by means of the letters] it appears as a tangible existence of desire, then the essential concealed desire would not come into any other garment, from one state of being to another state of being.

שהוא בחי' הרצון הנראה ונגלה בשכל וטעם לרצון כידוע, ודי למבין

[This is to say, there would be no descent into the] aspect of a desire that is felt and revealed in the “intellect and reasoning for the desire,” as known. This will suffice for the understanding.

וכך בשכל וטעם לרצון, שנקרא חכמה שברצון

This also is the case with the intellect and reasoning for the desire, which is called the *Chochmah* of the desire (*Ratzon*).

⁶³³ See Tanya, Shaar HaYichud V'HaEmunah, Ch. 11-12; Iggeret HaKodesh, Epistle 5.

מה שנראה למציאת טעם לרצון הוא בחי' אותיות שבו

The fact that it appears as a tangible existence of “reasoning for the desire” is from the aspect of the letters that are in it.

על ידי זה יורד ממהות למהות המדות שברצון

It is through this [the matter of the letters] that it descends from [its] state, to the state of the emotions of the desire.

כמו האהבה שברצון, שגם הוא אינו רק מציאת רצון, אלא שמלוכש במהות אהבה, שמצד הרצון הוא אוהב

An example of this is [the aspect of] love (*Ahavah*) that is in the desire. It too is only the existence of desire, except that it is vested within the existence of love, that because of his desire he loves etc.

(אהבה לשון אבה, והה"א ה' חסדים המתפשטים מחכמה ובינה כו')

(“Love-*Ahavah*-אהבה” is of the root “desire-*Avah*-אבה,”⁶³⁴ and the *Heh*-ה [which is additional to the root, represents] the “Five Kindnesses-*Heh Chassadim*” that spread forth from *Chochmah* and *Binah* etc.)

ואותו הרצון עצמו הוא בשכל וטעם לרצון, והוא עצם הרצון בהיותו עדיין למעלה מהשכל וטעם כו'

⁶³⁴ See Shoresch Yesha, section on “*Avah*-אבה,” cited in Sefer HaChakirah, 92a; Sefer HaShorashim of the RaDa”K, section on “*Avah*-אבה”; Also see Ma’amarei Admor HaEmtza’ee, Hanachot 5577, pg. 264.

Now, this desire itself, even as it is in the intellect and reasoning for the desire, still refers [only] to the essence of the desire as it transcends [actual] intellect and reasoning.

ואמנם על פי האותיות נשתנה ונראה בלמעלה מן השכל ובשכל ובמדות כו'

Nevertheless, it is through the letters that it transforms and is seen as transcending the intellect, to [being] within the intellect, to [being] within the emotions.

וכן יש אותיות למדות, שהוא מה שנראה האהבה שברצון במציאת יש כו'

Similarly, there are letters for the emotions as well. This refers to the fact that the love that is within the desire has an apparent tangible existence etc.

עד הרצון שבמחשבה דבור ומעשה, לכולם יש בחי' אותיות, עד אותיות הרצון שבמעשה כשהמעשה עולה ברצונו, שיש לזה אותיות מיוחדים

This continues until the aspects of the desire of thought, speech and action. Each of these has the aspect of letters, all the way to the aspect of the desire for action, that is, when the action arises in his desire. There are specific letters for this.

וכן על דרך זה בשכל שאחר הרצון

This is likewise the case with [actual] intellect that follows the desire.

שאם לא היה השכל במציאת אותיות השכל, שהוא בחי' גלוי השכל במציאת, איך היה השכל בא בשינוי המהות בהתפעלות האהבה הנולד מצד השכל

For if the intellect did not have a [tangible] existence in letters of intellect, which is the aspect of the revelation of the intellect as a [tangible] existence, then how would it be possible for the intellect to come forth with a transformation of being to an [emotional] arousal of love which is born of intellect?

שגם שם הוא אותו השכל שהיה טרם שהוליד האהבה

For, even there [in the emotional arousal] it is the [very] same intellectual [point] that there was before the birth [of the emotion] of love.

רק שנתלבש במהות אהבה כו'

It is only that [now this intellect] vests within the [emotional] existence of love.

אין זה רק על ידי האותיות שבו

This is only possible by means of the letters that are within it.

וכן על דרך זה אותיות דמדות במחשבה

Likewise, it is in this manner that the letters of the emotions [come] into thought.

אם לא היה המדה במציאת יש באותיות, איך מתלבשת במהות מחשבה וכו',
וכן אותיות המחשבה בדבור כו'

If the emotion did not have a tangible existence of letters, how could it possibly vest within the existence of thought etc.? The same is true of the letters of thought within speech etc.

ונמצא על ידי האותיות יש בחי' השתלשלות עילה ועלול מעצם הנפש עד סוף מעשה, ושרש האותיות הוא בעצם הנפש ממש

We thus find that it is through the letters that there is an aspect of a chaining down from cause to effect, from the essence of the soul until the end action, and that the source of the letters is literally in the essence of the soul.

ומכל זה יובן בשרש ומחצב האותיות בעצם הנפש, שמתהווים עם עצם אור הנפש כאחד

It is also understood from all the above that in the source from which the letters are hewn, that is, in the essence of the soul, the letters come into being as one with the essential light of the soul.

כמו שמתהווה בחי כח התנועה עמו כו' וכה"ג ודי למבין.

This is similar to how the power of movement [of an animal] comes into existence with it [that is, with the existence of the self of the animal] etc., and the like. This will suffice for the understanding.

והנמשל מכל זה הרי מובן ממילא, דאותיות שבטהירו עילאה שאמר גליף גליפו כו', היינו בחי' אותיות העצמיים דמחשבה ודבור שבעצמות אור אין סוף

Now, the analogue to all this is automatically understood: That is, the letters of the Upper Purity (*Tehiru Ila'a*), about which it states,⁶³⁵ “He engraved an engraving,” refer to the aspect of the essential letters of thought and speech in the Essential Self of the

⁶³⁵ Zohar I 15a

limitless light of the Unlimited One (*Ein Sof*), *HaShem*-יהו"ה, blessed is He.

כמו על דרך משל אותיות הקבועים בעצם הנפש דיחידה כ' בג' מדריגות
הנ"ל

This is analogous to the letters that are embedded in the essence of the [human] soul, in the *Yechidah*, on the three above mentioned levels.

ואותיות הללו משתלשלים ממהות למהות, כמו מרצון הפשוט שעלה
במחשבה אנה אמלודך שלפני הצמצום, עד גם ברצון ושכל ומדות דא"ק וע"י וא"א
ואו"א וזו"נ דאצילות

These letters chain down from one state of being to another state of being, such as from the simple desire of "I will rule" which arose in His thought before the *Tzimtzum*, until even the desire, intellect and emotions of *Adam Kadmon*, *Atik Yomin*, *Arich Anpin*, *Abba* and *Imma*, *Zeir Anpin* and *Nukvah* of *Atzilut*.

הכל נמשך ויורד מזה לזה דרך עילה ועלול בשינוי מהות למהות על ידי בחי'
האותיות של כל מהות

All this is drawn forth and descends from one to the other in a manner of cause and effect with a transformation from one state of being to another state of being, by means of the aspect of the letters of each of these states of being.

שהוא בחי' גלוי היש שלו במציאת כנ"ל

For, this [matter of the letters] is the aspect of the revelation of the “somethingness” [of that state of being,] giving it tangible existence, as explained above.

עד בחי' סוף מעשה דמלכות דאצילות, שהוא בחי' אותיות דמעשה דמלכות דאצילות, עד מלכות דמלכות דעשיה, שרש התהוות העולם השפל שלנו (כמו שיתבאר בסוף הקונטרס)

[This continues] until the aspect of the “end action” of *Malchut* of *Atzilut*, which is the aspect of the letters of action of *Malchut* of *Atzilut*, and continues [all the way] to *Malchut* of *Malchut* of *Asiyah*, [which is] the root of the existence of our lowly world (as will be explained at the end of this treatise).

שנכלל הכל במה שכתוב כל אשר חפץ ה' בעצמותו ממש, עשה בפועל ממש, ודי למבין:

This is all included in the verse,⁶³⁶ “[Everything that *HaShem*-יהו"ה desired, He has done.” That is,] “Everything that *HaShem*-יהו"ה desired” within His Essential Self, “He has done” in actuality. This will suffice for those of understanding.

⁶³⁶ Psalms 135:6

Chapter Thirty-Nine

ומעתה יובן דרך כלל במה שהאותיות נקראים כלים וגם נקראים לבושים

It now may be understood, in a general way, why the letters are called “Vessels – *Keilim*”⁶³⁷ and are also called “Garments – *Levushim*.”⁶³⁸

כי לכאורה בחינת הכלי הוא נחשב מן העצם, גם שהוא המגביל לעצם

This is because, at first glance, even though it limits the [spreading forth of] the essence, the aspect of the vessel is [nonetheless] considered to be of the essence.

כמו אותיות הקבועים תמיד בעצם הנפש, שמתאחדים עם העצם

For example, the letters that at all times are embedded in the essence of the soul, are unified with the essence.

על דרך דוגמא מאותיות החקוקים בציור או בבליטה, כאותיות החותם

This is analogous to how the letters that are engraved into an image or that protrude, like the letters of a seal [are one with it].

כך ברוחניות האותיות דנפש

This is likewise so of the spiritual letters of the soul.

⁶³⁷ Etz Chayim, Shaar 6 (*Shaar HaAkudim*), Ch. 1; Also see Shaar HaYichud VeHaEmunah, end of Ch. 4; Shaarei Teshuvah, Vol. 1, pg. 38b.

⁶³⁸ See Sefer HaMa’amarim 5562, Vol. 2, pg. 391 and Sefer HaMa’amarim 5563, Vol. 1, pg. 249 and 261.

וכמו גלוי עצם החי בכח התנועה, או כגלוי חיות המתפשט מעצם החי,
שקבוע כח זה בהעלם בעצמו כו'

[Furthermore] this is similar to the revelation of the essence of an animal through its power of movement, or like the revelation of the life-force that spreads from the essence of the animal, as this power still [exists] embedded [and] concealed within the essential self [of the animal].

וכמו שאנו רואים באותיות השכל הכלולים בעצם כח השכל

We likewise observe this with the letters of an intellectual concept; that they are included [in their source] in the essential power to conceptualize.

שמיד שיוציא לאור הסברא מכח המשכיל שלו, יצאו עמה אותיות

That is, immediately when [a person] brings [his] reasoning to light from his potential power to conceptualize (*Koach HaMaskeel*), its letters come out together with it.⁶³⁹

שבהם ועל ידם אופן מציאת ישותו בדבר מה, והוא אותיות כל השכלה לכל
מי שימציאנה

It is by and through these [letters] that its existence is [limited to] a certain manner of being a [tangible] “thing.” These are the letters of any concept to whosoever discovers it.

וראיה מב' בני אדם בהשכלתם שכל וסברא א'

⁶³⁹ See Ma'amarei Admor HaEmtza'ee, Vayikra Vol. 2, pg. 924; Also see the discourse entitled “*Samach T'Samach*” 5657 of Rabbi Shalom Dovber of Lubavitch.

Proof for this, [that the letters, which are called vessels, are of the essence] is from two individuals who conceive the same concept or reasoning.

זה יוציאנה באותיות וצרופים כאלה וזה יוציאנה בגלוי באופני אותיות וצרופים אחרים

One will bring it out with certain letters and combinations, while the other will bring it out into revelation with a different manner of letters and combinations. [However, the concept remains the same.]⁶⁴⁰

(כפרושי המפרשים לתלמוד, מסבירים לשכל וסברא א' בפירוש רש"י ופירוש התוספות ורא"ש ור"ן, וכהאי גוונא, בלשונות מיוחדים, והכל עולה לענין ומכוין א', רק שכל אחד מפרש באותיות שכל שלו כו', כמו שכתוב במקום אחר)

(This is like the various commentaries on the Talmud; such as the commentaries of *Rashi* and of *Tosefot*, the *R"osh*, or the *Ra"n*, and the like. [Sometimes] they may all be explaining the very same concept or reasoning, each one in his own unique language, nonetheless, all [their explanations] amount to the same matter and intent, except that each one explains it according to the letters of his intellect etc., as explained elsewhere.⁶⁴¹)

כי בהולד גוף השכל יולדו עמו אותיות שלו שנראה בהן בבחינת יש, ואף על פי שמתארו ומגבילו, מכל מקום נחשב עם העצם כו'

⁶⁴⁰ See Sefer HaMa'amarim 5715, page 244-247

⁶⁴¹ See Shaarei Teshuvah 108d.

This is because when the concept itself is born, its letters are born along with it, through which it takes on [tangible] appearance as an aspect of a “something,” and even though [the letters] depict and define it, they nonetheless are considered to be essential to it.

וכן אותיות הרצון ואותיות המדות כמו אהבה בלב

This is likewise the case with the letters of desire and the letters of the emotions, such as the love of the heart etc.

שתתגלה בבחינת אותיות שלה, שהוא בחינת אופן גלויה במציאות בכמה אופנים שונים, כמו שכל אחד שמתגלה בצירופים שונים כו'

It becomes revealed by the aspect of its letters, which are what [define the light of Kindness] giving it the aspect of a type of revelation, as a [tangible] existence in various different manners, such as a single concept that becomes revealed through different combinations [of letters] etc.

וזהו הנקרא בחינת כלים, שהוא בחינת היש המתאר ומגביל, ונחשב עם העצם

This then, is what is called the aspect of vessels (*Keilim*). This is the aspect of the “something” that depicts and defines, but is [nonetheless] considered to be essential.

כמו כל בחינת כלים דעשר ספירות, כלי האור דחכמה וכלי האור דחסד ונצח וכחאי גוונא, שהוא בחינת היש והתואר שלהם כו', כידוע

For example, the aspect of all the vessels of the ten *sefirot*, [such as] the vessel for the light of *Chochmah*, the vessel for the

light of *Chessed* and of *Netzach* etc., which is the aspect of the “something” that depicts them, as known.

(וכמו שכתוב באות כ"ח שמהתעבות האור נעשה כלי

(This is in accordance with what was explained in chapter twenty-eight; that from the “thickening” of the lights the vessels are made.

וגם שרש הכלים קדם לאורות, שנקרא חומר הפשוט כו')

[Furthermore, it was] also [explained] that the root of the vessels preceded that of the lights, and is called “the simple substance” (*Chomer Pashut*) etc.

וכמובן מהנזכר לעיל בהאותיות שבעצם הנפש, קדם לשרש התהוות אור
עצם הרצון והתענוג כו')

This is understood from what was said above regarding the letters that are in the essence of the [human] soul, that they [even] preceded the root for the existence of the light of the essential desire and pleasure etc.)

אך עם כל זה גם זה אמת, שהאותיות נקראים גם כן בשם לבושים

However, notwithstanding all the above, it is also true that the letters are also called “Garments – *Levushim*.”

כי הנה בחינת הלבוש הוא דבר נבדל מן העצם לגמרי

This is because the aspect of a Garment (*Levush*) is that it is something completely separate from the essence.

רק שבו מתלבש העצם, כמו שהגוף מתלבש בלבוש זר ונבדל מעצמו,
ומכסהו ומעלימו

It is only that the essence becomes vested in it. This is similar to how the body becomes vested in garments that are foreign and separate from it, which cover and conceal it.

כך האותיות של השכל, אחר התהוותן במציאותן הרי העצם של השכל מתלבש ומתעלם בהם, כי לא נגלה רק בחינת אותיות של השכל, שהוא אופן ישותו כו', כאילו אין דבר חוץ מאופן זה

This is similarly the case with the letters of the intellect. Once they come into being as existing [in a tangible way], the essence of the intellect becomes vested and concealed within them, so that all that is revealed is only the aspect of the letters of the concept, which is a manner that it becomes a [tangible] “something,” as if there were nothing besides this manner.

ובאמת עצם אור השכל הזה איננו מובדל באופן כזה דוקא

In truth, however, the essential light of the concept is not confined to this specific manner [of combinations of letters].

כי כמו לבוש יחליף ויתלבש באופני צירופים שונים אחרים לגמרי

Rather, [this combination of letters] may be exchanged like a garment, and [the concept] may be invested into a completely different manner of [letter] combinations.

וכללם אינם מגיעים בעצם מהותו כלל, רק שבהן מתלבש ומתגלה

[However] none of these [letter formations] actually reach the essence of what [the concept] is, at all. Rather, it only vests and is revealed in them.⁶⁴²

(על דרך הנזכר לעיל באופני גלוי שכל וסברא א' בלשונות המפרשים כו')

(This is similar to what was mentioned above, regarding the revelation of the same concept and reasoning [through the various unique manners of expression] in the language of the [Talmudic] commentators etc.)

וכך הוא באותיות הרצון, שהרי רצון א' פשוט מתלבש בכמה מיני גלויי אופנים שונים

The same [principle] applies to the letters of the desire (*Ratzon*), for we find that one simple desire may be invested in many different forms of revelation.

ואינו רק רצון א', וכמו בלבוש יתלבש הגוף כך הרצון בא באופן גלוי שלו להחליף תמיד כו'

Nonetheless, it is all one single desire. Just as the body vests in its garments, so likewise, the desire becomes revealed in a manner that constantly undergoes change.

וכמו שאנו רואים באותיות המחשבה המלבישים למדות

Similarly, we observe this with the letters of thought (*Machshavah*) that enrobe the emotions.

⁶⁴² See Sha'ar HaGilgulim, Hakdamah 18; Also see Shaarei Teshuvah, Chinuch pg. 108b-108c.

שהאהבה שבלב שכבר באה באופן אותיות הגלוי שלה בלב, הנה בבואה
במחשבה, הרי היא מתלבשת שם במחשבה זאת, כגוף שמתלבש בלבוש נפרד
ממש

For, the love [felt] in the heart which has already come in its
[distinct] manner of letters of [description and] revelation in the
heart; when it [subsequently] enters thought, it then vests within
the thought, literally like a body that becomes enrobed in a
separate garment.

שעל זה אמר כלבוש תחליפם ממש

Regarding this it states,⁶⁴³ “Like a garment they are changed
and exchanged,” literally.

שהרי לבוש המחשבה אינו עומד אפילו רגע, שתמיד פושט ולובש ופושט
ולובש כו' ממחשבה למחשבה כו'

This is because the garment of thought does not stand still for
even a moment. Rather, it is [in a] constant [state of] “disrobing”
and “enrobing,” “disrobing” and “enrobing” etc., from thought to
thought etc.

וכך גם אור השכל בבואו בלבוש דאותיות המחשבה, ממש פושט ולובש
ממחשבה למחשבה כו'

This is likewise the case when the light of the intellect comes
into the garment of the letters of thought. It literally “disrobes”
and “enrobes” from thought to thought, [constantly].

⁶⁴³ Psalms 102:27; See Shaar HaEmunah pg. 97.

(מה שאין כן בחינת גלוי אותיות השכל בעצם הנזכר לעיל, שנחשב עם

העצם

(This is not the case, however, with the aforementioned aspect of the revelation of the letters of the essence of the intellectual [concept] itself, which are considered to be of the essence.

רק שנראה כמו לבוש דאותיות המחשבה ממש אחר התהוותן במציאת נבדל

מן עצם השכל כו', כנזכר לעיל)

They only appear to be exactly like the garment of the letters of thought after they come into being as a [tangible] existence, separate [and apart] from the essence of the intellect, as explained above.)

ונמצא מובן דשניהם אמת בשרש בחינת האותיות

[From all the above] we find that it is understood that both [matters] are true in the root of the aspect of the letters.

דלפעמים הם בבחינת כלים בהיותם בשרש מחצבם באחדות גמור עם העצם,

כנזכר לעיל

Sometimes they are in an aspect of “Vessels – *Keilim*.” This is when they are [still] in the root from which they are hewn, completely unified with the essence, as explained above.

וגם הם נעשים בבחינת לבושים נפרדים מן העצם לגמרי, כנזכר לעיל

However, they also come into an aspect of “Garments – *Levooshim*,” which are totally separate from the essence, as explained above.

(להיות כי שרש האותיות מבחינת המקיפים, שהן שרש הלבושים ומשם גם כן שרש בכלים המגבילים ומתארים כו' כנזכר לעיל, וכמו שכתוב במקום אחר)

(This is because the root of the letters is from the aspect of the Encompassing Lights⁶⁴⁴ (*Makifim*), which are the root of the Garments (*Levooshim*), and [furthermore] the root of the Vessels (*Keilim*) which define and depict etc. is also from there, as stated above and as explained elsewhere.)

ובכל זה יובן למשכיל למעלה דרך כלל בכל בחינת לבושין דמחשבה דבור ומעשה, ג' מיני אותיות בכל פרטי העשר ספירות בהשתלשלות עד רום המעלות בעצמות אור אין סוף, באותיות דגליף גליפו בטהירו עילאה וכהאי גוונא, ודי למבין:

From all of the above it may be generally understood how it is above in Godliness by a person who contemplates all the aspects of the garments of thought, speech and action, and the three types of letters [that there are] throughout all the particulars of the ten *Sefirot*, and throughout the [entire] chaining down [of the worlds] (*Hishtalshelut*), all the way to the highest heights in the Essential Self of the limitless light of the Unlimited One (*Ein Sof*), in the letters that, “He engraved an engraving in the Upper Purity,” and the like. This will suffice for the understanding.

⁶⁴⁴ See *Sefer HaMa'amarim* 5567, pg. 392.

Chapter Forty

ומעתה יש להבין דרך פרט בבחי' שרש אותיות המח' דבינה ותבונה ולא

כו'

We now must understand the aspect of the source of the letters of the thought of *Binah*, *Tevunah* and *Leah* in a manner of particulars.

בהיות מבואר בזהר בכמה דוכתי דאית מח' ואית מח' כו'

As explained in various places in the *Zohar*,⁶⁴⁵ “There is one kind of thought and there is another kind of thought.”

דהיינו בחי' מח' סתימאה דא"א ומח' הקדומה דא"ק וכה"ג

For example, there is the aspect of the concealed thought (*Machshavah Stima'ah*) of *Arich Anpin*, and the aspect of the primal thought (*Machshavah HaKedoomah*) of *Adam Kadmon*, and the like.

והענין הוא דהרצון נק' ג"כ בשם מח' בלה"ק

Now the explanation of the matter is that in the Holy Tongue,⁶⁴⁶ desire (*Ratzon*) is also called by the term “thought” (*Machshavah*).

כמו כאשר חשב, כאשר רצה כידוע

⁶⁴⁵ Tikkunei Zohar, Tikkun 69, 109a.

⁶⁴⁶ Biblical Hebrew

For example, [the verse],⁶⁴⁷ “I repent of the evil that I **thought** to do to them,” means, “that I **desired** to do to them,” as known.

כי הרצון מלובש מיד במח' שבמוח, ע"כ הרצון והמח' של הרצון א' הוא, ונק' המח' בשם רצון והרצון בשם מח'

This is because desire immediately vests within thought in the brain. Thus, the desire and the thought of the desire are as one. Therefore “thought” is called by the term “desire,” and “desire” is called by the term “thought.”

כמו כאשר עלה ברצונו, היינו כשעלה במחשבתו כו'

For example, the statement,⁶⁴⁸ “When it arose in His desire” means “When it arose in His thought” etc.

ונק' מחשבה סתימאה ע"ש בחי' ההעלם של הרצון, ע"כ המח' שבו הרצון הוא ג"כ בהעלם וסתימות, ונק' מח' סתימאה (והוא בחי' אותיות הרצון הנ"ל)

Now, this is called, “Concealed Thought” (*Machshavah Stima'ah*) in accordance to the aspect of the hiddenness of the desire. Thus, the thought within which the desire is invested, is likewise hidden and concealed. It therefore is called, “Concealed Thought.” (This is the aspect of the letters of the desire, as mentioned above.)⁶⁴⁹

⁶⁴⁷ Jeremiah 18:8. See Ma'amarei Admor HaEmtza'ee, Devarim, Vol. 1, pg. 208 and Vol. 2, pg. 641.

⁶⁴⁸ See Etz Chayim, Shaar HaKlallim, Ch. 1.

⁶⁴⁹ See Ma'amarei Admor HaEmtza'ee, Hanachot p. 263.

אך הנה בחי' מח' הקדומה הוא מקדם לרצון הנעלם, והוא המקור לרצון הנעלם שנק' רצון לרצון כו', וגם זה בחי' מח' הוא, שמלובש בו הרצון הקדום שקדם לכל רצון לרצון (כמ"ש באות י"ז) אבל נק' בשם מח' הקדומה

However, the aspect of the Primal Thought (*Machshavah HaK'dooma*) of *Adam Kadmon* precedes even the Concealed Desire (*Ratzon HaNe'elam*). On the contrary, it is the source of the Concealed Desire, which is called, "the Desire for the Desire," (*Ratzon LaRatzon*) etc. This too is an aspect of thought, within which there vests the aspect of the Primal Desire that preceded all "Desires for Desires," (as explained in chapter seventeen). Nevertheless, it is called by the term, the Primal **Thought**.

וכך יובן עד רום המעלות, גם במח' דרצון הפשוט שבעצמות ממש (הנ"ל באות יו"ד).

In this manner we may understand this concept all the way to the highest levels, even on the level of the thought of the Simple Desire, literally, as it is in the Essential Self of *HaShem*-ה'יהו"ה, Himself, (as mentioned previously in chapter ten).

והנה אנו רואי' שהרצון הבא פתאום במוח, הוא בא בגידי המוח במח' פשוטה ולא מורכבת מאותיות כלל

Now, in regard to desire that spontaneously enters the brain, we observe that it enters the nerves of the brain in a way of simple thought not made up of letters at all.

כי באמת אין לרצון בחי' כלי כשאר האותיות כמו אור השכל בכלי המוח

This is because, in truth, desire does not have an aspect of an organ (vessel), such as the other letters, for example, like how the light of the intellect vests within the organ of the brain etc.

אך בגידי המוח (שנק' נערוי"ן הדקין ביותר, שמהם כח התנועה וכח ההרגש באברים כידוע) מתפשט כח ואור הרצון גם להיות האברים נשמעי' לרצונו שבמוח

However, the power and light of the desire spreads forth in the nerves of the brain, so that all the limbs obey the desire of the brain. (These are called the “nerves,” which are very fine and from which the power of movement and the power of feeling in the limbs come forth [through the nervous system] as known).

כמו לפשוט ידו ורגלו או לכווצם רק עפ"י הרצון שעולה במוח פתאום כידוע.

For example, when one stretches out his hand or foot, or gathers them in, it only is in accordance to the desire that rises spontaneously in his brain.⁶⁵⁰

והנה יש מח' אחרת בבחי' אותיות המח' ממש

Now, there is also a different kind of thought, which is in an aspect of actual letters of thought.

שהוא בא ע"י בחי' בינה והשגה תחלה, שנק' מח' עיוני'

⁶⁵⁰ See Maamarei Admor HaEmtza'ee, Drushei Chatunah Vol. 1, p. 42 and on.

These letters come about through the aspect of understanding and comprehension, that is, *Binah* that precedes them [and] which is called “Analytical Thought” (*Machshavah Iyunit*).⁶⁵¹

כמו שאנו רואי' בכל שכל וסברא, שהשכלתו יושג במוח בינ' (בל"א פאר שטאנד) שבא מיד בעיון המח' הנק' מחשבת שכל

As we clearly observe with every intellectual concept and reasoning, that it is grasped in the mind of *Binah* (which is called “understanding”), and immediately comes into analytical thought, which is called, “The thought of the Intellect,” (*Machshevet Sechel*).

והוא כח מח' עיוני' להכיל כל עיון שכלי דוקא, שאין בו רצון כלל

This is the power of Analytical Thought (*Machshavah Iyunit*), which specifically includes all intellectual analysis, but has no relationship to desire (*Ratzon*) altogether.

ולא נק' מח' זו בשם רצון כלל, להיותה אינה בגידי המוח כלל, רק במוח הבינה ממש

This kind of thought is therefore not at all called by the term, “desire” (*Ratzon*), since it is not within the nerves of the brain [that is, in the nervous system] at all. Rather, it actually is only in the brain of *Binah* itself.

דהיינו בכלי ההשגה וההבנה של השכל עצמו, שם יש כלי להמח' עיונית לכל השגה שכלי'

⁶⁵¹ See Maamarei Admor HaEmtza'ee, Vayikra Vol. 1, p. 255.

In other words, in the organ (vessel) for the comprehension and understanding of the intellectual concept itself, there is an organ (vessel) for the analytical thought of any intellectual comprehension.

והוא בחי' מל' דתבונה, דהיינו סוף מדריגת אור ההשגה בעצם המביא להשגה
בענין הנבדל ('הנ"ל באות ב')

This is the aspect of *Malchut of Tevunah*, which is the last level of the light of the essential comprehension that brings about comprehension in a separate matter (as mentioned previously in chapter two).

משם נעשה כח מחשבת שכל הנ"ל, כי תחלה באה אור השגת השכל גם בלא
מח' עיונית עדיין (הנק' דער פאר נעמען אין פאר שטאנד אליין כו')

It is from here that the aforementioned power of “the Thought of the Intellect” (*Machshevet Sechel*) is made, since the light of the comprehension of the concept initially comes into his mind even before any analytical thought. (This is called, “to grasp and understand alone.”)

טרם שחושב אור ההשכלה בלבוש דמח' ועיון עדיין, אך מיד מתפשט המושג
והמושכל במח' עיונית

That is, it is grasped in his mind even before he thinks of the concept through the garment of thought and analysis. Nevertheless, the comprehension and concept immediately spread into analytical thought.

וזהו בחי' מל' דתבונה שלמעלה מבחי' אותיות המח' שנק' לאה

This then, is the aspect of *Malchut* of *Tevunah*. It is higher than the aspect of the **letters** of thought (*Otiyot HaMachshavah*) that are called *Leah*.⁶⁵²

(וכידוע בענין דלית רבתי דאחד כו', שהוא בחי' מל' דתבונ' שמאחוריי'
דאימא כו', שמשם שרש התהוות המח' באותיות ממש כמ"ש במ"א)

(This is also in accordance with what is known regarding the matter of the large *Dalet* of the word “One-Echad-אחד-ד,”⁶⁵³ which is the aspect of *Malchut* of *Tevunah* that comes from the aspect of the “back” (*Achorayim*) of *Imma*.⁶⁵⁴ It is the source for the coming into existence of the thought that comes forth in actual letters, as explained elsewhere.)

ובחי' ההשכלה עצמה המושגת בהשגה והבנה ג"כ נק' מח'

Now, the aspect of the conceptualization itself – which is grasped within comprehension and understanding – is also called by the term “thought.”

אך זהו בחי' התפשטו' יש דאור החכמ' הנק' חש"ב מ"ה דחכמ'

⁶⁵² See Siddur Im Divrei Elokim Chayim, Shacharit 60c, 69a; Also see Ma'amarei Admor HaEmtza'ee, Na"Ch, p. 103; Shaar HaEmunah 90b and 95b, and elsewhere.

⁶⁵³ Deuteronomy 6:4; Also see Ma'amarei Admor HaEmtza'ee, Devarim Vol. 1, pg. 283 (and the notes there).

⁶⁵⁴ See Maamarei Admor HaEmtza'ee, Bereishit Vol. 1, p. 380.

However, this is the aspect of the “somethingness” (*Yesh*) of the light of *Chochmah* which is called the *Chashav Ma”h*⁶⁵⁵ (חשב מ”ה) of *Chochmah* (חכמה).

ויש בחי' פנימי' מח' דבינה דלא משתמע גם במחשבת שכל לבוא לכלל אותיו'
כלל במח'

There is also an inner aspect of the thought of *Binah*, that is, “not heard,” even in the aspect of the Thought of the Intellect (*Machshevet Sechel*) and it does not come into letters of thought altogether.

והוא כמו בחי' עומק המושג, שלא נתפס גם בהשגה ומח' דבינה וכה"ג

This is like the aspect of the depth of comprehension (*Omek HaMoosag*) which is ungraspable, even in the comprehension and thought of *Binah*, and the like.

(ונק' מי דלא קיימא לשאלה כמ"ש במ"א) וד"ל.

(It is called,⁶⁵⁶ “*Mi D'lo Kayama L'She'ela* – He who is beyond inquiry.”) This will suffice those of understanding.

וזהו אית מח' סתימאה שברצון הנ"ל, ומח' עיונית דבינה הבאה לכלל בחי'
אותיות דמח' ממש, שנק' לאה כו'

⁶⁵⁵ That is, the term “thought-*Machshavah*” divides into “The thought of *MaH-Chashav MaH*” See Zohar I 24a; Tikkunei Zohar, Tikkun 69, 112b.

⁶⁵⁶ See Introduction to Zohar 1b; Biurei Zohar (of the Mittler Rebbe), Terumah 49c; Imrei Binah, Shaar HaTefillin, 121b and on; Torat Chayim, Noach, 57c. – It is explained that the word “Who-*Mi*” always refers to *Binah*-understanding. This is because the word “*Mi*” has a numerical value of 50, corresponding to the fifty gates of *Binah*, as mentioned in chapter thirty-two.

This then, is the meaning of the aforementioned statement, “There is thought,” that is, the concealed thought of the desire, as mentioned previously, and there is the analytical thought of *Binah*, which comes into the category of the aspect of actual letters of thought that are called *Leah* etc.

וכ"ז יש גם ברצון שלמעלה מן השכל

However, both these aspects exist even in the desire, which transcends intellect.

(דהיינו בחי' בינה סתימאה דא"א, שהוא בחי' מח' נעלמ' ברצון הנעלם, כמו שיש שכל וחכמ' דא"א הנעלם מכל רעיון הנעלם, והוא בחי' ח"ס דא"א הנק' טעם כמוס לרצון כידוע, כך יש בחי' בינה סתימאה כו')

(In other words, this is the aspect of, “The Hidden *Binah*” (*Binah Stima'ah*) of *Arich Anpin*, which is the concealed thought in the hidden desire. That is, just as there is a hidden intellect and wisdom of *Arich Anpin*, which is, “hidden from all conceptualization,” and is the hidden *Chochmah* of *Arich Anpin*; which, as known, is called the hidden reasoning for the desire, so likewise, there is an aspect of, “The Concealed *Binah*” (*Binah Stima'ah*) etc.)

הוא ע"ד מה שאנו רואי' ההפרש בין ב' מיני מחשבות הנ"ל בגלוי

This is similar to the difference that we observed between the two types of thought, mentioned above about revealed thought.

שהוא ברצון הבא בגלוי במוח, שיש רצון שבגידי המוח, שנק' מח' סתימאה ע"ש ההעלם של זה הרצון שבמוח טרם שבא לחו"ב כו'

This is to say that there is the desire that becomes revealed in the brain, which is the desire in the nerves of the brain. It is called, “the concealed thought” (*Machshava Stima’ah*), because of the concealment of this desire in the brain before it comes to *Chochmah* and *Binah*.

ומח' עיונית, שהוא בחי' יש דאין דחכמה, עד שבא לכלל אותיות דמח' ממש

Furthermore, there is also the aspect of the analytical thought (*Machshava Iyunit*), which is the aspect of the “something” of the “nothing” of *Chochmah*, until it ultimately comes into the aspect of actual letters of thought.

(ולפי הנ"ל (באות ל"ח) בשרש הראשון של האותיות דמח' בעצם הנפש
ממש, הרי יש שרש לאותיות המח' דבינה ג"כ בעצם הנפש

(Now, according to what was stated previously (in chapter 38) regarding the first source of the letters of thought in the actual essential self of the soul, so likewise, there is a source for the letters of the thought of *Binah* in the essence of the soul.

כמו שיש אורות לאותיות הרצון הבאי' בגידי המוח וכה"ג

This is similar to how there is a source for the lights of the letters of the desire that come into the nerves of the brain and the like.

רק שזה בא לבחי' גלוי לרצון, וזה בא לבחי' גלוי אותיות דבינה המושג
בהשגת שכל

The only difference, is that one comes as an aspect of revelation of desire and one comes as an aspect of revelation of letters of comprehension (*Binah*) that are grasped within intellectual comprehension.

ואמנם הרי אנו רואי' דמה שעולה ברצונו ומחשבתו הוא אשר בא עד בחי'
אותיות המח' דבינה, שנמשך בחי' הרצון ומח' הנעלם במח' הגלוי' דבינה)

Nevertheless, we observe that whatever it is that arises in his desires and thoughts, will come out until the aspect of the letters of thought of *Binah*. That is, the aspect of the concealed desire and thought is drawn into the revealed thought of *Binah*.⁶⁵⁷

(וזהו ענין אהי' אשר אהי' דהתגלות כתר הכללי דא"א בכתר הפרטי שהוא

בבינה)

(This is also the matter of the verse,⁶⁵⁸ “*Eheveh Asher Eheveh*-I shall be as I shall be,” which is the revelation of the general *Keter* of *Arich Anpin* within the particular *Keter*, which is in *Binah*.⁶⁵⁹

⁶⁵⁷ See Maamarei Admor HaEmtza'ee, Bamidbar Vol. 5, pg. 1,753 and the notes there gleaned from the Lubavitcher Rebbe's notes to the Maamarim of 5659 pg. 77, as well as Vayikra Vol. 2, pg. 568; Ohr HaTorah, Ki Tetze, pg. 968; Tanya Iggeret HaKodesh, epistle beginning with the words, “He garbs Himself with light;” Likkutei Torah, Shemini Atzeret 91b.

