



LESSONS IN  
**TORAH**  
∞ OR ∞

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PRECIOUS TEACHINGS THAT AWAKEN THE HEART  
TO DIVINE SERVICE FROM THE HOLY MASTER  
∞ **RABBI SHNEUR ZALMAN OF LIADI** ∞  
TRANSLATED AND EXPLAINED

תּוֹרַה אֹר

פְּרִשְׁת וִירָא

דְּבוּר הַמִּתְחִיל

פְּתַח אֵלֵיהוּ אַנְתָּ הוּא חָד

“The Ten Sefiros and Hashem”

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ב"ה

## Torah Or

## תורה אור

דבור המתחיל

(שׁוֹיֵךְ לַפְּסוּק "אֲרָדָה נָא")

פְּתַח אֵלֶיךָ הוּא חָדָר<sup>1</sup>

פְּרִשְׁת וַיֵּרָא דף יג,ג

"The Ten Sefiros and Hashem"<sup>2</sup>

In Parshas Vayeira (Bereishis 18:21), the Torah describes how Hashem "went down" to judge the wicked inhabitants of the cities of Sedom and Amora. There are two general questions regarding this story: 1- Why would have to go down to judge people, doesn't Hashem already know everything that happens without having to go to see it firsthand? Furthermore, what does it mean that He "went down," Hashem is everywhere, there is nowhere for Him to "go"?

To explain the answers to these questions, the Alter Rebbe first explains many essential concepts of how Hashem interacts with the world. The explanation will be centered around a teaching of Eliyahu the Prophet. It is recorded in the Tikkunei Zohar, as heard by Rabbi Shimon bar Yochai and his students, and the souls in Gan Eden, including Moshe Rabeinu who instructed Eliyahu to speak, in Gan Eden.

<sup>1</sup> (דבור המתחיל פתח אליהו: תורת חיים דבור המתחיל "ויהי כל הארץ", ודבור המתחיל "ויאמר ה' ועקת". סידור דבור המתחיל "אנת הוא". - ציון כבוד קדושת אדמו"ר.

נאמר ביום השבת קדש פרשת וירא, יז מרחשון תקס"ו. הנחות נוספות מהמאמר ודרושים המיוסדים על מאמר זה נלקטו בספר "הגהות לדבור המתחיל פתח אליהו תרנ"ח" - קה"ת תשע"ח).

<sup>2</sup> The Rebbe Rashab wrote an extensive commentary on this maamar, known as "Notes on Pasach Eliyahu, 5658." We will attempt to bring some points from his commentary throughout the translation, published by the Kehot publication society. In addition, the work "Torah Or Hamevu'ar" from Kehot publication society and Hamaayanos provided valuable sources for this commentary.

This teaching, commonly known as “Pasach Eliyahu,” the most famous discourse (said over as a prayer to Hashem) of Eliyahu, contains many of the fundamental teachings of Kabbalah<sup>3</sup>, of the Inner Dimension of the Torah. It describes the Ten Sefiros of Atzilus and how they exist relative to the Infinite Light, and relative to creations. This prayer/discourse is commonly recited before Mincha on Erev Shabbos, since on Shabbos is when the created worlds ascend into Atzilus, and this discourse discusses the nature of the world of Atzilus relative to creation.<sup>4</sup>

### (א) Chapter 1

”פְּתַח אֱלֹהֵינוּ [וְאָמַר]: [רְבוּז עֲלֵמִין  
 דְּאַנְתָּ הוּא חָד וְלֹא בְּחֹשֶׁבֶן, [אַנְתָּ  
 הוּא עֲלָאָה עַל כָּל עֲלָאִין, סְתִימָא עַל כָּל  
 סְתִימִין, לִית מְחֻשְׁבָּה תְּפִיסָא בְּךָ כְּלָל.]

In the in Tikkunei Zohar (17a) it is written:<sup>5</sup> “[The Prophet] **Eliyahu started to speak** [the following praise to Hashem that contains many explanations of mystical concepts], and said: “Master of the Worlds, **You are He that is One, but not one that is counted.** You are He that transcends all transcendence, concealed beyond all concealments. No thought can possibly grasp You.

אַנְתָּ הוּא דְאַפִּיקַת עֶשֶׂר תִּיקוּנֵין  
 [וְקָרִינָן לֹון עֶשֶׂר סְפִירָן, לְאַנְהָגָא בְּהוּן  
 עֲלֵמִין סְתִימִין דְּלֹא אֲתַגְלִינָן, וְעֲלֵמִין  
 דְּאֲתַגְלִינָן, וּבְהוּן אֲתַבְּסִיאַת מִבְּנֵי נְשָׂא.  
 כ”ו”<sup>6</sup>.

**You are He that brought out ten ‘Tikunim/adornments.’ We call them ten Sefiros.** You emanated them to direct the worlds, concealed worlds and revealed worlds. And within them You disguise Yourself from the sons of men.”

The prayer/discourse continues to discuss various aspects of the Sefirot and how Hashem creates souls and worlds through them, but that Hashem is ultimately beyond the entire category of the Sefirot and the World Atzilus completely, even though He invests Himself, as it were, into the Sefiros.

<sup>3</sup> See Pardes Rimonim of Rabbi Moshe Cordevero, Shaar 4, chap. 5-6, where he explains this discourse at length.

<sup>4</sup> [ראה אורה"ת וירא תשמו, ב.]

<sup>5</sup> The translation of the original text of Tikunei Zohar is based on the not yet published translation of Pasach Eliyahu by Rabbi Tzvi Freeman, used with his permission.

<sup>6</sup> (תקוני זהר בהקדמה יז, א.)

לְהַבִּין עֲנֵינָן זֶה - לָמָּה נִקְרָאוּ י  
סְפִירוֹת בְּשֵׁם "תְּקוּנִין" - צְרִיךְ  
לְהַקְדִּים בַּיָּאוֹר עֲנֵינָן מֵהוּת הַנֶּפֶשׁ:

In order to understand the reason for which the “Ten Sefiros” are referred to as “Ten Tikunim-Adornments/Jewelry,” we must first explain the nature of the soul itself.

כִּי הִנֵּה הַנֶּפֶשׁ מִצֵּד עֲצָמָה הִיא אוֹר  
פְּשוּט בְּלִי הַתְּחַלְקוֹת שֶׁכֵּל וּמַדּוֹת.

Because, the soul itself is a simple and indivisible spiritual entity, undifferentiated into intellect and emotion.<sup>7</sup>

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<sup>7</sup> The Rebbe Rashab notes here to that this concept is explained in Tanya chap. 51. We will quote here a portion of that chapter, as translated in “Lessons in Tanya,” published by Kehot publication society (the bold text reflecting direct translation of the original Hebrew text of the Tanya):

***“Now, the variation in receiving the functional powers and life-force by the organs of the body from the soul, each organ receiving from the soul a life-force and power in a different form, does not derive from the soul’s essence and being, that we should say that its being and essence is divided into 248 different parts, which are encloded in 248 locations, according to the design of the various locations of the body’s organs, because, according to this, it would follow that the soul’s essence and being is designed in a physical design and a likeness and structure similar to the structure of the body, G-d forbid. Just as the organs of the body have various shapes and forms, so, according to this outlook, are the functional powers, while still within the soul, different from each other in form. But, again, we cannot accept this:***

***Rather is the soul entirely a single spiritual entity—it is (1) a single entity, (2) a spiritual entity. As a “single” entity, its oneness is plain and uncompounded. As a “spiritual” entity, its spirituality is in a form which is divested of any physical design and of any type of definition of physical space, measure, or limitation, the soul is free of all such dimensions by virtue of its intrinsic being and essence.***

*In fact, the soul is so “plain” and free of all these that even when it is actually encloded within the organs, they cannot effect any change in the soul. Therefore, the Alter Rebbe continues:*

***And it is not valid to say, concerning the soul’s being and essence, that it is in the brain of the head more than in the feet, since its being and essence is not subject to the concept and dimension of physical space and limitation. It is therefore impossible to attribute to the soul this limitation of being more in the head than in the feet.***

In Tanya chap. 51, part of which is quoted in the footnote, the Alter Rebbe explains how the soul itself is a simple, uncompounded, indivisible, spiritual entity. It contains the potential for various “soul powers,” capabilities, such as intellect and emotion, and the ability to manifest as a life force in the body, and the power to become manifest in thought, speech, and action.

However, in the essence of the soul itself there is no “actual” intellect or emotions, thought or speech, or even bodily life force. Rather, in the essence of the soul all these various powers and capabilities exist only in completely potential form, as various possibilities of the one singular and indivisible essence. Only “outside” of the essence do the various soul powers become manifest as “actual” and definable (different) powers.

וְהַשְׂכֵּל וְהַמְדוּת שְׁלֵה הֵן בְּחֵינַת  
 לְבוּשֵׁי לְנַפֵּשׁ. **And its intellectual and emotional  
 capacities are only “garments,” as  
 it were, of the soul itself.**

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*Rather, 613 kinds of functional powers and vital forces are included within the soul, within its being and essence, to become actualized and to emerge from this concealment and inclusion within the soul’s essence. Previously, while still included within the soul’s essence, they are only in potential and therefore hidden within the soul—not even as functional powers which are revealed as such while still included within the soul. In other words, within the soul is concealed a potential for 613 functional powers “to become actualized and to emerge from concealment” (i.e., to become revealed):*

*in order to animate the 248 organs and 365 blood vessels of the body through the functional powers of the divine soul becoming en clothed within the animating (or vital) soul, which also possesses the corresponding 248 and 365 functional powers and vital forces.”*

שֶׁהַנֶּפֶשׁ יֵשׁ לָהּ שֹׁכֵל וּמְדוּת אֲבָל  
אֵינָן מְהוּת וְעֲצָמִיּוֹת הַנֶּפֶשׁ.<sup>8</sup>

Since the soul has intellect and emotions, but they are not the essence and being of the soul.<sup>9</sup>

אֲלֵא שֶׁהֵן נִקְרָאִין בְּשֵׁם "תִּיקוּנִין" -  
שֶׁהַנֶּפֶשׁ מִתְתַּקֶּנֶת וּמִתְלַבֶּשֶׁת בָּהֶן.

Rather, they are referred to as "Tikkunim-Adornments," since the soul becomes adorned, made beautiful, and expressed through them.

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<sup>8</sup> (ומה שֶׁכָּתוּב בְּתַנְיָא (רֵאָה פָּרָק ג' וּפְרָק יב): שֶׁהַנֶּפֶשׁ עֲצָמָה מִתְחַלֶּקֶת לְשֹׁכֵל וּמְדוּת שֶׁהֵם נִקְרָאִים עֲצָמִיּוֹת הַנֶּפֶשׁ - אֵין זֶה אֵלֵא לְגַבֵּי מַחֲשָׁבָה, דְּבוּר וּמַעֲשֵׂה, שֶׁהֵן לְבוּשֵׁין נִפְרָדִין מִמֶּשׁ מְהוּת הַנֶּפֶשׁ, שֶׁהֵן בְּחִינַת בִּי"ע. שְׁעַל זֶה אָמַר "לְבוּשֵׁין תִּקְנִית לֹון כּו", דְּאֵינוֹן בִּי"ע. אֲבָל הַשֹּׁכֵל וְהַמְדוּת, עִם הַיּוֹת שֶׁהֵן בְּחִינַת לְבוּשֵׁין, אֵינוֹן לְבוּשֵׁין נִפְרָדִין מִמֶּשׁ, אֵלֵא כְּמוֹ בְּחִינַת כָּלִים-דְּאֲצִילוֹת ד' אִיהוּ וְגִרְמוּהֵי חֵד כּו" (תְּקוּנֵי זֶהַר בְּהַקְדָּמָה ג, ב). וְלִכֵּן נִקְרָאִין בְּשֵׁם עֲצָמִיּוֹת, וְלֵא עֲצָמִיּוֹת מִמֶּשׁ).