⁶⁵⁸ Exodus 3:14

⁶⁵⁹ Zohar III 11a, 65b; Shaar HaEmunah 60a. Zohar I 166b; Likkutei Torah Pinchas 80b, Re'eh 31d. – The Zohar explains: “The first name is *Eheveh*-אהייה (which refers to *Keter*), which is concealed (and transcends grasp). This is like a person who says [to another] I am who I am, but [to the other] it is not known who He is. Subsequently [the verse states], “that I will be-*Asher Eheveh*-אשר אהייה” [referring to *Chochmah* which is called “head-*Rosh*-ראש” and shares the same letters as “*Asher*-אשר,” and *Binah* which is likewise called “I will be-*Eheveh*-אהייה.] That is, I am destined to become revealed within these other crowns. For at first, I was concealed [in *Keter*], but will subsequently be revealed, until there is a complete revelation of the Holy Name.”

וכידוע ומבואר במ"א בענין ועבד הלוי הוא, דהתגלות ע"י בבינה דוקא

This is in accordance with what is known and explained elsewhere regarding the matter of,⁶⁶⁰ “The Levite, shall serve Him,”⁶⁶¹ that the revelation of *Atik Yomin* is specifically in *Binah*.⁶⁶²

והוא ענין ג' קוצין דיוד כו' וכמ"ש במ"א באריכות וד"ל)

This is also the matter of the three thorns of the letter *Yod*-י, as explained elsewhere at length.⁶⁶³ This will suffice for the understanding.)

⁶⁶⁰ See Numbers 18:23. Also see *Torah Ohr, Lech Lecha*, 11b. Also see *Ma'amarei Admor HaZaken, Parshiyot HaTorah*, Vol. 1 pg. 84 and on. Also see *Ma'amarei Admor HaEmtza'ee, Vayikra*, Vol. 1, p. 375.

⁶⁶¹ Zohar III 178b – Although the simple translation of this verse is, “The Levite, he shall do the service etc.” The Zohar explains that the verse may be understood more deeply to mean, “The Levite shall serve Him-*Hoo*-הוא.” For, the word *Hoo*-Him-הוא, in the third person, refers to the transcendent, concealed and innermost aspect of *Keter*, which is the inner pleasure of *Atik Yomin* that draws forth the Essential Self of *HaShem*-היה"ה, blessed is He.

⁶⁶² See *Ma'amarei Admor HaEmtza'ee, Hanachot 5577*, p. 4; *Torat Chayim, Lech Lecha*, 81b, and elsewhere.

⁶⁶³ See *Torat Chayim, Lech Lecha*, 82b, and footnote 11 there, and elsewhere.

Chapter Forty-One

והנה ידוע בענין המא' דאימא אוזיפת מאנהא לברתא כו' שהוא בחי'
ה"ג מנצפ"ך דאימא כו' פתוהי חותם

Now, as known regarding the matter of,⁶⁶⁴ “The mother lends her clothing to the daughter,” this refers to the aspect of the five *Gevurot*-Judgments, *MeNaTzePa'Ch* (מנצפ"ך)⁶⁶⁵ of *Imma*,⁶⁶⁶ that are called,⁶⁶⁷ “The protrusions of the seal.”

חותם שהוא בחי' צרופי התחלקות אותיות דמח', וכמ"ש בזהר ע"פ וקול
התור נשמע בארצנו כו' (וכמ"ש במ"א)

This refers to the aspect of the combinations of letter-divisions of thought, as stated in *Zohar* on the verse,⁶⁶⁸ “The voice of the *Tor*-dove is heard in our land,” (as explained elsewhere).⁶⁶⁹

ותחלה יש להקדי' שיש ג' מדריגות במחשבה עצמה, והוא בחי' מח' דמחשבה
ודבור שבמחשבה ומעשה שבמה'

⁶⁶⁴ Introduction to Zohar 2b.

⁶⁶⁵ The five, “final letters,” of מנצפ"ך, or rather, מןןף"ך, are concluding letters that bring about separation and division between the words. See *Sefer Yetzirah* and citations in *Ma'amarei Admor HaEmtza'ee*, *Vayikra*, Vol. 1, p. 237; Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One, The Letters of Creation*, Vol. 2 & 3.

⁶⁶⁶ See *Ma'amarei Admor HaEmtza'ee*, *Devarim*, Vol. 3, p. 1,023 and on; and *Na"Ch*, p. 17.

⁶⁶⁷ Exodus 28:11

⁶⁶⁸ Song of Songs 2:12; *Zohar* I 97b; Also see *Sefer HaMa'amarim* 5568, Vol. 1, p. 488.

⁶⁶⁹ See *Ohr HaTorah*, *Shlach* p. 448 and elsewhere.

However, it must first be understood that within thought itself there are three levels. These are the aspects of Thought of Thought, Speech of Thought, and Action of Thought.

וביאור הדברים ידוע, להיות מבואר למעלה (באות הל"ז) שיש ג' מדריגות
במח'

As known, the explanation of these matters is according to the above explanation (in chapter 38⁶⁷⁰) that there are three levels in thought:

ציור בלא אותיות כו', והוא כמו תיבוק קטן שאין לו מח' בצירופי אותיות
עדיין, רק דמיון וציור שבמח' שנמשך מכח המדמה בלבד

For example, there is imagination without letters. This is like a toddler who does not yet have thought⁶⁷¹ in a manner of combinations of letters, but rather only the imagery and form of thought. This type of thought is drawn from the power of imagination⁶⁷² alone.

הגם שנמצא גם בדמיון זה התחלקות חלקי', לצייר בצמצום בדבר מיוחד,
אבל אינו רק בדמיון, ואינו נק' מח' עדיין שיחשוב באותו דבר, אשר לזה אמרו
דקטן אין לו מח' כלל

Now, although this imagery also has divisions and parts, in that its imagery is restricted to a specific matter, nevertheless, it is only by way of imagination. Thus, it is not yet regarded as being

⁶⁷⁰ The text says chapter 37, but appears to be a typographical error (and was thus corrected).

⁶⁷¹ Talmud Bavli, Chullin 12b

⁶⁷² *Koach HaDimyon*-The Power of Imagination.

true thought, that is, that he thinks **into** the matter. Because of this the Sages stated that a small infant has no thought at all.⁶⁷³

וגם כשיגדל מעט ויש לו צירופי התחלקות אותיות במח', אינם אותיות גמורים,
רק שיוכל לחשוב בצמצום בדבר הפרטי דוקא

Now, even when he matures somewhat and does indeed have combinations of letter-divisions in thought, nonetheless, they are not yet complete letters. Rather, it is only that he can restrict his thinking specifically to a particular matter.

כמו לחשוב במוחו בדבר מה שנותנים לו, ויבחין בינו לדבר מה זולתו, עד
שיחפוץ בזה וימאס בזה כידוע

For example, he can think with his brain regarding something that is given to him and distinguish between it and something else, until he desires one and rejects the other, as known.

והוא התחלת ענין המח', ונק' מעשה שבמח'

This is the beginning of the matter of thought and is called, “Action of Thought” (*Maaseh SheB’Machshavah*).

ובגדול היינו מה שחושב איך לעשות דבר ולצייר ולכתוב דרך פרט דוקא,
או שעולה במחשבתו כל מה שצריך לעשות בפו"מ

In an adult this refers to when he thinks about how to do something or specifically how to form or write something in a

⁶⁷³ Talmud Bavli, Chullin 12b; Maamarei Admor HaZaken 5568 Vol. 1, p. 488; 5570 p. 13; Maamarei Admor HaEmtza'ee, Vayikra Vol. 2, p. 925.

particular manner or when whatever he actually needs to do, arises in his thoughts.

וגם מה שמצייר אותו הכתב במח', או כ"ד גשם נבדל כפרי ועץ, וציור כל תמונה וכה"ג, הכל נק' עשי' שבמח'

This is likewise the case when he forms the image of the written letters in his thoughts or when he forms an image of any separate physical thing, such as a fruit or a tree or the form of any image and the like; all this is called, Action of Thought (*Asiyah SheB'Machshavah*).

ובקטן אין לו גם בחי' מח' זו, רק בחי' דמיון לבד

An infant, however, lacks even this aspect of thought, but only has the power of imagination (*Dimyon*).

(ועכ"ז הוא למעלה מדמיון החלומות כו')

(Nevertheless, this power of imagination is higher than the imaginations that occur in dreams etc.)

וכמ"ש במ"א בענין ביד הנביאי' אדמה, בכח המדמה שבמח' בלבד

This is as explained elsewhere regarding the matter of the verse,⁶⁷⁴ “By means of the prophets I am depicted.”⁶⁷⁵ That is, the

⁶⁷⁴ Hosea 12:11; Also see Imrei Binah, Shaar HaKriyat Shma, 71b.

⁶⁷⁵ The Hebrew text of this verse (Hosea 12:11) is, “*B'Yad HaNevi'im Adameh* – ביד הנביאים אדמה.” The word “Depicted-*Adameh*” shares the same root as “imagination-*Dimyon*” indicating that the prophets (other than Moshe) only perceive Godliness through the power of imagination (*Koach HaDimyon*). See Imrei Binah, Sha'ar HaKriyat Shma, pg. 71b.

prophets perceive only by means of the power of imagination of the thought (*Koach HaMedameh SheBaMachshava*).

לפי שבשעת השינה לא נשאר רק חלק האחרון יותר, שהוא רק הדמיון
שבמח'

This is because, during the time of sleep, all that remains of the mind is the very last portion of the powers of thought, which is just the imagination of thought.⁶⁷⁶

(וזהו ענין הגלות שנמשל לשינה, כמ"ש היינו כחולמי' כו', אך הן מעין
הרהורי ליבא כו' כמ"ש במ"א)

(This is the matter of *Galut-Exile*, which is compared to sleep,⁶⁷⁷ as stated,⁶⁷⁸ “We were like dreamers.” Nevertheless, dreams are culled from the thoughts of the heart etc.,⁶⁷⁹ as explained elsewhere.)⁶⁸⁰

ובחי' דבור שבמח' הוא כמו שחושב צירופי אותיות הדבור שמדבר זולתו

Now, the aspect of Speech of Thought (*Dibur SheB'Machshavah*) is like when someone thinks the combinations of the letters of speech that another person speaks to him.

שזהו למטה מאותיות המח' שחושב לעצמו בלא שמיעת דבור זולתו

⁶⁷⁶ It is for this reason that it states (Talmud Bavli, Brachot 57b) states that dreams are 1/60th of prophecy, and it is because of this that dreams may be interpreted.

⁶⁷⁷ See Chapter 30.

⁶⁷⁸ Psalms 126:1

⁶⁷⁹ Talmud Bavli, Brachot 55b

⁶⁸⁰ See introduction to Shaar HaEmunah and Shaar HaYichud, also translated as “Essential Faith;” Maamarei Admor HaEmtza'ee, Hanachot 5577 pg. 244.

This is lower than the letters of thoughts that he thinks to himself, without hearing another person speak.

כמו כאשר חושב צירופי אותיות אדון עולם, הרי באופן צירוף מיוחד כזה עצמו, כאשר שומע במחשבתו דבור זולתו כשמדבר אדון עולם, אין זה רק שנחקק אותיות הדיבור זולתו במחשבתו, שהוא למטה מאותיות אדון עולם שבמחשבת עצמו

For example, this is when he thinks the combinations of the letters, “Master of the Universe-*Adon Olam*-עולם-אדון.”⁶⁸¹ Within this particular combination of letters itself, when in his thoughts he hears another person speak the words, “*Adon Olam*,” all that takes place is that the letters of speech of the other fellow become engraved in his own thought. This is lower than the letters of “*Adon Olam*” as he thinks them himself.

וכך כל מח' שחושב איך לדבר טרם שמדבר ומיד מדבר נק' דבור שבמח'

Likewise, all thoughts that he thinks concerning how to speak before actually speaking (whereupon he immediately speaks) are called, “Speech of Thought” (*Dibur SheB'Machshavah*).

וכידוע שזהו מבחי' דבור שבמח' נעשה בחי' מח' שבדבור

As known, this is because the aspect of “Speech of Thought,” brings about the aspect of “Thought of Speech.”

כי ממה שחושב איך לדבר, נעשה אופן המח' בעת שמתחיל לדבר, מה שרצה במח' לדבר כו'

⁶⁸¹ See the beginning of the Liturgy of the morning prayers.

This is because his thinking how to speak, brings about the manner of thought he will have when he actually does begin to speak, what originally, he only thought to speak.

משא"כ המדריגה הג', שהוא מח' שבמח', היינו מחשבת עצמו

In contrast, the third level is the aspect of “Thought of Thought” (*Machshavah SheB'Machshavah*), which is when he thinks to himself.

כשחושב צירופי אותיו' אדון עולם בלא דבור או כשחושב שאר ענין דבר
מה בצירופים שונים שנק' אותיות המה'

For example, this is like when he thinks the combinations of the letters, “*Adon Olam – Master of the Universe*,” to himself, without speaking them out, or when he thinks any other matter in its various combinations that are called, “the letters of thought.”

אך גם בזה יש ב' מדריגו', הא' אשר גם הוא בכלל דבור שבמח'

However, here too, there are two levels: The first also falls into the general category of, “Speech of Thought” (*Dibur SheB'Machshavah*).

הוא כאשר אינו חושב כלל את ההשכל' והכוונה שבאותיו' א"ע וכה"ג,
שהוא ענין מחשבת הממשלה והאדנות, ואין לו מח' כלל בזה, רק צירופי האותיו'
דאל"ף דלי"ת שבאדון וכה"ג.

This is when he does not think into the concept or meaning of the letters of, “*Master of the Universe-Adon Olam*-עולם-אדון,” or the like; this being the concept of sovereignty and lordship. He

does not think about this altogether. Rather, he only thinks the combinations of the letters *Alef*-א and *Dalet*-ד of the word “*Adon-*אדון,” and the like.

הגם שהוא בלא דבור, שהוא למעלה משמיעת דבור א"ע כנ"ל, מ"מ נק' גם זה בשם דבור שבמחשב'

Although this level is not brought out in speech, since it is higher than hearing the spoken words “*Adon Olam*,” nonetheless, this too is called by the term, “Speech of Thought” (*Dibur SheB'Machshavah*).

(וכענין וקרא זא"ז, כמו באותיות המח' שלנו, שהיה יכול אדם לקרוא לזולתו בשמו במח' מה שקוראו בדבור, כך הוא בחי' דבור של המלאכים

(Similarly, this is the matter of the speech of the angels, as the verse states,⁶⁸² “And they called out one to another etc.” This is similar to the letters of our human thoughts; as if a person is calling to his friend by name, simply by thinking it, in the same manner that he would call him through the faculty of speech. Such is the speech of the angels.

וכן ב' רוחות מספרות זע"ז, שאינו נשמע לאדם כו' וכמ"ש במ"א)

Similarly, in regard to the spirits of the departed, it states,⁶⁸³ “Two spirits were conversing one with the other,” which, generally, cannot be heard by humans, as explained elsewhere.)

⁶⁸² Isaiah 6:3; Also see Talmud Bavli, Brachot 18b; Ma'amarei Admor HaZaken 5570, p. 106; Ma'amarei Admor HaZaken, Inyanim, p. 82; Ma'amarei Admor HaEmtza'ee, Kuntreisim, p. 547; Torat Chayim, Noach, 67d.

⁶⁸³ Talmud Bavli, Brachot 18b

והב' הוא המחשבה האמיתית

The second level of “Thought of Thought” is true thought.

שהוא מה שחושב את ההשכלה של הענין שבאותיות המח', שמחמתו הוא
חושב מיד אופן הצירופים של אותיות הללו

This is that he thinks the intellectual concept of the matter contained in the letters of thought. It is because of this, that is, that he focuses on the concept, that he spontaneously thinks the combinations of letters specific to that concept.

(כמו שאנו רואים בצירופי אותיו' המח', שמתהווים רק כפי הכוונה שבשכל,
אם כך וכך יתהווה אופן הצירוף כך וכך וכידוע)

(As we observe regarding the combinations of the letters of thought; that they come about solely according to the focus of the mind. If his mind is focused on a certain matter, accordingly the combinations will come about in a certain way, as known.)

כמו אם כוונתו בשכל בענין דבר פרט לאיזה מסחור או בענין אדנות, יחשוב
בצירופים שונים כפי המכוון דוקא

For instance, if he focuses his mind on a specific matter regarding some business dealing, as opposed to the matter of lordship, he will think in different combinations of letters. It specifically goes according to what he is focused on.

וזוהו הנק' מח' שבמח', שהוא הנק' כח המח' לחשוב כל ענין דבר מה
בצירופים שונים

This is called “Thought of Thought” (*Machshavah SheB’Machshavah*), which is also called, “The ability to Think” (*Koach HaMachshavah*). That is, it is the ability to think about any matter in a variety of different combinations.

(כמו נח הדבור לדבר כל מה שירצה כו' כמו שיתבאר)

(This is similar to “The ability to Speak” (*Koach HaDibur*), which is the ability to speak whatever one desires to speak, as will be explained.)

והיא בחי' הכלי למח' עיונית הנק' מחשבת השכל עצמו (הנ"ל באות מ') בחי'
מל' דתבונה כו'

This is the aspect of the organ (vessel) for the Analytical Thought (*Machshavah Iyunit*) which is considered to be the Thought of the Intellect itself (*Machshevet Sechel*) (as mentioned above in chapter 40). This is the aspect of *Malchut* of *Tevunah* etc.

והוא המח' שתלויה בדעת דוקא

Now, specifically this type of thought is dependent upon *Da'at* (focus).

ולזה א' דקטן אין לו מח', דלפי קטנות דעתו כך הוא קטנות המח' בלא
צירופים כלל, אבל גדלות הדעת הוא המביא למח' בריבוי צירופים שונים

This is why it states that an infant has no thought; because since his ability to focus is small, therefore, so is his ability to think in combinations of letters small. Rather, he cannot think in letter

combinations at all. However, great focus (*Gadlut HaDa'at*) brings about thoughts with many different combinations.

ולפי אופן העמקת הדעת בעומק המושג כך יהיה עומק המח' בבחי' עומק מח'
עיונית הנ"ל

According to the manner of the depth of one's concentration (*Ha'amakat HaDa'at*) into the depth of the concept (*Omek HaMoosag*) will be the depth of his thoughts in the aspect of a depth of the analytical thought (*Machshavah Iyunit*), as previously mentioned.

וכמו מה מאד עמקו מחשבותיך, שתלוי בערך עומק המושג דבינה כו' וד"ל

This is similar to the verse,⁶⁸⁴ “יהו"ה-ה-*HaShem*,” how great are Your works and how very deep are Your thoughts,” all of which depends on the depth of comprehension of *Binah* (*Omek HaMoosag*) etc. This is sufficient for the understanding.

⁶⁸⁴ Psalms 92:6; Also see Sefer HaMa'amarim 5566, p. 323; Ma'amarei Admor HaEmtza'ee, Bamidbar, Vol. 3, p. 1,081; Devarim, Vol. 2, p. 401; Torat Chayim, VaYeitze 170a.

Chapter Forty-Two

ומעתה יובן בענין שרש כח המחלק לצירופי אותיות דמח' במדריגה הג', כשחושב ענין דבר מה בצירופים שונים, מאין הוא בא כח ההתחלקות זאת

We may now understand the source of the power that divides the combinations of the letters of thought on the third level; when he thinks of a particular matter in various combinations. Where does this power of division come from?

אך הנה ידוע דבחי' ה"ג מנצפ"ך דאימא הוא שרש כח ההתחלקות הזאת כו'.

However, as known, the aspect of the five severities *MeNaTZPaCH* (מנצפ"ך) of *Imma*, is the source of this power to divide.

וביאור הדברים ידוע, דבחי' אימא הוא בחי' בינה והשגה לאורך ורוחב בהסבר דבר המושכל

As known, the explanation of the matter is that the aspect of *Imma* is the aspect of understanding and comprehending the concept to its length and breadth.

וכאשר הוא מעיין בבחי' העומק של ההשגה, עדיין הוא רק בעומק מח' עיונית הנ"ל, שלמעלה מהיות בחי' התחלקות צירופי אותיות ממש במח' להשכלת הענין, רק בחי' מח' שכל בלבד כנראה בחוש

When he delves into the aspect of the depth of the comprehension, he still is only in the depth of the aforementioned aspect of analytical thought, that transcends the aspect of divisions

into actual letters of thought in the intellectual reflection upon the concept. Rather, it is still only pure intellectual thought, as is clearly evident.

אך ע"י בחי' ה"ג, שהוא בחי' הצמצום והסתלקות שבכח ההשגה עצמה, להיות יורד אור השכלת הענין שבמח' עיונית הנ"ל לבחי' התחלקות צירופי' שוני' בפרטי פרטיות כו'

However, it is through the aspect of the five severities (*Gevurot*), which is the aspect of the restriction and withdrawal that is within the power of comprehension itself, that the light of the intellect of the aforementioned analytical thought descends into the aspect of divisions of different letters in particular combinations.

והוא הנק' בחי' ה"ג מנצפ"ך דאימא, שנק' פתוחי חותם כו'

This is called the five severities (*Gevurot*) *MeNaTZPa"Ch* (מנצפ"ך) of *Imma*, that are also called, "The protrusions of the seal."

ואע"פ שלכאורה בחי' ירידה וצמצום הוא, אבל שרשו בא מלמעלה מכח ההשגה שבגוף המושכל הזה כו'

Now, although, at first glance, this appears to be an aspect of descent and restriction, nevertheless, the source of this is from higher than the power of comprehending this particular concept.

וראי' לזה ממה שאנו רואים בתינוק קטן שאין בו עדיין צירופי אותיות במחשבתו בדבר פרטי

Proof of this is from what we observe in a small child who does not yet think in combinations of letters when thinking of particular things.

כמו גם דבר מה שנותנין לו, הגם שמבחינן בו ולא יחליפנו בדבר אחר כנ"ל, שזה הוא התחלקות המח', אבל לא בצירופי אותיות כנ"ל

For example, if we were to give him a particular object, although he can discern its value and would not exchange it for another object, which is division and discernment in thought, he is not yet able to formulate it in combinations of letters, as mentioned previously.

הנה מ"מ כאשר יכול לדבר ולבקש בפה לדבר פרטי, הרי אז יש לו בודאי במוח מחשבתו צירופי אותיות פרטי' לאותו דבר פרטי שמבקש בדבור

Nevertheless, when he is able to speak and make requests in speech for a particular thing, it is then certain that in his brain of thought, he now has these particular combinations for the particular thing that he requested in speech.

כי צירופי אותיות מתחלקות במח' תחלה טרם בואם לדבור (כמשי"ת דעקבי לאה נכנסין תוך ראש רחל, דהיינו דבור שבמח' הנ"ל שנעשה מח' לדבור כו')

For, the letters are divided in thought prior to their expression in speech (as will be explained regarding the statement that,⁶⁸⁵ “the heels of *Leah* enter into the head of *Rachel*,” that the aforementioned aspect of “speech of thought” becomes the “thought of speech”).

⁶⁸⁵ Etz Chayim, (*Shaar Leah V'Rachel*) Shaar 38, Ch. 3; Also see Maamarei Admor HaEmtzaee, Hanachot 5577, p. 35.

וכמ"ש במ"א בענין מאמר הזהר ע"פ וקול התור נשמע בארצינו, דוקא בבחי' הדבור אז זמן התחלקות אותיות המח' כו'

This also accords with what is written elsewhere regarding the teaching of the *Zohar* on the verse,⁶⁸⁶ “The voice of the turtledove is heard in our land (*Artzeinu*-ארצינו).”⁶⁸⁷ That is, it is specifically when there is the aspect of speech that the time of the division of the letters of thoughts begins.

(והיינו ענין כללות המאמר דאימא אוזיפת דרך שאלה ה"ג מנצפ"ך לברתא, שהוא צירופי התחלקות אותיות הדבור כו')

(This is the meaning of the teaching that by way of request, “The mother (*Imma*) lends her garments, these being the five *Gevurot* of *MeNaTzPa”Ch* (מנצפ"ך), which are the divisions of the letters of speech, to the daughter.”)

וא"כ מזה ראי' שאין הצירופים שרשם בהשגה עצמה

If so, this proves that the source of the combinations is not in the comprehension itself.

שהרי התינוק מבחין ומשיג בין טוב לרע גם טרם שיכול לדבר, ואעפ"כ אין לו צירופי אותיות במחשבתו עד שיכול לדבר דוקא כנ"ל

For, a child can discern between that which is good [for him] and that which is bad [for him], even before being able to speak,

⁶⁸⁶ Song of Songs 2:12; *Zohar* I 97b; Also see *Sefer HaMaamarim* 5568, p. 488.

⁶⁸⁷ The term “Our land-*Artzeinu*” refers to *Malchut*, which is speech.

but he nevertheless does not have combinations of letters in his thought until he is specifically able to speak, as stated above.

אלא שרשם מלמעלה מן ההשגה דבינה, והוא מבחי' כח ומקור של כל עומק
ההשגה כו'

Rather, their source is higher than the comprehension of *Binah*, but is from the power and source of the depth of all comprehension etc.

(כמו שבאותיות הדבור שרש כח הצירופים מאבא, דהיינו מפנימיות החכמה,
שהוא כח המשכיל דחכמה שנק' קדמות השכל

(For example, this is like how the source of the combinations of the letters of speech are from *Abba*, that is, from the inner aspect of *Chochmah*, which is the power of conceptualization (*Koach HaMaskil*) of *Chochmah*, that is called *Kadmoot HaSechel* – that which precedes intellect.

(כמ"ש במ"א בענין תרין ציפרין כמשי"ת בעזר"ה)

(This accords with what is explained elsewhere regarding the matter of, “the two birds,”⁶⁸⁸ as will be explained.)

ואף על פי שה"ג מנצפ"ך שבה' מוצאות הוא המחלק ומסדר הצירופים בדבור
כפי אופן התחלקות צירופים שבמחשבה, ממש מה"ג דאימא הנ"ל מ"מ אבא יסד

Moreover, although it is the five *gevurot* of *MeNaTzPa"Ch* (מנצפ"ך) that are within the five sources of the mouth that divide and arrange the combinations of the letters of speech, nevertheless

⁶⁸⁸ See *Biurei HaZohar*, Pinchas, 113b and on.

it is, “the father (*Abba*) who founded the daughter (that is, *Malchut* – speech).”⁶⁸⁹

בבחי' כח המצרף, שהוא בלתי כוונה בשכל והשגה איך לצרף, רק ממילא
בא, וכמ"ש מצרף להכמה וכמ"ש במ"א וכמשי"ת

[This is to say that it is *Chochmah* that] is the aspect of the power to combine the combinations and they therefore come automatically, without intending how to combine them in the intellect or comprehension. This is as written,⁶⁹⁰ “combinations to *Chochmah*,” as explained elsewhere, and as will be explained later.

כך הוא במצרף דאותיות המח' מכה ומקור דבינה כו')

So likewise, the power to combine the letters of thought is from the power and root of *Binah*.)

ונמצא שגם שבחי' הצירופים עצמם שבמח' ע"י בחי' צמצום דמח' עיונית
הוא בא, מ"מ כח ושרש העושה לצירוף והתחלקות זאת, הרי הוא למעלה מכח
ההשגה שבמח' עיונית עצמה כו'

We therefore find that although the aspect of the combinations of thought come about through an aspect of *Tzimtzum*-restriction of the analytical thought, nevertheless, the power and root that makes these combinations and divisions is from higher than the power of comprehension of analytical thought itself.

⁶⁸⁹ See Zohar III (*Ra'aya Mehemna*) 256b, 248a, 258a; Iggeret HaKodesh, Epistle 5; Ma'amarei Admor HaEmtza'ee, Devarim, Vol. 2, pg. 310; Maamarei Admor HaEmtza'ee, Kuntreisim, p. 547 and on, and elsewhere.

⁶⁹⁰ See Ma'amarei Admor HaEmtza'ee, Na"Ch, pg. 120; Kuntreisim, p. 547.

שלזה הטעם אין התינוק יכול לצרף אותיות מחשבתו עד שיוכל לצרף אותיות הדבור, גם שמשגיג ומבחין היטב בגוף הענין דבר מה כנ"ל

It is for this reason that a small child cannot combine letters of thought until he is capable of combining letters of speech, even though he is indeed capable of grasping and discerning things, as explained above.

וא"כ הרי מה שאמרו דקטן אין לו מח', היינו בבחי' צרופי אותיות המח' דוקא, לפי ששרשם בא מכח ומקור של המח' דהשגה דבינה כו' וד"ל

Hence, the statement that “a child does not have thought” refers specifically to the aspect of the combinations of the letters of thought, as their source comes from the power and root of the thought and comprehension of *Binah*. This will suffice for the understanding.

(וזהו מן הדברים הנפלאים וסתומים, למה המח' קדמה לדבור, הרי הדבור שרשו בפנימיות ומקור החכמה והמח' שרשה בפנימית ומקור דבינה, והחכמה קדמה לבינה שהחכמה נק' אין ובינה יש כו')

(The fact that thought precedes speech is one of the wondrous and hidden matters. For the root of speech is in the innerness and source of *Chochmah*, while the root of thought is in the innerness and source of *Binah*, and *Chochmah* precedes *Binah*, for *Chochmah* is called “*Ein* - nothing” while *Binah* is called “*Yesh* – something.”

(וכמ"ש במ"א בענין דבר ואמרת, שהדבור גבוה בשרשו מאמירה דמח' כו')

(This accords with what is explained elsewhere regarding the difference between “*Daber* – speak” and “*Amarta* – say,”⁶⁹¹ that the root of “*Dibur* – actual speech” is higher than “*Amirah* – saying” of thought etc.

וגם מזה עצמו ראי' ממה שאין המח' באה בהתחלקות צרופים כ"א בבוא
התחלקות הדבור בתנוק כו') (

This itself proves that, in a child, thought does not come in division of combinations until there are the divisions of speech.)

ואעפ"כ ה"ג מנצפ"ך דבינה דוקא שרש לה"ג התחלקו' דדבור, דאימא אוזיפ'
כו' וכמ"ש כאמה בתה כו' (

Nevertheless, it is specifically the five *gevurot* of *MeNaTzPa”Ch* (מנצפ"ך) of *Binah* that are the source for the five *gevurot* of the divisions of speech, for “The mother (*Imma*) lends her clothes to the daughter (*Malchut*),” as it states,⁶⁹² “Like mother, like daughter.”

ובשרשם הרי הדבור בחכמה, ולכך אבא דוקא יסד ברתא כו' (

In their roots, however, speech comes from *Chochmah*, and it is for this reason that it states that, “The father (*Abba*) founded the daughter (*Malchut*).”

⁶⁹¹ See *Ma’amarei Admor HaZaken, Ethalech Liozhna*, p. 105. Also see *Ma’amarei Admor HaEmtza’ee, Drushei Chatunah*, Vol. 1, p. 39.

⁶⁹² Ezekiel 16:44

וגם מצד שרש הראשון דמחו"ד כמו שהם קבועים בעצם הנפש הנ"ל, (באות ל"ז) שמבואר שם ג' מדריגות הנ"ל במח' שבגלוי כו', הרי גם שם כלול תחלה אותיות המח' בעצם הנפש טרם שכלולה מאותיות הדבור שנק' רוח ממללא כו'

Similarly, in regard to the aforementioned (in chapter 38) first source of thought and speech, as they are embedded in the essential self of the soul, where the three levels of thought etc., as they are in a revealed state were explained; there too in the essence, the letters of thought are included first, prior to the inclusion of the letters of speech, which is called “the speaking soul.”

דכמו שבנפש שבאה בגוף קדם המח' לדבור ב' שנים, כך בנפש הרוחני' לא נק' רוח ממללא זמן מה כו' והמח' כבר יש בה כו'

For, just as with a soul that is manifest in a body, thought precedes speech by two years or so, so likewise the spiritual soul is not called the “speaking spirit” for a period of time, but it indeed already possesses thought.

אם לא שכ"ד הגבוה בשרשו בעצמיות יותר הוא בא באחרונה יותר, שלזה נק' נפש המדברת דוקא נפש המשכלת, שזהו בחי' החכמה העצמיות שבה שהוא קודם למח' העצמיות שבה כו'

Or we may say that everything that is higher and more essential in its root comes down later⁶⁹³ and that it is for this reason that it is specifically the “speaking soul” that is called the “intellectual soul,” which refers to the essential aspect of

⁶⁹³ See Likkutei Biurim to Shaar HaYichud, pg. 169d; Shaarei Orah, Shaar HaPurim, p. 58, p. 65; Ma'amarei Admor HaEmtza'ee, Hanachot 5577, p. 121; Shaar HaEmunah 43b, and elsewhere.

Chochmah that precedes the essential aspect of thought that is within it.

אבל בגלוי בא באחרונה דוקא, מטעם המבואר במ"א באריכות וד"ל)

Nevertheless, in its revelation it only comes later, for a reason that is explained elsewhere at length. This will suffice for the understanding.)

Chapter Forty-Three

ומכל הנ"ל יובן ג"כ הנמשל למשכיל למעלה בהתבוננות כמה פרטי' בהשתלשלות מלמעלה מעלה עד למטה מטה שנכללו כולם בכלל אל מקור הראשון שהוא כאשר עלה במחשבתו הפשוטה כו' בעצמות אא"ס שלפני הצמצום

From all the above, the analogue will be understood to one who contemplates how it is Above, when he contemplates the many particulars of the chaining down of the worlds from the highest level to the lowest level. They all are generally included in the first source that arose in His simple thought etc., within the essential Self of the Light of the Unlimited One (*Ein Sof*), *HaShem*-יהו"ה, blessed is He, before the *Tzimtzum*.

שכלול מג' מדריגות מדו"מ שבמחשבה הנ"ל

This too includes the three levels of thought, speech and action of thought, mentioned above.

ובחי' מעשה שבמה' העצמית שבעצמות ממש הוא כמו ענין סוף מעשה שעלה במח' תחלה

The aspect of action of the essential thought literally in the Essential Self of *HaShem*-יהו"ה, blessed is He, is similar to the matter of the last deed that arose first in thought.

(ודלא כל' הרמב"ם בידיעת עצמו יודע את הכל)

(This is unlike what Maimonides explains that *HaShem*-ה'יהו"ה knows everything through Self-knowledge.⁶⁹⁴

אלא מה שיודע את כל ההשתלשלות דאבי"ע בידיעה שחוץ ממנו, היינו בחי' עשי' שבמח', כמו שחושב בציוור דבר נבדל, הגם שאין לך דבר חוץ כו')
(

Rather, this is that He knows the entire chaining down of Atzilut, Briyah, Yetzirah and Asiyah as if it is outside of Himself. That is, through action of thought, like a person who pictures the form of something that is separate from him, even though there is nothing outside of *HaShem*-ה'יהו"ה, blessed is He.)

ובחי' דבור שבמח' העצמי' הוא כמו מה ששיער בעצמו בכח מה שעתיד להיו' בהשתלשלו' כו'

The aspect of speech of the essential thought of *HaShem*-ה'יהו"ה, is like the fact that He estimated in potential within Himself, that which is destined to be in the chaining down of the worlds etc.⁶⁹⁵

שז"ש גליף גליפו בטה"ע, חקיקת אותיות בעצמו' כו'

About this it is written,⁶⁹⁶ “He engraved an engraving in the upper purity.” This is the engraving of the letters within His Essential Self etc.

וכן מ"ש כי הוא אמר, במח' העצמי', ויהי, ההוא אמר ולא יעשה, ע"י צמצום הראשון כו' וכה"ג

⁶⁹⁴ Mishneh Torah, Hilchot Yesodei HaTorah 2:10

⁶⁹⁵ See Mikdash Melech to Zohar I 15a

⁶⁹⁶ Zohar Bereshit 15a

This is also the meaning of,⁶⁹⁷ “He said” – within the essential thought – “and the world was,” or the verse,⁶⁹⁸ “Will He say and not do?” – through the first *Tzimtzum* etc., and the like.

כי כל אמירה הוא בבחי' דבור שבמח' הנ"ל (שלמעלה משמיעת דבור זולתו,
כמו הטה אזנך ושמע כו' ויקשב וישמע וכה"ג)

As mentioned above, “saying” (*Amirah*-אמירה) is always the aspect of speech of thought. (This is higher than hearing the speech of one’s friend, as in the verse,⁶⁹⁹ “Lend me your ear and listen etc.” or the verse,⁷⁰⁰ “And *HaShem*-יהו"ה paid attention and listened” and the like.)