<sup>9</sup> In the text of the maamar is a parenthetical note that will be translated here:

"In Tanya (chapter 3 and 12) it says that the soul itself is divided up into three intellectual faculties and seven emotional faculties, which are described as being part of the soul itself. So, how does the Alter Rebbe say here that the intellect and emotions are not part of the soul itself, and are only "garments" for the soul?

The answer is that in Tanya it was discussing the intellect and emotions relative to the "garments" of thought, speech, and action. In that context, the intellect and emotions are described as being "part of the soul itself" relative to how the garments of thought, speech, and action become separated from being part of the person himself. The thought, speech, and action, are "garments that are completely separate from the person." However, in the context of the intellect and emotions relative to the simple and indivisible essence of the soul, the intellect and emotions are considered "garments" for the soul, as it were. However, these "garments" are not completely separate from the person himself, and in fact, are always bound up and united with the essence and of the soul.

The difference between the "separate garments" of the soul - thought, speech and action - and the "garments that are united with the soul" - the intellect and emotions, reflects the difference between the Sefiros of the created worlds of Beriah, Yetzira, and Asiya, that are "separated" from the Infinite Light, and like "separated garments" for it, and the Sefiros of Atzilus that are Divine, that are "garments that are united" with the Infinite Light of Hashem, as it were."

וּכְמוֹ שֶׁתַּרְגָּם אוֹנְקֵלוֹס עַל פָּסוּק  
 (תִּצַּא כַּב, ה): "לֹא יִלְבַּשׁ גִּבּוֹר  
 שְׂמֵלַת אִשָּׁה" - "לֹא יִתְקַן גִּבּוֹר  
 בְּתִיקוּנֵי אִתְתָּא".

As Unkelos translated the verse  
 (Devarim, 22:5) "A man should not  
 wear the garment of a woman"  
 into Aramaic, saying "A man  
 should not adorn himself with the  
 adornment of a woman."

וְעִנִּין תְּקוּן הוּא מְלִשׁוֹן תְּכֵשִׁיט,  
 שְׂמֵתִקְשִׁט בּוֹ וּמִתְפַּעַל מִמֶּנּוּ.

Now, the idea of a "Tikun-  
 adornment" is an expression  
 connoting jewelry, through which  
 someone beautifies himself and  
 becomes positively affected, i.e.,  
 enhanced, by it.

וְהָרִי מִתְאַחַד עִם תְּכֵשִׁיט זֶה כְּאֵלוֹ  
 הוּא מְגוּפּוֹ מִמֶּשׁ.

In this way, one becomes unified  
 with the jewelry, as if it is part of  
 his own body.

There is a difference between regular clothing and jewelry. Regular clothing is mainly for the purpose of covering over the body. However, jewelry actually brings out the natural beauty of the person, enhancing his own beauty. (Another analogy for a garment that enhances the capabilities of the person himself is eyeglasses. Instead of covering over his eyes, it actually improves his ability to see.) Because of this quality that the adornments/jewelry enhance the person, they become like an extension of the person himself, to a much greater extent than regular clothing. (We find this with eyeglasses: a person can forget he is wearing glasses, to the point he can look for his glasses only to realize he was wearing them the whole time...)

וּכְמוֹ הַנֶּפֶשׁ עִם הַגּוּף, שְׁעַם הַיּוֹת  
 שֶׁהַגּוּף הוּא לְבוּשׁ לְנֶפֶשׁ, מִכָּל  
 מְקוֹם הָרִי הַנֶּפֶשׁ מִתְפַּעֶלֶת מִמְּקָרֵי  
 הַגּוּף.

This is also comparable to how the  
 soul exists within the body. That  
 even though the body is only a  
 "garment" for the soul, the soul is  
 nonetheless affected by what  
 happens to the body.

שְׂכֵשְׁהַגּוּף נוֹקָף אֶצְבְּעוֹ מִרְגָּשֵׁת  
 הַנֶּפֶשׁ.

Such as, when the finger of the  
 body gets knocked, the soul feels  
 the pain.

וְכֵן מֵה שְׁעוּלָה בְרָצוֹן הַנֶּפֶשׁ  
לְפַעוּל אֵיזָה פְּעוּלָה בְּאֲבָרִים,

הָאֲבָרִים נִשְׁמָעִים לְרָצוֹן זֶה תִּיכֶף  
וּמִיָּד כְּשְׁעוּלָה בְרָצוֹנוֹ לַעֲשׂוֹת  
הַפְּעוּלָה - הֶרְגֵל לְהִלּוֹךְ בּוֹ כו' -  
כְּלֵי שׁוּם קְדִימַת הַתְּפִשְׁטוֹת  
וְהַמְשַׁכַּת הַמְּחַשְׁבָּה מִהַמוּחַ בְּרִגְלָה,

שָׂאֵם בֵּן הָיָה אֵיזָה שִׁיהוּי זְמַן מֵה,  
וְהָרִי אֵינוֹ שׁוֹהֵה אֶפִּילוֹ רִגַע, אֶלֶּא  
מִיָּד שְׁעוּלָה בְרָצוֹנוֹ כו'.

אֲךָ אֵין זֶה אֶלֶּא מִפְּנֵי שְׁהַגּוֹף  
מִתְאַחַד עִם הַנֶּפֶשׁ, וְהַנֶּפֶשׁ פּוֹעֵלֶת  
בּוֹ בְרָצוֹנָה, כְּאִילוֹ הָיָה עֲצָמוֹתָהּ  
וּמְהוּרָתָהּ מִמֶּשׁ.

וְאִף שְׁהַגּוֹף הוּא לְבוּשׁ הַנֶּפֶשׁ מִכָּל  
מְקוֹם הוּא מִתְאַחַד עִם הַנֶּפֶשׁ.

וּכְמוֹ כֵּן יוֹבֵן עַל דֶּרֶךְ זֶה עֲנִין הַשְׂכָּל  
וְהַמְדוּת שֶׁל הַנֶּפֶשׁ - שֶׁהֵן גַּם כֵּן רַק  
בְּחִינַת תְּקוּנִין וּלְבוּשֵׁינָה שֶׁהַנֶּפֶשׁ  
מִתְתַּקֵּנָה וּמְתַלְבָּשֶׁת בָּהֶן,

וְהֵן כְּלֵי הַנֶּפֶשׁ שֶׁבָּהֶן וְעַל יָדָן  
פּוֹעֵלֶת הַנֶּפֶשׁ כְּגֵרֶזֶן בְּיַד הַחוּצֵב בּוֹ

Similarly, when the soul has a desire to do something using one of his limbs,

the limbs follow this desire as soon as it comes up in his will to do something, whether it is a desire for the feet to walk, etc., or any other desire to move one of his limbs, the limbs follow through without any extended thought process connecting the brain and the foot.

For, if such a process occurred, there would be some lapse of time, but there is no time lapse whatsoever. Rather, as soon as the desire arises, it occurs.

However, this is only because the body is unified with the soul, and the soul expresses itself through the body at will, as if it [the body] were part of [the soul] itself.

And even though the body is only a garment of the soul, it nevertheless becomes fused with the soul.

Similarly, we can understand this concept in the context of the intellect and emotions of the soul, that they are also only like adornments and garments for the soul, that the soul becomes adorned and enclothed in them.

And they are the “instruments” of the soul, whereby the soul acts,

– לְאֵהוּב בְּמִדַּת הָאֱהָבָה, וְלִהְשִׁיבֵל  
בְּחֻכְמָהּ כּוֹ,׃

**like the ax in the hand of the woodchopper.** For example, the soul expresses love through the emotional attribute of love, and generates new ideas through the intellectual attribute of **Chochmah-Wisdom.**

שָׁכַל זֶה וְכִיּוֹצֵא בְּזוֹה הוּא רַק  
פְּעוּלַת הַנֶּפֶשׁ וְהַתְּפִשׁוּתָהּ, שְׂאִינָן  
אֶלָּא מִמְּנֵה לְזוּלָתָהּ.

**All of this and similar is only the activities of the soul and its expressions, which are just the way the soul relates to another** (but not the essential being of the soul as it exists by itself and with itself).

אָבֵל הַנֶּפֶשׁ מִצַּד עֲצֻמָּה הִיא  
לְמַעְלָה מִכָּל הַבְּחִינוֹת הַלָּלוּ.

**However, the essence of the soul itself transcends the limitation and definition of all these aforementioned levels.**

The Alter Rebbe will now bring proof for this statement that the essence of the soul is beyond the limitations of intellect and emotions:

שְׁהָרֵי הַשָּׂכֵל וְהַמְדוּת הֵם מְקַבְּלִים  
שִׁינוּיִם:

**Since, the intellect and emotions undergo changes.**

כִּי בַּמְדוּת יֵשׁ קְטָנוֹת וְגִדּוּלוֹת,  
שְׁהַקָּטָן אוֹהֵב דְּבָרִים קְטָנִים כּוֹ;

**For, emotions exist in both immature and mature states; one who is immature is drawn to small, i.e., relatively insignificant, things, and as one matures emotionally, he is drawn to more important things;**

וְהַשָּׂכֵל – "כָּל זְמַן שֶׁמּוֹקִינִים כּוֹ"<sup>10</sup>.

**and similarly, regarding intellect, our Sages say (Kinim 3:6) regarding those who study Torah, that “as long as they continue to age,” their mind**

<sup>10</sup> (משנה קנים ג, ו: "זקני עם הארץ, כל זמן שמוקינין, דעתן מטורפת עליהן, אבל זקני תורה אינן כן, אלא כל זמן שמוקינין, דעתן מתישבת עליהן").

continues to develop” a more mature intellectual appreciation.

וְלֹא שֵׁיִרְךָ כָּל זֶה בְּעֶצְמֵיּוֹת הַנֶּפֶשׁ  
וּמְהוּתָהּ, שֶׁהִיא אֵינָה בְּעֵלֶת  
שִׁינוּיִים כָּלֵל, וְאֵינָה מְקַבֶּלֶת  
שִׁינוּיִים מִמְקָרֵי הַגּוּף,

**Now, none of this applies to the essence of the soul itself, since it is not subject to any changes at all, and is never affected by what happens to the body.**

שֶׁאֵינָה מְתַלַּבֶּשֶׁת בְּעֶצְמוֹתָהּ בַּגּוּף,

**This is because its essential state of being does not become [directly] invested within the body, in which case the occurrences of the body could affect it.**

אֲלֵא הָאֲרוֹתֶיהָ וְכַחוֹתֶיהָ שֶׁהֵן  
הַמְתַּפְּשׁוֹת בַּגּוּף וּמְתַלַּבְּשׁוֹת בּוֹ,

**Rather, it is only its expressions and capabilities which extend forth from the essence of the soul into the body and become invested within it,**

הֵן מְקַבְּלִים שִׁנוּיִים מִצַּד הַגּוּף  
הַמְקַבֵּל - בְּקֶטֶן כָּרִי, וּבְזָקֵן כָּרִי כו'.

**they are subjected to becoming changed and affected by the experiences of the body that receives them – in a young person the intellect and emotions are experienced one way, and in an older person they are experienced in a different way.**

וְגַם הַשְּׂכֵל וְהַמְדוּת אֵינָן רַק  
הָאֲרוֹת הַנֶּפֶשׁ, וְכַחוֹתֶיהָ  
הַמְתַּפְּשׁוֹת בַּגּוּף, וְאֵינָן עֶצְמֵיּוֹת  
הַנֶּפֶשׁ וּמְהוּתָהּ,

**And since the intellect and emotions are only expressions of the soul and its capabilities that extend from the soul's essence into the body, but they are not the essence of the soul itself,**

אֲלֵא שֶׁהַנֶּפֶשׁ פּוֹעֵלֶת וּמְתַפְּשֶׁת  
בְּכַחוֹת וְהָאֲרוֹת הֵלְלוּ.

**rather, the soul expresses itself and works through these expressions,**

This is why they are subject to change and to being affected by the body and its experiences, since they are not the essence of the soul.

וּמִכָּל מְקוֹם אֵינָן לְבוּשֵׁינִי נִפְרָדִים  
מִמֶּשׁ

Nevertheless, the intellect and emotions are not actually “garments that are separate” from the soul,

כְּמוֹ מַחְשָׁבָה דְּבוּר וּמַעֲשֵׂה,

which is the case with the “garments” of thought, speech and action,

שֶׁהֵן הָאָרוֹת וְכַחוֹת הַמְּלִבְיָשִׁים  
מִמֶּשׁ אֶת הַנֶּפֶשׁ (כְּמוֹ לְבוּשׁ  
הַמְּכַסֶּה כּו'),

which are expressions and capabilities that actually clothe the soul (as a garment covers the body and conceals it).

אָבֵל הַשֶּׁכֶל וְהַמַּדוּת הֵן הָאָרוֹת  
מִעֲצָמֵי הַנֶּפֶשׁ,

However, the intellect and emotions are direct expressions of the soul’s essence.

וְאֵינָן לְבוּשֵׁינִי מִמֶּשׁ אֶלָּא "תְּקוּנֵינִי" -  
שֶׁעֲצָמוֹתֶיהָ מִתְּתַקֵּנָה וּמִתְנַאֶה  
בָּהֶן,

They are not considered actual clothing, that covers over the person to provide modesty, rather, they are “adornments/jewelry” that “adorn” and beautify the essence of the soul.

כְּמוֹ תְּקוּן הַתְּכֵשִׁיט שֶׁהוּא הַמִּיפָּה  
אֶת הָאָדָם שֶׁמִּתְקַשֵּׁט בּוֹ וּמִתְנַאֶה.

This is like the way a decorative piece of jewelry “beautifies” the appearance of the person wearing it, who adorns himself with it to enhance his appearance.

The main purpose of regular clothing is to cover over the person to provide modesty. (Which is why Adam and Chava did not have to wear regular clothing before the sin of the Tree of Knowledge, since they had no need for that aspect of modesty, as explained elsewhere.) Even though clothing also has a certain style and expresses something about the person based on what type of clothing they wear, it expresses the person by covering over the person, albeit in a certain style.

Adornments or jewelry however, unlike regular clothing, serve purely to reveal the inner beauty of the individual. Thus, the intellect and emotions, which are likened to adornments, serve no purpose that is separate from the soul. They serve only to reveal the true greatness of the soul. Thought, speech and action, on the

other hand, are compared to clothing. Just as clothing have a distinct purpose (modesty), and cover the person, so do thought, speech and action function with a certain degree of separation from the essence and being of the soul, and they express and reveal the soul by covering over and concealing it in a certain “style,” as it were.

In other words, intellect and emotion are direct expressions of the soul, and are always bound up with the essence of the soul. They cannot exist separate from the essence of the soul in any way.

However, the “garments” of thought, speech, and action, are a step removed from the essence of the soul. They are bound up directly with the intellect and emotions, but not directly with the essence. (In these “garments” themselves the only garment that is directly bound up with the intellect and emotions is the “garment” of thought. Whereas speech and action can only exist as a derivative of thought, since, without thought (on some level) one cannot speak or decide how to act.) These garments exist with a degree of separation from the soul, since the a person can act by copying someone else (or being forced by them to act a certain way contrary to their essential nature), and the same applies to speech, and even a person thoughts could be based on someone else’s feelings or ideas, not from withing one’s one inner self.

It comes out that there are two opposite ways to look at the relative significance of intellect and emotion versus thought, speech, and action:

- 1- From the perspective of the essence of the soul, intellect and emotions are truly revealing it, whereas thought, speech, and action are concealing the true nature of the essence, in things that have a degree of separation from the soul.
- 2- However, from the perspective of another person, the only way we know anything about another person is by looking at their actions, listening to their words, and trying to figure out their thoughts. The other person’s intellect and emotions are not directly accessible to another person. So, from that perspective, the garments of thought, speech, and action are revelation, whereas intellect and emotion are concealed.

The point is that these two stages of expression of the soul - “united garments” of intellect and emotions, and “separated garments” of thought, speech, and action - are the system, the method, of how the essence of the soul can relate to something outside of itself.

The essence of the soul is so spiritual and intangible that it has no way to relate to anything else directly, only through the stages of this interface system of “united garments” and “separated garments.” It uses its own “interface system”

to relate to something outside of itself, whether to a physical body, or through the body to other people or objects.

Based on this, we can extrapolate an analogy for how the Infinite Essence of Hashem, and His Infinite Light, which are completely undefinable and intangible, interact with worlds and creations using its own “interface system” of Sefiros, as will be explained.

Before we continue with the analog, Hashem’s “interface” system of Sefiros, we will present here a basic chart of the makeup of the soul, which will help us later in understanding the various levels of Hishtalshelus (system) of the Sefiros. (Some of the aspects of the soul’s makeup described in this chart were not mentioned yet in the maamar, but will be important later in the analogy.)

<b>B”H System of the Soul:</b>	
<b>Level</b>	<b>Description</b>
<b>Essence</b>	
Singular, indivisible, uncompounded. Contains in abstract potential all the soul powers and life force that derive from it, but in the essence they do not “exist” as anything other than possibilities of the essence.	
<b>“Kochos Makifim-Encompassing soul powers”:</b>	
<b>Pleasure</b>	The first revelations/expressions of the soul are the soul powers of pleasure and will power. Pleasure is closest to the essence of the soul.
<b>Will Power</b>	“Will power” is the “external aspect” of pleasure, since a person wants what they have pleasure in. These two soul powers “encompass” all the subsequent soul powers (in particular, the soul powers of intellect and emotion, and the “garments” of thought, speech, and action).
<b>General Life-force</b>	In addition, from the soul comes a general life-force that encompasses the entire body equally, in the sense that the brain is “alive” just as much as the feet are “alive.”
<b>Subconscious</b>	
In between the “encompassing” soul powers and the consciously felt “internalizing” soul powers are the subconscious, potential soul powers. This is the (more direct) source of conscious intellect and emotions, that lies between the essence and the consciousness. Relative to the truly “encompassing” soul powers of pleasure and will power, the subconscious is the beginning of “internalizing” soul powers. However, relative to the conscious soul powers, the subconscious is still considered “encompassing” in a certain sense. (See Hosafos for a chart of more details of this “subconscious” state of the soul.)	
<b>“Kochos Penimi’im-Internalizing soul Powers” (Tikunim-Adornments)</b>	
The next level of soul powers is those that come into the limitations of the body, and become internalized in the body. This is both in spiritual soul powers of intellect and emotion, and in the specific life-force that is adapted to every body part. These soul powers are called “Tikunim” adornments, since they reveal the inner beauty and power of the soul, without concealing it.	

<b>Intellect</b>	The first of the “spiritual” internalizing soul powers, it can receive new insights from the subconscious intellect, and it is the source, or the trigger, of the emotions, depending on the type of emotion. The intellect is for the soul itself to understand ideas, and in that level, the soul does not need to relate to anyone outside of itself.
<b>Emotion</b>	<p>The second of the “spiritual” internalizing soul powers, it is created or awakened through the intellect, and it is the main driving force behind thought, speech, and action, since, a person needs to have an emotional desire for something in order to think, say, or do something (of his accord, without being forced).</p> <p>The purpose of emotion is for the soul to be able to relate to something outside of itself, to either want to connect to something with love/kindness, or to stay away from something with hate/anger.</p> <p>The conscious emotions are also called “the lower level of desire,” and, in a certain sense, have a deeper connection than intellect to the “encompassing soul powers” of essential pleasure and essential will power.</p>
<b>Specific Life-force</b>	The specific life-force that is adapted to each and every body part, the power for the eye to see being different from the power of ear to hear, and so too in every body part a different “internalized” life-force.
<b>Garments of the soul</b>	
<p>These are the external expressions of the soul, as it relates to something outside of itself. These are “garments” directly for the intellect and emotions, and indirectly for the pleasure and will power, and even more indirectly, for the essence. Thus, the essence of the person is also expressed and found even in his “garments” of thought, speech, and action, but only through this system of soul powers. Depending on the “transparency” of the various levels of this system, a person’s actions may directly reflect the state of essence, or completely contradict the essence, or somewhere in between (which is most of the time in most people).</p>	
<b>Thought</b>	The first expression of the intellect and emotions is from the person to himself, in his own thoughts. Thoughts

	themselves are not the “actual” intellect and emotions, but they reflect and reveal the intellect and emotions in the person to himself. Thus, they are the “threshold,” as it were, between the self and outside of the self, where the self can look at itself “from the outside,” as it were.
<b>Speech</b>	The second expression of the intellect and emotions, how the soul actually relates to and connects with another person.
<b>Action</b>	The third expression of the soul, how the soul interacts with physical objects that are not other souls (but could be the body of another person who has a soul, such as giving someone a hug).

## (ב) Chapter 2

וְעַל דֶּרֶךְ זֶה יוֹבֵן גַּם לְמַעַלָּה, בְּיוֹד  
סְפִירוֹת שְׁנֵקְרָאִים תְּקוּנֵינִי:

Similarly, this can be understood Above, in the system of 10 Sefiros, which are called Tikkunim-Adornments.

(וְהֵינּוּ חֻכְמָה וּמַדּוֹת דְּאֲצִילוֹת,  
דְּ"אִיהוּ וְגִרְמוּהֵי חֵד כּוּ".<sup>11</sup>)

(This refers to the wisdom and emotions of the Sefiros of Atzilus,

<sup>11</sup> [ראה תקו"ו ג, ב, ד, א: "דְּעֵשֶׂר סְפִירוֹת דְּאֲצִילוֹת מְלֻכָּא בְּהוֹן, אִיהוּ וְגִרְמִיָּה חֵד בְּהוֹן, אִיהוּ וְחֵינֵי חֵד בְּהוֹן, מַה דְּלֹא הָכִי בְּעֵשֶׂר סְפִירוֹת דְּבְרִיאָה, דְּלֹא אֵינּוּ וְחֵינֵהוֹן חֵד, לֹא אֵינּוּ וְגִרְמִיָּהוֹן חֵד. וְעַלֵּת עַל כֻּלָּא הוּא נְהִיר (נ"א נְחִית) בְּעֵשֶׂר סְפִירוֹת דְּאֲצִילוֹת, וּבְעֵשֶׂר סְפִירוֹת דְּבְרִיאָה, וְנְהִיר בְּעֵשֶׂר כְּתוּת דְּמְלָאכְיָא, וּבְעֵשֶׂר גְּלַגְלֵי דְּרִקְיָעָא, וְלֹא אֲשַׁתְּנִי בְּכָל אֲתַר."

**where: “He [the Infinite One] and the Keilim-Vessels of His Sefiros are One and united.”**

In Tikkunei Zohar (3b), in the teaching of Moshe Rabeinu, he contrasts the Sefiros of Atzilus with the Sefiros of Beriah, Yetzirah, and Asiya. There are two aspects of the Sefiros: The “Oros-Light” and life-force/soul, and the “Keilim-Vessels,” which give definition and form to the Life-force/Light, so that the Light and Life from Hashem can be expressed in our world in a certain format, such as wisdom or kindness.

(The word “וּגְרָמוּהִי” or “וּגְרָמִיָּה” is Aramaic and can mean “bones” or “a body,” which is made of bones. As mentioned earlier in the maamar, the body fuses together with the soul, until it becomes a living body, and an extension of the soul itself. Similarly, these Keilim-Vessels of Atzilus are like the “body” to the “soul” of the Oros of Atzilus, fusing with them. For this reason, the Keilim are referred to as “bones/bodies” relative to the Oros-Lights of Atzilus.)

To quote the teaching of Moshe Rabbeinu mentioned above (translation based on commentary of Masuk MiDvash):

“In Atzilus, [Hashem,] the King, is invested in the Sefiros of Atzilus. He and His Keilim [of the Sefiros] become One when He is invested in them; He and His Life-force [of the Sefiros] become One when He is invested in them. [Thus, in Atzilus, everything exists in One Unity, the Infinite Light of Hashem, the Life-force of the Sefiros, and the Keilim of the Sefiros, they all exist as One.]