ומח' שבמח' העצמי' היינו כמו שמבואר למעלה במחשבת השכלת הענין
בצירופי' שוני' כו'

Now, “thought of thought” of His Essential Self is similar to what was explained above about thinking the intellectual understanding of a matter in various combinations etc.

והוא כאשר עלה ברצונו ומחשבתו אנה אמלוך וכה"ג, והוא עפ"י חכמתו
ורצונו העצמי' כו'

This is when it arose in His desire and thought, “I shall rule” or the like. This is in accordance to His essential insight and desire etc.

⁶⁹⁷ Psalms 33:9

⁶⁹⁸ Balak 23:19

⁶⁹⁹ Kings II 19:16, Isaiah 37:17, Daniel 9:18

⁷⁰⁰ Malachi 3:16

וזהו שאמר והיה העולם, בבחי' מל' דא"ס, אנא אמלוך כו'

Thus, it says,⁷⁰¹ “He spoke (*Amar*-אמר) and the world was” – in the aspect of the *Malchut* of the Unlimited One (*Ein Sof*), that is, “I shall rule (*Ana Emloch*-אנא אמלוך)” etc.

(ולפ"ז מה שנתעורר בחי' חפץ חסד הראשון ע"י מעשה התחתוני' כו' שמחמתו עלה במחשבתו ורצונו כו', הרי הוא מגיע לתחלת התעוררות הרצון במח' העצמי וכו')

(According to this, the fact that the awakening of the original desire for kindness was brought about through the deeds of the lower beings [that is, the Jewish people], because of which, it arose in His thought and desire [to emanate, create form and actualize. – reaches the beginning of the arousal of desire in His essential thought etc.)

וז"ש נפלאותיך ומחשבותיך אלינו כו' עצמו מספר כמ"ש לתבונתו אין מספר

This is the meaning of the verses,⁷⁰² “Your wonders and thoughts toward us etc. are beyond telling,” and,⁷⁰³ “His *Tevunah*-understanding is beyond calculation.”

כי לפ"ע העמק' החכמה והדעת, כן ערך העמק' בחי' המח' העצמי בעצמות אא"ס, כמו מה מאד עמקו מחשבותיך וכנ"ל וד"ל.

⁷⁰¹ Baruch SheAmar prayer

⁷⁰² Psalms 40:6

⁷⁰³ Psalms 147:5

This is because the level of depth of the essential thought in the essential Light of *HaShem*-ה"ה, the Unlimited One (*Ein Sof*), is in accordance to the [infinite] depth of His insight and focus (*Chochmah* and *Daat*), as in the verse,⁷⁰⁴ “How very deep are Your thoughts,” as mentioned before. This is sufficient for the understanding.

ועד"ו יובן ג"כ בירידת המדריגה בהשתלשלות אור הרצון ומח' דאח"פ, אחר
הצמצום הראשון הנק' מק"פ כו'

In the same manner we can understand on lower levels, such as the chaining down of the desire and thought of the simple unity after the first *Tzimtzum*, which is called the “Empty Space” etc.

בבחי' הארת הקו כו' שהוא בחי' הרצון ומחשבה הקדומה, שצופה ומביט
הכל בסקירה אחת כו', שכלול ג"כ מג' מדריגות מדו"מ

For example, the aspect of the radiance of the “line” etc., is the aspect of the “Primal desire and thought,” in that He foresees everything in one glance etc. This level also has the three levels of thought, speech and action in it.

(שנק' בי"ע, כי המח' בבריאה והדבור ביצי' והמעשה בעשי' וכמ"ש בראתיו
יצרתיו כו' כידוע)

(This is called Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*.⁷⁰⁵ Thought is in *Briyah*, speech is in *Yetzirah* and

⁷⁰⁴ Psalms 92:6

⁷⁰⁵ See Maamarei Admor HaEmtza'ee, Hanachot 5577 p. 202 and elsewhere.

action is in *Asiyah*, as written,⁷⁰⁶ “I created it, I formed it and I even actualized it,” as known).

עד בחי' הרצון שבמח' סתימאה דא"ק וע"י וא"א כו', שבא למטה בסדר
השתלשלות בדרך פרט

This principle continues to the desire of the hidden thought of *Adam Kadmon*, to *Atik Yomin*, to *Arich Anpin* etc., as it descends lower in the chaining down of the worlds in a manner of particulars.

כמשל באדם למטה, שיורד הארת אור עצם המח' העצמי' הנעלמה בעצמו' הנפש,
בגלוי ברצון ושכל ומדות כו', עד בחי' המחשבה שמלבשת המדות שבלב שנק'
לאה, שכלול מג' מדריגות מחדו"מ כו' כנ"ל

This is similar to the example in man below. The radiance of the light of the essential thought hidden in the essential self of the [human] soul descends with the revelation of desire, intellect and emotions etc. until it reaches the aspect of thought, which enclothes the emotions of the heart. The thought that enclothes the emotions is called “*Leah*,” and also includes the three levels of thought, speech and action etc., as mentioned before.

ולמעלה, היינו עד בחי' אותיות מחשבותיו של מדותיו שבאצ"י שנק' ז"א,
שע"ז אמר ויאמר ה' אל לבו, אמירה זו במחשבה כו'

Now, in regard to how it is Above, this applies until the aspect of the letters of the thoughts of His emotions in *Atzilut*, which is called *Zeir Anpin*. About this it states,⁷⁰⁷ “And *HaShem*-ה"ה said

⁷⁰⁶ Isaiah 43:7

⁷⁰⁷ Genesis 8:21

(*VaYomer*-ויאמר) to His heart” – this “saying-*Amirah*-אמירה” is in thought etc.

ולפעמים נשאר הדבר במח' עלאה דז"א שנק' אדם העליון, כמו וינחם ה' כו' שחזרה זו במח', שלא הביאה לדבור ולמעשה כלל

Sometimes the matter remains in the supernal thought of *Zeir Anpin*, which is called, “The Supernal Man,” as in,⁷⁰⁸ “And *HaShem*-הו"ה regretted etc.” – which reverted to thought that was never brought into speech or action altogether.

כענין ליבא לפומי' לא גליא, וכמו צדיק ורשע לא קאמר כידוע וד"ל

This is similar to the matter of,⁷⁰⁹ “The heart did not reveal it to the mouth.” It is also similar to,⁷¹⁰ “Whether someone will be righteous or wicked He did not say (קאמר),” as known. This is sufficient for the understanding.

(ודרך כללות הכל, בחי' ג' מדרגות במחדו"מ, א"ק במח' - בחי' אדם דבריאה, ובחי' ע"י וא"א בבחי' דבור - אדם דיצי', ובחי' ז"א נק' בחי' אדם דעשי')

(Now, in explanation of the aspect of the three levels of thought, speech and action as it relates to the general worlds; *Adam Kadmon* is in thought, which is the aspect of the, “Man of *Briyah*.” The aspect of *Atik Yomin* and *Arich Anpin* is the aspect of speech, which is the, “Man of *Yetzirah*” and the aspect of *Zeir Anpin* is called the “Man of *Asiyah*.”

⁷⁰⁸ Genesis 6:6

⁷⁰⁹ Midrash Tehillim 89:1

⁷¹⁰ Talmud Bavli, Niddah 16b

ובדרך פרט גם בז"א כלול מג' מדרגות בי"ע מחדו"מ כו')

Now more specifically, *Zeir Anpin* also includes the three levels of *Briyah*, *Yetzirah* and *Asiyah* - that is, thought, speech and action, within itself.)

ונמצא מובן למשכיל בכללות מכמה ריבוי פרטי מבחי' מעשה דמח' העצמי'
בעצמו' אא"ס עד בחי' עשי' שבמח' דז"א דאצי'

A person who understands the general principle from the accumulation of the particulars, will understand from the aspect of the action of the essential thought in the essence of the light of *HaShem*-ה"ה, the Unlimited One (*Ein Sof*), to the aspect of the action within the thought of *Zeir Anpin* of *Atzilut*.

וז"ש כל אשר חפץ ה', במח' העצמית, עשה מאין דאצי' לבריאה כו')

About this the verse states,⁷¹¹ “Everything that *HaShem*-ה"ה desires” – in His essential thought – “He did” – from the “nothingness” of *Atzilut* to *Briyah* etc.)

והנה עד"ז יובן בענין ד' רבתי דאחד

Now, the matter of, “The big *Dalet*-ד of *One-Echad*-אחד” may be understood in the same way.

שהוא בבחי' מל' דתבונה שמבחי' אחוריים דאימא כו', והוא ענין קשר של
תש"ר כו' כידוע

⁷¹¹ Psalms 135:6

It is the aspect of *Malchut* of *Tevunah* from behind *Imma* etc., which is the matter of the knot of the Tefillin of the head etc., as known.⁷¹²

הרי יובן דרך פרט בבחי' ז"א שנק' אחד בבחי' אחדות דע"ס דאצי' (בבחי' אדם דעשי' בכללות)

It may be understood in a manner of the particulars of the aspect of *Zeir Anpin*, which is called “One-*Echad*,” being that it is the aspect of the oneness of the ten *Sefirot* of *Atzilut* (which in the aspect of the general worlds is called the “Man of Action (*Adam d'Asiyah*)”).

שזהו בחי' השרש דמח' דלאה הבא בבחי' אותיות וצירופים הנק' מח' שבמח'

This is the root of the thought of *Leah*,⁷¹³ which comes in an aspect of letters and combinations, and is called “Thought of Thought.”

אך נקרא דלי"ת רבתי, שהוא בחי' גדלות הדבור, להיות מבואר למעלה שיש ב' מדריגות בזה

(However, it is called, “The big *Dalet*-ד,” indicating that it is the aspect of the mature state of speech (*Gadloot HaDibur*). For, as explained above, there are two levels in this.

ובאמת גם זה בחי' דבור שבמח' יחשב, מה שחושב המושכל בצירופים, גם שלא להביא בדבור כלל

⁷¹² Zohar III (*Ra'aya Mehemna*) 236b; Pri Etz Chayim, Shaar HaTefillin, Shaar 4, Ch. 5; Likkutei Torah of the Arizal to Exodus 33:23.

⁷¹³ Pri Etz Chayim, Shaar HaTefillin, Shaar 8, Ch. 13.

In truth, however, this too is considered to be, “Speech of thought,” in that He thinks the concept in combinations, even without intending to bring it into speech at all.

והוא דלי"ת רבתי דא"ח ט"ס דז"א כו' שכל מדה וספירה באה באותיות
וצירופים דמח' דלאה כו' מכה ושרש המחשבה בחי' מל' דתבונה כו'

This is the, “Big *Dalet*-ד” of *Alef Chet*-ח"א-9 (The first two letters of *One-Echad*-אחד) which are the nine sefirot⁷¹⁴ of *Zeir Anpin* etc.⁷¹⁵ That is, every emotion and *Sefirah* comes in the letters and combinations of the thought of *Leah* etc., from the power and root of thought, which is the aspect of *Malchut* of *Tevunah* etc.

ולכך צריך להאריך בדלי"ת, להיותו שרש בחי' המל' בד' סטרי עלמא
שביחו"ת דבשכמל"ו כו')

It is because of this that one must elongate the *Dalet*-ד [when reciting the *Shema*].⁷¹⁶ This is because it is the root of the aspect of Kingship-*Malchut* within the four directions of the world in the lower unity of,⁷¹⁷ “Blessed is the name of His glorious kingdom forever and ever etc.)

וגם הנה מובן דרך כללות, במחשבה הקדומה עד במח' הפשוטה דאחדות
הפשוטה בעצמותו ממש, בבחי' סדכ"ס דלית מח' ת"ב, אפי' מח' דא"ק כו', דדלי"ת
רבתי הוא כשעלה באותיות מחשבתו ורצונו הפשוט כו', שהוא בא מבחי' מל'
דתבונתו העצמי' כו' וד"ל

⁷¹⁴ The letters *Alef-Chet*-ח"א have a numerical value of nine.

⁷¹⁵ Pri Etz Chayim, Shaar HaTefillin, Shaar 8, Ch. 12.

⁷¹⁶ Talmud Bavli, Brachot 13b

⁷¹⁷ Zohar I 18b; Talmud Bavli, Pesachim 56a

Now, one may also understand this in a general way, in regard to the “Primal thought” up to the Simple thought in His Simple Unity, literally in the Essential Self of *HaShem*-ה'יהו"ה Himself, blessed is He, in the aspect of “The Concealed of all concealed”⁷¹⁸ that no thought can grasp,⁷¹⁹ even the thought of *Adam Kadmon* etc., this being that the big *Dalet*-ד is when it arose in the letters of His simple thought and desire etc., which comes from His Essential *Malchut* of *Tevunah*. This is sufficient for those of understanding.

(ומ"ש בע"ח דעקבי לאה נכנסין תוך ראש רחל כו', וכמארז"ל מה שעשתה ענוה עקב לסולית' עשתה יראה עטרה לראשה כו', היינו בחי' דבור שבמח' שנעשית מח' שבדבור שזהו עקב ענוה

(As to what is written in *Etz Chayim*, that “the heels of *Leah* enter the head of *Rachel* etc.,” and similarly, in regards to what the sages stated,⁷²⁰ “That which humility made the heel of her soles, fear of *HaShem*-ה'יהו"ה made the crown of her head etc.,” this refers to the aspect of speech of thought that becomes thought of speech. This is the meaning of the “Heel of humility.”

כי המחשב' בהעלם ואין, והדבור בגלוי ויש כו', ונעשית עטרה וכתר לרחל בחי' הדבור

This is because thought is in a state of concealment and nothingness, whereas speech is in a state of revelation and

⁷¹⁸ Introduction to Zohar 2a

⁷¹⁹ Introduction to Tikkunei Zohar 17a

⁷²⁰ *Etz Chayim*, (*Shaar Leah V'Rachel*) Shaar 38, Ch. 3; *Maamarei Admor HaEmtza'ee*, *Vayikra* Vol. 1, p. 253; *Torat Chayim*, *Vayeitze* 173c, note 20.

somethingness etc., and thought (*Machshavah*) becomes the crown of *Rachel*, which is the aspect of speech (*Dibur*).

כי בחי' כח ושרש וראש לדבור הן צרופי אותיות שבמח', שאם יופסקו יופסק
הדבור כידוע

This is because the aspect of the power, root and beginning of speech are the combinations of the letters of thought. For, if the combinations of thought cease, so does speech cease, as known.

וז"ש עקב ענוה יראת ה' כו' וכמ"ש במ"א

This is the meaning of⁷²¹ “The heel of humility is the fear of *HaShem*-ה"ה etc.,” as explained elsewhere.)

⁷²¹ Proverbs 22:4

Chapter Forty-Four

ומעתה יובן ג"כ שרש ענין ההתחלקות דאותיות המח' מבחי' ה"ג מנצפ"ך כו', ולמעלה מעלה גם במח' העצמית ומח' הקדומ' ומח' סתימא' דא"ק וא"א כו', עד מח' דו"א, ע"ד הנ"ל בפרטיות הענין באדם התחתון, ששרש התחלקות הצירופי' באי' מלמעל' ממקור ההשגה דבינה עצמה כו'

We may now also understand the root of the matter of the division of the letters of thought from the aspect of the five severities (*MaNTzePa"Ch*) etc., [as they apply] much higher, even in the “Essential Thought” [before *Tzimtzum*] and the “Primordial Thought” [after *Tzimtzum*] (*Machshavah HaKedooma*) and the “Hidden Thought” (*Machshavah Stima'ah*) of *Adam Kadmon* and *Arich Anpin*, until the thought of *Zeir Anpin*, in the way explained before in detail about man below; that the root of the letter-divisions of the combinations come from higher than the source of the comprehension of *Binah* itself etc.

וזהו ענין מאמר סתום ומאמר פתוח

This is the matter of *Ma'amar Satoom* – “The Closed Saying,” and *Ma'amar Patu'ach* – “The Open Saying.”⁷²²

כמו ויאמר אלקי, 'אלקים ק"ך צירופים דמח' סתימאה שבעצמות ממש, נק' מאמר סתום בעצמות סדכ"ס כו' עד רום המעלות, כמו אלקי' הבין דרכה כו'

An example is the verse,⁷²³ “And God said-*VaYomer Elohi"m*” ויאמר אלהי"ם-*Elohi"m* represents the one

⁷²² Talmud Bavli, Shabbat 104a; Also see Maamarei Admor HaEmtza'ee, Shemot Vol.1 p. 213; Shaarei Teshuva 91b.

⁷²³ Genesis 1:3

hundred and twenty combinations⁷²⁴ of the “Hidden Thought” that is literally in the Essential Self. This is called, “The closed saying” that is concealed within the Essential Self of *HaShem*-ה"ה, He who is called the “Concealed of all concealments etc.,” to the highest heights, as in the verse,⁷²⁵ “And *Elohi*”-ם-אלהי understands the way thereof etc.”

ובחי' אלקי' הזה הוא בחי' הצמצום והסתלקות, וכמארוז"ל בתחלה עלה
במח' לברוא במדה"ד שהוא שם אלקים כו'

This aspect of *Elohi*”-ם-אלהי is the aspect of the “constraint and withdrawal” (*Tzimtzum v'Histalkut*). This is as stated by our sages,⁷²⁶ “At first it arose in thought to create through the quality of judgment,” which is the name *Elohim*-ם-אלהי etc.

והיינו בחי' התחלקות צירופי אותיות שבמח' סתימאה ג"כ

That is, this also refers to the aspect of the letter-divisions of the combinations of the, “Hidden Thought” (*Machshava Stima'ah*).

(כמו לפי ת"א בראשית בקדמיון, שהוא הרצון הקדום היינו הרצון שבמח'
הקדומה כו' נק' בחי' אלקי' בבחי' הצמצום והסתלקות לפי מארוז"ל דבראשית נמי
מאמר הוא, שהוא בחי' מאמר סתום במח' הסתומה, עד גם בבחי' מח' הפשוטה
והעצמי כנ"ל

⁷²⁴ See Etz Chayim, Shaar 15, Ch. 6; Shaar 44, Ch. 5; Maamarei Admor HaEmtza'ee, Shemot Vol. 1, p.137 – There are 120 possible permutations of the five letters of *HaShem*'s-ה"ה primary title God-*Elohi*”-ם-אלהי.

⁷²⁵ Job 28:23

⁷²⁶ See Rashi to Genesis 1:1; Maamarei Admor HaZaken, Parshiyot HaTorah Vol. 1 pg. 337; Maamarei Admor HaEmtza'ee, Devarim Vol. 4, p. 1,420.

(This accords with the translation of Onkelos⁷²⁷ on the word “*Bereishit*-in the beginning, as being *B’Kadmin*-בְּקִדְמִין, which refers to the Primal Desire (*Ratzon HaKadoom*-רִצּוֹן הַקְּדוּמָה), that is, the “Desire of the Primordial Thought” (*Machshavah HaKedooma*-מַחְשַׁבַּת הַקְּדוּמָה), which is called the aspect of *Elohi”m*-אלהי”ם in an aspect of constraint and division, according to the statement of our sages that,⁷²⁸ “*Bereishit* is also a [creative] utterance (*Maamar*)”; in that it is the aspect of the Hidden Saying (*Ma’amar Satoom*) of the Hidden Thought (*Machshava HaStoomah*), until the aspect of the Simple Essential Thought, as discussed before.

וכידוע דאלקים אותיות מי אלה, שהוא בחי' התחלקות מי ברא אלה כו'

As known, *Elohi”m*-אלהי”ם consists of the letters⁷²⁹ “*Mi Eileh*-מי אלה,” which is the aspect of the division [of letters], as in [the verse,⁷³⁰ “lift your gaze heavenwards and see] Who-*Mi*-מי created These-*Eileh*-אלה.”

ואלקי' עלאה, בינה ומח' סתימא' דא"א וא"ק כו', ואלקי' תתאה בחי' מל' דתבונ' ולאה וכו'

Now, the upper *Elohi”m*-אלהי”ם is the *Binah* and hidden thought of *Arich Anpin* and *Adam Kadmon*, while the lower *Elohi”m*-אלהי”ם is the aspect of *Malchut* of *Tevunah* and *Leah* etc.

וכמ"ש בזוהר דל"ב ויאמר אלקי' הן ל"ב שבילין דמתפתחין בבינה

⁷²⁷ See Onkelos translation to Genesis 1:1

⁷²⁸ Talmud Bavli, Rosh HaShanah 32a

⁷²⁹ See Zohar, Introduction 2a; Also see *Maamarei Admor HaEmtza'ee, Na"Ch* p. 472

⁷³⁰ Isaiah 40:26

This is as stated in the *Zohar*⁷³¹ that the thirty-two [times that is says] “And God said-*VaYomer Elohi*”m-ם” [in the account of creation,]⁷³² refer to the thirty-two pathways⁷³³ that open up in *Binah*.

שכולן בחי' מאמר סתום דדיבור שבמח', שמזה נעשה מח' שבדיבור דמל' שנק' מאמר פתוח, כמשי"ת בענין בחי' מ"ם סתומה ומ"ם פתוחה כו') (

All these are the aspect of the hidden, “Closed Saying” (*Maamar Satoom*) of speech of thought, from which the thought of the speech of *Malchut*, which is called the “Open Saying” is made, as will be explained on the subject of the aspect of the Closed letter *Mem*-ם and the open letter *Mem*-מ etc.)

ואמנם הנה שרש כח ההתחלקו' הזאת, אעפ"י שהוא בא בבחי' הצמצום, הנה הוא מלמעלה מכח ומקור עצם ההשגה כו'

However, in regard to the root of this power of division; although it comes in an aspect of constraint (*Tzimtzum*), nonetheless, it is from higher than the power and source of the comprehension itself etc.

וכמ"ש בזוהר ע"פ וקול התור נשמע בארצינו כו', שהוא בחי' קול דבינה שנשמע בבחי' התחלקות צירופי' ע"י בחי' ה"ג מנצפ"ך כו', שהוא בבוא האור בבחי' הדבור, עלמ' דאתגלי' שנק' ארצנו כו'

⁷³¹ Tikkunei Zohar 112c; Also see Maamarei Admor HaEmtza'ee, Vayikra Vol. 2, p. 625; Devarim Vol. 2, p. 651; Drushei Chatuna Vol. 1, p. 45; Torat Chayim, Noach p. 46c.

⁷³² Genesis 1

⁷³³ See Zohar III (*Idra Rabba*) 128b; 129a; 136a; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

This is as stated in the Zohar regarding the verse,⁷³⁴ “And the voice of the turtledove (*Tor*-תור) is heard in our land etc.” That is, this refers to the aspect of the voice of *Binah* that is heard in an aspect of divisions of combinations by means of the five severities *MaNTzePa”Ch* (מנצפ”ך) etc., which is when the illumination comes into an aspect of speech, this being the revealed world that is called, “our land-*Artzeinu*-ארצנו” etc.

וכנ"ל באריכו' ממשל התנוק שאין לו מח' בהתחלקו' אותיו' כ"א כשידבר כו'

This is as explained above at length from the analogy of an infant, that he does not have thought in divisions of letters until he speaks etc.

דבזמן שיש מצרף לדבו' מחכמ' מבחי' פנימי' חכמ' אז יש מצרף לאותיו' דמח'
מפנימיו' ומקור דבינ' כו'

For as soon as there is the power to combine in speech from *Chochmah*, that is, from the inner aspect of *Chochmah*; then there is a power to combine the letters of thought from the innerness and source of *Binah* etc.

ודוקא כח העושה הצירוף הוא מבחי' מקור דבינה, אבל גוף הצירופי' בפרטי
אופניהם, הרי הוא דווקא מכוון עפ"י הכונה שבהשגה בפרט, עפ"י צמצום
דמחשבת שכל העיונית שמסדר אופן הצירופי' כו' כנ"ל

However, the power that makes the combinations is specifically from the aspect of the source of *Binah*, but the

⁷³⁴ Song of Songs 2:12; Zohar I 97b; Also see Sefer HaMaamarim 5568 Vol.1, p. 488.

combinations themselves in their particular forms, specifically follow the intent of the specific comprehension, according to the constraint of the thought of the “Analytical Intellect” (*Sechel HaIyunit*) that gives order to the manner of the combinations etc., as discussed before.

ובאמת זהו בחי' מ"ם פתוחה. כי הנה בבינה עצמ' יש מ"ם סתומה ומ"ם פתוחה, שנק' מאמר סתום ומאמר פתוח

In truth, this is an aspect of the Open *Mem*-מ. This is because in *Binah* itself there is a closed *Mem*-ם and an open *Mem*-מ,⁷³⁵ which are called *Maamar Satoom* (a Closed [hidden] Saying), and *Maamar Patuach* (an Open [revealed] Saying).

כי כל מאמר הוא במח' דבינה עצמה

For, every *Maamar* (Saying) is within the thought of *Binah* itself.

והוא ענין ההפרש בין בחי' מקיפי' דאימא, שהוא עדיין בבחי' מ"ם סתומה שמקיף מכל צד, והוא בריבוע דוקא, כמ"ש בזוהר על מ"ם דלסרבה המשרה כו' ומבואר במ"א, ובין בחי' הארת המקיף הזה לעשות התחלקות הצירופי' ע"י בחי' ה"ג מנצפ"ך כו', שהוא ענין מ"ם פתוח' מאמר פתוח

This is [the explanation of] the matter of the difference between the encompassing lights of *Imma*, which are still in an aspect of the “Closed *Mem*” (ם) that encompasses from all sides and specifically is square, as stated in the *Zohar*⁷³⁶ regarding the

⁷³⁵ See Pardes Rimmonim, Shaar 27, Ch. 16.

⁷³⁶ *Zohar Terumah* 127a; Also see *Maamarei Admor HaEmtza'ee, Dvarim* Vol.4 p. 1,228; *Torat Chayim, Noach* 57b.

Mem (ם) of the verse,⁷³⁷ “לַמְרֹבֵה הַמְשֵׁרָה” – “To increase authority,” as explained elsewhere; compared to the aspect of the illumination of this encompassing light to make the divisions of combinations through the aspect of the five severities *MaNTzePa”Ch* etc.; which is the matter of the “Open *Mem*” (מ), that is, the “Open [revealed] *Maamar*” (Saying).

שהמה' הסתומ' נעשית פתוחה בהתחלקות אותיות כו', שזהו ענין ציור המ"ם
פתוחה כידוע.

That is, the closed [hidden] thought becomes opened through the divisions of letters, as indicated by the form of the open *Mem*-מ, as known.

וביאור הדברים, הנה ידוע בביאור ענין מקיפ' דבינה, בענין והאם רובצת
על האפרוחי' כו'

Now, the explanation of the matter is as known regarding the explanation of the encompassing lights of *Binah*, in regard to the matter of⁷³⁸ “The mother crouches over the chicks” etc.

שהמדות מקבלים רק מבחי' השגה דאו"פ דבינ' כשנק' אם הבנים, שאז נק'
אפרוחי' כו', ובחי' גדלות המוחין דמדות בהעלם הבא מבחי' מקיפ', היינו כשאם
הבנים רובצת כו', דהיינו להמשיך מה שלמעלה מהמוחין דבינה הנמשכים למדות

That is, the emotions only receive from the aspect of the comprehension of the inner light of *Binah*, which is called, “*Em HaBanim*” (The mother of the children).⁷³⁹ It is then that [the

⁷³⁷ Isaiah 9:6

⁷³⁸ Deuteronomy 22:6

⁷³⁹ Zohar I 219a; Zohar II 84a-85b; Imrei Binah, Shaar HaTefilin 99d; Maamarei Admor HaEmtza'ee, Na”Ch pg. 312.

emotions] are called “chicks” etc., and the aspect of the maturation of the intellect of the emotions comes in a concealed manner from the aspect of the encompassing lights, that is, when “The mother crouches over the chicks” etc. This is in order to draw that which is above the intellect of *Binah* into the emotions.

(ע"ד אהבה התלוי בדבר)

(This is similar to love that is dependent on something.⁷⁴⁰)

שדבר זה בא באהבה בבחי' או"פ, ע"כ כשבטל דבר בטלה האהבה

This something comes to be loved in an aspect of an inner illumination. Therefore, when the thing is nullified, the love is nullified.

מ"מ נשאר בבחי' מקיף, שהוא בחי' ההעלם מאותו הדבר, שיוכל עי"ז לחזור ולהתעורר ולבוא בבחי' או"פ כידוע)

Nevertheless, [the love] remains in an aspect of an encompassing light, which is the aspect of concealment from that thing. It can therefore return to be aroused and once more come in an aspect of an inner illumination, as known.)

שחופף עליהם, והוא בריבוע, שמתיישב עליהם ממש כמ"ש במ"א בענין מ"ם דלמרבה ⁴¹כי'

⁷⁴⁰ Mishna Avot 5:16; Also see Maamarei Admor HaEmtza'ee, Devarim Vol. 4, pg. 1,498; Ateret Rosh, Shaar Yom HaKipurim pg. 68.

For it hovers over them [the emotions], and is square, in that it actually “sits” directly upon them, as explained elsewhere regarding the *Mem*-ם of “To increase-*LeMarbeh*-למרבה” etc.⁷⁴¹

וכללות הענין הוא ע"ד דוגמא מידיעה במוח שמקפת את הדבר שיודע אותו,
דהגם שהדבר נבדל, מ"מ חופף ידיעה זו ומקפת מכל צד לאותו הדבר

The general matter can be compared by example to how the knowledge of the mind encompasses whatever it knows. For although the thing known is a separate thing, nevertheless, this knowledge surrounds and encompasses the thing on every side.

(כמו ידיע' אלקות, שמשגיח ויודע את כל הנבראים, שבידיעה זו מקיף אותם
כמ"ש בלק"א בידיעה שיודע כל הארץ כו')

(This is like the Godly knowledge, in that He supervises and knows all creatures; in that He encompasses them with this knowledge, as explained in Tanya⁷⁴² that, “With the knowledge of knowing the whole earth [He encompasses it] etc.)

וזהו כמו מ"ש ועל ראשי החיר' רקיע כעין הקרח כו', שהוא בחי' מקיף דבינ'
ג"כ (שמזה נעשה לבוש החשמ"ל מבחי' חיצוניו' בינה כמשי"ת)

This is similar to what it states,⁷⁴³ “And over the heads of the *Chayot* [angels] there was a firmament similar to ice etc.,” which also refers to the aspect of the encompassing light of *Binah* (from which the garment of the *Chashmal* is made, that is, from the aspect of the externality of *Binah*, as will be explained).

⁷⁴¹ See note above.

⁷⁴² Tanya, Ch. 48, and elsewhere.

⁷⁴³ Ezekiel 1:22

וכמ"ש במ"א בביאור ענין אור מים רקיע, דהשגה דבינה נקרא רקיע

This is also explained elsewhere regarding the matter of *Ohr* (Light), *Mayim* (Water), *Rakia* (Firmament), that the comprehension of *Binah* is called “*Rakia* (Firmament).”⁷⁴⁴

לפי שקודם שבא המושכל בבחי' השגה גמורה, עדיין הוא למעלה מבחי' הגבלת אותיות, כמו הסבר מושכל עמוק שאינו עדיין באופן מוגבל במוח הנק' השגה ותפיסא

This is because before the concept comes to be fully grasped, it still transcends the aspect of limitation in letters, such as the explanation of a deep concept that has yet to come into a limited form in the mind to be considered, grasped and comprehended.

הוא הנק' מים דניידי, לבא בכמה אופנים שונים כו'

This is called “Flowing Waters” (*Mayim D'Naidee*),⁷⁴⁵ in that it can come in many different manners etc.

משא"כ כשבא המושכל באופן מוגבל הנתפס ומושג בכלי מוחו ממש, נמשל לקרח, דאגלידי מיא וקיימא כו'

This is not the case, however, when the concept comes in a limited manner that literally is grasped and comprehended in the organ (vessel) of his brain. It then it is compared to ice,⁷⁴⁶ in which “the waters have congealed and remain as they are” (*D'Aglidee Maya v'Kayama*).

⁷⁴⁴ See Siddur Im Divrei Elokim Chayim, Shacharit 70a; Also see Maamarei Admor HaEmtza'ee Vayikra Vol.2, p. 451 and 472.

⁷⁴⁵ Talmud Bavli, *Eruvin* 46a

⁷⁴⁶ Zohar I 77a

מלשון השג יד כו', כמ"ש במ"א שזהו הנק' רקיע, והוא ענין הקרח שע"ג המוחין דחיות כו'

[The term “grasped-*Hasagah*-השגה”] is of the same terminology as⁷⁴⁷ “grasped by the hand-*Heseg Yad*-השג יד” [meaning, acquired] etc. As explained elsewhere, this is called “The Firmament” (*Rakiya*), which is the matter of the ice (*Kerach*-קרח) that is upon the intellect of the *Chayot* [angels] etc.⁷⁴⁸

ואמנם שרש הקרח הזה שבא דוקא בבחי' הגשמה גמורה, הוא מלמעל' מבחי' או"פ דבינה

However, the root of this ice, which specifically comes in an aspect that is completely concrete, is from higher than the aspect of the inner light of *Binah*.

אלא הוא נמשך ונעש' מבחי' המקיף דבינה הנק' מ"ם סתומה, שבלתי מאיר ונמשך בגלוי כלל במדות

Rather, it is drawn and made from the aspect of the encompassing light of *Binah*, which is called the closed *Mem* (ם) that altogether does not illuminate nor is drawn down into the emotions in a revealed manner.

ע"כ משם נעשה בחי' רקיע או קרח ע"ג המוחין דמדות כו'

⁷⁴⁷ Talmud Bavli, Erechin 17a (in the Mishnah)

⁷⁴⁸ See *Maamarei Admor HaEmtza'ee, Na"Ch* p. 285

Therefore, it is from there that an aspect of a “firmament” (*Rakiya*-רקיע) or “ice” (*Kerach*-קרח) is made upon the intellect of the emotions etc.

והיינו והאם רובצת כו', וכן ועל גוזליו ירחף כו', שזהו בחי' לבוש החשמ"ל
שמקיף בבחי' שומר למדות

This then [is the meaning of], “And the mother crouches etc.,” and similarly,⁷⁴⁹ “He hovers over his young etc.,” which is the aspect of the garment of the *Chashmal* (חשמ"ל) that encompasses [the emotions] as a protector.

(כמשי"ת בסמוך בענין כתנות עור כו', שמקיף לזו"נ עד מתחת רגלי
זו"נ, שממנו נעשה המסך שבין אצי' לבריאה כו')

(This will be explained shortly regarding the matter of the, “Cloaks of Leather” etc., that encompass *Zeir Anpin* and *Nukvah* (*Malchut*), until below the feet of *Zeir Anpin* and *Nukvah* (*Malchut*),⁷⁵⁰ from which the veil that separates between *Atzilut* and *Briyah* is made etc.)

והוא בחי' מקור דבינה, שמזה נמשך הכח העושה לבחי' התחלקות הצירופי'
דאותיות המה'

This then, is the aspect of the source of *Binah* from which the power that makes the divisions of combinations of the letters of thought is drawn.

⁷⁴⁹ Deuteronomy 32:11

⁷⁵⁰ See Etz Chayim, Shaar 42, Ch. 13; Also see Torat Chayim, Noach p. 58a.

הנק' מצרף, ולא גוף הצירופי, שהוא דוקא בבחי' מ"ם פתוחה מאמר פתוח
כ"ו וד"ל

It is called, “The Combiner” (*Metzaref*), as opposed to the combinations themselves, which specifically are in an aspect of the, “Open Mem” (מ) and the “Open Saying” (*Maamar Patuach*) etc. This will suffice for the understanding.

Chapter Forty-Five

הנה כתיב ויעש ה' לאדם ולאשתו כתנות עור וילבישם

Now it is written,⁷⁵¹ “And *HaShem Elohim*-ם אלהי"ה יהו"ה made for Adam and his wife cloaks of leather (*Ohr*-עור) and garbed them.”

שזהו בחי' החשמ"ל דנוגה שמקיף לזו"נ דאצי' שנק' אדם ואשתו עד מתחת רגליהם כו' כידוע

This refers to the aspect of the *Chashmal* of *Nogah* that encompasses *Zeir Anpin* and *Nukvah (Malchut)* of *Atzilut*, who are called Adam and his wife, [which encompasses them] until below their feet, as known.

ובתורתו של ר"מ הי' כתוב אור באלף

Now, in the Torah scroll of Rabbi Meir⁷⁵² this was written with an *Aleph*-א, that is, “אור-*Ohr*-Light.”

שזהו בחי' זיהרא עילאה, כמ"ש עוטה אור כשלמה, שזהו אחר הבירורים דרפ"ה כו'.

⁷⁵¹ Genesis 3:21; Also see Siddur Im Divrei Elokim Chayim, Shacharit 60d; Birchat HaMazon 115b; Milah 147a-148d; Biurei Zohar, Balak 149d; Maamarei Admor HaEmtza'ee, Vayikra Vol. 2, pg. 493; Torah Or, Lech Lecha 12c.