This is not the case with the Sefiros of Beriah. There, the Keilim [of the Sefiros] are not fully united with their Life-force [Oros], and they [the Keilim of Atzilus, which is the source of Life of Beriah] are not fully united with the Sefiros of Beriah. [Thus, in Beriah all three aspects, the Oros, the Keilim, and their source of Life from Atzilus, are not merged into absolute Oneness.]

The Cause of all Causes [the Infinite Light of Hashem] descends and shines into the Ten Sefiros of Atzilus, and the Ten Sefiros of Beriah, Yetzira and Asiya, but He does not change in any place [He shines].”

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ובתרגום: “שְׁעֶשֶׂר סְפִירוֹת שֶׁל הָאֲצִילוֹת, הַמְלֶכֶת בָּהֶם, הוּא וְעֲצֻמוֹ אֶחָד בָּהֶם, הוּא וְחַיּוֹ אֶחָד בָּהֶם, מֵה שְׂאִין בֶּן בְּעֶשֶׂר הַסְּפִירוֹת שֶׁל הַבְּרִיאָה, שֶׁהֵם וְחַיֵּיהֶם אֵינָם אֶחָד, שֶׁהֵם וְעֲצָמָם אֵינָם אֶחָד. וְעַלֵּת עַל הַכֵּל, הוּא מֵאִיר (יורד) בְּעֶשֶׂר סְפִירוֹת שֶׁל אֲצִילוֹת, וּבְעֶשֶׂר הַסְּפִירוֹת שֶׁל בְּרִיאָה, וּמֵאִיר בְּעֶשֶׂר כְּתוֹת שֶׁל מְלָאכִים, וּבְעֶשְׂרָה גִלְגְּלֵי הָרְקִיעַ, וְלֹא מִשְׁתַּנֶּה בְּכָל מְקוֹם.”

I.e., even though the same Infinite Light of Hashem shines in all four worlds of Atzilus, Beriah, Yetzira, and Asiya without changing, the way the worlds receive the Light is vastly different. In Atzilus the Sefiros merge with the Light completely, and in Beriah Yetzira and Asiya they do not, but they remain separate from the Infinite Light.

אָבֵל בְּרִיָּאָה יְצִירָה עֲשִׂיהָ הֵן בְּחִינַת  
 לְבוּשֵׁי מִמֶּשׁ, וְעֲלֵיהֶם אָמַר:  
 "לְבוּשֵׁי תְקִינַת לוֹן כּו'".

**However, the three lower worlds of Beriah, Yetzirah, and Asiya (BY" A) are compared to “actual garments” that conceal the person, relative to the Sefiros of Atzilus. Regarding them, the Zohar (in the Pasach Eliyahu prayer/discourse) states, “You [Hashem] have made “garments” for those [Ten Sefiros of Atzilus].”**

In other words, the Ten Sefiros as they become manifest in the worlds of Beriah, Yetzira, and Asisya, are like “garments” for the Ten Sefiros of Atzilus.

This will be understand based on the analogy of the human soul mentioned above:

The person’s intellect and emotions are united and bound up with the essence of the soul. They reveal the soul, they do not cover it over.

However, the “garments” of thought, speech, and action are like “separated garments” of the soul that have a degree of separation from the essence of the soul, and reveal the soul by concealing it in a certain “style,” like a person is identified by his physical clothing. These garments are directly expressing the intellect and emotions, and only indirectly the essence of the soul. Thus, they are like “garments” for the intellect and emotions.

The Ten Sefiros of Atzilus relative to the Infinite Light are like the intellect and emotions relative to the essence of the soul. They are directly united and bound up with the Infinite Light of Hashem. However, the Sefiros of Beriah, Yetzira, and Asiya are like the garments of thought, speech, and action. (In particular: Beriah corresponds to thought, Yetzira to speech, and Asiya to action.) They are not directly united with the Infinite Light. They are directly only receiving from the Keilim of the Sefiros of Atzilus, and even that revelation is not fused with them to become one. In that sense, they are like “garments” for the Sefiros of Atzilus. Through the Sefiros of Beriah, Yetzira, and Asiya the created beings can perceive something about the Sefiros of Atzilus, just as person can be identified based on his words and actions.

כי הנה "אנת הוא חכים"<sup>12</sup>.

פירוש: "אנת הוא" - היינו אור אין סוף, "חכים" - שנמשך בבחינת חכמה, על דרך "במקום שאתה מוצא גדולתו כו"<sup>13</sup>.

For (as the Zohar continues), “You are He Who is wise.”

The meaning of “You are He” refers to Hashem’s Infinite Light, which is “wise,” meaning drawn down into Wisdom. This is similar to the statement of the Sages (Megilla 31a): “The place in which His [Hashem’s] Greatness is found is the place in which His humility is found.”

The idea of this saying is that any level on which Hashem’s Greatness can be perceived is so far beneath Hashem’s true reality that it shows Hashem’s humility, that He allows His light to descend to a level that can be perceived as greatness. This applies to His Wisdom of Atzilus: The fact that Hashem’s Infinite Light comes down into Wisdom of Atzilus is great descent and humility. Hashem does this in order that we should be able to appreciate some of His Infinite Wisdom. Thus, saying that Hashem is “wise” is not describing Hashem’s true greatness, it is describing His humility, that He brings himself down into Wisdom of Atzilus so that we can have some slight perception of Him.

ועדיין אינו חכים "בחכמה ידיעה", אלא שנקרא "חכים" לפי שהוא מקור החכמה, וממנו המשכת חכמה בבי"ע.

And, nevertheless, He is still not Wise “by a knowable Wisdom.” Rather, He is called “Wise” because He is the source of all wisdom, including also the wisdom that is drawn into BY”A.

In other words, the descent of the Infinite Light into Wisdom of Atzilus still does not yet allow created beings to comprehend some of His wisdom, since Wisdom of Atzilus is still lofty for creations to comprehend. This is why His Wisdom of Atzilus is called “not a knowable wisdom,” since creations cannot grasp it directly. However, once His Light came down into Wisdom of Atzilus, it is now able to descend even further until it can become wisdom that is understandable to creations.

<sup>12</sup> (תקוני זהר שם יו, א).

<sup>13</sup> (“של הקדוש ברוך הוא, שם אתה מוצא ענותנותו”. מגילה לא, א בגירסת העין יעקב).

הַגַּם שְׂאִין עֲרוֹךְ חֻכְמַה דְּבְרִיאָה כּוֹי,  
וְכָל שְׂכָן דְּעִשְׂיָה כּוֹי, לְהִיּוֹת נִקְרָא  
בְּשֵׁם חַכְמִים עַל שֵׁם זֶה.

**This statement that Wisdom of Atzilus is the source of wisdom in the created worlds of BY”A is the case even though there is no comparison between Hashem’s Wisdom in Atzilus and the Wisdom in Beriah, and certainly not the Wisdom of Asiya that would justify calling Hashem “Wise” from our perspective, since, we still can’t perceive His Wisdom as it exists in Atzilus.**

The Alter Rebbe is asking a question: How can we say that Hashem is called “wise” because He invests Himself in Wisdom of Atzilus, which allows us to perceived some of His Wisdom, when, in fact, we still do not perceive Hashem’s Wisdom of Atzilus? That level of Wisdom is still too lofty for creations to comprehend. So why would Hashem’s descent into Wisdom of Atzilus warrant calling Him “Wise” from our perspective?

(Imagine a second-grade math student walks into an advanced calculus college class, and proclaims that the teacher is very smart! It is not a true proclamation from his perspective, since he does not comprehend anything of that type of wisdom. If we cannot perceive Wisdom of Atzilus, then why we would we describe Hashem as being Wise because of that level?)

הִנֵּה הָעֵנִין יוֹבֵן עַל דֶּרֶךְ מְשַׁל מִמָּה  
שְׂאֲמָרוּ רְבוּתֵינוּ וְזָכוֹנָם לְבָרְכָה:  
"אֵין לָהּ כָּל עֵשֶׁב כּוֹי"<sup>14</sup>,

**Now, the idea here can be understood from on an analogy regarding the statement of our Sages (Bereishis Rabbah 10:6): “There is no blade of grass below that grows without its spiritual source ‘striking’ it and commanding it to grow,”**

וְ"גְבוּהָ מֵעַל גְּבוּהָ כּוֹי" (קְהֵלֶת ה, ז).

**and a similar idea is found in the verse (Koheles 5:7): “there are many lofty levels of angels, one higher than the other” (see Koheles Rabbah 5:1).**

<sup>14</sup> ("מִלְמֻטָּה, שְׂאִין לוֹ מִזֶּל מִלְמַעְלָה הַמְּכֹה בּוֹ וְאוֹמֵר לוֹ: גְּדֹל! - בְּרֵאשִׁית רַבָּה פְּרָשָׁה י, ו).

We see from the Sages and the above verse that everything that exists in this world has a spiritual source, and its spiritual source has an even higher spiritual source, and this spiritual system has many, many levels.

וְהָרִי הַתְּפוּחַ הַגִּשְׁמִי יֵשׁ בּוֹ  
מִתִּיקוֹת, "וְחִיר אֹכֵל יֵטַעם" (איוב  
יב, יא) -

**Now, a physical apple has sweetness that the palate physically tastes in the food.**

הָאֵם נֹאמֵר שֵׁשׁ בְּכַח הַצּוּמָח אֲשֶׁר  
בְּאֶרֶץ טַעַם וּמִתִּיקוֹת גַּם כֵּן?

**Should we, therefore, say that the spiritual power of vegetative growth contained in the soil also has a sweet taste?**

וּפְשִׁיטָא בְּמִזְל שְׂאִינוּ מֵעֶרְךָ וּמְהוּת  
זֶה כָּלֵל!

**And obviously, regarding the "mazal-spiritual source of life-flow," which transcends physicality to such an extent that it is not comparable or in the same category at all as the physical apple, it certainly does not have physical sweetness!**

אֵלָא הָעֵנִין הוּא, שֶׁהִמְתִּיקוֹת נִמְשָׁךְ  
מִחֶסֶד וּמִרִירוּ מִגְבוּרָה -

**Rather, the idea is that the physical taste of sweetness derives from the spiritual idea of sweetness, which is Kindness, and similarly the physical taste of bitterness is a derived from the spiritual aspect of Severity.**

וְהָרִי הֵם עֵנִינִים רוּחָנִיִּים!

**But these are spiritual levels and not physical qualities, so, how can the physical taste derive from a spiritual level?**

רַק שְׁבֻהַשְׁתְּלֻשׁוֹת וְסֹדֵר יְרִידַת  
הַמְּדַרְגּוֹת מְדַרְגָּה אַחַר מְדַרְגָּה  
נִתְגַּשְׁמוּ, עַד שֶׁנִּמְשָׁךְ מִבְּחִינַת חֶסֶד  
- מִתִּיקוֹת כּו',

**However, as a result of the "Hishtalshelus" (chainlike hierarchy) and order of descending spiritual levels, from one to the next, these abstract, spiritual levels materialized to the point that physical sweetness**

developed from the level of Chesed-Kindness.

עם היות שאין ערוך אליו, מכל מקום הוא ממזגו ותכונתו.

This is true even though there is no direct connection between the two, nevertheless, physical sweetness shares the same profile of attributes as kindness.

וכמו שרואין כמה מיני עריבות ומתיקות ברוחניות: כמו תענוג של דבר חכמה הוא גם כן מתיקות;

And similarly, we see many types of enjoyable things and sweetness regarding spiritual matters, such as the delight of understanding an intellectual idea, which is also a type of sweetness.

וכן תענוג של ניגון שהוא מן הקול היוצא מן הלב - בחינת המדות.

And similarly, the delight of a melody sung from the emotions of the heart.

ולכן בכמה ירידות והשתלשלות נעשה מתיקות גשמי ממש, הגם שההפרש וההבדל רב ביניהם.

Therefore, by way of numerous levels of descent, this spiritual kindness becomes an actual, physical taste of sweetness, even though there is a great difference and distinction between the idea of sweetness expressed in spiritual kindness and the physical taste of sweetness.

וכך הוא הענין בבחינת חכמה, שיש בה גם כן "גבוה מעל גבוה".

The idea is the same regarding Chochma-Wisdom, which also has many different levels and instances, "one level above the other..."

Chochma also exists on many corresponding levels, varying from more abstract and spiritual to more physical and tangible.

והגם שחכמה דבריאה אינה מערך ולא מהות חכמה הנראית ונגלית בעשייה, מכל מקום הוא מקור

Now, even though Chochma of Beriya is completely beyond the level of known and revealed Chochma of Asiya, it is still the

וְשָׂרֵשׁ לְהִיּוֹת מִמֶּנָּה הַתְּהוּוֹת  
 בְּחִינַת חֻכְמַה דְּעֵשְׂיָה הַנְּגִלִית כּו'.  
**source and root from which the  
 revealed Chochma of Asiya  
 comes to be.**

Beriyah is the highest of the created worlds, where the highest souls and angels exist. Asiya is the lowest of the created worlds, which contains the physical world. The wisdom that exists in the physical dimension is completely incomparable to the lofty spiritual wisdom of the world of Beriya. Nonetheless, since the Wisdom of Beriya is a type of wisdom that created beings can comprehend, it can serve as the source for the wisdom of all the lower created worlds, including the wisdom that exists in the physical world.

וְכֹךְ הִיא חֻכְמַה דְּאַצִּילוֹת, עִם הִיּוֹת  
 שֶׁהוּא בְּחִינַת "חֻכִּים וְלֹא בְּחֻכְמַה  
 יִדְיָעָא", מִכָּל מְקוֹם הִיא בְּחִינַת  
 מְקוֹר דְּמְקוֹר כּו'.  
**And similarly, for Chochma of  
 Atzilus, even though it is  
 described as "Wise, but not with a  
 knowable Wisdom," it is the  
 source of the source of Chochma  
 of Asiya.**

The wisdom of Asiya, of the physical world, is derived from the wisdom of the world above it, the wisdom of Yetzira, which is derived from the wisdom of Beriya. Thus, even though Beriya is a stage removed from Asiya (separated by the world of Yetzira), nonetheless, it is ultimately the source of the wisdom of Asiya. Similarly, even though Atzilus is far removed from the wisdom of Beriya, nonetheless, ultimately it is the source of the wisdom of Beriya. Based on this, even the wisdom of Asiya is actually derived from the wisdom of Atzilus, not directly, but as the source of the source of its wisdom.

### (ג) Chapter 3

אַבְל לְהִיּוֹת "אַנְתָּ הוּא חֻכִּים",  
 דְּהֵינּוּ הַמְּשַׁכֵּת אֹר אֵין-סוּף  
 בְּחֻכְמַה,  
**However, regarding the fact that  
 we say that "You are wise,"  
 referring to the original stage of  
 Hashem's Infinite Light  
 becoming invested into  
 Chochma,**

הִנֵּה הַחֻכְמַה מִמֶּשׁ "מֵאֵין תִּמְצָא"  
 (אֵיזֹב כּח, יב),  
**we say that the Chochma itself  
 literally "Comes from 'ayin-  
 nothing knowable at any level,"**  
 i.e., His Infinite and Unknowable  
 Light, which is a level that is  
 completely beyond the ability any

world, even Chochma of Atzilus, to relate to and comprehend.

וְלִכֵּן הִיא בְּחִינַת עֲנוּוֹתָנוּתוֹ יִתְבָּרַךְ  
- שֶׁהוּא יְרִידָה גְדוֹלָה לְפָנָיו יִתְבָּרַךְ.

**Therefore**, of the fact that His Infinte and Unknowable Light came into Chochma of Atzilus **expresses Hashem's humility, since it is a great descent from Him**, as it were..

We had a question before: How can we praise Hashem for “being Wise” through His coming into Chochma-Wisdom of Atzilus, if we do not comprehend Chochma of Atzilus at all? (Like we said above, it would be like a young child praising the wisdom of a great genius that he does not understand in the first place.)

The answer, based on the above teaching of the maamar, is:

Even though we cannot directly understand Chochma of Atzilus, the fact is, that the only reason that there exists any wisdom in any of the created worlds, including our physical world, is only because Chochma of Atzilus exists. If there wouldn't be Chochma of Atzilus, then there wouldn't be wisdom in Beriya, or Yetzira, or Asiya, or in the physical world. Only after Hashem limited and contracted His Unknowable Light into the “limitation” of Chochma of Atzilus, can any other definable and knowable wisdom exist at all.

That is why we praise Hashem for “being Wise” in Chochma of Atzilus, since, ultimately, the wisdom that we understand in this world is derived from Chochma of Atzilus. The wisdom of Hashem we see in how Hashem creates nature and how living things work etc., which we can understand, ultimately is also derived from Chochma of Atzilus. In that sense, we praise Hashem as “being wise” in Chochma of Atzilus.

(An analogy: a person can praise the wisdom of an architect from the beauty of his building's appearance, even though he doesn't understand the deep wisdom that went into the structural design and engineering etc., since, even the external beauty of the building is ultimately derived from that deep wisdom.)

וְזֶה לְשׁוֹן "אַצִּילוֹת" בְּלִשׁוֹן הַקֹּדֶשׁ  
-

**And this is the significance of the term “אַצִּילוֹת-Atzilus” in the Holy Language of Hebrew:**

שֶׁהוּא לְשׁוֹן יְרִידָה וְהִשְׁפָּלָה  
מִמְדְרָגָתוֹ הָעֲלִיּוֹנָה, לְהִשְׁפִּיל אֶת

**it is an expression of descent and lowering, of someone going from**

עצמו כאלו הוא במדרגה פחותה.

a higher level and lowering himself, as if he is on a lower level.

וכמו (בהעלותך, יא, יז): "ואצלתי מן הרוח" דגבי משה:

As the verse states regarding Moshe Rabbeinu (Bamidbar 11:17), "And I will draw down from the spirit that is upon you and place it upon them, and they will share the burden of the people with you, so you will not carry it alone."

דלפי שאמר (שם, יג): "מאיזן לי בשר",

Since he [Moshe] said (ibid. v. 13), "From where will I get meat to feed this entire nation?"

This story is described in Parshas Behaalosecha. There the "Eirev Rav-mixed multitude" of converts complained that they wanted to eat meat instead of the munn, and they convinced a large group of the Jewish people to complain as well. Moshe asked Hashem how would he be able to provide meat for all the people that want? Moshe added that it was too difficult for him to take care of the people by himself.

Hashem told him to gather 70 sages, and that He would transfer Moshe's prophetic power onto them, and they would help him take care of the people. Then Hashem caused a flock of fat birds to descend onto the Jewish camp for the meat-hungry people.

The implication of this story is that there is a connection between Moshe's "inability" to provide meat for the people, and the transferring of prophetic powers onto 70 sages. The Alter Rebbe will explain this connection:

שהיתה מדרגתו במעלה העליונה ולא היה יכול להשפיל את עצמו בהמשכת בשר גשמי,

Since he was on such a high level, he was therefore unable to bring himself down low enough to be able to bring down the spiritual flow to be manifest in physical meat.

לכן אמר לו הקדוש ברוך הוא (שם, טז): "אספה לי שבעים איש" שהם במדרגה הפחותה, היינו

Therefore, Hashem told Moshe, "Gather for me 70 men," who were on a lower level than Moshe, and able to relate more to

[רק<sup>15</sup>] שלא יהיו מתגשמים ממש,

physicality, **not lower in the sense that they would be actually be on the coarse level** of the meat-hungry people

אֶלָּא וְאֶצְלַתִּי מִן הָרוּחַ אֲשֶׁר עָלֶיךָ  
וְשַׂמְתִּי עֲלֵיהֶם,"

rather, "And I will draw down the spirit that is upon you and place it upon them,"

פִּירוּשׁ: שְׂאוּרִיד וְאִמְשִׁיךְ בְּחִינָה  
שְׁלֶךְ שְׂיֵהִיָּה לְמִטָּה מִמְדְּרַגָּתְךָ,  
"וְשַׂמְתִּי עֲלֵיהֶם" (שָׁם) - שְׂיֵהִיָּה  
יְנִיקָה גַם לָהֶם מִמְדְּרַגָּה זוּ.

**meaning, that Hashem is saying "I will draw down and extend your spiritual status to those below you, and place it upon them," so that they may also access this lofty spiritual level, and take down from Moshe's power to a level lower than Moshe could descend to by himself, i.e., to the level of giving meat.**

אֲבָל לֹא שְׂיֵהִיָּו עוֹלִים בְּמַעֲלַת  
וּמְדְרַגַּת מִשָּׁה עֲצָמוּ כו'.

**However, they were unable to ascend to Moshe's own level, but they were able to access some degree of it from their own level.**

וּכְמוֹ כֵּן לְמַעֲלָה: עֲנִין אֶצִּילוֹת הוּא,  
בְּחִינַת יְרִידָה לְהִיּוֹת הַתְּלַבְּשׁוֹת אֹר  
אֵין־סוֹף בְּחֻכְמָה כו'.

**Similarly, Above, the idea of Atzilus is a descent so that Hashem's Infinite Light can come down and be invested into the Sefira of Chochma.**

וְלִכֵּן נִקְרָאִים עֶשֶׂר סְפִירוֹת  
דְּאֶצִּילוֹת "עֶשֶׂר תְּקוּנִין" - שֶׁהֵן  
בְּחִינַת לְבוּשֵׁין לְאֹר אֵין־סוֹף, וְלֹא  
עֲצָמִיּוֹת כו'.

**Therefore, the Ten Sefiros of Atzilus are known as "Ten Tikkunim/Adornments," since they are only "garments" for Hashem's Infinite Light, but not the Light itself.**

וּמִכָּל מְקוֹם אֵינֵן לְבוּשֵׁין מִמַּשׁ אֶלָּא  
תְּקוּנִין, מִשׁוּם ד'אִיהוּ וְגַרְמוּהִי חָד

**Nevertheless, they are not actual "garments," but "adornments,"**

<sup>15</sup> (נוסף בכתב-יד 13).

כ"ן" since "He [the Infinite Light] and His Keilim of the Sefiros are one."

Meaning that the Keilim-Vessels of the Sefiros of Atzilus are unified with Hashem, as explained previously. The sefiros are not like clothing that serve a separate function, but rather, like jewelry and adornments that are as one with the wearer. Just as jewelry serves to bring out the inherent beauty of the wearer, so do the sefiros of Atzilus serve only to reveal Hashem's Infinite Light, but they do not serve their own function as "separated garments."

מה שאין כן בי"ע בנ"ל : **This is not the case** regarding the Sefiros of **the worlds of Beriya, Yetzira and Asiya, as explained previously.**

We mentioned above that the Sefiros of Beria, Yetzira, and Asiya are themselves "garments" for the the Ten Sefiros of Atzilus. However, they do not have the level of unity with the Infinite Light of Hashem the Sefiros of Atzilus possess. They are like the "separated garments" that cover over the person, and only tell you about the person through the choice of "style" of the covering, as explained at length above.

## (ד) Chapter 4

וְזֶהוּ "אַתָּה הוּא הֶד וְלֹא בְחוּשְׁבָן" -  
שְׂאִינוּ נִמְנָה בְּכֹלל הַיּוֹד סְפִירוֹת,

And this is the meaning of, “You are He that is One, but not one that is counted,” meaning, that “He” is not counted amongst the Ten Sefiros.

(וְקָאֵי עַל כְּתָר-עֲלִיּוֹן הַמְּמוּצָע בֵּין  
הַמְּאִצִּיל לַנְּאִצְלִים),

(And this “One that is not counted” refers to the level of the Keser-Crown Above, which acts to interface between the Infinite Source of Atzilus and the Sefiros of Atzilus).

שְׂאִין עָרוֹךְ אֵלָיו כָּלל.

this level of “Kesser-Crown” - referred to as “He” - is not counted as one of the Ten Sefiros **since there is no comparison** between the Sefiros of Atzilus **to it at all**, since it is different category altogether.