⁷⁵² See Midrash Bereishit Raba 20:12; Shaar HaEmunah 43a; Maamarei Admor HaEmtza'ee, Bereishit pg. 450; Bamidbar Vol. 2, pg. 560 & p. 757; Devarim Vol. 1, pg. 115; Drushei Chatunah Vol. 1, pg. 66; Hanachot 5577 pg. 253.

This refers to the upper radiance⁷⁵³ about which it states,⁷⁵⁴ “He covers Himself with light as a garment,” this being after the rectification of the two-hundred and eighty-eight [sparks] etc.

ומתחלה יש להבין קצת בביאור ענין השבירה והתיקון בכללותן

Now, we must first have some understanding into the explanation of the matter of the shattering and rectification [of the vessels] in general.

שהוא בבחי' האותיות שנק' כלים

This [took place] in the aspect of the letters (*Otiyot*-אותיות), which are called vessels (*Keilim*).⁷⁵⁵

שנשברו ונפלו מצד ריבוי האור שלא הי' ביכולתם להכיל כמ"ש בע"ה

They shattered and fell because of the overabundance of light which they were incapable of containing, as stated in *Etz Chayim*.⁷⁵⁶

וכמ"ש אתה פוררת בעוזך ים

This is like the verse,⁷⁵⁷ “You caused the sea (*Yam*-ים) to fracture with Your might.”⁷⁵⁸

⁷⁵³ Zohar I 36b – *Zihara Ila'ah*

⁷⁵⁴ Psalms 104:2

⁷⁵⁵ Tanya, Shaar HaYichud V'HaEmunah Ch. 4 and elsewhere.

⁷⁵⁶ See *Etz Chayim*, Shaar 10, Ch. 5; *Maamarei Admor HaEmtza'ee*, *Devarim* Vol. 4, pg. 1,476.

⁷⁵⁷ Psalms 74:13

⁷⁵⁸ The term “sea-*Yam*-ים” refers to *Malchut*, which is the letters, as it states (*Ecclesiastes* 1:7), “All the streams flow into the sea (*HaYam*-הים). See *Shaarei Orah*

שזהו בחי' התהו, שנתפררו בחי' האותיות, שנק' שבירת הכלים כידוע

This refers to the aspect of *Tohu* (Chaos),⁷⁵⁹ wherein the aspect of the letters fragmented, this being called, “The Shattering of the Vessels” (*Shvirat HaKelim*), as known.

וטעם הדבר ידוע, עד"מ עומק אור שכל שלמעל' מכלי הגבל' המוח, אז ודאי
יתבלבלו אותיות השכל שבמח', מצד מיעוט כחם להכיל האור, כי רב הוא מהם

The reason for this, as known, is analogous to a deep conceptual light that transcends the limitations of the organ (vessel) of the brain [to contain]. The letters of the thought of the concept will certainly become confused, because of their inability to contain the light, since it is too great for them.

משא"כ כלי המוח שמכיל לאור השכל העמוק, אדרבא מוגבל ומתיישב
ונעלם באותיות הללו (בל"א פאר נעמט כו')

The opposite is true when the organ (vessel) of the brain is able to contain the light of the deep concept. On the contrary, it becomes limited, settled and concealed within these letters (that is, it is absorbed).

וכאשר לא יכילו, אזי בהכרח שיתפרדו האותיות

However, when they are incapable of containment, then of necessity, the letters become fragmented.

of Rabbi Yosef Gikatilla, Shaar 1 (*Malchut*); Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One.

⁷⁵⁹ Maamarei Admor HaEmtza'ee, Na"Ch pg. 5; Torat Chayim, Vayeishev 206c.

וכמו שמבואר במ"א באריכות, שזהו כמו בתיבה א' שתקצר להכיל האור
הרב שבה, יתפרדו האותיות' שבה אנה ואנה, עד שלא יהיה מובן מזה כלום

It is as explained elsewhere at length,⁷⁶⁰ that this is like when a word falls short of containing the great light [of meaning] that is within it; its letters scatter here and there, until nothing at all can be understood from them.

כתיבת ויאמר כשלא יכיל עומק המכוון שבו, יתפרדו האותיות, וישאר וי"ו
מ"ם שבו מפורדין שלא כסדרן במקומן

An example is the word “And He said-*Vayomer*.” When it cannot contain the depth of its intended [meaning], its letters scatter and all that remains is its *Vav*-ו and *Mem*-מ, out of order and displaced.

(כדוגמ' אותיות הרהורי לבו שביום, שמתפרדין שלא במקומן ושלא כסדרן
בחלומות

(This is similar to the letters of the fleeting thoughts of the heart during the day. They become disjointed, displaced and out of order when one dreams [at night].⁷⁶¹

שבאין רק מצרופים שמהרהר ביום, בלתי מסודרין, אלא אות מתיבה זו ואות
מתיבה אחרת כו'

They come about from the combinations of thoughts one thinks during the day, but out of order. Rather, [they come in a

⁷⁶⁰ Maamarei Admor HaEmtza'ee, Na"Ch pg. 5 and on; Maamarei Admor HaZaken, Nevi'im pg. 5 and on.

⁷⁶¹ Talmud Bavli, Brachot 55b; Maamarei Admor HaEmtza'ee, Hanachot 5577 p. 244

jumble], one letter from this word and another letter from that word etc.

ולכך החלומות שוא ידברו כו' וכמ"ש במ"א)

It thus states,⁷⁶² “dreams speak nonsense etc.,” as explained elsewhere.⁷⁶³)

וזה הפירור נק' שבירה לחלקים רבים וקטנים

This fragmentation is called a “Shattering” (*Shvirah*) into many small parts.

כי בבוא זה האות שנתפרר לעצמו במ"א, אין בו רק חלק מצומצם מאד מן השכל שהיה מקובץ בהיות התיבה בצירופה בשלימות כו'

This is because when a letter that separated unto itself comes elsewhere, it only contains an exceedingly diminished portion of the full concept, as the word was in its complete form etc.

וגם הוא מתפרר פירור אחר פירור, עד שנעשה מזה ענין זר לגמרי

Moreover, it too undergoes one fragmentation after another, until it becomes completely alienated from its [original] meaning.

(כדוגמת ענין החלומות מהרהורי לבו שביום, רק אעפ"כ לא יחלום פילא בקופא דמחטא, רק מעין הרהורי לבו דוקא, וכמ"ש במ"א בענין פותר חלומו' דיוסף וכמשי"ת)

⁷⁶² Zacharia 10:2

⁷⁶³ Torat Chayim, VaYechi 245d

(This may be compared to the matter of dreams that come from the thoughts of one's heart during the day. However, one cannot dream of,⁷⁶⁴ “An elephant going through the eye of a needle,” but rather only reflections of the thoughts of his heart [during the day], as discussed elsewhere regarding Joseph's interpretation of dreams,⁷⁶⁵ and as will be explained later.)

וכך יובן למעלה בענין שבה"כ דאורות דתהו, שזהו בחי' פירור ופיזור
האותיות שלהם, כמ"ש אתה פוררת כו'

Likewise, we may understand how it is supernally, in regard to the matter of the shattering of the vessels of the lights of *Tohu* (Chaos), that it is an aspect of the fragmentation and scattering of their letters, as stated, “You scattered [the sea (*Yam*-ים)] etc.”

והיינו שנפלו למטה מטה עד שנעש' בבחי' לבוש זר

This is to say that they fell lower and lower until they came into an aspect of being an “alien garment.”

שזהו שרש ענין התהוות בחי' לבוש דחשמל כו' הנק' כתנות עור

This is the root of the matter of the coming into being of the aspect of the garment of the *Chashmal* etc., which is called garments of skin (*Or*-עור).

וידוע דעור זה הן בחי' ג' מיני אותיות דמחדו"מ, ששרשם הוא מאותיות
דכלים דתהו שנתפררו וירדו למטה, ונעשה בחי' לבוש ומקיף להלביש לבחי' המדו'
דאדם כו'

⁷⁶⁴ Talmud Bavli, *Brachot* 55b; *Torat Chayim, VaYetze* 169d; *Miketz* 216a

⁷⁶⁵ See *Maamarei Admor HaZaken, Inyanim* p. 431; *Torat Chayim, VaYechi* p. 245c & 248c.

Now, as known, these “Skins” are the aspect of the three kinds of letters; thought, speech and action,⁷⁶⁶ which are rooted in the letters of the vessels of *Tohu* (Chaos) that fragmented and fell down, thus making the aspect of an encompassing garment to garb the aspect of the emotions of man etc.

וגם שהוא נעשה בבחי' לבוש נפרד, שרשו מלמעלה ממקור המוחין דבינה
שבמדות

Although it became an aspect of a separate garment, its root is from above the source of the intellect of *Binah* as it is in the emotions.

וזהו ג"כ בחי' חיצוניו' בינה, שעל גזליו ירחף לשמירה כו', שהוא מבחי'
המקיף דבינה בבחי' מ"ם סתומה הנ"ל וד"ל.

This also is the aspect of the externality of *Binah* that, “hovers over the chicks,” to protect them etc., which is from the aspect of the encompassing light of *Binah*, in the aspect of the previously discussed closed *Mem*-ם. This will suffice for the understanding.

ולהבין זה בתוס' ביאור, הנה ידוע שזהו ג"כ שרש ענין המשלים, כמו ג'
מאות משלים דר"מ כו', ששרש המשל למעלה מן הנמשל, כמו משלי שלמה שהן
חכמות עמוקו' ביותר

Now, to understand this with additional explanation, it is known that this is also the root of the matter of analogies, such as the three hundred analogies of Rabbi Meir etc.⁷⁶⁷ in that the root

⁷⁶⁶ See Biurei HaZohar, VaYeshev 21d; Tazriah 73b; Maamarei Admor HaEmtza'ee, Devarim Vol. 3, pg. 923; Na"Ch pg. 318; Kuntreisim pg. 209

⁷⁶⁷ Talmud Bavli, Sanhedrin 38b

of the analogy is higher than the analogue,⁷⁶⁸ as are the analogies [proverbs] of Solomon, which are exceedingly deep [concepts of] wisdom.

שאינ להם בחי' כלים באותיות כ"א בהתלבשותם בענינים זרים נבדלים
הרבה מן עצם החכמה, שם דוקא יושג עומק החכמה כמו שיוכלו להשיג עומק
השכל

They thus do not have an aspect of “vessels of letters,” except through being encloded in matters that are very separate from the essential wisdom. It is specifically there, [in the analogy,] that the depth of the wisdom may be grasped, just as one grasps the depth of a concept.

רק ע"י המשל דוקא, שלא יושג גם ברבוי הסבר דברים כו'

This may only be [accomplished] specifically through analogy, for it cannot be grasped even with abundant explanations etc.

והמשל שנעשה לפי אופן הנמשל דוקא, הרי בהכרח ששייג לעומק ומקור
מוצא הנמשל, וא"ל לא יכוון המשל לנמשל כלל כידוע

Moreover, for an analogy to be made specifically according to the analogue, of necessity it must reach the depth and source from which the analogue comes out. If not, the analogy will not at all be in line with the analogue, as known.

א"כ שרש המשל במקור שכל הנמשל ולמעלה הימנו

⁷⁶⁸ See Sefer HaMaamarim 5568 Vol. 1, pg. 393; Maamarei Admor HaEmtza'ee, Vayikra Vol. 2, pg. 522 and on.

This being the case, the root of the analogy is in the source concept of the analogue, and higher than it.

ולזה א' דברי חכמי' וחידותם, שלפ"ע עומק ומקור החכמ', כך ערך החידו'
ומשלים, כמו משלי' דר"מ ומשלי שלמה

For this reason, it states,⁷⁶⁹ “The words of the wise and their riddles”; that commensurate to the depth and source of the wisdom, so will be the depth of the riddles and analogies, such as the analogies of Rabbi Meir and the analogies of Solomon.

וכמ"ש במ"א בענין וידבר ג' אלפי' משל, דהיינו משל למשל, כמ"ש בזהר
שהנמצא במשל האחרון, יותר שם הוא העומק והמקור היותר ראשון של הנמשל
כו'

This is explained elsewhere regarding the verse,⁷⁷⁰ “And he spoke three thousand proverbs;” that is, [each analogy was] an analogy for [the previous] analogy, as explained in the Zohar that the very last analogy contains the very first depth and source of the analogue etc.

וכ"ז הוא ג"כ בשרש בחי' האותיות, שע"י דוקא יושג היטב אור השכל כו'

The same holds true of the root of the aspect of letters. It is specifically through them that the light of the intellect is grasped well etc.

⁷⁶⁹ Proverbs 1:6

⁷⁷⁰ Kings I 5:12

(וכמ"כ יובן בענין ההגשמה של אור השכל, כל שבא בהשגה והסבר בהגשמה ביותר למטה מטה, שם דוקא בחי' העומק והמקור של גוף פנימית אור השכל כו')
(This may similarly be understood regarding the light of the intellect becoming concrete. To the degree that it comes to be concretely grasped and explained on the lowest level, it is specifically there that the aspect of the depth and inner light of the intellect itself is [grasped] etc.)

והיינו ג"כ בחי' חיצוניות בינה, שמזה נעשה בחי' לבוש החשמל דבינה

The [above] is also the case with the aspect of the externality of *Binah* from which the aspect of the *Chashmal* garment of *Binah* is made.⁷⁷¹

שעל זה א' ויעש כתנות עור כו', שהוא בחי' שומר למוחין שבמדות, שלא יבא לבחי' טעות

It is regarding this that it states, "And he made cloaks of skin-*Or* etc.," which is the aspect of the protector of the intellect within the emotions, so as not to come to an aspect of error.

(שמזה נעשה השליא לולד כו')

(It is from this that the placenta for the fetus is made etc.⁷⁷²)

וכמ"ש במ"א באריכות בענין אימא פרישת גדפהא כו' ובענין בשלום, אותיות מלבוש כו', ובענין סכך דסוכה וכה"ג וד"ל

⁷⁷¹ See Or HaTorah, Noach Vol. 3, pg. 1338

⁷⁷² As will be explained later regarding the development of *Klipah*.

This is as explained at length elsewhere⁷⁷³ regarding the matter of,⁷⁷⁴ “The mother spreads her wings etc.,” and regarding the matter of “*baShalom*-בשלום-in peace,” which is the same letters as “*Malbush*-מלבוש-garment” etc.,⁷⁷⁵ and regarding the matter of the *Sechach* (covering) of the *Sukkah* and the like.⁷⁷⁶ This will suffice for the understanding.

⁷⁷³ See Maamarei Admor HaEmtza'ee VaYikra Vol. 2, pg. 494.

⁷⁷⁴ Zohar III (*Ra'aya Mehemna*) 256a; Torat Chayim, Vayetze 170c; Biurei HaZohar, Noach 4c and on.

⁷⁷⁵ See Siddur of the *Arizal*, end of *Amida*; Also see Emek HaMelech, Shaar 1, Ch. 55 (9c); Torat Chayim, Noach 58a.

⁷⁷⁶ See Siddur Im Divrei Elokim Chayim, Shaar HaSukkot p. 257a and on.

Chapter Forty-Six

אך הנה בתורתו של ר"מ הי' כתוב כתנות אור באלף כו' כנ"ל

However, as mentioned above, in the Torah of Rabbi Meir it was written, “Cloaks of light-*Katnot Ohr*-אור-*Katnot*,” with an *Aleph-א* etc.

להיות ידוע בשרש בחי' התיקון מבחי' שם מ"ה החדש דא"ק כו', וכמ"ש
במ"א שזהו בחי' מלך השמיני, שרש התיקון דמ"ה דחכמה כו'

For as known, the aspect of *Tikkun*-Rectification is from the aspect of the *Shem Ma”H HaChadash* – the new name of *Ma”H*-ה-45 [י"ד ה"א וא"ו ה"א] of *Adam Kadmon*, and as discussed elsewhere, this is the aspect of the eighth king, which is the root of the rectification of *Ma”H*-ה"מ of *Chochmah* etc.⁷⁷⁷

(והוא בחי' יוסף פותר הלומות)

(This is the aspect of *Yosef* who is the interpreter of dreams.⁷⁷⁸

כי הגלות נמשל לחלום, שהוא מעין הרהורי לבא דז"א, שהוא בבחי' שינה
הנק' דורמיטא, הסתלקות המוחין כו'

⁷⁷⁷ See Etz Chayim (*Shaar HaTikun*), Shaar 10, Ch. 2 & Ch. 3; Also see Torah Or, VaYechi 103b; Maamarei Admor HaEmtza'ee, Devarim Vol. 4, pg. 1,482.

⁷⁷⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 and on. Maamarei Admor HaEmtza'ee, Devarim Vol. 4, p. 1,376. Torat Chayim VaYishlach p. 188d; VaYechi 243d; Torat Levi Yitzchak, Taanit p. 11.

For the exile is compared to a dream state,⁷⁷⁹ and it resembles the thoughts of the heart of *Zeir Anpin*, which is in an aspect of sleep that is called the *Durmita*-Slumber and the withdrawal of the intellect etc.⁷⁸⁰

ומאותיות שבדמיון החלום מצרף בהם צירופי' טובים ומתוקני' עפ"י מקור
עומק החכ' דא"ק שבמצחא כו'

And from the letters of the imaginations of the dreams he combines them into good, rectified combinations, according to the source of the depth of *Chochmah* of *Adam Kadmon* that is in the forehead etc.

וזהו תופר, אותיות פורת ופותר כו', ולכך נק' אברך כמ"ש במ"א)

This is why *Tofer*-תופר-tailor shares the same letters as *Porat*-פורת-fruitful⁷⁸¹ and *Poter*-פותר-solver etc.⁷⁸² and it is for this reason that he is called *Avrech*-אברך,⁷⁸³ as explained elsewhere at length.)

והיינו אחר הביירוים דרפ"ה ניצוצין שנפלו ג"כ עם פירור ופיזור האותיות
וכלי' דתהו כנ"ל, בשכל המצומצם באות הנפרד, ואז נק' כתנות אור באלף.

In other words, it is called a “garment of light-*Ohr*-אור” with an *Aleph*-א after the rectification of the two-hundred and eighty-

⁷⁷⁹ See Torah Or, Vayeshev 28c; Torat Chayim, Shemot, pg. 52.

⁷⁸⁰ See Etz Chayim, Shaar 29, Ch. 1; Mevo She'arim, Shaar 3, part 2, Ch. 17; Torat Chayim Shemot pg. 53b.

⁷⁸¹ See Torah Or, Vayeshev pg. 29a; Likkutei Torah, Korach, pg. 55a; Torat Chayim, Vayechi, p. 242d.

⁷⁸² See Agadat Bereishit Ch. 82

⁷⁸³ Genesis 41:43; Also see Siddur Im Divrei Elokim Chayim, Shaar Chanukah 280c; Maamarei Admor HaEmtza'ee, Devarim Vol. 1, p. 30; Bereishit p. 490.

eight sparks that fell along with the scattering and fragmentation of the letters and vessels of *Tohu*, as we previously explained about the constricted intellect of the separated letters.

וביאור הדברי' ידוע, להיות דכתנות עור המלביש שנק' חשמל, הרי הוא בא בבחי' הגשמה דוקא, וכמו ענין המשל לנמשל

The explanation of the matter is as known, that the “garment of skins-*Katnot Or*” that garb [*Zeir Anpin*] and is called the *Chashmal*, comes specifically in a way of coarseness, just like how an analogy [is coarse] relative to the analogue.

(וכענין הגשמת השכל בבחי' רוב ההסבר, עד שתינוק קטן ישיגו כו')

(This is also like the coarsening of an intellectual concept through many explanations until a small child can grasp it etc.)

והוא בחי' נוגה, כמו האור המאיר באפילה, שאורו ניכר שם יותר, עד שנראה אורו מבהיק ביותר מאור המאיר במקום אורה, כמו שאמרו שרגא בטיהרא מאי מהני

This is the aspect of *Nogah*-luminescence, which is like a light that illuminates within the darkness, wherein its light is more recognizable, to the point that its light is more apparent and glaring than light that radiates in a bright place, as our sages stated,⁷⁸⁴ “A candle in the sunlight is ineffectual.”

אבל אור שרגא באישון חושך ואפילה, אורו מבהיק ביותר, והיינו לפי שהוא מאיר את החושך והאפילה דוקא

⁷⁸⁴ Talmud Bavli, Chulin 60b; Maamarei Admor HaEmtza'ee, Hanachot 5577 p. 261

In contrast, the light of a candle in thick darkness is much more glaring. This is specifically because it illuminates the thick darkness.

שא"א לומר באור הנר מצד עצמו שמבהיק אורו בעצם בחושך לילה יותר
מביום, רק מצד החושך שהוא היפוכו ע"כ ניכר בו יותר אור

For, it cannot be said that, in and of itself, the light of the candle⁷⁸⁵ is essentially more luminescent in the darkness of night than in the day. Rather, it is only because darkness is its opposite that its light becomes more apparent.

ואין זו הבהקה אמיתית מצד עצמו, רק שנראה לעין בהבהקה יותר, מפני
החושך דוקא, שבו בא יתרון האור לעין הרואה לבד

This is not true radiance, in and of itself. It only appears more radiant to the eye specifically because in the darkness its light is more apparent, but only in the eye of the beholder.

וזהו כמו הבהקת ובהירת אור האבן טוב, בהיותו מצוייר בגסות החומר,
שהוא בהיר יותר משהוא מצוייר בחומר זך ובהיר כו' מטעם זה

This is similar to the radiance and glimmer of a precious stone when it is displayed on coarse material. It will appear to be more radiant than if it were to be displayed on clear, luminescent material, for the same reason.

(וכהבנת והשגת לתכלית עומק אור השכל במשל זר, שהוא ענין גס וזר דוקא
מטעם זה כו')

⁷⁸⁵ Shulchan Aruch Alter Rebbe, *Hilchot Pesach* 433:6

(This is also like the understanding and comprehension of a deep intellectual light through an extraneous analogy, which is coarse and foreign [to the concept]. It is because of the same reason etc.)

וזהו בחי' נוגה שיש בו ב' פרושי' כידוע

This then, is the aspect of *Nogah*, which has two explanations, as known.

הא' מענין נוגה אור או יגיה חשכי וכה"ג

The first is like the verse,⁷⁸⁶ “A light will shine (*Nogah Or-* or [the verse],⁷⁸⁷ “illuminate my darkness (*Yagiah Chashkhi-יגיה חשכי*),” and the like.

והב' ל' בליטה לחוץ, וכמ"ש כאשר הוגה מן המסילה כו', וכן ההוגה את ה' כו' וכמו הגיון שבמח', כמ"ש והגית בו כו' וכן והגיון לבי כו'

The second is a term of outward protrusion.⁷⁸⁸ This is like the verse,⁷⁸⁹ “When he veered (*Hogah-הגה*) from the path etc.” and likewise,⁷⁹⁰ “One who pronounces (*HaHogeh-ההוגה*) the Divine Name etc.” It also is like the contemplation (*Higayon-הגיון*) of the thought, as stated,⁷⁹¹ “And you shall contemplate it (*V'Higita bo-*

⁷⁸⁶ Job 22:28

⁷⁸⁷ Samuel II 22:29; Psalms 18:29

⁷⁸⁸ See Shaarei Teshuvah 63a

⁷⁸⁹ Samuel II 20:13

⁷⁹⁰ Talmud Bavli, Sanhedrin 90a

⁷⁹¹ Joshua 1:8

בו (והגית בו etc.” or,⁷⁹² “The contemplation of my heart (*Hegyon leebee*-לבי etc.”

ושניהם עולין לכוונה א'

Both these [explanations] amount to the same intended meaning.⁷⁹³

כמ"ש במ"א ע"ד דוגמא מאור השמש המאיר בענן, שאורו מוכפל שם, וניכר
הוא שם ביותר משניכר בגוף השמש עצמו

This was explained elsewhere, by way of example, from the light of the sun⁷⁹⁴ as it radiates through a cloud; that its light is increased there and is more recognizable than [when looking at the light that comes from] the body of the sun itself.

כי מפני הזדככות גשם הענן שבהרכבת חלקי המים שבו, יוכר שם האור בכל פרטי
חלקיו ביותר

For, because of the refined physicality of the cloud and the composition of the element of water in it, the details of the light are more recognizable there.

כמו ג' גווני קשת שנק' מראה הנוג', כמ"ש כמראה הקשת כו', כן מראה
הנוגה כו'

⁷⁹² Psalms 19:15

⁷⁹³ See Imrei Binah, Shaar HaTefilin 97d.

⁷⁹⁴ See Imrei Binah, Shaar HaTefilin 97d; Maamarei Admor HaZaken al Maamarei RaZa”L, p. 479; Maamarei Admor HaEmtza’ee, Na”Ch p. 350.

This is like the three primary colors of the rainbow, which is also called, “the appearance of the *Nogah*-הנוגה,” as stated,⁷⁹⁵ “Like the appearance of a rainbow etc. so was the appearance of the *Nogah*-brightness.”

וכמו פרטי חלקי גוונים שבאבן טוב, לא ניכר יפה כ"כ כ"א בהיותו מורכב
באיזה חומר, אך לא בחומר גס, אלא בחומר זך וצלול שיבהיק אורו ביותר

This is like how the specific elements and colors of a precious stone are not so recognizable except when it is set in a setting, but not in a coarse setting, but rather in a bright and shiny setting that causes its light to radiate more.

וכך הוא ענין ה' בפ'י נוגה, שהוא בחי' הבליט' בגשם זך שנזדכך קצת, שם
בולט והוגה האור כמו יגיה חשכי דוקא

So likewise, is the matter of the second meaning of *Nogah*, in that it is an aspect of the protrusion in a refined substance, that has become somewhat more refined. There the light stands out and radiates, as in the verse,⁷⁹⁶ “[*HaShem*-ה' יהוה, my God] illuminate my darkness (*Yegiah Chashchi*-יגיה חשכי),” specifically.

וכן הגיון שבמח' עיוני', שבא אור השכל בבחי' בליטה לחוץ בגשם האותיות
שבהרהור המח', שאז דוקא ניכר ומושג הארת עומק השכל יותר

This is also like the contemplation-*Higayon*-הגיון of the analytical thought (*Machshavah* *Iyunit*), through which the light of the intellect comes to protrude outward into the substance of the letters of contemplative thought. It is specifically then that the

⁷⁹⁵ Ezekiel 1:28

⁷⁹⁶ Psalms 18:29

grasp and radiance of the depth of the concept becomes more recognized.

וז"ש והגית בו כו'

It is regarding this that the verse states, "And you shall contemplate it (*VeHigitah bo*-והגית בו) etc."

והיינו ג"כ כמו ענין המשלים, שבולט ומושג שם אור השכל יותר כנ"ל

This likewise is similar to the matter of analogies, through which the light of the concept stands out and is more [easily] grasped, as discussed above.

הוא בחי' נוגה דע"ס כו' בכלל, שזהו בחי' הישות המורגש ובולט

This then, is the aspect of the *Nogah* of the ten *Sefirot* in general, that is, it is the aspect of their substance that is noticeable and protrudes.

(ע"ד המבואר במ"א בענין ראית איש חכם בעיניו כו', וכן ופלגשו ושמה ראומה, ראו שאני בטל כו', וכהתלהבות אלקית המורגשת כו')

(This is as explained elsewhere regarding the verse,⁷⁹⁷ "Have you seen a man, who wise in his own eyes etc." and like the verse,⁷⁹⁸ "And his concubine whose name was Reumah-ראומה,"

⁷⁹⁷ Proverbs 26:12; See Maamarei Admor HaZaken, Maamrei RaZa"l p. 216; 5566 p. 91; Derech Mitzvotcha p. 62; Likutei Torah, Acharei 31d; Chukat 66c; Hemshech 5672 Vol.1 p. 177 & p. 292.

⁷⁹⁸ Genesis 22:24; See Maamarei Admor HaEmtzaee, Devarim Vol. 4, p. 1,493; Torat Chayim, Noach 51a; Ohr HaTorah, Noach Vol. 3, p. 1202; Mevo She'arim, Shaar 6 Ch. 2 & Ch. 5.

that is, see-*Re'u*-ראו that I am nullified (*Mah*-מה) etc., or like ecstasy into Godliness that comes in a felt way etc.)

וכ"ז שרש בחי' החשמל שנעשה מחיצוניות דבינה

All this is the root of the aspect of the *Chashmal*, which is made from the externality of *Binah*.

(שמזה נעשו בחי' הכנפיים, כמ"ש על גוזליו ירחף כו', אימא פריש' גדפהא

כו', ונק' כנפי שכינה שמשם שרש נשמות הגרים כו')

(From here the aspect of “The Wings” are made,⁷⁹⁹ as stated regarding the verse “He hovers over his young etc.,” that “the mother (*Imma*) spreads her wings etc.” It is likewise called⁸⁰⁰ “The *Kanfei HaShechinah*-The **wings** of the Indwelling Presence of *HaShem*-ה'יהו”, which is the root of the souls of converts etc.⁸⁰¹

וזזהו ג"כ ענין מאמר הזהר ע"פ בקר אערך לך ואצפה, דוד אתקין האי חופאה

לחפאה בקר דיוסף כו' ועביד נהורא לאתלבשא כו' עד אינון דאקרון כנפין עילאין

כו' כמ"ש ביאורו במ"א)

This is also the explanation of the statement in Zohar on the verse,⁸⁰² “In the morning I will order (the letters of my prayer) and I will see,” [about which the Zohar comments,] “David prepared this canopy to cover over the morning of Yosef etc., he made a light to enrobe etc., until those that are called the upper wings etc.” as explained elsewhere.)

⁷⁹⁹ See Zohar III (*Balak*) 204b; Biurei HaZohar Balak 109b.

⁸⁰⁰ Talmud Bavli, Shabbat 31a

⁸⁰¹ See Zohar, Introduction 13b; Maamarei Admor HaEmtzaee, Hanachot 5577, p. 10

⁸⁰² See Zohar Balak 204b; Biurei HaZohar Balak 109b.

עד שמזה נשתלשל ויורד עוד להיות בבחי' המסך ממש, הנק' פרסא המפסיק ומבדיל בין אצי' לבריאה כו', והמל' בוקע המסך (כמשי"ת)

Until from this [*Chashmal*] chains down and descends even further to become an aspect of an actual *Masach*-screen that is called a “separator” which stops and separates between the [worlds of] *Atzilut* and *Briyah* etc., whereas the [*Sefirah*] of *Malchut* penetrates this screen (as will be explained).

אך ענין כתנות אור באלף, הוא אחר התיקון ובירור דבחי' נוגה דחשמל

However, the matter of the “garment of light-*Katnot Ohr*-אור כתנות,” with an *Aleph*-א, is after the rectification and clarification of the aspect of *Nogah* of the *Chashmal*.

שהוא ע"י בחי' ביטול העצמי דמ"ה החדש דא"ק כו', שרש התיקון הנ"ל, עד שנהפך בחי' היש המורגש דנוגה בבחי' ביטול לאין ממש כו'

This is by means of the essential sublimation of the new *Ma''H*-מ"ה (י"ד ה"א וא"ו ה"א) of *Adam Kadmon* etc., which is the source of the aforementioned rectification, until the *Yesh*-somethingness of *Nogah*, that is noticeably felt, becomes transformed to an aspect of actual nullification to the Godly *Ein*-nothingness.

וכאשר היש הוא בבחי' אין, הרי הוא יותר נעלה מבחי' אין דמ"ה שבחכמה המברר כו' כמ"ש במ"א

When the somethingness (*Yesh*) becomes an aspect of nothingness (*Ein*) then it is even loftier than the aspect of the

nothingness of the *Ma''H-מ"ה* of *Chochmah-חכמה* that rectifies it etc., as explained elsewhere.⁸⁰³

ע"כ נק' כתנות אור כמו עוטה אור כשלמה כו'

It therefore is called a “garment of light” as in the verse, “He covers Himself with light, like a garment.”

שהוא בחי' אור דתורה לאחר הבירור דמ"ה דח"ע, שמברר לבחי' ב"ן דנוגה,
שעולה למעלה מבחי' מ"ה כו'

This refers to the aspect of the light of Torah after the clarification of *Ma''H-מ"ה* (יא"ו ויא"ו ה"א) of the supernal *Chochmah-חכמה* that rectifies the aspect of *Ba''N-ב"ן* (י"ד ה"ה ו"ו) of *Nogah*, which then ascends to be higher than the aspect of *Ma''H-מ"ה*.⁸⁰⁴

(כידוע דס"ג שהוא גם, בו הי' השבירה, הרי לאחר הבירור דב"ן שנפל משבה"כ,
עולה בשרשו בבחי' ס"ג כו' שלמעלה משם מ"ה כו')

(As known, the shattering was in⁸⁰⁵*Sa''G-ס"ג* which is “coarse-*Gas-גס*,”⁸⁰⁶ but after the rectification of *Ba''N-ב"ן*, which [is what] fell during the shattering of the vessels, it ascends back

⁸⁰³ See Likkutei Torah, Bechukotai 47b; Also see Maamarei Admor HaEmtzaee, Devarim Vol. 2, p. 576.

⁸⁰⁴ See Etz Chayim, Shaar 5, Ch. 1; Maamarei Admor HaEmtzaee, Devarim Vol. 1, p. 5; Vol 2. p. 573; Vol 4. p. 1,213.

⁸⁰⁵ See Etz Chayim, Shaar 8, Ch. 1; Maamarei Admor HaEmtzaee, Devarim Vol. 1, p. 5.

⁸⁰⁶ See Maamarei Admor HaEmtzaee, Shmot Vol 2, p. 566; Devarim Vol. 2 p. 379; Torat Chayim, Bereishit 9a.

to its source in *Sa"ג-G*,⁸⁰⁷ which is higher than the name of *Ma"ה-H* etc.⁸⁰⁸)

ונק' זיהרא עילאה, עד"מ אור המזוכך ביותר בלבוש זך ובהיר עד מאד, שע"י דוקא יכולים להסתכל בתוס' הבהירות והבהקה בעין

This is called *Zihara Ila'ah*-The Upper Radiance, and is comparable to a very refined light within a refined and very radiant garment, through which one can gaze [and behold] a greater illumination and radiance with the eyes.

היפך הענין דנגה קודם הברור, שהוא בהסתר החשך, רק שמצד יתרון האור בחשך הוא נראה אור מבהיק כו'

This is the opposite of the matter of *Nogah* prior to its rectification, when it is in darkness, so that it is only because of the light that radiates within the darkness that it appears to radiate brightly etc.

אבל הבהקת האור מצד עצם האור, כאשר הלבוש עצמו עשוי מאור בהיר ומבהיק ביותר, כזכוכית הבהירה ומבהיק ביותר שנק' אספקלריא דנהרא כו' וכה"ג

In contrast, the radiance of the light due to the essence of the light, when the garment itself is made of radiant and luminous light, is like radiant and clear glass, which is called,⁸⁰⁹ "*Aspklaria D'Nahara* - A lens that shines," etc.

⁸⁰⁷ See Likkutei Torah, Bechukotai 47c; Torat Chayim, Bereishit 16c.

⁸⁰⁸ See Etz Chayim, Shaar 5, Ch. 1; Also see Maamarei Admor HaEmtzae, Devarim Vol. 1, p. 5.

⁸⁰⁹ See Zohar I 65b-61a and elsewhere.

וכה"ג הוא הנק' זיהרא עילאה שהנשמו' מסתכלין ע"י בזיו השכינה בג"ע כו'
וכמ"ש במ"א וד"ל

It is likewise called the upper radiance (*Zihara Ila'ah*) by means of which the souls gaze upon the ray of the Indwelling Presence of *HaShem*-ה' יהו"ה (the *Shechinah*) in the Garden of Eden etc.,⁸¹⁰ as discussed elsewhere. This will suffice for the understanding.

⁸¹⁰ See Shaarei Teshuvah pg. 58c. and elsewhere.

Chapter Forty-Seven

ומעתה יש להבין בבחי' המל' דאציל' שנק' עולם הדבור, בחי' רחל, עלמא דאתגליא, אימא תתאה, והוא ה"א אחרונה דשם הוי'

We now must understand the aspect of *Malchut* of *Atzilut* which is called *Olam HaDibbur*-The World of Speech,⁸¹¹ the aspect of *Rachel*,⁸¹² *Alma D'Itgalia*-the Revealed World, and *Imma Tata'a*-The Lower Mother.⁸¹³ It is the final *Heh*-ה of the Name *HaShem*-היהו"ה.⁸¹⁴

(כידוע בענין כאמה בתה, דה"א עילאה דבינה אוזיפת ה"ג מנצפ"ך לברתא, בחי' ה' מוצאות הפה דדבור כנ"ל)

(As known regarding the matter of,⁸¹⁵ “Like mother like daughter,” that the upper *Heh*-ה of *Binah* lends the five *Gevurot MeNaTzePa”Ch* (מנצפ"ך) to the daughter, which is the aspect of the five organs of speech in the mouth, as mentioned previously.)