In the maamar entitled Pasach Eliyahu 5715, the Rebbe explains (based on teachings of the Previous Rebbe):

In the beginning of the passage of Tikkunei Zohar of “Pasach Eliyahu,” it says the phrase “You are He,” three times, 1- You are He that is One but not one that is counted, 2- You are He that transcends all transcendence, concealed beyond all concealments. No thought can possibly grasp You,” 3- You are He that brought out ten “Tikunim-adornments’ We call them ten Sefiros.” These three expressions correspond to three levels, the first “You are He that is One, but not one that is counted,” refers to the higher levels of Kesser, which is called Atika Kadisha, the second expression “You are He that transcends all transcendence,”

refers to the lower level of Kesser, Arich Anpin. The third expression “You are He that brought out Ten ‘Tikunim-adornments,’ are the Ten Sefiros.

Based on this, perhaps we will understand what the Alter Rebbe says in our maamar:

The level called “Kesser-Crown” is the intermediary stage between Atzilus and its ultimate source, the Infinite Light of Hashem. This intermediary level has two parts to it: The higher aspect is called “Atika,” which means separate and removed, since it completely transcends the world of Atzilus. The lower aspect is called Arich Anpin, which means “all-encompassing revelation,” since it is the direct source of all the revelations of Atzilus, yet it still transcends Atzilus, even though it has a connection to Atzilus.

Now, the lower level of Kesser, which is Arich Anpin, even though it is above Atzilus, it is connected to the world of Atzilus. However, Atik is not directly connected to the world of Atzilus, and therefore it is “One that is not counted” among the Sefiros of Atzilus, since it is a level of Hashem’s Oneness that transcends Atzilus.

However, this level of Atik is still part of Kesser, it is still part of the intermediary levels between the Infinite Light of Hashem and Atzilus, and therefore it can still be described as an “intermediary” between the Infinite Source of Atzilus, the Infinite Light, and the world of Atzilus, starting with Arich, which is the “beginning” of the realm of Atzilus.

To make it easier to relate to this:

The two aspects of Kesser, which are “Atik” and “Arich” correspond to two encompassing soul powers, which are pleasure – Atik, and will power – Arich. These two encompassing soul powers are the intermediary stage between the simple indivisible essence of the soul, and the definable and limited conscious soul powers of intellect and emotion (see Soul System chart above). The higher of these two soul powers, pleasure, relates only to the person himself, a “pleasure” cannot be transferred to anything outside of himself, it only exists in the context of the person in himself. Intellect and emotions are levels that can be given over to someone else, you can express an idea or feeling in words. Will power has two aspects to it: On the one hand, it is the person’s own will and desire, it does not exist outside of the person. However, it can be expressed to someone else, you can share with others your will by putting it into words and instructions others to fulfill your full. Thus, it is the beginning of how the soul extends to something outside of itself. Now, this will power is driven by the power of enjoyment. Thus, the power of enjoyment is the “indirect source” of how the simple essence of the soul interacts with the outside of itself.

Similarly, Atik is the pleasure Hashem has in our service of Him, which is the driving force behind why Hashem has a will and desire to create the world etc. Arich is the will and desire of Hashem that there should be the world of Atzilus, and the subsequent worlds of Beriah, Yetzirah, Asiya. Therefore, Atik is the “indirect source” of Atzilus and that other worlds, and serves as the intermediary between the Infinite Light of Hashem and the beginning of worlds, starting with Arich and Atzilus.

כִּי הַתְּהוּת הַכְּמָה מֵהַכֶּתֶר הִיא  
מֵאֵין מִמֶּשׁ, וְלֹא כְסֹדֵר הַשְּׁתַלְשְׁלוֹת  
שֶׁהֵן בְּחִינַת הַתְּהוּת יֵשׁ מִיֵּשׁ כּו'.  
Since the existence of Chochma-

**Wisdom, as derived from Keser-Crown comes from literally ‘ayin-nothing in the same category at all.’ (ex-nihilo). It does not come to be by way of orderly progression from one level to another, similar, but lower level.**

In other words, for Chochma to come into being from Kesser, especially from Atik, there needs to be a “jump,” from Infinite to finite. This is unlike the progression from Chochma to Bina, and from Bina to Ze’ir Anpin etc., since those levels are all in the same general category, similar to the orderly fashion of cause and effect, e.g., intellect producing emotions.

וְהִנֵּה בְּכָל הָעוֹלָמוֹת אֲבִיעַ יֵשׁ  
בְּחִינַת כְּתֵר הַמְּמוּצֵעַ:  
Now, in each of the four Worlds

**of Atzilus, Beriya, Yetzira and Asiya, there is a level of Keser that serves as an intermediary level:**

כִּי מַלְכוּת־דְּאֲצִילוֹת נַעֲשֶׂה כְּתֵר  
לְבְרִיאָה, וּמַלְכוּת־דְּבְרִיאָה כְּתֵר  
לְיִצְרָה.  
Malchus of Atzilus becomes

**Keser of Beriya, and Malchus of Beriya becomes Keser of Yetzira.**

The level of Malchus of each level becomes the intermediary level for the next world to come into being. This is because Malchus has two level: It has one aspect of how it exists in its own world, and one aspect of how it “descends” into the next, lower, world. Because of this, it can be the “connection point” between the worlds. From the perspective of the lower world, the Malchus of the higher world is called Kesser, and from the perspective of the higher world it is called Kesser. (This is similar to a building with many levels: The floor of one level is also the ceiling of the lower level.)

אך ההפֿרש בין כְּתֵר־דְּאֲצִילוֹת  
לְכֵתֵר שְׁבֹכֵל הָעוֹלָמוֹת:

כי הַתְּהוּוֹת אֲצִילוֹת הוּא עַל יְדֵי  
צְמֻצוֹם אור אֵין־סוֹף לְהִיּוֹת מְקוֹם  
פְּנוּי וְחָלָל מִמֶּשׁ כּו'.

וְהַתְּהוּוֹת בִּי"ע הֵינּוּ עַל יְדֵי פְּרָסָא  
הַמְּפָסִיק בֵּין אֲצִילוֹת לְבְּרִיאָה, וּבֵין  
בְּרִיאָה לְיִצְרָה כּו' - וְלֹא מְקוֹם פְּנוּי.

וְהַפֿרש שֶׁבֵּין 'פְּרָסָא' לְמְקוֹם  
פְּנוּי,

יִבָּן בְּהִקְדָּם עֲנֵן הַצְּמֻצוֹם בְּאֹר  
אֵין־סוֹף:

כי הֵנָּה, "אֹר אֵין־סוֹף", הֵינּוּ אֹר  
וְגִלּוּי לְהִיּוֹת אִיזָה הַתְּפִשְׁטוֹת  
וְהַתְּהוּוֹת מְקוֹר וְחִיּוּת.

In other words, this "Infinite Light" is not Hashem Himself, it is His revelation of His power to create and enliven infinite worlds.

וְאֹר אֵין־סוֹף שְׁבַעֲצֻמוֹתוֹ, הֵינּוּ  
בְּחִינָה זֹו שֵׁישׁ בּוֹ אֹר לְהִיּוֹת מְאִיר

However, the difference between the Keser of Atzilus connecting it to the Infinite Light to the Keser in between each world is as follows:

The existence of Atzilus is by way of a Tzimtzum-contraction/withdrawal of Hashem's Infinite Light. This causes an "empty space" and a "void" in which Hashem's revelation is withheld.

However, the existence of Beriya, Yetzira and Asiya comes by means of a "Parsa-Curtain," which separates between Atzilus and Beriya, and then between Beriya and Yetzira, etc. However, the three lower worlds do not come to be through an "empty space."

Now, the difference between a "Parsa-Curtain" and a "Mokom Ponui-An Empty Space,"

can be understood by first explaining the idea of a "Tzimtzum- Withdrawal" of Hashem's Infinite Light.

Now, "Hashem's Infinite Light" refers to a revelation of Light that extends to become a source of life for all the worlds.

And the Infinite Light within Hashem Himself refers to the idea that He contains within

ומתפשט לְהוֹת וּלְהַחִיּוֹת. **Himself a power that can be used to create and animate** created beings that exist outside of Himself.

The Rebbe Rashab explains: In Hashem Himself, as it were, there are two aspects (from our perspective<sup>16</sup>): Hashem Himself is not a “luminary,” it is not Hashem’s job to shine light. If He did not want, there would be not Light, no Infinite, at all. This is the absolute truth of Hashem’s Essence, that He is beyond being called “the source of Light,” even Infinite Light. However, once Hashem decided that He wants there to be Light, He then has in Himself that “potential” for Infinite Light. This is what the Alter Rebbe means by “the Infinite Light within Hashem Himself.”

וְזֶהוּ "קוֹדֵם שֶׁנִּבְרָא הָעוֹלָם הִיא הוּא וְשֵׁמוֹ בְּלִבְד" <sup>17</sup>, דְּהֵיִינוּ: "הוּא" - אֵין-סוֹף בְּעֶצְמוֹ.

**And this is the meaning of** what is stated in Pirkei D’Rabbi Eliezer (Ch. 3), that **“Before the world was created, only Him and His Name existed.”** **“Him” refers to the Infinite One Himself.**

וְשֵׁמוֹ" - הוּא אֹר אֵין-סוֹף שֶׁבְּעֶצְמוֹתוֹ, שֶׁהוּא רַק בְּחִיַּת "שְׁמוֹ", שֶׁהוּא בְּחִיַּת הַגִּילּוּי.

**“His Name” refers to the Infinite Light that is contained within Himself, which is likened to a name, since it is a source for revelation.**

Just as a name makes it possible for others to relate to them, the Infinite Light within Hashem is what enables others to eventually come to be and relate to Him. Thus, His “Name” is that “potential” for Infinite Light, as it exists in Himself, as explained above.

דְּהֵיִינוּ מֵה שְׂיִכּוֹל לְהִיּוֹת מִתְגַּלָּה ומתפשט. **This refers to merely the possibility to be revealed and**

<sup>16</sup> We cannot describe Hashem Himself in any way at all, period, we cannot say that Hashem has different “aspects,” since He is beyond all limitations, including that of being comprised of various aspects, chas veshalom, He is a Singular Oneness, uncompounded in any way. However, in order to describe certain aspects of His revelations relative to His Essence, we use different descriptions from our perspective. This concept is very subtle and must be carefully understood.

<sup>17</sup> (פְּרָקִי דְרַבֵּי אֱלֵעָזָר פָּרָק ג.)

כְּמוֹ זֵיז הַשֶּׁמֶשׁ מִהַשֶּׁמֶשׁ - שֶׁהֵיזוּ  
הוּא הָאוֹר שֵׁישׁ בְּשֶׁמֶשׁ לְהַאִיר עַל  
הָאֶרֶץ, וְהַשֶּׁמֶשׁ עֲצָמוֹ הֵינּוּ גּוֹף  
הַשֶּׁמֶשׁ עֲצָמוֹ.

וְהִנֵּה הָאוֹר הַיּוֹצֵא מִהַשֶּׁמֶשׁ נִקְרָא  
בְּשֵׁם "אוֹר", כְּמוֹ שְׂכָתוֹב (בְּרַאשִׁית  
א, ה): "וַיִּקְרָא אֱלֹקִים לְאוֹר יוֹם",  
שֶׁהַיּוֹם נִקְרָא אוֹר עַל שֵׁם  
הַתְּפִשּׁוּת הָאוֹר וְהֵיזוּ מֵהַשֶּׁמֶשׁ  
בַּיּוֹם.

מֵהַשֶּׁמֶשׁ נִקְרָא  
"מְאוֹר", וְכְמוֹ שְׂכָתוֹב (בְּרַאשִׁית א,  
טז): "אֵת שְׁנֵי הַמְּאוֹרֹת הַגְּדֹלִים כֹּו".

וְכֵן הוּא בְּאוֹר אֵין-סוֹף, שֶׁהָאוֹר  
נִקְרָא הַגִּילּוּי שְׂמֵת־פֶּשֶׁט מִמֶּנּוּ  
הַתְּהוּוֹת הָאוֹר וְחִיּוּת כֹּו,

וְאֵין-סוֹף בְּעֲצָמוֹ הוּא בְּחִינַת  
הַמְּאוֹר, שֶׁהוּא מְקוֹר הָאוֹר, וּמִמֶּנּוּ  
נִמְשָׁךְ הָאוֹר :

וְהִנֵּה הַצְּמִצּוּם הִיָּה בְּאוֹר אֵין-  
סוֹף, דְּהֵינּוּ שֶׁהָאוֹר נִבְלָל בְּמְאוֹר.

relate outwards, but not necessarily actually relating to others.

**This is analogous to the rays of the sun that shine from the sun. The rays are the ability, from within the sun, to shine upon the earth. And the sun itself refers to the actual solar globe.**

**The light that shines forth from the sun is called "Light," as the verse states (Bereishis 1:5), "And Hashem called the light 'day.'" Day is called 'light' due to the light rays that shine forth during the daytime.**

**However, the sun itself is not called 'light,' but rather, "the luminary" or the source of the light. As the verse states regarding the sun and the moon (Bereishis 1:16) "The two great luminaries, etc."**

**This is the idea of Hashem's Infinite Light: The "light" refers to the revelation from which light and life exists and extends forth.**

**And, accordingly, the Infinite One Himself is the "luminary," the source of the light, from which the light extends.**

**Now, the Tzimtzum-Withdrawal was only in the Infinite Light, meaning, that Light retracted to become included within the Luminary.**

The Tzemach Tzedek (Likutei Torah, Vayikra 52d) explains this:

When a person is by himself, he generally communicates to himself through thought. However, sometimes he may speak over to himself his thoughts, to help concretize a concept. (In fact, when we learn Torah, even by ourselves, we need to verbally recite our learning in order to internalize it and help us remember it etc.)

Similarly, as it were, before Hashem created the world, He had the “potential” for Infinite Light in Himself. This is like a person’s thoughts, which are the potential for revelation in speech. In addition, Hashem had “self-speech,” a revelation of His Infinite Light, of His infinite power to create and give life. The effect of the Tzimtzum was to “retract” this self-revelation of His Infinite Light, to revert to the “potential stage,” like a person who stops speaking and retracts his “self-revelation” back into his thoughts.

Now the Alter Rebbe explains the reason why this “retraction” of the expression of the Infinite Light was needed:

בִּי לְפִי שְׂאִין הָעוֹלָמוֹת יְכוּלִים לְקַבֵּל  
גִּילּוֹי אֹר אֵין-סוּף כְּמוֹ שֶׁהוּא  
בְּעֶצְמוֹתוֹ, וְהָיוּ בְּטָלִים בְּמַצִּיאוֹת  
מִמֶּשׁ כו',

**The worlds were unable to receive the revelation of Hashem’s Infinite Light as it existed previously within Himself, and they would have lost their own seemingly independent existence.**

לְכָךְ צִמְצַם הָאֹר שְׂיֻכָּלֵל בְּמֵאוֹר  
(לְהֵיוֹת רַק בְּכַח וְלֹא בְּפוֹעַל),

**Therefore, Hashem retracted the Light so that it should be included within “the Luminary,” (so that it exists only in potential, but not actually revealed),**

וַיִּתְעַלֵּם בּוֹ שֶׁלֹּא יִהְיֶה גִילּוֹי הָאֹר  
רַק הַמֵּאוֹר.

**and thereby concealed it, so that the Light would not be revealed, rather, only “the Luminary” would be “revealed.”**

(אָבֵל בְּמֵאוֹר - שֶׁהוּא אֵין-סוּף עֲצֻמוֹ  
- לֹא שְׂיֻיךְ צִמְצוּם חֶסֶד-וְשָׁלוֹם וְלֹא  
הָעֵלֶם.

**(However, in “the Luminary the Infinite One Himself, there is no possibility of Tzimtzum-Withdrawal or concealment, G-d forbid.**

וְאִדְרָבָהּ, הַמָּאֹר הוּא בְּהִתְגַּלּוֹת. **On the contrary, “the Luminary<sup>18</sup>” is revealed** even more than before the Tzimtzum.

There are three levels<sup>19</sup> in understanding this statement, that “on the contrary, the Luminary is revealed” through the Tzimtzum:

- 1- A basic level of understanding this is that the Tzimtzum did not affect the Luminary, Hashem’s Essence. This is because He transcends the category of Light, He is not a “Light” and therefore cannot be hidden. He is not an idea or concept that can be too lofty to be grasped. He is the “True Existence” of anything that can come into being, and nothing could possibly exist unless He is already there, bringing it into existence. According to this, the emphasis is on the fact that Hashem’s Essence is not affected by the Tzimtzum, and, in fact, He is found everywhere just as before. (See the Rebbe Rashab’s notes on this statement in Notes on Pasach Eliyahu, p. 54 of the new edition (p. 52 previous edition, p. 73 of first edition.) This understanding of the statement is similar to the Alter Rebbe’s explanation in Shaar HaYichud Vehamenua, that the concept of Tzimtzum does not apply to Hashem’s Essence.
- 2- A deeper level of understanding: Hashem is more “found” after the Tzimtzum than before. This is because the Light “distracts” from Essence. (See Hemshech Beshaa Shehikdimu chap. 349, Parshas Lech Lecha 5775 page 717.) In many places (see beginning of Sefer Hamaamarim Yiddish) there in analogy for this concept: When a person wants to test water to see if it is too hot, he does not use his head, which is very sensitive, but rather his feet. This is because the power to jump into hot water regardless of the what will happen comes from a deep part of the person, the essence, that can tolerate anything. However, because

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<sup>18</sup> In Sefer Hasichos 5752 page 127, note 59, the Rebbe explains: Here we are referring to Hashem as the “Luminary” not as a “definition,” since it is not Hashem’s job to give light, and here we talking about Hashem’s Essence that transcends all Light. Nonetheless, since we are talking about Hashem in the context of how He is found and “recognized” on a core-level awareness by creations, we use the term “Luminary” figuratively, in the sense that He is “found” below in this world just as He is found Above in the spiritual worlds (and even more so), unlike His Light, which is found Above more than below.

<sup>19</sup> The explanation here that there are three levels of understanding this statement of the maamar, is partially based on two essays on this topic, one from Rabbi Yitzchok Meir Gurary, printed in 449 קובץ היובל ע' and from Rabbi Hertzal Pevzner, printed in הערות התמימים ואנ"ש כפר הב"ד תשע"ג.

the head (and other body parts) have their own function and sensitivity that derives from lower aspects of the soul, they are not “tuned in” to the essence. Only the foot that has no other revealed soul powers “distracting it” can “tune in” to the essence. This is also why the power of self-sacrifice, *mesirus nefesh*, is found specifically in the simple people and in the lowest generation, and not as much in the the great intellectual scholars. The wisdom and understanding they perceive “distracts” them from the core-level essential connection of a Jew to Hashem, which is expressed in *Mesirus Nefesh*.

- 3- A deeper level of understanding: Its not just that the *Tzimtzum* caused us to be less “distracted” from His Essence because He hid His Light. More than that, the awareness and connection to His Essence is specifically found in the physical world, in people who overcome their ego for Hashem. The reason: The source of the notion of ego, that something exists by itself, seemingly independent of anything else, as though its existence is from itself, is derived from the Essence of Hashem, the absolute True Existence, whose being is from Himself, and has no outside source at all. In all the spiritual levels, everything has a source. All the souls and angels recognize their spiritual source. Emotion shows on intellect that is its source, conscious intellect shows on subconscious intellect, etc. Only physical creatures in this world, people, have a notion of existing without a source. Even though this is illogical, because something cannot create itself, nonetheless, this notion exists as a (backwards reflections and) derivative of the fact that Hashem’s Essence has no source. When a person overcomes the foolishness of his ego, and chooses to serve Hashem, he transforms the ego itself to reveal its source in Hashem’s Essence. Similarly, every physical object that seems to not have a source, by transforming it into something holy through using it for a *mitzvah*, we reveal its source, its special connection, to Hashem’s Very Essence, that has no source. In that sense, the “Luminary,” Hashem Himself is found **specifically** after the *Tzimtzum*, in the physical world, in physical people serving Hashem. (See *Basi Legani 5729* chap. 7-9 and in the footnotes there.)

וְלִבָּן אֶפִּילוּ תְנוּקוֹת יוֹדְעִים שִׁישׁ  
 שֶׁם אֱלֹהֵי מִצְוֵי כו', אֵף שְׂאִין בָּהֶם  
 הַשְּׂגָה וְתַפְיִסָּה אִיךָ וּמָה, לְפִי שְׂאִין  
 בָּהֶם גִּילּוֹי הָאוֹר, שְׂמִכָּל מְקוֹם  
 הַמְּאוֹר עֲצָמוּ הוּא נִמְצָא לְמִטָּה כְּמוֹ

**This is why even young children know that Hashem exists, even though they have no intellectual grasp or understanding how He exists or what His existence entails. This is because there is no revelation of intellectual light**

לְמַעַלָּה.) **within these young children. Nevertheless, “the Luminary” itself exists below just as it is Above.)**

This concept, that the Tzimtzum only applies to the Light, but not to the source of the Light, is one of the fundamental novelties of Chassidus. (In the time of the Alter Rebbe there were certain other Torah scholars that believed that Tzimtzum could apply on some level to Hashem as well, and this opinion was shown to be erroneous, as explained in Tanya, Shaar HaYichud Vehaemuna, mentioned above.)

The Alter Rebbe’s proof brings this out: If Hashem was a “Light,” a revelation, and idea or concept, then some people would know about Him and some people not. Smarter people would be more aware of that concept, and those of lesser intelligence would be less aware. However, all people are equally aware of the fact that Hashem exists. This is because Hashem is not a Light, not an Infinite Light, or any kind of Light or spiritual level or revelation. Rather, Hashem is just Himself, and He is also the source of all revelations. Since He is not a Light, no Tzimtzum can affect Him at all, He cannot be hidden or concealed in any way whatsoever.

Based on this, what does it mean that “the Luminary” is revealed, if He is not a revelation? He is not revealed in the intellectual sense of understanding how He exists, or what He is. He is only revealed in the basic fact that He does exist. Every person has an intuitive sense of the fact that there is a Creator, even if they have no intellectual explanation for Him at all. This is because His Essential Being is “felt” at the essential level of the soul, at the core-being of every creature, at a level higher than explanation.

This is true in a very profound way in Jewish people, who have an inherent connection to Hashem on a level that transcends intellect. But even non-jews have some intuitive awareness of this most basic truth of existence, that there is a Creator, even though we cannot understand Him.

וְלִכֵּן נִקְרָא צִמְצוּם זֶה "מְקוֹם פָּנוּי וְחֻלְל כּוּ", פִּירוּשׁ: שֶׁהוּא חֻלְל וְרִיק מִן הָאוֹר, שְׁאִין בּוֹ אוֹר וְהַתְגַּלוּת בְּלֵל, אֲלֵא נִשְׂאָר בְּכַח בְּמֵאוֹר.

**Therefore, this Tzimtzum is called “An empty space and void,” meaning that it is empty and devoid of Light, and contains no Light or revelation, whatsoever. Rather, the Light remains entirely in a potential state, within “the Luminary.”**

As will be emphasized further in the maamar, the effect of the Tzimtzum is only in terms of our perception. It created a space where we do not perceive the Light. It did not actually cancel out the Light, it just hid it from us, so that from our perspective, it seems as though the Light was retracted back into its source, since we do not see it. In that sense, the Tzimtzum created a “space” that looks empty from the Light. This is needed so that the worlds do not become overwhelmed by the intensity of the Infinite Light.