ונק' מאמר פתוח, כמו ויאמר אלקים, וכמ"ש בדבר ה' שמים כו', וע"ז אמר מלכותו בכל כו' כידוע

It is also called the *Maamar Patuach*-The Open Saying, as in,⁸¹⁶ “And God said-*Vayomer Elohi”m*-אלהי"ם” or as

⁸¹¹ See Zohar I 86b; Maamarei Admor HaEmtzaee, Devarim Vol. 2, pg. 382

⁸¹² See Etz Chayim, Shaar 4, Ch. 1; Maamarei Admor HaEmtzaee, Vayikra Vol. 1 p. 227.

⁸¹³ Tanya Ch. 52

⁸¹⁴ See Zohar Vayikra 17a; Torat Chayim, VaYetze 167c.

⁸¹⁵ Ezekiel 16:44

⁸¹⁶ Genesis 1:3

stated,⁸¹⁷ “By the word of *HaShem*-ה' יהו" the heavens [were made] etc.” regarding which it states,⁸¹⁸ “His Kingship rules over all etc.” as known.

דהנה ידוע בענין הנסירה שד"ו פרצופין היו כו', דהיינו שבחיל' המל' היתה כלולה בבחיל' אחוריים דז"א, כמ"ש עצם מעצמי כו', כי מאיש לוקחה זאת כו'

For as known regarding the matter of the *Nesirah*-Separation, that at first they were two (ד"ו) *Partzufim*-statures in one,⁸¹⁹ that is, the aspect of *Malchut* was included in the aspect of the back of *Zeir Anpin*. This is as stated,⁸²⁰ “Bone of my bones [and flesh of my flesh; she shall be called woman (אשה)] because she was taken from man (איש) etc.”

ואחר הנסיר' נבנית המל' בבנין פרצוף בפ"ע באו"כ, כמ"ש ויבן ה' אלקים את הצלע כו'.

However, after the *Nesirah*-Separation, *Malchut* was built into an independent *Partzuf*-stature with lights and vessels, as it states,⁸²¹ “And *HaShem Elohi*”m-ם יהו"ה אלהי"ם built the side [that He had taken from man] etc.”

וביאור הדברים ידוע בזהר וע"ה בכמה דוכתי, דהמל' נק' עשירית כי נלקחה מעשיראה דכל ע"ס דז"א, דהיינו מבחיל' מל' של כל ספי' דז"א

The explanation of the matter is as known from various places in *Zohar* and *Etz Chayim*, that *Malchut* is called *Asirit*-The

⁸¹⁷ Psalms 33:6

⁸¹⁸ Psalms 103:19

⁸¹⁹ Pri Etz Chayim, Shaar 24, Ch. 1 & 2

⁸²⁰ Genesis 2:23

⁸²¹ Genesis 2:22

Tenth,⁸²² because it is taken from the tenth of each of the ten *Sefirot* of *Zeir Anpin*, that is, from the aspect of *Malchut* of each *Sefirah* of *Zeir Anpin*.

כמו מבחי' מל' דחכמה דז"א נמשך בחי' חכמ' דמל', ומבחי' מל' דחסד דז"א נמשך חסד דמל' כו', ועד"ז נבנו כל עשר ספירות דמלכות

For example, from the aspect of *Malchut* of *Chochmah* of *Zeir Anpin* the aspect of *Chochmah* of *Malchut* is drawn down and from the aspect of *Malchut* of *Chessed* of *Zeir Anpin* the *Chessed* of *Malchut* is drawn down etc. And in this manner, all ten *Sefirot* of *Malchut* are constructed.

וביאור בחי' מלכות דט' ספירות דז"א ידוע, שהוא בחינת ההתגלות של כל מדה וספירה כשבאה בבחי' גלוי ליש ודבר מה במציאת ניכרת כו'

Now, the explanation of the aspect of *Malchut* of the nine *Sefirot* of *Zeir Anpin* is as known; that it is the aspect of the revelation of each quality and *Sefirah* as it comes forth in an aspect of revelation as a tangible existence (*Yesh*) that is recognizable etc.⁸²³

כמו מדת אהבה כשבאה בגלוי יש כו'

An example is the quality of love when it comes forth into tangible revelation etc.

⁸²² See Etz Chayim, Shaar HaKlallim Ch. 7; Shaar HaHakdamot, Sod Mitzvot Aseh 179a; Maamarei Admor HaEmtzaee, Vayikra Vol. 2, pg. 795; Devarim Vol. 3, pg. 883.

⁸²³ See Maamarei Admor HaZaken al Parshiot HaTorah Vol. 1, pg. 408; Maamarei Admor HaEmtzaee, Devarim Vol. 1, pg. 215; Kuntreisim pg. 353; Torat Chayim, Miketz 215b.

והנה בחי' ההתגלות הזאת העצמיו' נק' צלם וצורה העצמי', כציור העצמי
דחותם וכה"ג, וכן ציור הפנים עצמו כו'

Now, this aspect of essential revelation is called the essential image (*Tzelem*-צלם) and form, like the essential image of a seal and the like, or like the form of the face itself etc.

והיינו בחי' הכלי' דז"א, שע"ז אמ' איהו וגרמוהי חד, שהוא כענין הגבול בכח
וכמ"ש למעלה (באות כ"ט)

This refers to the aspect of the organs (vessels) of *Zeir Anpin*, regarding which it states,⁸²⁴ “He and His organs are one,” which is like the matter of the potential power to limit, as explained previously (in chapter twenty-nine).

אבל בחי' דמות בנוק' דז"א, שנק' דמות כבוד ה' דז"א

However, the aspect of Likeness-*Demut*-דמות is in *Nukvah*-the female of *Zeir Anpin*, which is [only] called the,⁸²⁵ “**likeness** (*Demut*-דמות) of the glory of *HaShem*-ה'יהו” which is *Zeir Anpin*.

כידוע בענין נעשה אדם בצלמינו כדמותינו, דצלם בדכורא ודמות בנוק' כו'

This is as known regarding the verse,⁸²⁶ “Let us make man in our form (*Tzalmeinu*-צלמינו) and in our likeness (*Dmuteinu*-

⁸²⁴ *Tikunei Zohar*, Introduction, 3b.

⁸²⁵ Ezekiel 1:28

⁸²⁶ Genesis 1:26; See Zohar III 35b; Maamarei Admor HaZaken al Parshiot HaTorah Vol. 1 pg. 173; 5563 Vol. 2 pg. 670; Shaarei Teshuvah 106d; Maamarei Admor HaEmtzae, Devarim Vol. 2 pg. 553

דמותינו),” that *Tzelem*-Form refers to the male, whereas *Demut*-Likeness refers to the female (*Nukvah*) etc.

והיינו ענין אתון אתגליפו כו', שהוא בחי' התגלות, להתגלות כאותיות
החותם הנחקק בשעוה וכה"ג כו'

This is like the matter of letters that are engraved etc.,⁸²⁷ which is the aspect of a revelation of a revelation, like the letters of a seal that are imprinted into wax, and the like etc.

כך בחי' התגלות העצמו' שבמדה שבלב, כשבאה בבחי' התגלות יש בדבור
בה' מוצאות הפה נעשה בבחי' יש נבדל בפ"ע, שנק' יש דיש, כמ"ש במ"א באריכות

Similarly, the aspect of the revelation of the essential qualities of the heart, when they come forth in an aspect of revelation and tangibility in the speech of the five organs of the mouth, they become an aspect of an independent separate entity which is called *Yesh D'Yesh*-Something of something, as explained elsewhere at length.

וכמו בחי' חכ' שבחסד שבלב הבא בגלוי באופן מוגבל, הרי עדיין אחוז
ומתאחד בעצם החכ' והחסד כו'

For example, the aspect of *Chochmah* of *Chessed* in the heart which comes into revelation in a limited manner, is nevertheless still connected and unified with the essence of *Chochmah* and *Chessed* etc.

אבל גלוי שלו בדבור, שזהו כמו מאמר יהי אור, הוא מהות דבר נבדל בפ"ע,
והוא בחי' חכ' שבחסד דמל' שנמשך מבחי' מל' דחכמ' דחסד שבז"א בדרך פרט

⁸²⁷ Zohar I 15b; Maamarei Admor HaEmtzaee, Shemot Vol. 1, pg. 159

In contrast, its revelation in speech, as in the saying,⁸²⁸ “Let there be light (*Yehiy Ohr*-יהי אור),” is a separate, independent thing, which is the aspect of *Chochmah* of *Chessed* of *Malchut* that is drawn from the aspect of *Malchut* of *Chochmah* of *Chessed* of *Zeir Anpin* in a manner of particulars.

וכך הוא כל בנין פרטי דע"ס דמל" באו"כ בפרצוף בפ"ע כו'

The same is true with the construction of all of the specific ten *Sefirot* of *Malchut* with their lights and vessels into an independent *Partzuf*-stature etc.

וקודם הנסירה היו ד"ו פרצופין, שכמו האחוריי' שנגרר אחר הפנים, בלתי מהות בפ"ע

However, prior to the *Nesirah*-Separation they were two (ד"ו) statures [in one], similar to one's back, which follows one's front and has no independent existence of its own.

כך בבחי' אחוריים דכל ספי' היה נכלל בחי' התגלות דמל', כי יש בכלל מאתיים כו'

Likewise, the aspect of the revelation of *Malchut* was included in the back (*Achorayim*) of each *Sefirah* [of *Zeir Anpin*], because,⁸²⁹ “Two hundred includes [one hundred] etc.”

(וכמ"ש במ"א בפרטי ענין אב"א ואב"פ כו' ומ"ד זנב היה כו')

⁸²⁸ Genesis 1:3

⁸²⁹ Talmud Bavli, Bava Kama 74a

(This accords with what is explained elsewhere⁸³⁰ regarding the details of the matter of *Achor B'Achor*-Back to Back, and *Achor B'Panim*-Back to Face etc. or the opinion that,⁸³¹ “it was a tail” etc.)

ומתחלה היא נקודה תח"י ז"א כו', כמ"ש ותפול לפני רגליו, וכמ"ש בזהר
ע"פ עושי דברו, אזעירת גרמה כנקודה כו' עד ה"א כמלקדמין

Now at first [*Malchut*] was like a point under *Yesod* of *Zeir Anpin* etc., as stated,⁸³² “And she fell before his feet.” This is as stated in *Zohar*⁸³³ about the verse,⁸³⁴ “That do his word” that it made itself small like a point etc., until it was a *Heh*-ה as before.

שאה"כ נבנית בפרצוף בבחי' האצי' עד שנעשית בבחי' פב"פ כו'

For afterwards it is built into a *Partzuf*-stature in the aspect of *Atzilut*, until it becomes an aspect of *Panim B'Panim*-Face to Face etc.

כדמיון מיעוט הירח ומלוי הירח

This can be likened to the waning and waxing of the moon.

וזהו עיק' ענין בנין המל', שהוא למעל' מבנין המל' בפרצוף בבי"ע, שנסתר
כל פרצופה שבבחי' אצי', עד בחי' מל' דמל' שבוקע המסך ונעשית בבחי' פרצוף
בבריאה, כמשי"ת כו' וד"ל.

⁸³⁰ See *Sefer Hamaamarim* 5563 p. 223γ

⁸³¹ *Talmud Bavli*, *Brachot* 61a

⁸³² *Esther* 8:3; Also see *Maamarei Admor HaZaken*, *Inyanim*, p. 213

⁸³³ *Zohar* III 191a; *Maamarei Admor HaEmtzaee*, *Shemot* Vol. 2, p. 447.

⁸³⁴ *Palms* 103:3

This then, is the primary aspect of the construction of *Malchut* as it still transcends the construction of *Malchut* as a stature within *Briyah*, *Yetzirah* and *Asiyah*, wherein the entirety of its stature, which is in the aspect of *Atzilut*, is concealed and only the aspect of *Malchut* of *Malchut* penetrates the screen and becomes a stature in *Briyah*, as will be explained etc. This will suffice for the understanding.

והנה זהו באמת ענין דלית רבתי דאחד, שהוא בחי' גדלות פרצוף נוק' דז"א
בבחי' האצי', דוקא במוחין ומדות, או"כ

This is the true meaning of the enlarged *Dalet*-ד of “One-*Echad*”⁸³⁵ which is the aspect of the maturation of the stature of the female-*Nukvah* of *Zeir Anpin*, specifically in the aspect of *Atzilut*, with intellect and emotions, lights and vessels.

(כמ"ש ויבן ה' אלקי' את הצלע, שהוא או"א דאצי', דבנו לה כו' ואמרו לה
זילי נטירי ביתך, להיות ראש לבי"ע כו')

(This is as stated [about the verse,] “And *HaShem Elohim*-ים יהו"ה built the side”; that this refers to *Abba* and *Imma* of *Atzilut* that built her etc.,⁸³⁶ and told her,⁸³⁷ “Go and guard your house,” to be the head of *Briyah*, *Yetzirah* and *Asiyah* etc.)

(כידוע בענין באר חפרוה שרים כו')

⁸³⁵ Deuteronomy 6:4

⁸³⁶ Genesis 2:22; Zohar *Bereishit* 48b - 49a.

⁸³⁷ Zohar *Balak* 187a

(This is as known regarding the matter of,⁸³⁸ “The well that the princes dug etc.”)

והענין הוא דבחי' דבור שבמח' הנ"ל, שזהו ד' רבתי, נעשה מח' שבדבור
העליון דז"א בבחי' ע"ס או"כ, שהוא ממל' דט"ס דז"א כנ"ל

The explanation of the matter is that the aspect of speech of thought, discussed previously, which is the enlarged *Dalet*-7, becomes the thought of the supernal speech of *Zeir Anpin* in an aspect of ten *Sefirot* with lights and vessels, and is from the *Malchut* of the nine *Sefirot* of *Zeir Anpin*, as mentioned above.

והיינו א"ח ד', כמ"ש במ"א באריכות וכמ"ש ויהי האדם לנפש חיה, רוח
ממללא, שהוא דבר מלך שלטון בי' מאמרות ויאמר אלקים כו' כידוע

This then, is the meaning of [*Echad*-אחד, that is] *E"ch*-א"ח-7,⁸³⁹ as explained elsewhere at length. This is as stated,⁸⁴⁰ “And man became a living soul - a speaking spirit” which is,⁸⁴¹ “the word of the King rules” with the ten utterances of,⁸⁴² “And God said-*Vayomer Elohi*”*m*-ם”אלה”מ” as known.

ובחי' כתר דמל' דאצי' הוא בחי' כח הדבור טרם שמתפשט לדבר, בבחי' שכל
ומדות שבדבור, שהוא ט"ס דמל'

Now, the aspect of *Keter* of *Malchut* of *Atzilut* is the aspect of the power of speech before spreading forth in actual speech with

⁸³⁸ Numbers 21:18; See Sefer HaMaamarim 5564 p. 173.

⁸³⁹ See Pri Etz Chayim, Shaar Kriyat Shma, Shaar 8, Ch. 12.

⁸⁴⁰ Genesis 2:7 and Onkelos translation there.

⁸⁴¹ Ecclesiastes 8:4

⁸⁴² Genesis 1

the aspects of the intellect and emotions of speech, which are the [other] nine *Sefirot* of *Malchut*.

והיינו ענין לעולם ה' דברך נצב בשמים, בחי' ז"א, דהיינו בחי' כח הדבור
שדבוק בחזה דז"א תמיד כו', וכמ"ש בע"ח ומבואר במ"א

This is the explanation of the verse,⁸⁴³ “Forever, *HaShem*-ה' יהו"ה, Your word stands in the heavens,” that is, in the aspect of *Zeir Anpin*. In other words, the aspect of the power of speech is always connected to the chest of *Zeir Anpin* etc., as stated in *Etz Chayim* and explained elsewhere.

והתפשטות המל' מלבשת לתנה"י דז"א, שהוא בחי' דלי"ת, והמל' נק' דל

The spreading forth of *Malchut* garbs *Tiferet*, *Netzach*, *Hod* and *Yesod* of *Zeir Anpin*, which is the aspect of *Dalet*-ד-four, for *Malchut* is called דל-*Dal*-poor.⁸⁴⁴

ושרש בנין המל' מחסדי' דז"א, וכמ"ש והוכן בחדס כסאו, וכתוב אשרי
משכיל אל דל, וחדס ח"ס דלי"ת, דהמל' לית לה מגרמ' כלום, רק מה שמקבלת
מד"א

The root of the construction of *Malchut* is from the kindnesses (*Chassadim*) of *Zeir Anpin*, as it states,⁸⁴⁵ “His throne is founded on kindness” and it is written,⁸⁴⁶ “Happy is he who considers the poor (*Dal*-דל)” and the word kindness-*Chessed*-חסד is a composite

⁸⁴³ Psalms 119:89; *Maamarei Admor HaEmtzaee*, *Dvarim* Vol. 2, p. 382

⁸⁴⁴ Psalms 41:2; *Pri Etz Chayim*, Shaar 29 Ch. 3

⁸⁴⁵ Isaiah 16:5; *Torat Chayim*, *Vayeitze* p. 176a

⁸⁴⁶ Psalms 41:2

of “pity-*Chas* [on the] poor-*Dalet*,”⁸⁴⁷ for *Malchut* has nothing of her own,⁸⁴⁸ only what she receives from *Zeir Anpin*.

כנ"ל בענין התגלות דהתגלו' כו', כמשל הלבנ' שמקבל' מאור השמש, וכמ"ש
בזהר דסיהר' לית לה מגרמה כו'

This is as previously explained regarding the matter of a revelation of a revelation etc., or like the analogy of the moon that receives from the light of the sun, and as stated in *Zohar*,⁸⁴⁹ “The moon has nothing of her own etc.”

משא"כ כשזו"ן היו שוין בקומתן כמו שהיו קודם מיעוט הירח, שנק' שני
מאורות הגדולים, וכן לע"ל דכתיב והי' אור הלבנה כו'

This was not the case when *Zeir Anpin* and *Nukvah* were equal in their statures,⁸⁵⁰ as they were before the lessening of the moon, when they were called,⁸⁵¹ “The two great luminaries,” and similarly about the coming future it states,⁸⁵² “And the light of the moon [shall be as the light of the sun] etc.”

אך יש ב' מדריגות גם בבנין הנוק', הא' בבחי' האצי' שהוא ענין הנסירה כו',
והב' מה שנעשית ראש לבי"ע

However, there are also two levels in the construction of the female (*Nukvah*). The first is in the aspect of *Atzilut*, which is the

⁸⁴⁷ Tikkunei Zohar, Tikkun 22; Maamarei Admor HaEmtzae, Shemot, Vol. 2, pg. 643

⁸⁴⁸ Etz Chayim, Shaar 6, Ch. 6; Maamarei Admor HaZaken, Parshiot HaTorah, Vol. 2, pg. 511

⁸⁴⁹ Zohar I 135b; Maamarei Admor HaEmtzae, Hanachot 5577, pg. 24

⁸⁵⁰ See *Or HaTorah, Bereishit* p. 80

⁸⁵¹ Genesis 1:16; *Sefer HaMaamarim* 5565, Vol. 2, p. 593

⁸⁵² Isaiah 30:26; *Sefer HaMaamarim* 5565, Vol. 2, p. 593

matter of the separation etc., and the second is that it becomes the head of *Briyah*, *Yetzirah* and *Asiyah*.

(והוא מ"ש במ"א בענין לכי ומעטי א"ע כו', שזהו בחי' המל' שנעשית ראש לשועלים בבי"ע, כמ"ש ואת המאור הקטן לממשלת הלילה

(This is in accordance with what is written elsewhere about the statement⁸⁵³ “Go and lessen yourself etc.,” that this refers to the aspect of *Malchut*, which becomes the,⁸⁵⁴ “head of the foxes,” in *Briyah*, *Yetzirah* and *Asiyah*. This is as stated,⁸⁵⁵ “the lesser luminary to rule the night.”

ובכלל כל בחי' האצי' נק' יום, ומדת לילה הוא בחי' המל' כשמסתרת בראש הבריאה, כמשי"ת בסמוך בענין בשכמל"ו כו', אחר בקיעת המסך כו' וד"ל)

For in general the entire aspect of *Atzilut* is called day, whereas the quality of night refers to the aspect of *Malchut* as it becomes hidden in the head of *Briyah*, as will be explained in subsequent chapters regarding the matter of, “Blessed be the Name of His glorious Kingship forever and ever etc.,” which is after it penetrates the screen etc. This will suffice for the understanding.)

⁸⁵³ Talmud Bavli, Chullin 60b; Biurei HaZohar, Acharei 77b; Maamarei Admor HaZaken, Maamarei RaZa”L pg. 221; 5565 Vol. 2 pg. 594.

⁸⁵⁴ Zohar Chadash, Shir HaShirim 71a; Etz Chayim, Shaar 3, Ch. 1; Shaar 4, Ch. 6; Mamarei Admor HaEmtzaee, Devarim Vol. 1 p. 179.

⁸⁵⁵ Genesis 1:16

Chapter Forty-Eight

והנה בחי' פרטו' הבנין דמל' הנק' כלה שכלולה מהכל כו', היינו מה שבבחי' הדבור מתגלה הכל בבחי' יש ודבר נבדל, כאותיות הדבור שמגלה הכל

Now for more detail regarding the aspect of the construction of *Malchut*, which is called “The Bride-Kalah,”⁸⁵⁶ because it includes “Everything-*HaKol*” etc.,⁸⁵⁷ this is the fact that everything becomes revealed in the aspect of speech in a tangible and separate way, like the letters of speech that reveal all.

והוא גם מבחי' התענוג ורצון העצמי שבעצמו' אא"ס ממש, בבחי' חפץ חסד ההיולי הנז' (באות הי') כשבא בהשתלשלות רבות עד רצון וחכמה ומדות דא"ק וא"א עד בחי' רצון וחכמה ומדות היצוני' הכלי' דז"א, הכל בא בבחי' המל', בחי' הדבור העליון, בהתגלות יש בבחי' האצי'

This includes even the aspect of the essential pleasure and desire that is in the Essential Self of the light of *HaShem*-ה"ה, the Unlimited One (*Ein Sof*) literally, that is, the aspect of the *Heyulie* desire for kindness, that was previously mentioned (in chapter ten), as it chains down in its great descent, until the desire and wisdom and emotions of *Adam Kadmon* and *Arich Anpin*, until the aspect of the desire, wisdom and emotions in the external vessels of *Zeir Anpin*. All this comes into the aspect of *Malchut*, which is the aspect of the Supernal speech with a revelation of somethingness in an aspect of *Atzilut*.

⁸⁵⁶ Pardes Rimomim, Shaar 23, “*Kalah*-כלה.”

⁸⁵⁷ See Pirush L'Maarechet Elokut, Ch. 4 (70a); Also see Torat Chayim, VaYeitze, 174b; Shaarei Teshuvah 16c.

שע"ז א' אני ראשון ואני אחרון, וכן ראו כי אני אני הוא, בחי' מל' דא"ס
במל' דאצי', סופא דכל דרגין כו'

Regarding this it states,⁸⁵⁸ “I am first and I am last,” and it similarly states,⁸⁵⁹ “See that I, I am He,” that is, the aspect of *Malchut* of *HaShem*-ה"ה, the Unlimited One (*Ein Sof*) [vested] in *Malchut* of *Atzilut*, which is called⁸⁶⁰ “the end of all levels” etc.

ותחלה יש להבין דרך פרט בפרצוף המל', מבחי' כתר שבה עד בחי' המל'
שבה שבוקע המסך להיות כתר לבריאה כו'

Now, we must first understand in a detailed manner the *Partzuf*-stature of *Malchut*, from the aspect of *Keter* that is in it, until the aspect of *Malchut* that is in it, which penetrates the screen to become the *Keter* of *Briyah* etc.

דהנה בר"ה הוא בנין כתר הנוק' כו', והוא מה שאו' י' פסוקים מלכיות כו'

For, on *Rosh Hashanah* the construction of *Keter* of *Nukvah*-the Female takes place etc., and this is why we say the ten verses of kingship etc.⁸⁶¹

דהיינו להמשיך בחי' התענוג והרצון למלוכה מחדש, שהוא לעורר מחדש
בחי' התענוג והרצון הפשוט שבעצמו, להיות אנה אמלוך כו'

⁸⁵⁸ Isaiah 44:6; Maamarei Admor HaEmtzaee, Bamidbar Vol .3 p. 1,141

⁸⁵⁹ Deuteronomy 32:39

⁸⁶⁰ Zohar II 56a; Zohar II 226a

⁸⁶¹ Talmud Bavli, *Rosh HaShanah* 32a; *Siddur* of Alter Rebbe, *Rosh HaShanah*, 238b; *Maamarei Admor HaEmtzaee*, *Dvarim* Vol .4, p. 1,360; *Na"Ch* p. 502.

In other words, this is in order to draw down anew the aspect of the pleasure and desire for kingship, that is, to awaken anew the aspect of the simple pleasure and desire of the Essential Self of *HaShem*-ה'יהו, the Unlimited One (*Ein Sof*), that,⁸⁶² “I will rule” etc.

(והיינו ענין גבורי כח עושי דברו כו' הנז' בזהר, כמ"ש במ"א בענין ויתנו לך
כתר מלוכה כו')

(This is the explanation of the verse,⁸⁶³ “The mighty in strength that actualize His word etc.,” as mentioned in *Zohar* and as explained elsewhere regarding the words,⁸⁶⁴ “And they have given You a crown of Kingship etc.”)

בהיות ידוע שבחי' ההתגלות בדבור הנ"ל, הוא הנק' דבר מלך, והוא בחי'
מדות ההתנשאו', כמ"ש ה' מלך גאות כו' וכן מלכותך מל' כו'

For as known, the aspect of the aforementioned revelation of speech is called, “The Word of The King,” and is the quality of Lordship, as it states,⁸⁶⁵ “*HaShem*-ה'יהו reigns; He is clothed in majesty etc.,” or,⁸⁶⁶ “Your kingdom is a Kingship over all the worlds etc.”

וכמו עד"מ מדת ההתנשאות באדם, שהוא בחי' מדה נבדלת מן העצמות,
להיות מתנשא על זולתו דוקא כו', משא"כ שאר המדות שהן חלק ממש מן העצמו'

⁸⁶² See Chapter 7 & 10

⁸⁶³ Psalms 103:20; *Zohar* III 191a; *Maamarei Admor HaEmtzaee*, *Shemot*, Vol. 2, p. 447.

⁸⁶⁴ A hymn (*Piyut*) in high holiday liturgy; See *Shaarei Teshuvah* 106b; *Maamarei Admor HaZaken*, *Parshiot HaTorah*, Vol. 2 pg. 808.

⁸⁶⁵ Psalms 93:1

⁸⁶⁶ Psalms 145:13

This is analogous to the quality of lordship in man, which is a quality that is separate from one's essential self, for it is specifically the quality of ruling over one's fellow etc. This is not the case with the other qualities, which literally are part of one's essential self.

כמו אור מדת החסד, שהנפש עצמה נמשכת ומתפעלת מהחסד, כי עיקר מדה זו המשכה מן העצמו' הוא, כמ"כ החכמ' נמשכת מן העצם כו'

For example, with the light of the quality of kindness, the soul itself is drawn after and becomes aroused by the kindness. For the primary essence of this quality is a drawing forth from the essential self [of the soul] and the same is true of wisdom, which is drawn from the essential self [of the soul].

אבל מדת ההתנשאו', הגם שהנפש מתפעלת ממנה, אבל העיקר שלה הוא המתהווה מן הדבר הנבדל מן העצם, שהוא על זולתו, ואם אין דבר זולתו לא תתעורר מדה זו כלל

However, in regard to the quality of lordship, even though the soul is aroused by it, nevertheless, it primarily comes into being by something that is separate from the self, that is, that [he rules] over his fellow, and if there were nothing aside for himself, there would be no arousal of this quality altogether.

והגם שבחי' החסד ג"כ להטיב חסדו לזולתו דוקא, אבל מ"מ תחלת התהוותה הוא בעצמו', גם שאין איש להטיב עמו, משא"כ בהתנשאו', שלא תתהווה בעצם מציאותה בלתי מי שיש להתנשאו' עליו

And although the quality of kindness is also specifically in order to do kindness to his fellow, nevertheless the beginning of

its arousal is within his essential self, even if there is no one to bestow his goodness to. This is not the case with [the quality] of lordship, which essentially does not come into being without someone over whom to rule.

וראי' לזה ממה שכל עיקר בנינה בהתפשטו' אורך ורוחב תלוי רק בביטול האנשים, כשירוממוהו יעוררו לתכלית ההתנשאות, ובמיעוט הביטול ימעטו אור מדה זו כו'

Proof of this is from the fact that its entire construction of spreading to a length and breadth, depends solely on the submission of the people to him. When they exalt him, they arouse the ultimate depth of his dominion, but with the lessening of submission, the light of this quality likewise lessens etc.

אבל החסד כמו שהוא בעצם כך יתפשט, וגם שיהי' בו ריבוי ומיעוט עפ"י אופן התעוררו' המקבל אם הוא מבקש ברחמנות ביותר כו', מ"מ לא מזה יבא עיקר בנינה כו' וד"ל.

However, with [the quality of] kindness, it will spread forth as it is in the essential self. And although there will be fluctuations of more or less [kindness] according to the manner in which the recipient arouses and requests [the kindness], with great pleading [or less pleading] etc., nevertheless, it is not primarily constructed from this etc. This will suffice for the understanding.

והנמשל מזה יש להבין למעלה, כי כמו מלכותא דארעא כך מלכותא דרקיע, שאין מלך בלא עם דוקא

Now, we must understand the analogue of this as it is Above, because⁸⁶⁷ “as the earthy kingdom is, so is the kingdom of Heaven,” in that,⁸⁶⁸ “There is no king without a nation,” specifically.

והגם שההתנשאות דבחי' מדת מל' למעלה הוא כשאר המדות העליונות, אבל
אינה המשכה ממש מבחי' העצמו'

This is because although the Lordship of the aspect of the quality of *Malchut* Above, is like the other supernal qualities, nevertheless it is not an actual drawing forth from the aspect of the Essential Self of *HaShem*-ה' יהו"ה, the Unlimited One, blessed is He.

(רק מ"מ ישנה בכח ובהעלם גדול, כי בבחי' אדם גם בתינוק קטן, יש בחי' ההתנשאות להתנשא על הכל, גם על הבהמה, שזהו בטבע תולדתו מיד, כמ"ש ורדו כו')

(However, it nonetheless is there in potential and in a state of great concealment, for even in the aspect of a human being, even a small child possesses the aspect of lordship to rule over everything, including animals, for this is his nature immediately from birth, as it states,⁸⁶⁹ “[And God said to them...] have dominion over [the fish of the sea and over the fowl of the air and over every living thing that creeps upon the earth] etc.”

⁸⁶⁷ Talmud Bavli Brachot 58a

⁸⁶⁸ Rabbeinu Bachaye to Genesis 38:30; Maamarei Admor HaZaken, Parshiot HaTorah, Vol. 2, pg. 631

⁸⁶⁹ Genesis 1:28; Also see Likkutei Torah, Emor 38b; Sefer HaMaamarim 5568 Vol. 1 pg. 259, 356; Ateret Rosh 41b; Maamarei Admor HaEmtzaee, Kuntreisim, pg. 314; Hanachot 5577 p. 343

כנראה בטבע התינוק, שתשוקתו למשול ולרדות על חיה ובהמה ועוף כו', כמ"ש במ"א שזהו דוקא מבחי' אדם, משא"כ מדת החסד והרחמים שישנה בבהמה ג"כ, כנשר שהוא רחמני כו')

We observe in the nature of a child, that his desire is to control and dominate over animals, beasts and birds etc., as discussed elsewhere that this is a [quality] specific to mankind. In contrast, the qualities of kindness and mercy may also be found even in the beasts, such as the eagle, which is merciful etc.⁸⁷⁰)

הגם שנק' מדת ההתנשאות אבל עיקר בנינה הוא להתנשאות ע"ד זולתו, ואז נמשך תענוג ורצון גדול בהתנשאות זו, ולפ"ז יש להבין איך יתכן למעלה באלקות, שאין לך דבר חוץ ממנו על מי יתנשא כו'

Now even though [the essential hidden quality] is called the quality of lordship, nevertheless its primary construction is specifically to have dominion over something external to himself and it is specifically then that the pleasure and great desire to rule is drawn out. According to this we must understand how this is applicable Above in *HaShem's*-ה' Godliness, for there is nothing outside of Himself upon whom to rule etc.

וא"כ בחי' בנין המל' ברצון ותענוג ומדות בבחי' פרצוף שלם בבחי' האצילות א"א להיות, כ"א כאשר עלה ברצונו שיהיה יש נפרד לעצמו, שיהיה על מי להתנשאות כו', אזי נתעורר אור מדה זו מן המאציל כו'

Therefore, it would not be possible for there to be the aspect of the construction of *Malchut* with desire and pleasure and emotions in the aspect of a complete stature in the aspect of *Atzilut*,

⁸⁷⁰ Talmud Yerushalmi Pe'ah 1:5; Maamarei Admor HaEmtzaee, Devarim Vol. 3, pg. 879.

were it not for the arousal of His desire that there should be a being separate from Himself over whom to rule, and it is specifically then, that this quality is aroused in the Emanator.

ולזאת אמר ה' מלך גאות לבש, שנתלבש במדה זו להיות מלך על עם

Regarding this it states,⁸⁷¹ “יהו"ה-ה-*HaShem* reigns, He is clothed in majesty,” that is, He vests within this quality to be a King over a nation.

וע"כ צריך דוקא למדה זאת לחדש אות' ממקו' חוצבה בכל ר"ה, דהיינו עד בחי' מח' בעצמות אא"ס, אנה אמלוך כו', בבחי' ההתנשאות שעלה בבחי' עצמותו עדיין קודם שהיה הצמצום כו'

It is for this reason that it is specifically this quality that must be renewed from its essential source every *Rosh HaShanah*, that is, all the way to the aspect of the essential thought, “I will rule,” within the Essential Self of the light of *HaShem*-יהו"ה, the Unlimited One, blessed is He etc., which is the aspect of Lordship that arose in the aspect of His Essential Self before the *Tzimzum*-constriction.

ולזה היה הצמצום הראשון הנק' מק"פ כו', כדי שיהיה דבר חוץ מן העצמות, שיתכן ע"ז בחי' אור ההתנשאות דבחי' מל' דא"ס

It is for this reason that the first *Tzimzum*-restraint, which is called the empty place⁸⁷² (*Makom Panuy*), took place in order that there be something outside of His Essential Self upon which it would be applicable for the aspect of the light of Lordship of the

⁸⁷¹ Psalms 93:1

⁸⁷² See Etz Chayim, Shaar 1, Anaf 2

aspect of *Malchut* of *HaShem*-ה'יהו", the Unlimited One (*Ein Sof*) [to rule].

(וכמ"ש במ"א בענין גמלתהו טוב כו' בשרש העכו"ם, שהפרידן מאחדותו בבחי' החושך והצמצום כו', כדי שיהי' בחי' מדת התפארת, שמדת הת"ת ג"כ אינו אלא בפני איש נכרי ומרוחק דוקא כו' וד"ל)

(This is as stated elsewhere about the verse,⁸⁷³ “She does him good etc.,” about the root of the idolaters who He separated from His Oneness in an aspect of darkness and *tzimtzum*-restraint etc., so that there would be the quality of *Tiferet*-mercy.⁸⁷⁴ This is because the quality of mercy likewise only applies to a person who specifically is foreign and distant etc. This will suffice for the understanding.)

וכך יובן בבחי' מל' דאצי', סופא דכל דרגין שבאצי', שהוא רצון ותענוג כו' של מדת ההתנשאו' להיות מלך על בי"ע, שלזה הוצרך להיות הצמצום דמסך שבין אצי' לבריאה, להיות ראש לשועלים כו'

In this manner we may understand the aspect of *Malchut* of *Atzilut*, the end of all levels of *Atzilut*, which is the desire and pleasure etc., of the quality of Lordship, to be the king over *Briyah*, *Yetzirah* and *Asiyah*, for which purpose it was necessary for there to be the constriction of the screen between *Atzilut* and *Briyah*, for it to become the head of the foxes etc., as known.

והיינו אני ראשון בבחי' מל' דא"ס ואני אחרון במל' דאצילות, כי נעוץ תחלתן בסופן, וזהו בכל ר"ה ור"ה כידוע וד"ל

⁸⁷³ Proverbs 31:12

⁸⁷⁴ See Zohar Yitro 87a; Maamarei Admor HaEmtzaee, Shemot Vol. 2 p. 635; Torat Chayim Noach p. 75c.

This then, is the meaning of [“I am first, and I am last,”] that is, “I am first” in the aspect of *Malchut* of the Unlimited One (*Ein Sof*), *HaShem*-יהו"ה Himself, blessed is He, and “I am last” in *Malchut* of Emanation-*Atzilut* for,⁸⁷⁵ “Their beginning is bound to their end,” and this takes place each and every *Rosh HaShanah*, as known. This will suffice for the understanding.

⁸⁷⁵ Sefer Yetzirah 1:7

Chapter Forty-Nine

ומעתה יש להבין בפרטו' ע"ס דמל' דאצי'

We must now understand the specifics of the ten *Sefirot* of *Malchut* of *Atzilut*.

שהוא בחי' התענוג והרצון הפשוט שיצא לידי גלוי באור מדה זו, הוא בחי' הכתר שבה בכלל כנ"ל

That is, the aspect of the simple pleasure and desire that comes to be revealed in the light of this quality, is the aspect of the *Keter* that is within it in general, as discussed previously.

ואח"כ מתצמצם אור התענוג והרצון שלמעלה מן השכל וטעם, בבחי' חו"ב לרצון זה, והוא בחי' החכמה שבמדת המל', שנק' חכמה תתאה (חכמת שלמה)

Afterwards, the light of the pleasure and desire that transcends the intellect and reasoning, becomes constricted in the aspects of the *Chochmah* and *Binah* for this desire. This is the aspect of *Chochmah* of the quality of *Malchut*, which is called *Chochmah Tata'a*-The Lower *Chochmah* (The Wisdom of Solomon).

חכמה בסוף, ששרשה בחכמה בראש, בבחי' חכמה העצמית שמשם נמשך חכמה לרצון זה שבמדת המל'

This is the *Chochmah* at the end, that is rooted in the *Chochmah* at the beginning,⁸⁷⁶ that is, the wisdom for this desire in the quality of *Malchut* is drawn from the aspect of *HaShem's*-ה"ה essential *Chochmah*.

וזהו בראשית נמי מאמר הוא, שהוא בחי' חכמה שבדבור די' מאמרות דאלקים כידוע, והוא הנק' בחי' מוחין דנוק' דז"א כידוע

This is the meaning of the statement that,⁸⁷⁷ “*Bereishit*-בראשית is also an utterance [of creation],” that is, it is the aspect of *Chochmah* of the speech of the ten utterances of *Elohi”m*-אלהי”ם, as known. This is called the aspect of the brains [or intellect] of the *Nukvah*-female of *Zeir Anpin*, as known.

ואח”כ נמשכו בחי' המדות דמל' חג”ת נה”י, כמו מלך במשפט יעמיד כו'

Afterwards, the aspect of the emotions of *ChaGa”T* and *NeHi”Y* of *Malchut* are drawn forth, like the verse,⁸⁷⁸ “A King establishes [the land] with justice etc.”

(וכמאז”ל י”ב שעות הוי היום, ג' שעות יושב ועוסק בתורה בבחי' המוחין דמדות, וג”ש יושב ודן עפ”י המוחין כו', וג”ש יושב וזן בחי' נה”י כו', וכמ”ש במ”א באורך)

(This is like what our sages stated,⁸⁷⁹ “There are twelve hours in the day; three hours He sits and is occupied in the study of

⁸⁷⁶ Zohar I 26b; Also see Maamarei Admor HaEmtzaee, Vayikra Vol. 2 pg. 495 and on; Kuntreisim p. 212; Torat Chayim, VaYeishev 201c.

⁸⁷⁷ Talmud Bavli, Rosh HaShanah 32a

⁸⁷⁸ Proverbs 29:4

⁸⁷⁹ Talmud Bavli, Avoda Zara 3b; Also see Imrei Binah, Shaar HaKriyat Shma 67b.

Torah” in the aspect of the intellect of the emotions, “three hours He sits and judges” according to the intellect, and “three hours He sits and sustains” in the aspect of *NeHi”Y* etc., as explained elsewhere at length.)

וז"ש כולם בחכמה עשית, שהוא הכולל לכל המאמרו' דמדות פרטיות
שבדבר מלך כו', וכת"י בראשי' בחוכמת' כידוע

This is the meaning of the verse,⁸⁸⁰ “You have actualized (*Asita*) all of them with wisdom (*Chochmah*),” for it includes all the utterances of the other specific qualities in the word of the King etc., like the *Yerushalmi* translation [on the word] *Bereishit*-*בראשית* meaning “With wisdom-*B'Chuchmeta*,” as known.⁸⁸¹

ומחדש בכל יום מע"ב, עפ"י המוחין שבמדות דמל' דאצי', שירוד' בבי"ע
בכל יום בחדושי אופנים שונים, כמו שמקבלת המל' מנה"י דז"א כו'

And “He renews the act of creation every day” according to the intellect in the emotions of *Malchut* of *Atzilut* that descend into *Briyah*, *Yetzirah* and *Asiyah* each day in various novel ways as *Malchut* receives from *NeHi”Y* of *Zeir Anpin* etc.

שמאו"א דאצי' נמשכו מוחין חדשים לזו"נ בכל יום כו', עד שבכל עת ושעה
מתחדש אור ושפע ממקור הראשון, שהוא התענוג ורצון הפשוט שבמל' דא"ס
כמ"ש מלכותך כו' כידוע

This is because every day new intellect is drawn forth from *Abba* and *Imma* of *Atzilut* to *Zeir Anpin* and *Nukvah*, to the point

⁸⁸⁰ Psalms 104:24

⁸⁸¹ Targum Yerushalmi to Genesis 1:1

that at every hour and moment there is a renewal of the light and influence from its first source, which is the simple pleasure and desire in *Malchut* of the Unlimited One (*Ein Sof*), *HaShem*-יהו"ה, blessed is He, as it states, "Your Kingship [is the Kingship of all worlds] etc.," as known.

ובחי' ע"ס דמל', לפעמים הם בבחי' הקטנות ולפעמים הם בבחי' הגדלות

Now at times, the aspect of the ten *Sefirot* of *Malchut* are in an aspect of immaturity (*Katnut*) and at times they are in an aspect of maturity (*Gadlut*).

ע"ד הנ"ל בע"ס דז"א, שיש מוחין דגדלות וקטנות במדות מאו"א כו', עד תכלית הקטנות בנה"י בחיצוניות הכלים כו'

This is similar to what was explained previously about the ten *Sefirot* of *Zeir Anpin*; that they have mature and immature intellect [depending on how they receive from] the emotions of *Abba* and *Imma* etc., even [including] the ultimate immaturity in the external vessels of *NeHi"Y* etc.

כך בבחי' התגלות דמל' שנבנה בפרצוף בפ"ע, לפעמי' יש בחי' גדלות המוחין במדו' מבחי' חו"ב שבמל', עד"מ השכל המתפשט בהרחבה במדות המתגלים בדבור

Likewise in the aspect of the revelation of *Malchut*, as it is built into an independent stature, at times there is an aspect of mature intellect in the emotions from the aspect of *Chochmah* and *Binah* of *Malchut*. This is like when the intellect spreads forth abundantly in the emotions that are revealed in speech.

ולפעמים מאיר בבחי' קטנות, עד שלפעמים המדות דמל' בתכלית הקטנות

At other times, however, it radiates in an aspect of immaturity, so much so, that sometimes the emotions of *Malchut* are in a state of complete immaturity.

(כמ"ש בזהר ע"פ שחורה אני וכו', דאזעירת גרמה ואתעבידת כנקודה כו', שזהו נקודה תח"י, וכמ"ש ותפול לפני רגליו כנ"ל)

(This is as stated in Zohar about the verse,⁸⁸² "I am black etc." that she made herself small and became like a point etc., which refers to the point under *Yesod*, as it states, "And she fell before his feet" as discussed previously.)

(וכמו ההפרש בין ימות החול לשבת, דבשבת מקבלת מחג"ת דו"א, כמו ימינא ושמאלא ובינייהו כלה כו', ולפעמים מקבלת בבחי' פב"פ, עד שביה"כ עולה המל' עד בחי' פנימיות ע"י כו')

(This is also like the difference between the days of the week and Shabbat, for Shabbat receives from the aspect of *ChaGa"t* of *Zeir Anpin*, as in,⁸⁸³ "The right, the left, and the bride in between them etc." At times [influence] is received in an aspect of face to face (*Panim B'Panim*), such as on *Yom Kippur*, when *Malchut* ascends to the inner aspect of *Atik Yomin* etc.⁸⁸⁴)

והנה בחי' הכלים דע"ס דמל' דאצי', הוא בחי' אותיות הדבור די מאמרות, ויש בזה ג' מדריגות ע"ד הנ"ל במח'

⁸⁸² Song of Songs 1:5; Zohar Balak 191a; *Maamarei Admor HaEmtzaee, Shmot* Vol. 2, p. 447.

⁸⁸³ *Piyut Azamer Bishvachin*, Shabbat evening prayers

⁸⁸⁴ See *Maamarei Admor HaEmtzaee, Dvarim* Vol. 3, p. 1,105

Now, the aspect of the vessels of the ten *Sefirot* of *Malchut* of *Atzilut* is the aspect of the letters of speech of the ten utterances [of creation] and there are three levels in this, just as we described previously about thought.

והוא מח' שבדבור, בחי' כלי חב"ד דנוק', ודבור שבדבור בחי' כלי הבל
הדבור למדות דדבור, ומעשה שבדבור בחי' כלי נה"י דמל', עד בחי' מל' דמל'
דאצי' שבוקע המסך כו'.

That is, thought of speech is the aspect of the vessel for the *ChaBa"Da* of *Nukvah*, and speech of speech is the aspect of the vessel of the breath of speech [that conveys] the emotions of speech, and action of speech is the aspect of the vessel of *NeHi"Y* of *Malchut*, until the aspect of *Malchut* of *Malchut* of *Atzilut* that penetrates the screen etc.

וביאור הדברים ידוע, דמח' שבדבור היינו עד"מ מח' שמלוּבש' בדבור
כשאדם מדבר איזה דבר מה, שבודאי בכל דבור פרטי מלוּבש מחשבה פרטי'
שבפרטיות דבור זה

The explanation of the matter is as known, that thought of speech can be compared to the thought that becomes garbed within speech, when a person speaks about something, that it is certain that in every particular word, there is vested the particular thought of that speech.

כי כאופני הצרופי אותיות דמחשבה, כך ממש מתנהגים אופני צרופים דדבור

For the manner of the combinations of the letters of speech are patterned exactly according to the pattern of the combinations of thought.

(וכנ"ל דעקבי לאה נכנסים תוך ראש רחל, דמבחי' דבור שבמח' נעשה מח' לדבור, ונכלל בזה גם המח' איך לדבר בכלל ובפרט כו')

(This is as discussed previously, that the heels of *Leah* enter into the head of *Rachel*; that the aspect of thought of speech is made from the aspect of speech of thought and included in this is also the thought of *how* to speak, both generally and specifically etc.)

וכמו בפרט דמאמר יהי אור מלובש מח' דמאמר זה

For example, within the utterance, “Let there be light-*Yehiy Ohr*” is vested the thought of this utterance.

ונק' מאמר סתום ג"כ, כי לא בא בגלוי רק הדבור דיהי אור

It too is called a, “closed saying” (*Maamar Satoom*), because all that comes into [actual] revelation is only the speech of, “Let there be light-*Yehiy Ohr*”.

ומח' זו בחי' כלי חב"ד דמאמר זה יהי אור, שהוא בחי' החסד דמל' כו' לאלף שנה הראשונים (כמשי"ת)

This thought is the aspect of the vessel for the *ChaBa”D* of this utterance “Let there be light-*Yehiy Ohr*” which is the aspect of *Chessed* of *Malchut* etc., for the first thousand (of the six thousand) years⁸⁸⁵ (as will be explained).

ומח' הב' דמאמר יהי רקיע במדה"ד דמל', הוא בחי' כלי מוחין למדה זו כו'

⁸⁸⁵ This will be discussed in the next chapter.

And the thought of the second utterance of “Let there be a firmament-*Yehiy Rakia*” is in the quality of judgment (*Gevurah*) of *Malchut*, and is the aspect of the vessel for the intellect of this quality etc.

וכך בכל ו' המדות דמל', בחי' המח' שבהם הוא בחי' כלי המוחין שלהם

The same applies to all the six emotive qualities of *Malchut*; that their aspect of thought is the vessel for the intellect that they contain.

ובחי' כלים דחג"ת נה"י כו', הוא בחי' דבור שבדבור, שזהו עד"מ אותיות דבר
החסד או הדין שבדבור עצמו

And the aspect of the vessels for *ChaGa"t* and *NeHi"Y* etc. which is the aspect of speech of speech, can be compared to the letters of the kindness or judgment of the speech itself.

שבדבר וגזירת מלך יש בו מג' אלה, חסד דין ורחמים, בחי' חג"ת, והוא דבר
מלך בדבור באותיות ממש

This is because the word and decree of the King contains these three qualities; kindness, judgment and mercy, that is, the aspect of *ChaGa"t*, and this comes into the word of the King in actual speech and letters.

והחכמה והמדות שמתגלה בו, הוא בחי' הצורה שבדבור, שנק' רוח ממלא,
נפש המדברת כו' כידוע

Now, the wisdom and emotions that become revealed in it, are the aspect of the form (*Tzurah*) of speech, which is called the

Speaking Spirit (*Ruach Memalela*) or the Speaking Soul (*Nefesh HaMedaberet*) etc.,⁸⁸⁶ as known.

ובחי' המעשה שבדבור שהוא כלי נה"י כו', היינו מה שבא בדבור ציווי אל המעשה בפו"מ, כמו ויאמר אלקים יהי כן בפו"מ

The aspect of action of speech, which is the vessel for *NeHi"Y* etc., is when the speech comes to give a command for actualization in actuality, such as “and God said, and it was so” in actuality.

כמו שהמלך מצוה לעשות דבר בפו"מ, שתחלה גוזר אומר בדבר המשפט, שנק' דבר וגזרת המלך שכלול מחג"ת, ואח"כ בא הפסק דין אל הציווי במעשה, שנק' בחי' נה"י, ובחי' כלי דנה"י זה הוא אותיות הדבור שמצוה רק לעשות

For example, when a king commands for something to actually be done, it first begins with a decree in the words of his judgment, that are called the word and decree of the king, that include [the qualities of] *ChaGa"t*. Afterwards the final ruling comes to a command to be actualized, which is called the aspect of *NeHi"Y*, and the aspect of the vessel for this *NeHi"Y* is the letters of speech [themselves], wherein he simply commands it to be done.

(וכן עקימת שפתיו דהוי מעשה, שנק' עשי' שבדבור ג"כ, הענין הוא מה שנחתך הדבור לבוא לידי פו"מ שהפה גומר, לפי שיש דבור שאינו למעשה עדיין (כו')

⁸⁸⁶ See Chapter 38

(Similarly, the movement of the lips⁸⁸⁷ is also [considered to be] an action and is called action of speech as well, for the essence of the matter is that the mouth cuts the words of speech to come forth in actuality and completion, as there is also speech which is not yet for action etc.)

וז"ש ויאמר אלקים יהי אור ורקיע, במעשה דוקא

It is in this regard that it states, “And God said, ‘Let there be light’” and “[let there be] a firmament,” specifically in action.

ובחי' המעשה שנפעל מזה הדבור, כמ"ש ויהי אור וכה"ג, כדבר מלך שנעשה
מזה הפועל ממש, הוא ענין מל' דמל' דאצי'

Now the aspect of the action that resulted from this speech, is as written, “And there was light-*Vayehiy Ohr*” and the like, is like when the word of the king is really actualized, and this is the aspect of *Malchut* of *Malchut* of *Atzilut*.

שאין זה רק בבוא שפע אור בבחי' מקור התהוות יש מאין ממש כו', והיינו
בחי' מל' דמל' דאצי' שבוקע המסך להיות מקור לבריאה כמשי"ת וד"ל

This only occurs when the influence and light, comes forth to be an aspect of a source for the actual creation of something from nothing etc. This is the aspect of *Malchut* of *Malchut* of *Atzilut*, which penetrates the screen to become a source for *Briyah*-creation, as will be explained. This will suffice for the understanding.

(וגם הוא עדיין בבחי' אצי', ונק' בחי' עשי' שבמל' דאצי')

⁸⁸⁷ Talmud Bavli 90b; Maamarei Admor HaEmtzaee, Devarim Vol. 3, p. 910.

(However, this too is still in the aspect of *Atzilut* and is called the aspect of *Asiyah*-action of *Malchut* of *Atzilut*.

עד"מ כח הפעולה הנבדלת מכח הפועל, דגם שכח הפועל בחי' כח המעשה הוא, אבל מה שיוצא מכחו בנפעל בחי' מל' דמל' הוא, כמ"ש במ"א)

For example, this is like the power in the action that is separate from the power of the one who acts, for although the power of the one who acts is an aspect of the power of actualization, nevertheless, the power that comes out from his power into the acted upon, is the aspect of *Malchut* of *Malchut*, as explained elsewhere.)

Chapter Fifty

והנה ידוע בפרטות ענין ה"ג מנצפ"ך שבדבור די' מאמרות דאימא
אוזיפת כו', שהן ה' מוצאות הפה

Now, it is known regarding the particulars of the matter of the five judgments⁸⁸⁸ *MaNTzePa"Ch* (מנצפ"ך) of speech in the ten utterances [of creation] that⁸⁸⁹ “the mother lends [to the daughter],” that these are the five organs of [speech of] the mouth.

אחה"ע מהגרון וגיכ"ק מהחך כו', הרי יש אותיות מיוחדי' לכל מוצא בפ"ע

[The letters] *Aleph*-א, *Chet*-ח, *Heh*-ה, *Ayin*-ע are from the throat, *Gimel*-ג, *Yod*-י, *Chaf*-כ, *Kof*-ק are from the palate,⁸⁹⁰ and so forth, so that there are specific letters for each organ, in and of itself.

והצירופים נמצאים בחיבור והתכללות מזה לזה בכמה אופנים שונים

The combinations arise through their union and intermingling in various different manners.

וכמ"ש בס"י וקבען בפה כו' המליך אות כו' עד צא וחשוב כי מה'
אותיות נעשה ק"ך צירופי' כו'

⁸⁸⁸ See Maamarei Admor HaEmtzaee, Vayikra Vol. 1, pg. 237

⁸⁸⁹ Introduction to Zohar 2a

⁸⁹⁰ Sefer Yetzirah 2:1; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 & 3 (The Letters of Creation) and Vol. 4 (The Vowels of Creation); Maamarei Admor HaEmtzaee Dvarim Vol. 1, p. 105

This is in accordance with what it states in Sefer Yetzirah,⁸⁹¹ “And He set them in the mouth etc., He made [the] letter [*Aleph*-א] reign etc., go out and contemplate that from five letters, one hundred and twenty combinations are made etc.”

והן ע"י בחי' ה"ג המפרידות הבל הדבור

This comes about by means of the aspect of the five judgments that divide the breath of speech.

כי יש בדבור חומר וצורה, הבל קול הדבור, חומר המורכב מאמ"ר, והקול מתחלק בצירופים שונים, ואמנם קול א' הוא המחבר לכללות כל הצירופים יחד

For in speech there is substance (*Chomer*) and form (*Tzurah*). The breath of the voice of speech is the substance, which is comprised of fire, water and wind (אמ"ר),⁸⁹² and the voice is divided into various combinations. Nonetheless, a single voice unites the totality of all the combinations.

(כמ"ש במ"א בענין צווארך בחרוזים, כמו חוט שבהרוזים של כמה אבנים שמחברם יחד

(This is as explained elsewhere about the matter of,⁸⁹³ “Your neck with [a necklace of] beads” that it is like the single strand that unifies and binds the many stones of a necklace together.

⁸⁹¹ Sefer Yetzirah 2:3; Sefer Yetzirah 4:5 and on; Sefer Yetzirah 4:12

⁸⁹² See Zohar II 184b; Ginat Egoz translated as HaShem Is One *ibid.*; Maamarei Admor HaEmtzaee, Vayikra Vol. 2, p. 651; Torat Chayim 39d.

⁸⁹³ Song of Songs 1:10; See Maamarei Admor HaZaken 5564 pg. 9; Ketuvim Vol. 2, pg. 89; Likkutei Torah, Shir HaShirim 13a.

וכך הוא בבחי' אותיות מה' שבדבור, שיש מה' כללית המקפת ומחברת כל פרטי אותיות המה' שבכל פרטי הדבורים

It is likewise so, regarding the aspect of the letters of thought in speech, that there is a single general thought that encompasses and unifies all the particular letters of thought that [come out] in the particulars of speech.

וכך הוא בקול שבמה' עצמה מה"ג דאימא כו')

The same is likewise so in regard to the voice of thought itself and the five judgments of *Imma* etc.)

והנה ידוע דאבא יסד ברתא, כמ"ש מצרף לחכמה כו'

Now, as known⁸⁹⁴ “The father founded the daughter” as stated that the [power of] combination is of *Chochmah* etc.⁸⁹⁵

והיינו ע"ד הנ"ל במח', שגוף הצירופים בדבור הוא רק ע"י בחי' ה"ג המצמצם אופן השכל שבדבור, שעפ"י"ז דווקא יומשכו אופן הצירופים

This is in accordance with what was previously explained regarding thought, that is, that the combinations of speech themselves are by means of the aspect of the five judgments that restrain the manner that the intellect [is revealed] in speech, and that it is specifically according to this, that the combinations are drawn forth.

⁸⁹⁴ Zohar III (Raaya Mehemna) 256b, 248a; 258a; Tanya Igeret HaKodesh 5; Maamarei Admor HaEmtzaee, Devarim Vol. 2, pg. 380, Kuntreisim pg. 547 and on.

⁸⁹⁵ *Maamarei Admor HaEmtzaee, Na"Ch* p. 120; *Kuntreisim* p. 547.

וע"כ כפי הוראת המכוון במח' שבדבור, כך יהיה דוקא אופני הצירופים
משתנים בכל עת כו'

Therefore, the various different ways that the combinations [of speech] constantly change, is precisely according to the dictates of the intention of the thought that is [vested] in the speech.

והיינו מאמר דאימא דוקא אוזיפת כו', שהוא בחי' בינה, אימא עילאה שנמשך
באימא תתאה, בחי' בינה שמלוכש במח' שבדבור, שהוא בפרט אופן כל צירוף
שבדבור כו'

The above explains the statement that it is specifically *Imma* that “lends [the clothes] etc.,” which is the aspect of *Binah* – that is, the upper *Imma* – that is drawn into the lower *Imma*, which is the aspect of *Binah* that becomes vested within the thought of speech, that is, within the specific manner of each combination of speech etc.

אך מ"ש מצרף לחכמה, היינו שרש כח המצרף לצרופים הללו שע"פ השכל
דבינה

However, the statement that, “the [power of] combination is of *Chochmah*,” refers to the root and power to actually combine these various combinations that are in accordance to the intellect of *Binah*.

שהרי אנו רואים שמיד שירצה לדבר בדרך אופן צירופים פרטי', איננו צריך
לעייין בשכל והשגה דבינה איך לצרף, שהרי התינוק שמדבר יודע מיד לצרף
הדבור, בלתי צריך הכנה לזה כלל

For, we observe that immediately upon the arousal of one's desire to speak in various specific combinations, one need not delve into the intellect and comprehension of *Binah* to determine how to combine the letters, for even a small child who speaks, immediately knows to combine the letters of speech, without any preparation for it whatsoever.

כי שרש כח המצרף הזה ממילא בא, מצד הארת כח מ"ה דחכמה שלמעלה מהשגה דבינה, והיינו מבחינת כח המשכיל עצמו, מקור החכמה כו'

This is because the root of this power to combine comes spontaneously from the radiance of the *Koach Ma" H* (כח מ"ה) of *Chochmah* (חכמה) that transcends the comprehension of *Binah*. That is, it is from the aspect of the power of the intellect (*Koach HaMaskeel*) itself, which is the source of *Chochmah*.

(וכמ"ש במקום אחר בענין ויהי האדם לנפש חיה, שהוא פנימי' קדמות החכמה, אז יוכל לדבר ונק' רוחא ממללא כו')

(This is as explained elsewhere regarding the verse,⁸⁹⁶ “And the man became a living soul [*Nefesh Chayah*],” which is the inner aspect of the beginnings of *Chochmah*, and that it is specifically then that he is able to speak and is called a “*Ruach Memalela* – a speaking spirit etc.”)

והיינו המאמר דאבא יסד ברתא כידוע

This then, [explains] the statement that, “the father founded the daughter,” as known.

⁸⁹⁶ Genesis 2:7; See Torah Or, Miketz 42b; Derech Mitzvotcha pg. 75;

(ומה שאמר בראשי' נמי מאמר הוא, קאי על חכמה ושכל שבמאמרו', ולא על כח המצרף, שזהו בכללות כל מדבר שנק' נפש המדברת כו')

(In this respect, the statement that, “*Bereishit*-ראשית is also an utterance,” refers [only] to the *Chochmah* and intellect that is within the utterances, and does not refer to the power of combination that all speakers possess, which is called the “speaking soul” etc.)

והוא עיקר בחי' אדם שנק' מדבר, דהיינו כח ומקור הצירוף של הדבור, כמו שנק' נפש המדברת דוקא כו'

This then, is the primary aspect of a human being, who is called a “speaker” (*Medaber*), referring to the power and root of the combinations of speech, in that he is specifically called a “speaking soul” etc.

(והיינו כאשר מבחי' שרש ומקור האותיות שבנפש עצמה, שבאין לידי גלוי בבחי' דבור שבנפש עצמו, כשנק' נפש המדברת רוח ממלא כו')

(This refers to when the aspect of the root and source of the letters of the soul themselves, come to be revealed in the aspect of the speech of the soul itself, that it is called a speaking soul (*Nefesh HaMedaberet*) or speaking spirit (*Ru'ach Memalela*) etc.)

ולפ"ז הרי יובן בענין שנויי הצרופים בו' ימי המעשה דמדות דמל' דאצי'

According to this we may understand the matter of the changes in the combinations of the six days of creation of the emotive qualities of *Malchut* of *Atzilut*.

כמו מצרופי' דיום א', יהי אור, בחי' חסד מקור אלף שנים הראשונים דבי"ע,
כידוע בענין ששת ימי' עשה כו', ו' יומין עילאין דזו"נ דאצי' כו' שנק' ימי עולם
וימות עולם כו'

For example, the combination of the first day, “Let there be light-*Yehiy Ohr*-יהי אור,” which is the aspect of *Chessed*,⁸⁹⁷ is the root of the first millennium of *Briyah*, *Yetzirah*, and *Asiyah*, as known regarding the verse, “In six days [*HaShem*] made etc.,” referring to the six upper days of *Zeir Anpin* and *Nukvah* of *Atzilut* etc., that are called,⁸⁹⁸ “*Yemei Olam* - the days of the world” [in the masculine] and “*Yemot Olam* - the days of the world” [in the feminine].

וצירופי' דיום ב' יהי רקיע, בחי' דין דמל', מקור דאלף שנה הב'

And from the combinations of the second day,⁸⁹⁹ “Let there be a firmament-*Yehiy Rakia*-יהי רקיע,” come the aspect of judgment of *Malchut*, which is the source for the second millennium.

וכידוע בכי' כי אלף שנה כיום אתמול כו', דהיינו ו' אלפי שנין דהוי
עלמא, שנמשכו מו' מדות דמל' כו', הרי הצרופי' משתנים ברוח ממללא דמל' שנק'
נפש המדברת כמו ויאמר אלקי' כו'

⁸⁹⁷ Genesis 1:3; See Or HaChayim to Zohar Bereishit 46a; Siddur Im Divrei Elokim Chayim, Shaar HaKriyat Shma 76b; Maamarei Admor HaEmtzaee, Devarim Vol. 4, pg. 1,446; Hanachot 5577 pg. 10; Torat Chayim, Bereishit 8c.

⁸⁹⁸ Isaiah 63:11; Deuteronomy 32:7; See Zohar III 15a; Maamarei Admor HaEmtzaee, Vayikra Vol. 1, pg. 225; Bamidbar Vol. 2 pg. 366.

⁸⁹⁹ Genesis 1:6

This is as known regarding the explanation of [the verse,]⁹⁰⁰ “For a thousand years [in Your eyes] are but a day of yesterday etc.,” referring to the⁹⁰¹ “six thousand years [that] the world exists,” which are drawn from the six emotions of *Malchut* etc., that is, from the different changes in the combinations of the speaking spirit of *Malchut*, which is called the speaking soul, as in “And God said-*Vayomer Elohi*”m-ם”אלהי”m etc.”

והיינו מפני בחי' שינוי אופן המשכת המוחין דחו"ב במדות, ובאמצעות זה משתנה ממילא אופני הצרופי' מחסד לדין בכלל ובפרט

In other words, [the changing combinations] are because of the aspect of change in the drawing forth of the intellect of *Chochmah* and *Binah* in the emotions, whereby the manner of the combinations automatically changes from kindness to judgment, both generally and specifically.

הכל ע"י בחי' אור הארת אבא דיסד ברתא, מקור המצרף כו' כנ"ל שלמעלה מגופו של אור המוחין דחכמה שבדבור כנ"ל

These [combinations] are all according to the aspect of the light of the radiance of *Abba* which founded the daughter (*Barta*), for it is the root [of the power] to combine, as discussed previously, and it transcends the light of the intellect of *Chochmah* within the speech [itself] as mentioned above.

⁹⁰⁰ Psalms 90:4; Maamarei Admor HaEmtzaec, Na”Ch pg. 398; Devarim Vol. 1, pg. 207; Vol. 3, pg. 805.

⁹⁰¹ Talmud Bavli, Rosh HaShanah 31a; Maamarei Admor HaEmtzaec, Bereishit p. 53.

עד שבפרט, כמו שאמר רחב"ד מי שאמר לשמן וידליק כו', היינו מי שמצרף
בי' מאמרו' דשם אלקי' לשמן הטבעה זו, הוא יאמר צירוף אופן הטבעה זו לחומץ
וידליק כו'

This [even] includes specific [changes] such as how Rabbi Chaninah Ben Dosa said,⁹⁰² “Let He who told oil to ignite [tell the vinegar to ignite] etc.” That is, let He who combined through the ten utterances of the title God-*Elohim*-ם-אלהי"ם, this nature of oil to ignite; let Him say this combination and nature to vinegar, so that it should ignite.

וכמ"ש צדיק מושל ביראת אלקים, בק"ך צירופים דאלקים כידוע

This is as stated that,⁹⁰³ “The righteous (*Tzaddik*) rules with his fear of God-*Elohi*"m-ם-אלהי"ם,” that is, with the one hundred and twenty combinations of *HaShem*'s-ה-יהו"ה title *Elohi*"m-ם-אלהי"ם,⁹⁰⁴ as known.

והעיקר של הממשלה הזאת הוא בשינוי אופן המוחין דנוק', שזהו בחו"ב
שבי' מאמרו', ממקור החכ' ומקור הרצון

The primary aspect of this “ruling” are the changes in the manner of the intellect of *Nukvah*, that is, the *Chochmah* and *Binah* that is within the ten utterances from the very root of the wisdom and the root of the desire.

⁹⁰² Talmud Bavli, Taanit 25a; Maamarei Admor HaEmtzae, Shemot Vol. 2, pg. 332; HaNachot 5577 pg. 228.

⁹⁰³ Samuel II 23:3

⁹⁰⁴ See Etz Chayim, Shaar 15, Ch. 6; Shaar 44, Ch. 5; Maamarei Admor HaEmtzae Shemot Vol. 1, pg. 137.

וכמ"ש כל אשר חפץ ה' עשה, בי' מאמריו שבדבור העליון דאצי', בבחי' עשי'
דמל' דאצי' הנ"ל

This is as stated,⁹⁰⁵ “Everything that *HaShem*-ה' יהו"ה desired He did” with the ten utterances of the supernal speech of *Atzilut*, in the aspect of *Asiyah* of *Malchut* of *Atzilut* discussed previously.

ומכ"ז יובן ג"כ בחי' כללות ההתבוננות ברבוי פרטי', דהיינו ממקור הרצון שבמל' דא"ס עד מל' דמל' דאצי', עד סוף מעשה ממש, להיות כל אשר חפץ ה' עשה בפו"מ, כמו שהחומץ ידליק בפו"מ וכה"ג וד"ל

From all of the above we may also understand the general [principle and unity of the] *Hitbonenut*-contemplation, with all its numerous details, that is, from the very root of the desire in *Malchut* of the Unlimited One (*Ein Sof*), *HaShem*-ה' יהו"ה, blessed is He, until *Malchut* of *Malchut* of *Atzilut* and until the very final action, so that it literally is [understood] that “Everything that *HaShem*-ה' יהו"ה desired He did” in actuality, like actually making vinegar ignite, and the like. This will suffice for the understanding.

⁹⁰⁵ Psalms 135:6

Chapter Fifty-One

ומעתה יש להבין בענין המסך שבין אצי' לבריאה, והמל' בוקע המסך כו'
כנ"ל

We must now understand the matter of the screen (*Masach*) that is between *Atzilut* and *Briyah*,⁹⁰⁶ and [that] *Malchut* penetrates the screen etc.,⁹⁰⁷ as mentioned previously.

להיות ידוע בענין, כי עמך מקור חיים באורך נראה אור, שהוא הנק' אור של
תולדה, כמו אור הנראה מתוך המסך

For it is known about the verse,⁹⁰⁸ “For with You is the source of life, in Your light is light seen,” that this is called an offspring light, like a light that is seen through a screen.

שעיקר האור העצמי נשאר למעלה מן המסך, ואין ההארה רק מהעלם אור
העצמי, שנתעלם בתוך עובי המסך שבוקע ומאיר, שנק' הארה דהארה

That is, the primary essential light remains above the screen and there is only a glimmer from the concealed essential light that is hidden within the density of the screen and penetrates and radiates [through], which is called a glimmer of a glimmer.

הוא ענין אתוון אתגליפו כו', כצורת אות הנחקק בשעוה, שנשאר בשעוה
רק רושם העלם האות העצמי שבחותם כו'

⁹⁰⁶ Etz Chayim, Shaar 42, Ch. 13-14; Torah Or Lech 12c;

⁹⁰⁷ Etz Chayim, Shaar 42, Ch. 13; Maamarei Admor HaEmtzaee, Devarim, Vol. 3, pg. 881;

⁹⁰⁸ Psalms 36:10; Maamarei Admor HaEmtzaee, Bereishit p. 185; Devarim Vol. 1, p. 178; Torat Chayim Vayeshev, 205a

This is like the matter of,⁹⁰⁹ “He engraved letters etc.” which is like the form of a letter that is pressed into the wax, which is only an impression of the concealed essential letter of the seal etc.

כך רק בחי' הארה דהארה דבחי' המל' דמל' דהיינו הבוקע ומאיר ממנה מתוך המסך כו', ונעשה כתר לברי' כו', וזהו באורך נרא' אור כו'.

Likewise, it is only the aspect of a glimmer of a glimmer of the aspect of *Malchut* of *Malchut* that penetrates and is seen to radiate from within the screen etc., and becomes *Keter* of *Briyah* etc., which is the [matter of], “in Your light is light seen etc.”

וע"ז אמרו כברייתו של עולם, ברישא חשוכא והדר נהורא כו', וכמ"ש ישת חשך סתרו כו'

Regarding this it states about the creation of the world that,⁹¹⁰ “At first there was darkness and then light returned etc.,” or as stated,⁹¹¹ “He made darkness His hiding place etc.”

והוא ג"כ בחי' הצמצו' דשם אלקים, כמ"ש שמש ומגן הוי' אלקים, כנרתק השמש כו'

This is also the matter of the *Tzimtzum*-restraint of *HaShem*'s- title *God-Elohi*'m-אלהי"ם, as it states,⁹¹² “For *HaShem*

⁹⁰⁹ Zohar Bereishit 15b; Maamarei Admor HaEmtzaee, Shmot Vol. 1; pg. 159

⁹¹⁰ Talmud Bavli, Shabbat 77b

⁹¹¹ Psalms 18:12; Maamarei Admor HaEmtzaee, Devarim Vol. 3, pg. 1,057.

⁹¹² Psalms 84:12; Tanya, Shaar HaYichud V'HaEmunah Ch. 4; Maamarei Admor HaEmtzaee, Dvarim Vol. 2, p. 400; Na"Ch p. 395; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and *The Gate of His Title (Shaar HaKinuy)*.

Elohi”m-אלהי”m is a sun and a shield,” that is, it is like a sheath for the sun etc.

(כידוע בענין ומשה נגש אל הערפל אשר שם האלקים כו', וכן מ"ש יושב בסתר עליון בצל שדי, שאמ' לעולמו די כו')

(This is as known regarding the verse,⁹¹³ “And Moshe approached the thick darkness where God-*Elohi*”m-אלהי”m was etc.” and similarly,⁹¹⁴ “You who dwells in the Supernal concealment, in the shadow of the Almighty (*Shadai*-שדי) etc.” that is, the One who said to his world “*Dai*-enough.” etc.⁹¹⁵)

ושרש ענין המסך הזה הוא נעשה מבחי' לבוש החשמ"ל דחיצונית בינה שמקיף עד מתחת רגלי דזו"נ כו' כנ"ל

Now the root of the matter of this screen-*Masach* is that it is made from the aspect of the garment of the *Chashmal*, from the externality of *Binah*, that encompasses until beneath the feet of *Zeir Anpin* and *Nukvah* etc.,⁹¹⁶ as previously mentioned.

וכמ"ש במ"א בענין עד הגל הזה כו', שזהו כדמיון גל אבנים המפסיק כו'

⁹¹³ Exodus 20:18; Maamarei Admor HaZaken, Parshiot HaTorah, Vol. 1, pg. 342; Maamarei Admor HaEmtzaee, Devarim Vol. 4, pg. 1,371; Torat Chayim Bereishit 36c; Also see Ginat Egoz of Rabbi Yosef Gikatilla, Vol. 1, The Gate of His Title (*Shaar HaKinuy*) and The Gate of The Name (*Shaar HaShem*).

⁹¹⁴ Palms 91:1

⁹¹⁵ Talmud Bavli, Chagiga 12a; Likkutei Torah, Shir HaShirim 4d; Also see Ginat Egoz of Rabbi Yosef Gikatilla, Vol. 1, The Gate of The Name (*Shaar HaShem*)

⁹¹⁶ Etz Chayim, Shaar 42, Ch. 13; Torat Chayim, Noach, 58a.

This is in accordance with what is stated elsewhere about the verse,⁹¹⁷ “This heap of stones shall be witness etc.,” that it is comparable to a heap of stones that separates etc.

להיות שגופו של מסך ופרגוד זה נעשה מצרופי אותיו' שנק' אבני' בס"י, והאותיו' שהמה בלתי מסודרי', כמו גל אבני' זע"ז, הן כמו בחי' מסך הארוג מחוטין המבדיל ומפסיק

This is because the essence of the matter of this screen and curtain is that it is made from the combinations of letters that are called “stones” in *Sefer Yetzirah*,⁹¹⁸ in which the letters are not properly ordered, are like a heap of stones, one upon the other, and are like the aspect of a screen that is woven of many threads and causes a break and separation.

וכדוגמא שאנו רואים באותיות הדבור, שכאשר הן מסודרים עפ"י שכל, מאיר בהן אור השכל להדיא, שיוכל המקבל להבין, כמו שמשיגו המשפיע ממש

This is comparable to what we observe with the letters of speech, that when they are properly ordered according to intellect, the light of the intellect clearly radiates within them, so that the recipient is able to understand [the matter] exactly as the influencer [intends].

משא"כ כשאין מסודרים, לא ישיגו המקבל כלל

In contrast, when they are not properly ordered, the recipient will not grasp them at all.

⁹¹⁷ Genesis 31:52; *Maamarei Admor HaZaken, Inyanim* p. 313; 5567 p. 250; *Sefer HaMaamarim* 5650 p. 308; *Maamarei Admor HaEmtzaee, Drushei Chatunah* Vol. 2, p. 505 & p. 537; *Torat Chayim, Vayetze*, 178a.

⁹¹⁸ *Sefer Yetzirah* 4:12; *Torat Chayim, Bereishit* 21d.

(וכמו אור שכל וחכמה הגנוז בהעלם במשל וחיידה, בענין זר לגמרי, רק שמ"מ עומד מתוכו על אותו אור השכל

(This is also similar to the light of the intellect and wisdom that is concealed and hidden in an analogy or a riddle about a completely foreign matter. Nonetheless, through it, he is able to come to that intellectual light.

נק' גם זה בשם בקיעת מסך, כאור השמש הנראה בבקיעת אור השחר, דרך עובי הרקיע כו' וכמ"ש במ"א)

This too is called a penetration of the screen, similar to the light of the sun as it is seen when its rays break through the thickness of the morning mist, as explained elsewhere.)

ולהיות כי אין ערך בין אציל לבריאה, ע"כ הוצרך להיות בחי' צמצום דמסך הזה

Since there is no comparison between *Atzilut* and *Briyah*, therefore there needed to be this aspect of the *Tzimtzum* of the screen-*Masach*.

(כמו שהוצרך להיות בחי' צמצום הראשון הנק' מק"פ וחלל ריקן, בין העצמו' דאא"ס להיות מקור להמשכת הקו כו' כמ"ש למעלה

(This is similar to how there needed to be the aspect of the first *Tzimtzum*, which is called the empty place and vacant space between the Essential Self of the light of *HaShem*-ה'יהו, the Unlimited One (*Ein Sof*), to be the source for the drawing down of the *Kav*-line etc., as previously explained.

רק שם היה בחי' העלם והתכללו' האור בעצמו' הנק' מק"פ, ולא בחי' מסך
ממש

Only that there, [in *HaShem's* יהו"ה Essential Self], it was an aspect of concealment and inclusion of the light within His Essential Self, and is called the Empty place (*Makom Panuy*), rather than an actual screen.

כמו דוגמ' התעלמו' הידיע' באריכות, בשעה ששונה בקיצור כו' כנ"ל, לפי
שהכל בבחי' עצמותו עדיין

This was compared to the concealment of one's own expansive knowledge, at a time when he reviews it in summary etc., as discussed previously. This is because all this is still within the aspect of His Essential Self.

משא"כ מאצי' לבריא', מבחי' בב"ג להיות מקור לבע"ג ממש, הוצרך להיות
מסך בהפסק גמור

This is not the case from *Atzilut* to *Briyah*, because from an aspect of limitlessness to become the source of actual limitation, it is necessary for there to be a screen, in a way of complete separation.

אבל יש בו יתרון מעל' במה שהמסך עצמו נעש' מבעל הצמצום, כמו מי
שעשה את המשל' לנמשל, או מי שעושה הצירופים דאותיות בלתי מסודרי' וכה"ג,
שאין הפסק המסך הזה ענין הפסק והבדל אמיתי לעצמו, רק לגבי המקבלים בלבד

Nevertheless, there is a great benefit in the fact that the screen itself is made by He who made the *Tzimtzum*-restraint Himself, like a person who [himself] makes the analogy for the analogue, or like one who [intentionally] mixes the order of the letters and

the like, because of which, this separation of the screen is not a true break or separation for himself, but only in relation to the recipients.

וכהדין קמצא דלבושי' מיניה ובי' כו' וכמ"ש בלק"א

This is analogous to a snail whose garment is of himself and part of himself etc.,⁹¹⁹ as explained in Tanya.⁹²⁰

(והיינו אני ראשון, בצמצום הראשון דמק"פ, ואני אחרון, בצמצום האחרון מאצ"י לבי"ע כו', משום דסוף מעשה זו דאצ"י עלה בתחלת המחשבה ורצון דמל' דא"ס כו' וד"ל)

(This is the meaning of⁹²¹ “[I am first, and I am last].” That is, “I am first” with the first *Tzimtzum* of the empty place, and “I am last” is the final *Tzimtzum* between *Atzilut* and *Briyah* etc., because this end action of *Atzilut*, arose first in the thought and desire of *Malchut* of *HaShem*-ה"ה, the Unlimited One (*Ein Sof*) etc. This will suffice for the understanding.)

והנה ידוע דזהו שרש ענין בשכמל"ו בחי' יח"ת דמל'

Now, as known, this is the root of the matter of, “Blessed be the Name of His glorious Kingship forever and ever etc.,” which is the aspect of the “Lower Unity” (*Yichuda Tata'a*) of *Malchut*.⁹²²

⁹¹⁹ See Bereishit Rabba 21:5; Maamarei Admor HaEmtzaee, Vayikra Vol. 2, pg. 721.

⁹²⁰ Tanya, Ch. 21

⁹²¹ Isaiah 44:6

⁹²² Talmud Bavli, Pesachim 56a; Zohar I 18b.

דהיינו בחי' הארת ע"ס דמל' דאצי' בבריאה כו', בבחי' הארה דהארה הנ"ל,
ממ"ש באורך נראה אור כו'

That is, it is the radiance of the ten *Sefirot* of *Malchut* of *Atzilut* within *Briyah*, in the aforementioned aspect of a “glimmer of a glimmer,” as it states, “In your light is light seen etc.”

וז"ש כי הוי' הוא האלקי' וכו', וכידוע בענין המאמר דכגוונא דאינון
מתייחדין לעילא, שהוא בחי' יחוד דזו"נ בבחי' אצי', אוף הכי איהי, המל', אתייחדת
לתתא בכורסייא דבריאה כו'

Regarding this it states,⁹²³ “*HaShem*-ה' יהוה, He is *Elohi*”*m*-
ם” etc.,” and as known regarding the statement,⁹²⁴ “Just as they
are unified above” referring to the union of *Zeir Anpin* and *Nukvah*
in the aspect of *Atzilut*, “so likewise is she unified below” referring
to *Malchut* in “the Throne” (which is called) *Briyah* etc.

והיינו שאמרו השבטים, ששרשם בו"ק דבריא', ליעקב בעל עולם האצי',
כשם שאין בלבך אלא אחד בבחי' יחודא עילאה דאצי', דאיהו וחיוהי וגרמוהי
חד כו', כך אין בלבנו, בבחי' מל' דאצי' בבריאה, אלא אחד יחודא תתאה כו'

This then, is what the tribes, who are rooted in the six
directions of *Briyah*, said to Yaakov, who is the master of the
world of *Atzilut*,⁹²⁵ “Just as in your heart there is only *One-Echad*-
אחד” – in the aspect of the upper unity of *Atzilut*, wherein He and
His life force and His organs are one – “So likewise in our hearts

⁹²³ Deuteronomy 4:35, 4:39

⁹²⁴ *Zohar Terumah* 135a

⁹²⁵ Talmud Bavli, Pesachim 56a; Maamarei Admor HaEmtzaee, Devarim Vol. 3, pg. 1,063; Shaarei Teshuvah p. 60d.

there is only One-*Echad*-אחד,” in the aspect of *Malchut* of *Atzilut*, as it is in *Briyah* in the lower unity.

והיינו הוי' אחד ושמו אחד כידוע

This is the meaning of⁹²⁶ “*HaShem*-ה' יהו is One and His Name is One,” as known.

ודרך כלל נקרא הוי' ואדני, הוי' ואלקים, טובב כל עלמין וממלא כל עלמין

In general, this is called⁹²⁷ *HaShem*-ה' יהו and *Adon*”ai-י אדנ or *HaShem*-ה' יהו and *Elohi*”m-ם אלהי,⁹²⁸ referring to [how *HaShem*-ה' יהו] encompasses [and transcends] all worlds (*Sovev Kol Almin*), and how He permeates all worlds (*Memaleh Kol Almin*).⁹²⁹

והוא הנק' ג"כ בשמות דמ"ה וב"ן, שם מ"ה בז"א ושם ב"ן במלכות הבא בבחי' מילוי ומילוי דמילוי כו'

These [aspects] are also called by the names *Ma*”H-ה' (יוד) and *Ba*”N-ה' (יה). The name of *Ma*”H-ה' refers to⁹³⁰ *Zeir Anpin* and the name *Ba*”N-ה' is in *Malchut*,⁹³¹ as they come forth in a way of expansion (*Miluy*) and expansion of expansion (*Miluy D'Miluy*) etc.

⁹²⁶ Zachariah 14:9; Maamarei Admor HaEmtzaec, Bereishit pg. 537.

⁹²⁷ See Zohar III 129a; Zohar III 11a & 11b; Maamarei Admor HaZaken, Parshiot HaTorah Vol. 2, pg. 524; Torat Chayim, Noach 64c.

⁹²⁸ See Zohar III 129a; Zohar I 22a; Zohar III 65a; Maamarei Admor HaEmtzaec Vayikra Vol. 1, pg. 307.

⁹²⁹ See at great length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*, *The Gate of His Title (Shaar HaKinuy)*, and *The Gate of His Sanctuary (Shaar HaHeichal)*.

⁹³⁰ *Etz Chayim*, Shaar 17, Ch. 4

⁹³¹ *Etz Chayim*, Shaar 18, Ch. 3; Shaar 29, Ch. 2; Shaar 34, Ch. 2 Klal 13; Shaar 39, Drush 7.

(וענין המלוי ידוע ע"ד דוגמא כשהאות יו"ד בא במבטא במלוי ו"ד, זהו פ' וביאור לאות נקודה דיו"ד הכתוב

(The matter of expansions (*Miluy*) is known by way of example from the letter *Yod*-י. When it is pronounced (as a word) it has an expansion of *Vav* and *Dalet* (יו"ד-*Yod*), which is the explanation and expansion of the point of the written letter *Yod*-י.

וכאשר יצטרך לפרש גם את המלוי דו"ד יתוסף אותיו' בוא"ו דלי"ת וכן מילוי דוא"ו דלי"ת עד כמה פעמי' מלוי דמלוי כו'

And when one needs to explain the expansion of the *Vav*-ו and *Dalet*-ד, they too expand into additional letters of *Vav*-ו"ו and *Dalet*-ד"ד. And so on with the expansions of the *Vav*-ו"ו and *Dalet*-ד"ד until there are multiple expansions upon expansions (*Miluy D'Miluy*) etc.

שכ"ז אינו רק הילוך והשתלשלו' הארת אור השפע הבא דרך פרט דפרט יותר מן ההעלם לגלוי דגלוי, עד גלוי פרט דפרט היותר אחרון

All this is merely the flow and chaining down of the ray of light and influence as it comes in a manner of the specifics of the specifics, from concealment into revelation, and revelation upon revelation, until the final most specific detail.

ע"ד שמבואר במ"א בענין וידבר ג' אלפים משל, שהן כמו רבוי צירופי' הבאים בהשתלשלות זא"ז, זה פנימי לזה, כמשל לנמשל, שמשתלשל ויורד כי משל של הנמשל זה צריך אליו משל, כמ"ש בזהר

This is similar to what is explained elsewhere regarding the matter of, "He spoke three thousand analogies" which are like the

multitude of combinations that come in a way of chaining down, one after the other, each one internal to the next, like an analogy to an analogue, that descends and chains down. For, [even] the analogy for this analogue, itself requires an analogy, as stated in the Zohar.⁹³²

וכך הוא ענין המילוי הבאין בגלוי מן ההעלם, כפרט היוצא מן הכלל כו'

This is likewise the matter of the expansions (*Miluy*)⁹³³ that come into revelation from concealment, like a specific detail that comes forth from a general principle etc.

ויש בחי' מילוי בהיפך, שנתעלם בהעלם תוך העלם כו' וכמ"ש במ"א שזהו ענין לבוש המסך כו' וד"ל

There is also the aspect of expansion in the opposite sense, in which there is concealment upon concealment, as explained elsewhere that this is the matter of the garment of the screen-*Masach* etc. This will suffice for the understanding.

⁹³² Zohar II 145a; Maamarei Admor HaZaken, Parshiot HaTorah, Vol. 1, pg. 350; Torat Chayim Lech Lecha 81d; Also see Sefer HaMashalim of Rabbi Yosef Gikatilla, translated as The Book of Allegories.

⁹³³ See Siddur Im Divrei Elokim Chayim, Shacharit 51a; Biurei HaZohar, Tisa 53a and on.

Chapter Fifty-Two

והנה בבחי' פרטו' דע"ס דמל' דאצי' בבריאה אחר בקיעת המסך, הרי ידוע שבחי' כתר מל' דבריאה הנק' עתיק דבריאה, הוא שנמשך מבחי' מל' דמל' דאצי' כו', היינו בחי' הרצון והתענוג לבחי' מקור לבריאה יש מאין ממש

Now, in regard to the aspect of the specifics of the ten *Sefirot* of *Malchut* of *Atzilut* as they are in *Briyah* after penetrating the screen (*Masach*), it is known that the aspect of *Keter Malchut* of *Briyah*, which is called *Atik* of *Briyah*, is what is drawn forth from the aspect of *Malchut* of *Malchut* of *Atzilut* etc., and is the aspect of the desire and pleasure for the aspect of the source of actual creation (*Briyah*) of something from nothing.

כמאמר כד סליק ברעותא למיברי עלמא, דכמו שעלה ברצונו להאציל כו' כך ירד הרצון לברוא יש מאין כו' והוא הנק' כתר מל' דבריאה

This is like the statement,⁹³⁴ “When it arose in His will to create the world,” for just as it arose in His will to emanate (*Atzilut*) etc., so likewise His will descended to create something from nothing etc., and this is what is called *Keter Malchut* of *Briyah*.

(כמו שמבואר במ"א בענין ישמעאל בני ברכני, א"ל יהי רצון מלפניך כו' פי' ר"י כה"ג הי' בהיכל ק"ק דבריאה, ששם יורד אור מל' דמל' דאצי' להיות כתר לבריאה, ע"כ אמר לו בני ברכני, וא"ל י"ר מלפניך כו')

⁹³⁴ Zohar I 86b

(This is as explained elsewhere regarding the matter of,⁹³⁵ “Yishmael my son, bless Me; and he answered Him, “May it be desirable before You etc.” That is, Rabbi Yishmael, the High Priest, was in the Holy of Holies of *Briyah*-Creation, wherein there descends the light of *Malchut* of *Malchut* of *Atzilut*, to become the Crown (*Keter*) of *Briyah*-Creation. He therefore said to him, “My son, bless Me (*Barcheini*-ברכני)⁹³⁶ to which he responded, “may it be desirable before You etc.”)

ומבחי' התענוג והרצון הזה להיות הבריאה כו', נמשך בחו"ב דרצון ותענוג
הזה, ונק' או"א דבריא'

From this pleasure and desire to bring about the creation (*Briyah*) etc., it was drawn down [further] into *Chochmah* and *Binah* of this desire and pleasure, which are called *Abba* and *Imma* of *Briyah*.

ומאו"א שהוא בחי' חו"ב של זה הרצון והתענוג, נמשכו בחי' המדות שנק'
ז"א דבריא'

From *Abba* and *Imma*, which are the aspects of *Chochmah* and *Binah* of this desire and pleasure, the emotions, which are called *Zeir Anpin* of *Briyah*, were drawn down.

ומז"א למל' דבריא', שהוא מקור המהוה עולם הבריאה, נשמות ומלאכי'
מאין ליש ממש כו'

⁹³⁵ Talmud Bavli, Brachot 7a; Maamarei Admor HaZaken, EtHalech Liozhna pg. 70; Inyanim pg. 382; Maamarei Admor HaEmtzaec, Bereishit pg. 25; Na"Ch p. 599; Drushei Chatunah Vol. 1, pg. 261.

⁹³⁶ The term “*Brachah*-ברכה” also means “to draw down” (see Mishnah Kilayim 7:1).

From *Zeir Anpin* [it was drawn down] to *Malchut* of *Briyah*, which is the source that brings the world of *Briyah*, with its souls and angels, into being from nothing into actual something etc.

ויש בע"ס דבריאה ג"כ בהי' או"כ ולבושי' והיכלות

Similarly, in the ten *Sefirot* of *Briyah* there also is the aspect of lights (*Orot*) and vessels (*Kelim*), garments (*Levushim*) and chambers (*Heichalot*).

וכידוע בענין ז' היכלות דבריאה, ובהיכל ק"ק שהוא היכל הו', שם יחוד
דזו"נ כו'

This is as known regarding the seven chambers⁹³⁷ (*Heichalot*) of *Briyah*-Creation;⁹³⁸ that the union of *Zeir Anpin* and *Nukvah* occurs in the chamber of the Holy of Holies, which is the seventh chamber⁹³⁹ etc.

ומבחי' מל' דבריאה נעשה בחי' כתר וע"י דעולם היצי', ג"כ ע"י בקיעת מסך שבין
בריאה ליצי', ע"ד הנ"ל במסך שבין אצי' לבריאה

Now, from the aspect of *Malchut* of *Briyah*, the aspect of *Keter* and *Atik Yomin* of the world of *Yetzirah*⁹⁴⁰ is made, and this too is through the penetration of a screen (*Masach*) between *Briyah* and *Yetzirah*, similar to what was previously discussed regarding the screen between *Atzilut* and *Briyah*.

⁹³⁷ Etz Chayim, Shaar 40, Drush 13

⁹³⁸ See Sefer HaMaamarim 5565, pg. 805; Maamarei Admor HaEmtzaec, BaMidbar Vol. 3, pg. 995 and on.

⁹³⁹ Zohar II (*Heichalot*) 258b; Etz Chayim, Shaar 46, Ch. 1 & 5

⁹⁴⁰ Etz Chayim, Shaar 46, Ch. 2, 5, and 6.

דכמו שעלה ברצונו לברוא, כך עלה ברצונו ליצי' ועשי', רק שצריך להיו' הפסק פרסא בין סוף מעשה דרצון דבריא', לתחל' הרצון דיצי' כו'

For, just as it arose in His desire to create, so likewise did it arise in his desire to form (*Yetzirah*) and to actualize (*Asiyah*), only that it is necessary for there to be a break and a screen between the end action of the desire for *Briyah*-Creation and the beginning of the desire for *Yetzirah*-Formation.

וכמ"ש לכבודי בראתיו יצרתיו אף עשיתיו

This is as it states,⁹⁴¹ “For My glory I have created it (*Barativ*), I have formed it (*Yatzartiv*), I even have actualized it (*Af Asitiv*).”

וידוע דבי"ע הנק' ג' עולמות הנפרדי' מאין ליש ממש

Now, as known, the [worlds of] Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* are called the three separate worlds [that] actually [come into being in a manner of] something from nothing.

היינו כדוגמת התהוות אותיות המח' ודו"מ שבאי' בבהי' יש נפרד לעצמו

ממש

This is similar to the coming into being of the letters of thought, speech and action, which truly come forth in a way of tangible somethingness (*Yesh*), separate from oneself.⁹⁴²

⁹⁴¹ Isaiah 43:7

⁹⁴² Maamarei Admor HaEmtzaee, Hanachot 5577 pg. 202

כך מבחי' אותיות המח' דמדו' האלקי' דבריאה, הנק' ז"א דבריאה כנ"ל,
נבראו מזה בחי' עלמין סתימין דלא אתגליין, שהן נשמות ומלאכי' דעולם הבריא'
מאין ליש ממש

Likewise, from the aspect of the letters of thought of the Godly emotions of *Briyah*, which is called *Zeir Anpin* of *Briyah*, as mentioned above, there was created the aspect of the “hidden worlds that are not revealed,” which are the souls and angels of the world of *Briyah*, [that are] actually [brought into being in a manner of] something from nothing.

כמו נשמת אברהם אוהבי מבחי' פנימי' הכלי' דחסד דז"א שבמל'
דבריאה, ומיכאל דעולם הבריא' מבחי' חיצוניות הכלים ואותיות דחסד דז"א
דבריאה כו'

For example, the soul of,⁹⁴³ “Avraham who loves Me,” is from the aspect of the inner vessels of *Chessed* of *Zeir Anpin* of *Malchut* of [the world of] *Briyah*,⁹⁴⁴ and [the angel] *Michael* of the world of *Briyah* is from the aspect of the externality of the vessels and letters of *Chessed* of *Zeir Anpin* of *Briyah* etc.

וכן ג"ע העליון דבריאה, היינו מבחי' אור הכתר דבריאה, שהוא התענוג
העליון שנק' עתיק דבריאה, שמתצמצם בבינה שבמל' דבריא', שהנשמו' דבריא'
נהנין מזיו כו'

Similarly, the upper garden of Eden (*Gan Eden HaElyon*) of [the world of] *Briyah*, is from the aspect of the light of *Keter* of

⁹⁴³ Isaiah 51:8

⁹⁴⁴ Tanya, Igeret HaKodesh, Epistle 15; Sefer HaMaamarim 5565 Vol. 2, pg. 276.

Briyah, which is the Supernal pleasure that is called *Atik* of *Briyah*, as it constricts within *Binah* of *Malchut* of *Briyah*, wherein the souls in *Briyah* derive pleasure from the ray etc.

(וכידוע דאימא עילאה מקננא בכורסייא, שהוא אור בינה דאצי, ע"י השתלשלו' רבות עד בינה דמל' דאצי' בבינה שבמל' דבריאה כו', ועד"ז ז"א דאצי' מקנן ביצירה ומל' בעשיה כו')

(As known,⁹⁴⁵ “The supernal mother (*Imma*) settles in the throne,” which refers to the [descent of the] light of *Binah* of *Atzilut* through multitudes of chainings-down until *Binah* of *Malchut* of *Atzilut* [settles] within *Binah* of *Malchut* of *Briyah* etc. In this same manner *Zeir Anpin* of *Atzilut* settles in [the world of] *Yetzirah*,⁹⁴⁶ and *Malchut* settles in [the world of] *Asiyah* etc.⁹⁴⁷)

וכך הוא ענין השרפים, שהם בעולם הבריאה כו', והן בני האלקים שמתייצבים על הוי' שהוא בחי' ז"א דבריאה

This is likewise the case in regard to the matter of the *Serafim* [angels] that are in the world of *Briyah* etc.⁹⁴⁸ They are the,⁹⁴⁹ “Sons of *Elohim* who stand before *HaShem*-ה'יהו”, which is the aspect of *Zeir Anpin* of [the world of] *Briyah*.

ובחי' כלים דז"א דבריאה, הוא בחי' מט"ט, שרו של עולם הבריאה, שנא' בו כי שמי בקרבו, שהוא הוי' דז"א דאצי' כו'

⁹⁴⁵ Tikkunei Zohar, Tikkun 6, 23a; Maamarei Admor HaEmtzaee, Devarim Vol. 1, pg. 262; Kuntreisim pg. 423.

⁹⁴⁶ Tikkunei Zohar, Tikkun 6, 23a; Maamarei Admor HaZaken, HaKtzarim pg. 552; Maamarei Admor HaEmtzaee, Na"Ch, pg. 14.

⁹⁴⁷ Tikkunei Zohar, Tikkun 6, 23a

⁹⁴⁸ Etz Chayim, Shaar 40, Drush 13

⁹⁴⁹ Or HaTorah, Acharei Vol. 2, pg. 540

The aspect of the vessels of *Zeir Anpin* of *Briyah* is the aspect of *Metat'ron* מטטרוֹן⁹⁵⁰ the minister of the world of *Briyah*,⁹⁵¹ about whom it states,⁹⁵² “For My Name is within him” which is the aspect of *Zeir Anpin* of [the world of] *Atzilut* etc.

(ונק' נער אנפי זוטרי לגבי בחי' אנפי רברבי בחי' ז"א דאצי' כידוע)

(He is called a *lad*⁹⁵³ (נער-*Na'ar*) or the “small face [or stature]” relative to the “large face [or stature]” of the aspect of *Zeir Anpin* of *Atzilut*,⁹⁵⁴ as known.)

ובכלל נק' עולם הבריאה עולם המחשבה, בחי' עלמין סתימין כו'

In general, the world of *Briyah* is called the “World of Thought,” which is the aspect of the concealed worlds etc.

(כמו ביו"ד נברא העוה"ב, שהוא יו"ד דמח' דבינ' דמל' דבריאה כו', ובה)

(נברא העוה"ז בחי' היצירה והעשיה)

(This is similar to [the statement that,⁹⁵⁵] “The coming world was created with a *Yod*-” which refers to the *Yod* of the thought of *Binah* of *Malchut* of *Briyah* etc., “and with a *Heh*-ה this world was created” [which refers to] the aspects of *Yetzirah* and *Asiyah*.)

⁹⁵⁰ Talmud Bavli, Yevamot 16b in Tosefot; Shaarei Teshuvah 29b.

⁹⁵¹ Zohar III 217a-b, and commentary of Rabbi Chayim Vital there; Maamarei Admor HaEmtzaee, Na”Ch p. 334

⁹⁵² Exodus 23:21; Talmud Bavli, Sanhedrin 38b

⁹⁵³ See Tosefot to Yevamot 16b referenced above.

⁹⁵⁴ Talmud Bavli, Chagiga 13b; Maamarei Admor HaEmtzaee, Dvarim Vol. 3, pg. 901; Kuntreisim pg. 343.

⁹⁵⁵ Talmud Bavli, Menachot 29b; Maamarei Admor HaEmtzaee, Bamidbar Vol. 3, p. 1,255.

ועולם היצי', עולם הדבור, עלמין דאתגליין כו'

The world of *Yetzirah*, however, is the “World of Speech,” that is, the revealed worlds etc.

(וכמו נבואות ישעי' בשרפים דבריאה שאומ' קדוש, ויחזקאל בחיות ואופני' שאומרים ברוך כו')

(This is like the [difference between] the prophecies of Isaiah regarding the *Serafim* [angels] of *Briyah*, who say,⁹⁵⁶ “Holy, [Holy, Holy etc.]” and the [prophecies] of Ezekiel regarding the *Chayot* [angels] and *Ophanim* [angels] who say, “Blessed [be the Glory of *HaShem*-יהו"ה from His place] etc.”⁹⁵⁷)

וע"ד הנ"ל בע"ס דבריאה, כך הוא בע"ס דיצי' וע"ס דעשי', דרך פרטי פרטיות באו"כ ולבושי' והיכלות כו', והתהוות המלאכים ונשמות דיצי' הוא כמו סנד"ל כו'

Now, just as it was explained above regarding the ten *Sefirot* of *Briyah*, it is the same way with the ten *Sefirot* of *Yetzirah* and the ten *Sefirot* of *Asiyah* to the finest particulars, with lights and vessels, garments and chambers etc. and the coming into being of angels and souls in *Yetzirah*; for example [the angel] *Sandal"fon*-סנדלפון etc.⁹⁵⁸

שכל נבואת הנביאים מבחי' נו"ה דז"א דיצי' כידוע

⁹⁵⁶ Isaiah 6:3

⁹⁵⁷ Ezekiel 3:12; Talmud Bavli, Chulin 92a and Tosefot there; Maamarei Admor HaEmtzaee, Hanachot 5577 pg. 22.

⁹⁵⁸ Etz Chayim, Shaar 47, Ch. 6; Torat Chayim, Vayera 99c.

For, all the prophecies of the prophets were from the aspects of *Netzach* and *Hod* of *Zeir Anpin* of *Yetzirah*,⁹⁵⁹ as known.

ועד"ו יש מסך מפסיק בין יצי' לעשי' ובחי' מל' דמל' דיצי' נעשה כתר וע"י לעשי', שזהו מ"ש כל אשר חפץ ה' עשה

And in the same manner there is a screen that separates between *Yetzirah* and *Asiyah*,⁹⁶⁰ and the aspect of *Malchut* of *Malchut* of *Yetzirah* becomes *Keter* and *Atik Yomin* for *Asiyah*, regarding which it states, "Everything that *HaShem*-ה' desired He did (*Asah*)."

והן נשמות ומלאכים דעשי' ובחי' ג"ע התחתון דעשי', עד האופנים שמקבלים מבחי' מל' דמל' דעשי' כידוע

This refers to the souls and angels of [the world of] *Asiyah*, including the aspect of the lower garden of Eden (*Gan Eden HaTachton*), until the *Ophanim*-אופנים angels who receive from the aspect of *Malchut* of *Malchut* of *Asiyah*, as known.

ומבחי' שמרי האופנים, הוא שנמשך שרש השפעת גלגל המזלות, שהן שרשי' של כל דצח"מ שבכל אקלי', ושרשי הרכבות הד' יסודו' דארמ"ע מרוחניו לגשמיו' כו'

And it is from the aspect of the excretions of the *Ophanim* angels⁹⁶¹ that influence is drawn down to influence the cycles of

⁹⁵⁹ See Maamarei Admor HaEmtzaee, Na"Ch pg. 192.

⁹⁶⁰ Etz Chayim, Shaar 42 referenced above.

⁹⁶¹ See Maamarei Admor HaEmtzaee, Devarim Vol. 2, pg. 484, Torat Chayim, Noach 59d.

the constellations (*Mazalot*-מזלות), which are the root of all inanimate, plant life, animals and humans, in all climates,⁹⁶² as well as the root for the composition of the foundational elements of fire, air, water and earth from spirituality to physicality etc.

וכמו ארץ מגדלת חכמי' כו', כי מזל מחכים כו', עד ממגד תבואות שמש כו',
עד שיש בחי' מזל דומם, כמו גדא דהר, עד מזל דומם שבדומם, ע"ד שאמ' אין לך
עשב שאין לו מזל

This is similar to the statement,⁹⁶³ “A land that cultivates wise [people] etc.,” because [it receives from] the *Mazal* of *Machkim* [*Chochmah*-Wisdom] etc.,⁹⁶⁴ or [the verse,⁹⁶⁵] “The choice fruits of the sun etc.,” to the point that there is even a *Mazal* for inanimate objects, as in [the statement],⁹⁶⁶ “the luck of the mountain,” until there is even a *Mazal* for the inanimate of the inanimate, as it states,⁹⁶⁷ “There is not a blade of grass that does not have its *Mazal*.”

ועל המזלות מושל בחי' מל' דמל' דעשי', כידוע בענין ומלכותו בכל
משלה, וכמ"ש וממשלתך כו' וכמשי"ת בע"ה

The constellations (*Mazalot*) are ruled by the aspect of *Malchut* of *Malchut* of *Asiyah*, as known regarding the verse,⁹⁶⁸

⁹⁶² See note of the Rebbe to Sefer HaMaamarim 5708, p. 204 and Igrot Kodesh Vol. 19, p. 239; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 & 3 (The Letters of Creation).

⁹⁶³ See Shaar HaEmunah 61a; Maamarei Admor HaEmtzaee, Vayikra Vol. 2, p. 634; Shaarei Teshuva 20a.

⁹⁶⁴ Talmud Bavli, Shabbat 156a

⁹⁶⁵ Deuteronomy 33:14

⁹⁶⁶ Talmud Bavli, Chulin 40a

⁹⁶⁷ Bereishit Rabba 10:6; Maamarei Admor HaEmtzaee, Devarim Vol. 3, pg. 848 & 876 and on.

⁹⁶⁸ Psalms 103:19

“His Kingdom rules over all etc.,” and as stated,⁹⁶⁹ “[Your Kingdom is the Kingdom of all worlds” and “Your dominion [is throughout all ages”] etc., as will be explained with the help of *HaShem*-יהו"ה.

⁹⁶⁹ Psalms 145:13; Siddur Im Divrei Elokim Chayim, Shacharit p. 53d.

Chapter Fifty-Three

ואחר כל הנ"ל יובן למשכיל כללות כל ההתבוננות, מרצון הפשוט העצמי שבעצמו' אא"ס ממש, מחמת בחי' חפץ חסד העצמי שעלה ברצונו הפשוט כו' (כנ"ל באות יו"ד), עד בחי' הרצון היותר אחרון, שהוא בחי' הרצון להתהוות עולם העשי' בכלל ובפרט, שנק' כתר וע"י דעשיה, והוא מ"ש כל אשר חפץ ה' עשה

Now after all the above, a person who contemplates it, will understand the general point of the entire *Hitbonenut* – contemplation, from the simple essential desire [that arose] in the actual Essence of the Light of *HaShem*-ה"ה, the Unlimited One, because of the aspect of the essential desire for kindness that arose in His simple will (as discussed in chapter ten) etc., all the way to the aspect of the most final desire, which is the aspect of the desire to bring the world of *Asiyah*-Actuality into being, both generally and specifically, and is called *Keter* and *Atik Yomin* of *Asiyah*, regarding which it states, “Everything that *HaShem*-ה"ה desired, He did (*Asah*).”

דודאי כמו שעלה ברצונו להיות חפץ ורצון להאציל, כך עלה חפץ ורצון זה לברוא, וחפץ ורצון ליצר, וחפץ ורצון לעשות, הכל הי' כלול בעצם רצונו הפשוט שבעצמותו

For certainly, just as it arose in His desire to have a desire and will to emanate [*Atzilut*], so likewise the desire and will to create [*Briyah*] and the desire and will to form [*Yetzirah*] and the desire and will to do [*Asiyah*], were all included in the Essence of His simple will in His Essential Self.

עד"מ אדם שעלה ברצונו העצמי להיות לו רצון לאיזה ענין דבר מה, שאעפ"י שבפרט, הרי מיד הוא בא בחילוקי רצונות ממדריגה למדריגה, עד בחי' הרצון

היותר אחרון שהוא בחי' רצון לסוף מעשה ממש, מ"מ הכל עלה בבת אחת בעצם רצונו כו', מבלי חילוק מדריגות כלל

For example, this is just as when it arises in a person's essential desire to have a desire for some specific matter; although this desire immediately divides into multiple desires from level to level, until the most final desire, which is the desire for the actual final action, nonetheless, it all arose instantaneously within his essential will etc., without divisions of levels whatsoever.

(וכמ"ש באות ז', שאין חילוקי מדריגות בבחי' הכתרים דאבי"ע, אע"פ שבהשתלשלות מבחי' מל' שבעליון נעשה כתר לתחתון כו')

(This was explained in chapter seven, that there is no division of levels in the aspect of the *Keter* of the worlds of *Atzilut*, *Briyah*, *Yetzirah* and *Asiyah*, even though in the chaining down, the aspect of the *Malchut* of the upper level becomes the *Keter* of the lower level etc.)

כך לגבי עצמות רצונו הפשוט שבבחי' עצמות אא"ס, אין חילוק מדריגות בין חפץ ורצון להאציל, בין חפץ ורצון לעשות כו'

Likewise, relative to the essence of His simple will in the aspect of the Essence of the light of *HaShem*-ה'הו"ה, the Unlimited One (*Ein Sof*), blessed is He, there is no differentiation of levels between the desire and will to emanate (*Atzilut*) and the desire and will to do (*Asiyah*) etc.

וזהו אני ראשון, ברצון שבמל' דא"ס, מקור הרצון להאציל, ואני אחרון, ברצון האחרון שבמל' דעשי' להתהוות עולם השפל היותר אחרון, שהן האופנים והמזלות, שהמה שרשי התהוות רוחניות הד' יסודות דארמ"ע ורוחניות דצ"ח הגשמיים

This is the meaning of,⁹⁷⁰ “I am first,” in the desire of *Malchut* of *HaShem*-יהו"ה, the Unlimited One (*Ein Sof*), blessed is He, which is the source for the desire to emanate (*Atzilut*), and “I am last,” in the most final desire of *Malchut* of the world of Action (*Asiyah*), to bring into being the most lowly and final world, which are the *Ophanim* [angels] and the *Mazalot*, that are the root for the existence of the spirituality of the four elements of fire, air, water and earth, and the spirituality of the physical levels of inanimate, plant life and animals.

(כמ"ש בסוף הע"ח) שזהו נכלל הכל במ"ש כל אשר חפץ ה' בעצמות עשה,
שכולל כל ההשתלשלות דקו, עד סוף עולם העשיה, דהיינו שכוללם יחד

(This is as stated at the end of *Etz Chayim*), that everything is included in the verse, “Everything that *HaShem*-יהו"ה desired” – in His Essential Self – “He did,” which includes the entire chaining down of the *Kav*-line until the end of the world of *Asiyah*; that is, He includes them all.

שנק' הכל בבחי' עשיה לבד, כי שרש האצי' ושרש העשי' שוין ממש לגבי
עצמותו כו'

[Relative to Him] it all is considered to be an action (*Asiyah*), because relative to His Essential Self the root of *Atzilut* and the root of *Asiyah* are literally equal, etc.

זהו עשה בשמים, סובב הכללי דטה"ע, וטה"ת וארץ דבחי' ממכ"ע כו', הכל
בהשוואה א'

⁹⁷⁰ Isaiah 44:6

This then, is the meaning [of the continuation of the verse, “Everything that *HaShem*-ה' יהו"ה desired He did] in the Heavens,” referring to the general encompassing light (*Sovev*) of the upper purity (*Tihiru Ila'ah*), “and in the earth,” referring to the aspect of how He fills all worlds (*Memaleh Kol Almin*) in the lower purity (*Tihiru Ta'taa*) etc.⁹⁷¹ It all is equally one [before Him].

(כידוע דעקב דא"ק שמסתיים בסוף העשי', וראשו במח' כללית בתחלת הקו, וכמו באדה"ר, שאמרו שקודם החטא היה רגליו בעשיה וראשו בבריאה) נק' אדם דבריאה יש מאין כו')

(This is as known that the heel of *Adam Kadmon* concludes at the end of *Asiyah*⁹⁷² and his head is in the general thought at the beginning of the *Kav* (As it says about *Adam HaRishon*-The first man, that prior to the sin his feet were in *Asiyah* and his head was in *Briyah*),⁹⁷³ but *Adam Kadmon* [is nevertheless] called *Adam* of *Briyah*,⁹⁷⁴ that is, [created] something from nothing etc.)

(והיינו וכל קומה לפניך תשתחוה כו' כמ"ש במ"א)

(This is [also] the meaning of,⁹⁷⁵ “Every stature shall bow before You etc.,” as discussed elsewhere.)

⁹⁷¹ See Likkutei Torah, Naso 21c; Maamarei Admor HaEmtzaee, Hanachot 5577 pg. 329; Kuntreisim pg. 593; Torat Chayim Vayigash 230d; Shaar HaEmunah 58a.

⁹⁷² See Tanya, *Igeret HaKodesh*, Epistle 20; Maamarei Admor HaEmtzaee, Vayikra Vol. 1 pg. 15.

⁹⁷³ Sefer HaGilgulim, Ch. 18; Maamarei Admor HaZaken, Bereishit pg. 72; Vayikra Vol. 1 pg. 15, Bamidbar Vol. 4 pg. 1,456; Torat Chayim Bereishit 30a.

⁹⁷⁴ See Maamarei Admor HaZaken, beginning of Inyanim

⁹⁷⁵ Shacharit prayer of Shabbat and Yom Tov; Torat Chayim Bereishit 30a.

וזהו עיקר המכוון בכל ההתבוננות, בכל פרט ופרט שבכל ההשתלשלות דקו, מלפני הצמצום הראשון עד סוף העשיה, רק להיות נכלל הכל באחדות הפשוטה, שהוא בבחי' עצמות אא"ס עד שיקבע בנפש גם בסדר השגחה אלקי' פרטי', עד הפרט היותר אחרון

This then, is the primary intention of the entire contemplation of every detail within the chaining down of the *Kav*-line, from before the first *Tzimtzum*-restraint until the end of the world of *Asiyah*. That is, [the intention] is to unite everything in the simple unity, which is in the aspect of the Essence of the light of the Singular Preexistent Intrinsic Being, *HaShem*-ה"ה, the Unlimited One, blessed is He, until the order of *HaShem's*-ה"ה Godly supervision of every detail, is engrained in one's soul, even to the very last detail.

שהוא גם בעולם הגלגלים והמזלות, שהם רק מט' כלים החיצונים דמל' דמל' דעשיה, שהוא רק עפ"י רצונו הפשוט שבעצמות אא"ס ממש

That is, even in the world of the planetary cycles and constellations (*Mazalot*), that only come from the nine external vessels of *Malchut* of *Malchut* of *Asiyah*, [one must recognize] that it literally is only according to His simple will within the Essential Self of the light of *HaShem*-ה"ה, the Unlimited One (*Ein Sof*), blessed is He.

וכמו שאנו אומריו', ומסדר את הכוכבים במשמרותיהם ברקיע כרצונו דוקא, דהיינו כרצונו הפשוט שבעצמותו ממש מטעם הנ"ל

This is as we say [in our prayers],⁹⁷⁶ “He – specifically – orders the stars in their watches within the firmament according to His will,” that is, literally according to His simple will in His Essential Self, for the aforementioned reason.

ופי' במשמרותיהם, היינו גם בבחי' היכלות דק"נ דעשי', שהמזלות הקבועים
ברקיע, היינו בבחינת נוגה דעשיה

The explanation of, “in their watches,” refers⁹⁷⁷ even to the aspect of the chambers of the husks of *Kelipat Nogah* of *Asiyah*; because the constellations (*Mazalot*) that are fixed in the heavens, are in the aspect of *Nogah* of *Asiyah*.

כי ע"ס דעשי' בבחי' או"כ והיכלות כו', הכל הוא בבחי' ביטול היש לאין
בתכלית, כידוע דבהיכל ק"ק דעשי' שם יחוד זו"נ דעשי', כמו בבהמ"ק שלמטה
כו'

This is because the ten *Sefirot* of *Asiyah* in its aspect of lights, vessels and chambers etc., are all in an aspect of total nullification of the something (*Bitul HaYesh*) to the nothing (*Ein*) [from which they are brought into being], as known regarding the chamber of the Holy of Holies in *Asiyah*, where there is the union of *Zeir Anpin* and *Nukvah* of *Asiyah*, such as in the Holy Temple below etc.

ונשמות ומלאכים דעשי' הן בתכלית הביטול כמ"ש וצבא השמים לך
משתחווים, וכמו האופנים וחיות דעשיה

⁹⁷⁶ Aravit prayer; Also see Maamarei Admor HaEmtzaee Hanachot 5577 pg. 53, 67, 90, 163, 330.

⁹⁷⁷ See *Shaarei Teshuva* 20a

Even the souls and angels of *Asiyah* are in a state of total nullification, as it states,⁹⁷⁸ “The hosts of the heavens bow to You,” referring to the *Ophanim* and *Chayot* [angels] of *Asiyah*.

גם חומר וכלי האופנים בבחי' הביטול בתכלית, וכמובן במרכבת יחזקאל
בחיות ואופני' דיצי'

Even the substance and vessels of the *Ophanim* are in an aspect of absolute nullification, as understood from the chariot [prophecy] of Ezekiel regarding the *Chayot* and *Ophanim* [angels] of *Yetzirah*.⁹⁷⁹

וכך גם במרכבה דסוסים שחורים ואדומים דזכרי' בזמן הגלות, שהמל'
מלובשת בע' שרים דנוגה דעשי', גם הם בתכלית הביטול כסוס לגבי רוכב

Similarly, this is the case regarding the chariot of black and red horses of Zachariah's⁹⁸⁰ [prophecy, which refers to] times of exile, in which *Malchut* is vested within the seventy ministering angels⁹⁸¹ of *Nogah* of *Asiyah*. They too are in a state of total nullification, like a horse to its rider.

וכמו הנה ה' רוכב על עב קל כו' וכמ"ש בזהר, כעננים למרכב כו' וע"ד שא'
היתפאר הגרזן על החוצב בו כו'

⁹⁷⁸ Nechemiah 9:6

⁹⁷⁹ Ezekiel Ch. 1

⁹⁸⁰ Zachariah 6:2

⁹⁸¹ Zohar Bereishit 46b; Siddur Im Divrei Elokim Chayim, Shaar HaMilah 145c; Shaarei Teshuvah 74a.

This is as stated,⁹⁸² “Behold *HaShem*-ה"ה" rides upon a swift cloud-קל etc.,” and as explained in the *Zohar*,⁹⁸³ that they are, “like a cloud upon which He rides etc.” This is similar to the verse,⁹⁸⁴ “Can an axe glory over the One who chops with it etc.”

והגם שיש בהם חילוקי מדריגות בהשתלשלות רבות עד אותן שמקבלים ע"י ריבוי מסכים מבחי' אחוריים דאחוריים דאלקים, ממ"ה צירופים האחרונים שנק' אדמת בני חם, בתכלית ההסתר והצמצום בכמה מיני מסכים והבדלות עד שנק' לבוש שק ועור, כמו אלביש שמים קדרות ושק אשים כסותם כו' כידוע, וכמו שא' המבדיל כו' מ"מ נאמר מלך אלקים על גוים כו' מי לא ייראך מלך הגוים כו' שמלכותו בכל משלה

Even though there are many different levels in them, with numerous chainings-down, even those who receive through a multitude of screens, in an aspect of the back of the back of *Elohi"m*-ם-אלה"י, from the forty-eight (מ"ח) last combinations [of *Elohi"m*-ם-אלה"י] which is called,⁹⁸⁵ “the land of the children of Cham (ח"ם-48),” in a way of ultimate concealment and *Tzimtzum*-restraint with various different types of screens and separations, so much so, that it is called a garment of sackcloth and skin, as in the verse,⁹⁸⁶ “I will enclothe the heavens with darkness and I will put sackcloth as their covering etc.,” as known, and as stated,⁹⁸⁷ “He who separates etc.” Nonetheless it states,⁹⁸⁸ “God reigns over the

⁹⁸² Isaiah 19:1

⁹⁸³ *Zohar* II 43a

⁹⁸⁴ Isaiah 10:15

⁹⁸⁵ Blessing of “*Emet V'Emunah*”; Pri Etz Chayim, Shaar Chag HaMatzot, Shaar 21, Ch. 5; Maamarei Admor HaEmtzaee, Vayikra Vol. 1, pg. 327; Devarim Vol. 3, pg. 1,061; Shaar HaEmunah 30a & 49a.

⁹⁸⁶ Isaiah 50:3; Also see *Siddur* Im Divrei Elokim Chayim, Milah 45c; Maamarei Admor HaEmtzaee, Vayikra Vol. 2 pg. 896.

⁹⁸⁷ *Havdalah* prayer; Shaarei Teshuva 113c

⁹⁸⁸ Psalms 47:9

nations etc.,” and,⁹⁸⁹ “Who will not fear You, O King of the nations etc.,” for,⁹⁹⁰ “His kingdom rules over all.”

וראי' מבלעם, שהי' מבחי' רע דנוגה, בחי' דעת דקליפה כמ"ש ויודע דעת עליון כו', אמר לא אוכל לעבור את פי ה' לעשות קטנה כו'

Proof of this is from Bilaam, who was the, “evil aspect of *Nogah*” (*Ra D'Nogah*), the aspect of *Da'at* of the external husks⁹⁹¹ (*Kelipah*), as it states,⁹⁹² “he who knows the knowledge of the Most High (*Yodeah Da'at Elyon*) etc.” Nevertheless, even he said,⁹⁹³ “I cannot transgress the word of *HaShem*-ה' יהו' to do even the smallest thing etc.”

(וגם מאתונו בחי' נוק' דז"א דקליפה, שהיא יותר קשה (כמשי"ת שבאזלעו"ז בחי' הנוק' יותר קשה מכולם כו') כתיב ותט האתון כו' וגם בלעם אמר אם רע בעיניך אשובה לי כו')

(Even his donkey, which was the aspect of *Nukvah* of *Zeir Anpin* of the *Kelipah* – the female of *Zeir Anpin* of the external husks,⁹⁹⁴ which is even more severe (for as will be explained about the opposite of holiness (*Sitra Achera*),⁹⁹⁵ the aspect of the female-*Nukvah* is the most severe of them all⁹⁹⁶ etc.), [However even

⁹⁸⁹ Jeremiah 10:7

⁹⁹⁰ Psalms 103:19

⁹⁹¹ Zohar III 194a; Etz Chayim, Shaar 32, Ch. 2; Maamarei Admor HaEmtzaee, Devarim Vol. 2, p. 643.

⁹⁹² Numbers 24:16

⁹⁹³ Numbers 24:13

⁹⁹⁴ Zohar III 107a; MeOrei Or, *Erech Aton* num. 138.

⁹⁹⁵ Ecclesiastes 7:14; Biurei HaZohar, Pekudei 59b; Maamarei Admor HaEmtzaee, Shemot Vol. 2, pg. 495; Shaarei Teshuvah 69a.

⁹⁹⁶ Zohar III 231b; Maamarei Admor HaEmtzaee, Na"Ch pg. 33.

about his donkey] it states,⁹⁹⁷ “and his donkey turned away [from the angel of *HaShem*-יהו"ה etc.,” and even Bilaam said,⁹⁹⁸ “If it displeases You, I shall return etc.”)

והגם שיש מהם שהן בבחי' יש נפרד גמור לומר כחי ועוצם ידי כו', כמו שר של מצרים שאמר לי יאורי כו' וכמאמרז"ל יודעים את רבונם ומתכוונין למרוד בו, הנה זהו מבחי' ג' קליפות הטמאות לגמרי, וגם הם נכנעים לפרקי' כאשר יפקוד ה' עליהם

Now, although there are those [*Kelipot*-husks] that are in an aspect of total somethingness and separation, so much so, that they say,⁹⁹⁹ “My power and the strength of my hand [brought me all this affluence] etc., such as the ministering angel of Egypt who said,¹⁰⁰⁰ “My river is mine and I made myself etc.” and as the sages, of blessed memory, have stated,¹⁰⁰¹ “They know their master and intentionally rebel against Him.” These are from the aspect of the three totally impure husks (*Kelipot*), and they too submit at times, when *HaShem*-יהו"ה visits punishment upon them.

כמבואר בנבואת הנביאים על כמה שרי אוה"ע כו'

This is as explained about the various prophecies of the prophets regarding some of the ministering angels of the idolatrous nations of the world etc.

⁹⁹⁷ Numbers 22:23

⁹⁹⁸ Numbers 22:34

⁹⁹⁹ Deuteronomy 8:17

¹⁰⁰⁰ Ezekiel 29:3; Maamarei Admor HaEmtzaee, Hanachot 5577, pg. 275; Bamidbar Vol. 2, pg. 814.

¹⁰⁰¹ Torat Kohanim to Leviticus 26:14; Maamarei Admor HaEmtzaee, Bereishit pg. 98

אבל בבחי' נגה, גם בבחי' נגה דעשי' שרובו רע ומיעוטו טוב, המה בבחי' ביטול תמיד, כמו הגלגלים והמזלות שהן ע' שרים דכתיב בהם ג"כ וצבא השמים לך משתחווים ואומרים שירה בכל יום כו'

However, in the aspect of *Nogah*, even the aspect of *Nogah* of *Asiyah*, which is mostly evil with a minority of good,¹⁰⁰² they are in a state of constant submission, such as the planets and constellations, that are [influenced by] the seventy ministering angels about whom it also states, “The hosts of the heavens bow down to You,” and “They sing His praise every day” etc.¹⁰⁰³

וכידוע בענין הטעם לסיבוב התמידי דחומר הגלגלים, שהוא רק מצד השיר' שאומרים, בחי' הצורה ונפש הגלגל בהשתחוואה רוחנית כו' וכמ"ש במ"א וד"ל

As known, this is in accordance with the reason for the constant orbit of the physical planets [and constellations] that this is due only to their forms and souls being in a constant state of praising and spiritual bowing to *HaShem*-ה'יהו"ה etc., as explained elsewhere. This will suffice for the understanding.

¹⁰⁰² *Etz Chayim, Shaar 43*, introduction; *Shaar 47*, Ch. 4; *Shaar 49*, Ch. 6.

¹⁰⁰³ See *Torat Chayim, Bereishit 1c*.

Chapter Fifty-Four

ולהבין דרך פרט בהשתלשלות דאזלעו"ז כו' בע"ס דקליפה דאבי"ע כו', הנה
יש להקדים בשרש בחי' הקליפה מהו

Now, in order to understand the chaining down of the “opposite side” in a detailed manner etc., in regard to the ten *Sefirot* of the husks of *Kelipah* of *Atzilut*, *Briyah*, *Yetzirah* and *Asiyah* etc., we must first preface with the root of the aspect of the *Kelipah*-husks and understand what it is.

דהנה ידוע בטעם שם קליפה, כמו קליפת הפרי שהוא הפסולת שבכל דבר,
שבא מצד תערובת טו"ר כו' מסיבת שבה"כ כו' ז' מלכים שמתו ונפלו למטה כו'

Now, it is known that the reason it is called by the name *Kelipah*-husks, is because it is likened to the husk of a fruit, which is the dross of each thing that comes about because of the admixture of good and bad etc. due to the shattering of the vessels etc. of the seven kings [of *Tohu*] who died and fell below etc.

וקליפה קדמה לפרי, כמו בצמיחת כל פרי שהקליפה תצמח תחלה, וכמו השליא
לולד שהוא בא מן הפסולת שבטיפה כו'

The husk precedes the fruit,¹⁰⁰⁴ just as in the growth of any fruit, the peel always grows first. This is like the relationship of the placenta to the fetus, which comes about from the dross of the seminal drop etc.

¹⁰⁰⁴ Zohar II 108b; Maamarei Admor HaEmtzaee, Vayikra Vol. 1, p. 209.

ושרש הדברים ידוע, דגם בבחי' התענוג יש בחי' המנגד אליו, שהוא הצער
היפך הענג, והוא נגע היפך אותיות ענג

Now, the root of these matters is known; that even within the aspect of pleasure, there is the aspect of its opposite. This is pain which is the opposite of pleasure, just as the letters *Nega*-plague-נגע are the opposite of the letters *Oneg*-pleasure-ענג.¹⁰⁰⁵

(ופשע היפך אותיות שפע כו')

(Similarly, *Pesha*-transgression-פשע is the opposite letters of *Shefa*-abundance-שפע.¹⁰⁰⁶)

כי כל דבר מה שבא בבחי' התפשטות מן העצם, ודאי יש כח המנגד אליו
שבא ג"כ מן העצם

This is because certainly, everything that comes into an aspect of spreading forth from the essence, has its opposing power, which also comes from the essence.

ע"כ גם בבחי' התפשטות אור התענוג והרצון יש כח היפוכו המנגדו, שהוא
עד"מ כאשר ימנעו לאותו תענוג או שיהיה דבר המנגד, היפך העונג, הוא שנק'
צער ויסורין כו'

Therefore, even the aspect of the spreading forth of the light of pleasure and desire has an opposing power that opposes it. For example, this is when one is prevented from delighting in that

¹⁰⁰⁵ Sefer Yetzirah 2:4 and the commentaries there; Also see Maamarei Admor HaEmtzaee, Kuntreisim p. 210; Shaar HaTeshuvah 53d.

¹⁰⁰⁶ Zohar III (*Idra Rabba*) 133a; Maamarei Admor HaEmtzaee, Devarim Vol.1, p. 307; Torat Chayim Bereishit 28b.

pleasure. Likewise, if there is something in opposition, which is the opposite of that pleasure, it is called pain and suffering etc.

וכן ממילא בחכמה וטעם לתענוג ורצון יש המנגד, להיות טעם למנגד לרצון
וכן המדות ומדו"מ כו'

Likewise, within the wisdom and reason for the pleasure and desire there automatically is an opposing reason that opposes the desire. This is likewise so of emotions and thought, speech and action etc.

וכמו עבד העובר ומנגד לרצון האדון, הרי בכל פרטי הדברים שברצון זה
מנגד כו'

This is like a servant who transgresses and opposes the will of his master. In doing so, he opposes all the particulars included in the will [of his master] etc.

וכך אזלע"ז עשה כו' שיהיה בחי' מנגד, והוא הנק' פסולת וקליפה והסתר
שקדם תחלה כו'

Similarly, [it states,¹⁰⁰⁷] “God made one thing opposite the other etc.,” so that there should be an aspect of opposition. This is called the dross (*Pesolet*), the husk (*Kelipah*) and the concealment that preceded at first etc.

הוא ע"י בחי' הצמצום והסתר שקודם כל אור ושפע רצון ותענוג וחכמה כו'

¹⁰⁰⁷ Ecclesiastes 7:14

This comes about by means of the aspect of the *Tzimtzum* and concealment that precedes all light and influence of desire, pleasure and wisdom etc.

כמו מי יודע עוז אפיך וכיראתך עברתך כו' שהוא בחי' המנגד לרצון, שם
יתכן הכעס וחרון אף על בחי' המנגד ועובר הרצון כו', עד שחמת ה' על ראש
רשעים יחול כו'

This is like [the verse,¹⁰⁰⁸] “Who knows the strength of Your anger and Your wrath is like the fear due You etc.” This is the aspect of the opposition to the desire. It is there that anger and wrath are applicable to those who oppose and transgress the will etc., until,¹⁰⁰⁹ “The wrath of *HaShem*-ה' shall rest upon the heads of the wicked etc.”

(וכמ"ש במ"א בענין ברישא חשוכא, ע"כ עזי אוה"ע מסגי ברישא כו')

(This is as explained elsewhere about the matter of, “At first there was darkness [and then the light returned],” therefore,¹⁰¹⁰ “The insolent amongst the nations of the world are powerful at first etc.”)

והנה ידוע דעיקר השבירה בתערובות טו"ר ממש היה רק בבחי' ס"ג שהוא
בבחי' ז"ת דבינה

Now, it is known that the principal shattering [which brought about] an admixture of actual good and evil, was in the aspect of

¹⁰⁰⁸ Psalms 7:11

¹⁰⁰⁹ Jeremiah 23:19 & 30:23

¹⁰¹⁰ See *Maamarei Admor HaEmtzaee, Bereshit* p. 179; *Torat Chayim, Vayishlach* 185a.

Sa" G (י"ד ה"י וא"ו ה"י) ס"ג, which is the aspect of the seven lower *Sefirot* of *Binah*.

שהן בחי' המדות שבשכל שמולידיהם המדות שבלב, מדות רעים כמו כעס ורציחה ותאוה רעה ואהוי"ר רעים וניצוח והתפארות לרע כו'

These are the aspect of the emotions of the intellect that give rise to the emotions of the heart, including bad emotions, such as anger, murderousness, evil lusts, evil love and fear, conquest and boastfulness for [the sake of] evil etc.

אבל בחכמה לא היה שבירה, רק חיצוניות דאו"א נפלו, והוא שרש לחכמות חיצוניות

However, in *Chochmah* there was no shattering.¹⁰¹¹ Rather, only the externality of *Abba* and *Imma* fell,¹⁰¹² this being the root of external wisdoms [and sciences].¹⁰¹³

וגם הוא ענין אני חכמה שכנתי ערמה, ארמי אובד אבי, חכמה דקליפה שהוא רק לרע, כמו חכמים המה להרע ולא להטיב כלל, ואינו ענין חכמה בעצם רק ערמונית ושקר כידוע

Now, [in *Chochmah*] too there is the matter of [the verses],¹⁰¹⁴ "I am wisdom, I dwell with craftiness," or,¹⁰¹⁵ "My father was

¹⁰¹¹ Etz Chayim, Shaar 8, Ch. 2, Ch. 3, Ch. 6

¹⁰¹² Etz Chayim, Shaar 8, Ch. 2, Ch. 3, Ch. 6; Maamarei Admor HaEmtzaee, Devarim Vol. 3, pg. 1,116.

¹⁰¹³ See Maamarei Admor HaEmtzaee, Devarim Vol. 1, pg. 9; Vol. 4, pg. 1,225; Na"Ch pg. 365; Sefer HaMaamarim 5649, pg. 267.

¹⁰¹⁴ Proverbs 8:12; See Maamarei Admor HaEmtzaee, Devarim Vol. 2, pg. 532; Torat Chayim, Noach pg. 79a

¹⁰¹⁵ Deuteronomy 8:12; Maamarei Admor HaEmtzaee, Devarim Vol. 4, pg. 1,496.

[nearly] destroyed by the Aramite,” which refers to *Chochmah* of the *Kelipah*-husks, that is only for the sake of wickedness, as in,¹⁰¹⁶ “They are wise to do evil,” but not to do good whatsoever. This is not true *Chochmah*-wisdom, but rather only craftiness and falsehood, as known.

וגם מבחי' התענוג העליון ירד בחי' החיצוניות, וזהו שרש להתהוות תענוגי עוה"ז

Even from the aspect of the “Supernal Pleasure,” the aspect of its externality was lowered.¹⁰¹⁷ This is the root for the existence of the pleasures of this world.

אבל עיקר הרע הוא במדות עד שנסתעפו למטה מטה בקליפה דעשיה

Nevertheless, the principal aspect of evil is in the emotions, which branched far down into the husks (*Kelipah*) of *Asiyah*.

המקטרגים הרעים לפעול רע בפו"מ, שכל חיותם אינו רק להמית כמו שלוחי המות כו'

These are the wicked accusers who carry out actual evil, whose very [pleasure] in life is only to kill, like agents of death etc.

ולמטה בזה העולם הן המזיקים כנחשים וחיות שטורפים כו' והרוצחים במין האדם

¹⁰¹⁶ Jeremiah 4:22

¹⁰¹⁷ Etz Chayim, Shaar 8, Ch. 3; Shaar 9, Ch. 2.

Below in this world, these are destructive creatures, such as snakes or predatory beasts etc., whereas in mankind these are the murderers.

ולכך לע"ל שיבוער הרע, כתיב לא ירעו ולא ישחיתו כו', לפי שאז יובררו
שיורי ז' מלכים שלא נתבררו עדיין כידוע

Therefore, regarding the coming future when evil will be negated, it states,¹⁰¹⁸ “They will neither injure nor destroy [in all of My sacred mountain; for the earth will be filled with the knowledge of *HaShem*-ה' יהו" as the water covers the ocean bed],” because then, the remnants of the seven kings [of *Tohu*], that have not yet been rectified, will have been purified, as known.

ויש בחי' ציור אדם באזלעו"ו דקליפה כו' ונק' אדם בליעל, והוא בחי' ז"א
דקליפה כמו ויאבק איש עמו כו'

Now, in the “other side” of *Kelipah* there [also] is an aspect of the form of man. He is called, “Man without a yoke-*Adam Bleeya'al*-אדם בליעל-” and is the aspect of *Zeir Anpin* of *Kelipah*, like it states,¹⁰¹⁹ “And there wrestled a man with him etc.”

בחי' המדות עם המוחין דאו"א דקליפה, עד בחי' כתר וע"י דקליפה שנק'
עומק רע, שהוא עומק הרצון והתענוג לכל דבר רע, שהוא מקור לכל רצון רע

This is the aspect of the emotions with the intellect of *Abba* and *Imma* of the *Kelipah*-husks, including the aspect of *Keter* and *Atik Yomin* of *Kelipah*, which is called the depth of evil (*Omek*

¹⁰¹⁸ Isaiah 11:9 & 65:25

¹⁰¹⁹ Genesis 32:25; Shaar HaTeshuvah 49c

Ra),¹⁰²⁰ because it is the depth of the desire and pleasure for all wickedness, which is the source for all wicked desire.

ונק' בזוהר כתרין דמסאבותא ובל' הגמרא שערי טומאה כו'

In the Zohar these are called,¹⁰²¹ the “Crowns of Impurity - *Kitrin D'Mesavoota*” and in the terminology of the Talmud they are called,¹⁰²² “The gates of impurity etc.”

ודרך כלל יש בחי' ע"ס דק"נ באבי"ע

Now generally, there is the aspect of the ten *Sefirot* of *Kelipat Nogah* in [each world] of *Atzilut*, *Briyah*, *Yetzirah* and *Asiyah*.

אך בחי' נוגה דאצי' אין בו רע כלל, וכמ"ש לא יגורך רע כו', רק שהוא בחי' היש המורגש ובולט ביותר, כמו בחי' החסד המורגש באדם להתפאר בו שהוא עושה דבר חסד

However, in the aspect of *Nogah* of *Atzilut* there is no evil whatsoever, as it states,¹⁰²³ “Evil shall not dwell with You etc.” Rather, it is the aspect of, “the sense of somethingness,” which is very pronounced and felt, such as the aspect of a person’s awareness of his own kindness, in that he glories in the kind deeds that he does.

או בחכמה מרגיש חכמתו ביותר, וכך כל מדותיו ומעלותיו יודע ומרגיש בבחי' בליטה גדולה

¹⁰²⁰ Sefer Yetzirah 1:5; Shaar HaTeshuvah Vol. 1, pg. 4a.

¹⁰²¹ Zohar III 41b; 70a; 143a-b.

¹⁰²² See also Shaar HaTeshuva Vol. 1, pg. 4b

¹⁰²³ Psalms 5:5; Maamarei Admor HaZaken, Parshiot HaTorah Vol. 2, pg. 829; Maamarei Admor HaEmtzaee, Na”Ch pg. 191.

Similarly, in regard to *Chochmah*, this is when he is very aware of his own wisdom. The same holds true of all one's qualities and positive qualities. He knows and is aware of them in a very pronounced way.

ובהסתעפות יוצא מזה בחי' רע, כמו המרגיש עצמו לחסדן יצא מזה הסתעפות חסד רק להתייהר ורק לגרמיה, כמו חסד ישמעאל וכה"ג

What branches out as a result of this, leads to an aspect of actual evil. For example, in one who feels himself to be kind, there will branch out kindness that is only for his own self-aggrandizement and benefit, such as the kindness of Ishmael¹⁰²⁴ and the like.

והוא דמיון להשתלשלות דנוגה דבריא דנסתעף מנוגה דאצי' שמיעוטה רע עכ"פ בבחי' לגרמי' ויוהרא דהתנשאות יש הנפרד כו'

This then, is an example of the chaining down of *Nogah* of *Briyah*, which branches out from *Nogah* of *Atzilut*, in that, all in all, it has a minority of evil,¹⁰²⁵ which is the aspect of doing something for one's own benefit, with the pride and haughtiness of a "something-*Yesh*," separate and apart [from *HaShem*-ה"ה] etc.

(וכמו שמהתלהבות הבולט בהרגשת עצמו בתפלה, יכעס על המנגדו להכותו ולרודפו כשנוגע בכבודו)

¹⁰²⁴ See Siddur Im Divrei Elokim Chayim, Shaar HaSukkot pg. 259c; Maamarei Admor HaEmtzaec, Na"Ch pg. 534.

¹⁰²⁵ See the previous chapter.

(For example, because of fervor during prayer, which is pronounced, in that he is aware of himself, a person will become angered against anyone who opposes him, to the point of striking and pursuing him, if his honor is slighted.)

וכך אמרו שטן ופנינה לש"ש נתכוונו, שזהו בחי' נוגה דאציל, ונתן עיניו
במקדש ראשון והחריבו

Similarly, it states that,¹⁰²⁶ “Satan and Peninah’s intentions were for the sake of heaven” – which is the aspect of *Nogah* of *Atzilut* – however, “he set his eyes on the first Temple and destroyed it.”¹⁰²⁷

זהו מבחי' קנאה של נחש הקדמוני, בחי' יש ולגרמי' בבחי' רע קצת, אעפ"י
שקנאה זאת באה מצד הכרתו וקירובו, כי כלום מתקנא כו'

This was from the aspect of the envy of the primordial snake,¹⁰²⁸ [which is] the aspect of, “somethingness for the sake of oneself,” with a minority of evil, even though this envy came about because of his recognition and closeness, as [it states],¹⁰²⁹ “Envy applies primarily [when the wise envies the wise, the mighty envies the mighty and the wealthy envies the wealthy] etc.”

ונוגה דיציל' חציו רע לקטרג ממש, כמו ויבא גם השטן כו' ויאמר החנם ירא
איוב כו'

¹⁰²⁶ Talmud Bavli, Bava Batra 16a; See Maamarei Admor HaEmtzaee, Vayikra Vol. 2, p. 476.

¹⁰²⁷ Talmud Bavli, Sukkah 52a; Maamarei Admor HaEmtzaee, Bereshit pg. 98.

¹⁰²⁸ Talmud Bavli, Sanhedrin 59b; Maamarei Admor HaEmtzaee, Hanachot 5577, pg. 231; Torat Chayim, Bereishit 33a & 16a.

¹⁰²⁹ Talmud Bavli, Avoda Zarah 55a

Nogah of *Yetzirah* however, is half evil, with actual accusations, as it states,¹⁰³⁰ “And the Satan also came [amongst them] etc., and he said,¹⁰³¹ ‘does Iyov fear God without personal benefit etc.’”

עד בחי' נוגה דעשי' רובו רע לפעול כל דין קשה וזהו חיותו ממש

[It then descends further] until the aspect of *Nogah* of *Asiyah*, which is mostly evil, to actualize every harsh judgment, which literally is its vitality.

ונק' רצועא בישא לאלקאה כו', כמו העלוק' שמושכת פסולת הדם כו' כך נאמר לעלוקה כו' הב הב כו', שזהו שרש הגיהנ' שעל ראש רשעים יחול כו' כידוע

This is called,¹⁰³² “An evil whip with which to smite etc.” Moreover, it is like a leech that draws out the dross of the blood etc., as it states,¹⁰³³ “The leech has [two daughters called] give, give etc.” This is the root of the aspect of hell (*Gehinom*) that will, “rest upon the heads of the wicked,”¹⁰³⁴ as known.

וג' קליפות הטמאות הן כמו נחש שרף ועקרב שבמדבר העמים

Now, the three impure *Kelipot*-husks are like the snake, serpent and scorpion in the, “desert of the nations.”¹⁰³⁵

¹⁰³⁰ Job 1:6 (2:1)

¹⁰³¹ Job 1:9

¹⁰³² See Introduction to Zohar 11b.

¹⁰³³ Proverbs 30:15; Talmud Bavli, Avodah Zarah 17a

¹⁰³⁴ Talmud Bavli, Chagigah 13b

¹⁰³⁵ Deuteronomy 8:15; *Likkutei Torah, Naso 20a; Shaar HaTeshuvah Vol. 1,*

בח'י כתר דקליפה שהן רע גמור בלי תערוב' הטוב כלל וכלל

[This is] the aspect of *Keter* of *Kelipah*, which is completely evil without any admixture of good whatsoever.

וזהו הנק' רשע ורע לו, שאין להם בירור עדיין כלל, רק לעתיד דכתי' ואת רוח הטומאה אעביר לגמרי כו' וכידוע וד"ל

This is called¹⁰³⁶ a “*Rasha v'Ra Lo* - A wicked one who has bad,” for which as of yet, there is no rectification whatsoever, but rather, only in the future, about which it states,¹⁰³⁷ “I will – completely - remove the spirit of impurity” etc., as known. This will suffice for the understanding.

סליק שער היחוד

End of Shaar HaYichud

¹⁰³⁶ Talmud Bavli, Brachot 7a; Tanya Ch. 11

¹⁰³⁷ Zachariah 13:2

לעלוי נשמת
אמינו מורתנו
ה"ה האשה הצדקנית

מרת חי' פייגא בת יעקב ע"ה

נפטרה בח"י אלול תשל"ט

פיה פתחה בחכמה ותורת חסד על לשונה
וגדלה צאצאיה על דרכי התורה והחסידות

הונצח על ידי חתנה ובתה
ר' עמירם וזוגתו מרת אסתר תיה' מרקל

Dedicated in the merit of our mother, of blessed memory

Chaya Feige bat Yaakov, peace be upon her

Whose soul ascended on the 18th of Elul, 5739

She opened her mouth with wisdom
The teachings of kindness were upon her tongue
And she raised her children in the ways of Torah and
Chassidut

Dedicated by her son-in-law and daughter
Rabbi Amiram and Rebbetzin Esther Markel