וּכְמַשַׁל הַנֶּפֶשׁ, שֶׁבְבוֹאָהּ לַגּוּף נִרְאֶה  
גִּילוי הַחַיּוּת שֶׁבָּהּ שְׂמֻחָהּ אֶת  
הַגּוּף;

**This is analogous to the soul. When it enters the body, the revealed energy through which the soul animates the body is perceptible.**

אֲבָל קוֹדֵם בּוֹאָהּ לַגּוּף, אֵף עַל פִּי  
שֵׁשׁ בָּהּ בְּחַ הַחַיּוּת לְהַחַיּוּת אֶת  
הַגּוּף בְּהַתְּלַבְּשׁוֹתָהּ בּוֹ,

**However, prior to entering the body, even though the soul already contains the necessary energy to animate the body upon becoming invested in it,**

מִכָּל מְקוֹם הָרִי הַחַיּוּת הֵוא בְּכַח  
וְלֹא בְּפוֹעַל,

**nonetheless, this energy and ability still only exists in a potential state, but do not actually animate the body,**

כֹּל זְמַן שֶׁלֹּא נִתְּלַבְּשָׁה עַד־יֵינן בְּגוּף  
לְהַחַיּוּתוֹ, וְלִהְיוֹצֵיא גִּילוי הַחַיּוּת  
מִכַּח אֶל הַפוֹעַל וּמִהָעֵלֶם אֶל  
הַגִּילוי.

**as long as the soul has not yet entered the body to animate it, thereby revealing this potential ability from its hidden state and actualizing it.**

וְכֵן אִישׁ חָכָם,

**Similarly, regarding the wisdom of a wise man:**

שֶׁכִּשְׁהַחֲכָמָה שְׁלוֹ הִיא בְּבַחֲנֵת  
הַתְּפַשְׁטוֹת לְזוּלָתוֹ, אוֹ אֶפִּילוֹ  
לְעַצְמוֹ, דִּהְיִינוּ בְּשַׁעַה שְׁעוֹסֵק בָּהּ,  
אִזִּי הִיא בְּבַחֲנֵת גִּילוי, שֶׁנִּרְאֵית  
וְנִגְלֵית חֲכָמָתוֹ לְזוּלָתוֹ אוֹ לְעַצְמוֹ;

**When his wisdom is shared with others, or even with himself, when he is consciously involved in it (his own wisdom), then it is revealed, since his wisdom is seen and revealed, either to others or to himself.**

אָבֵל בְּעֵינָא דְלֹא עָסִיק, הֲרִי  
חִכְמָתוֹ רַק בְּכַח הַנֶּפֶשׁ.

However, when he is not involved in utilizing his wisdom consciously, then his wisdom only exists in his soul in potential.

דְּהֵיִינוּ, שְׂיֵשׁ בְּכַחוּ לְהַשְׁבִּיל אִם  
יַעֲסוּק בְּהַשְׁבִּלָה, אָבֵל לֹא בָאָה לְיַדֵּי  
גִילוי מִכַּח אֶל הַפּוֹעֵל.

Meaning, that he has the ability to understand if he will apply his intellect to understanding, but this ability is not realized from its potential state unless he actually applies himself to understanding some matter.

וְכֵן כַּח הָרְאִיָּה שְׁבַעֲיָן, שְׂאָף שְׂאָם  
יִסְתּוּם הָעֵינַיִם יֵשׁ לוֹ כַּח הָרְאִיָּה  
בְּשְׁלִימוֹת,

Similarly, regarding the ability to see with the eyes. Even if one closes his eyes, his *ability* to see remains perfectly intact.

מְכַל מְקוֹם לֹא בָא לְיַדֵּי גִילוי לְהִיּוֹת  
הָעֵינַיִם רוֹאָה מִמֶּשׁ עַד שְׂיַפְקַח עֵינָיו.

Nevertheless, this power of vision is not revealed so that the eye can actually see unless one opens his eyes.

וְכֵן כַּח הַהִילוּךְ שְׁבַרְגֵל, וְכִיוּצָא בָזֶה  
בְּשָׂאָר הַחוּשִׁים שְׁבֻכָל הָאֲבָרִים כּוּ.

The same is true for the ability to walk that is invested in the foot, and with all other senses and abilities in each of the limbs of the body.

וְעַל דֶּרֶךְ זֶה יוּבָן לְמַעֲלָה בְּבַחֲיַנֵּת  
הַצְּמֻצוּם בְּאוֹר אֵינִי־סוּף,

Similarly, this can be understood regarding the Tzimtzum of Hashem's Infinite Light Above:

שְׂהָאוֹר וְהַגִּילוי נִתְצַמְצָם וְנִתְעַלֵּם,  
לְהִיּוֹת רַק בְּכַח הַמְּאוֹר וְלֹא בְּפוֹעֵל.

The Light and revelation are retracted and concealed so that they remain only in a potential state within the Luminary, but are not actualized and revealed in the world.

וְהֲרִי זֶה נִקְרָא "מְקוֹם פְּנוּי וְחֻלָּל" -  
לְגַבֵּי הָאוֹר, שְׂלֹא נִשְׂאָר אוֹר וְגִילוי.

This is known as an "Empty space and void," with respect to

the Light, since there is no revealed Light apparent.

וְאֵף שֶׁבְּאֵמַת אֵינוּ מְקוּם פְּנוּי לְגַמְרֵי  
חֶסֶד וְשְׁלוֹם - שֶׁהָרִי הַמְּאֹר מְמַלֵּא  
אֶת כָּל הַחֻלָּל,

Now, it is not a truly “empty space,” Heaven forbid, since the Luminary fills the entire void and is present despite the lack of revelation.

שֶׁבְּמְאֹר עֲצָמוּ לֹא שִׁיךְ צִמְצוּם  
וְהַעֲלָם חֶסֶד וְשְׁלוֹם, וְהָאֹר הוּא  
בְּכַח כּוֹ' -

This is because the Luminary cannot possibly undergo a tzimtzum or concealment, and the Light remains only in potential.

As mentioned above, not only is there no Tzimtzum at all regarding Hashem Himself, “the Luminary,” even in the Infinite Light of Hashem it is not an actual “removal” or cancelation of the Light. The Light exists just as strongly as it did before the Tzimtzum. All that happened is that it became hidden from our perspective. This is described as reverting to a potential state. The power of sight in the eye is just as strong when the eyelids are closed, it is just not noticeable. The wisdom in the mind of the sage is just as strong when he is temporarily involved in something else, it didn’t disappear. It just isn’t noticeable.

Similarly, Hashem’s Infinite Light is actually still here, in the place where we exist. It did not actually leave or go somewhere else. It just became unnoticeable, invisible, to us. That is most people don’t even know that the Infinite Light exists in the first place, since it became invisible to us.

However, regarding Hashem Himself even that type of Tzimtzum did not take place. Hashem’s Essential Being is found and experienced here and now exactly as before. That is why everyone knows deep down that Hashem exists.

אֵף עַל פִּי כֵן, לְפִי שֶׁהַמְּשִׁיל הָאֲרִיזִ"ל  
אֶת הַגִּילּוּי וְחִיּוּת הַנִּמְשָׁךְ מֵאִיךְ-סוּף  
וְהַתְּהוּוּת עֶשֶׂר סְפִירוֹת - חֻכְמָה,  
בִּינָה כּוֹ, בְּשֵׁם "אוֹרוֹת", שֶׁהֵם כְּמוֹ  
אוֹר וְזִיו הַיּוֹצֵא מִשְׁמֶשׁ וּמֵאִיר כּוֹ,

Nevertheless, since the Arizal used the analogy of light to describe the revelation and life-force that extends from the Infinite One that brings into being the Ten Sefiros (Chochma, Bina, etc.), likening it to the radiance and rays that travel from the sun in order to shine upon the world and its inhabitants,

לְכֹךְ קָרָא לְהִצְמָצוּם מֵה שְׁנִבְלָל  
הָאוֹר בְּמֵאוֹר בְּשֵׁם "מְקוֹם פְּנוּי",

therefore, he (the Arizal) called the Tzimtzum, which describes how the light retracted and become included in its source within the luminary, as an “empty place,”

שֶׁהוּא הִתְעַלְמוֹת הָאוֹר.

in reference to the concealment of light and revelation, indicating that the place is empty and devoid of our perception of Hashem’s revelation.

וְהִתְעַלְמוֹת זוֹ הִיא הֶעָדֵר הָאוֹר, עַד  
שֶׁאֵינּוּ עוֹלָה בְּשֵׁם כָּלֵל לְהִיּוֹת נִקְרָא  
בְּשֵׁם "חֻכְמָה", וְאֶפִּילוֹ "חֻכִּים וְלֹא  
בְּחֻכְמָה יִדְעָא כו',

This concealment is a lack of expression, to the extent that it cannot be given any name at all, not Chochma-Wisdom, and not even “Wise, but not in the sense of a wisdom that can be known [to others],”

(שֶׁאֵינּוּ נִיכָר מוֹרְגֵשׁ אֶפִּילוֹ בְּכַח);

(in fact, it cannot be felt or experienced at all, not even as an abstract potential),

The Rebbe Rashab explains: When Hashem “retracted” the expression of His Infinite Light to become included back into the Luminary, it became reunited with its source in Hashem so powerfully, that it lost any sense of being a possibility to be the source of creation in any way.

To explain this: When a person holds up a candle in the middle of the day facing the sun, the light of the flame is unnoticeable. However, the flame still exists, and if one were to put something in the flame of candle it would still get burned, since the fire exists, even though it isn’t noticeable.

However, the light of the sun that we see, when it was still inside the sun, it did not exist as light at all. If you could somehow go inside the sun, you would not find light, only fire. Inside the body of the sun is only the “possibility” for light, no actual light, not even “unnoticeable light.”

Similarly, when the Infinite Light was retracted into the Luminary of the Infinite Hashem, it only exists as a “possibility” for Light, not “potential Light,” not “unnoticeable Light.”

עַד אַחַר כְּמָה יִרְדוֹת וְהַשְׁתַּלְּשָׁלוֹת  
הַמְדִּירוֹת עֲקוּדִים, נְקוּדִים כו'.

This “possibility for Light” found in the Luminary can **only** be perceived **after** it is drawn down in a “Kav-Singular Ray of Light” that undergoes **numerous descents from one level to the next, through the various levels of Adam Kadmon, Akudim, Nikudim** and Brudim, etc.

The maamar does not mention here (although it will mention it later) a concept that is important to note: The Light that was retracted back into the Luminary through the Tzimtzum had to go through another process before it becomes accessible to worlds.

This process is called “חזר והאיר-it had to return to be revealed” but this time in only a “קו קצר וקטן - a tiny thread,” a hairsbreadth, of the original Light. This “Kav” (also known as Kav VeChut-Line and String of Light), this singular ray of Light, had to penetrate through the Tzimtzum to come into the “void and empty space” of concealment on the Light, so that there should be some revelation in the place of concealment.

The Rebbe Rashab (see Sefer Hamaamrim 5661, p. 166) explains this process with an analogy:

A teacher has a deep idea in his head, but it is too deep for the student to grasp. In order to be able to give over to the student some grasp of that concept, he must do two things:

First, he must remove from his mind his deep way of understanding the concept that is way above the level of the student. He needs to create an “empty space” devoid of the intensity of that revelation. If his original way of thinking is shining in his head, there is no possibility of finding a way to explain it to the student.

After he moved his deep understanding into the back of his mind, he can sort out and find some aspect of that idea that is relevant to the student, that is possible for the student to understand. He brings out from his deep understanding in the back of his mind a “Kav,” a singular ray of light, the essential point of an idea that he can develop into an explanation that his student will grasp. When he finds that essential point of an idea, he needs to “flesh it out” and develop it, stage after stage, until it is ready to be given over to the student.

This is the idea of the Tzimtzum: The Infinite Light is too powerful for worlds to handle, even the “World” of Atzilus. In order to give over His revelation to

“Worlds,” He first had to retract His Infinite Light into the “back of His mind,” as it were, and create an “empty space,” as it were, to be able to reveal a limited Light. If the Infinite Light is shining, there is no “room” for the limited Light to be revealed. Then He picks out, from the Infinite Light, a limited Light that is possible for the worlds to handle, and shines it into the “empty space” He made for limited worlds to be revealed. This limited Light is called “the Kav.”

Once this “Kav” is revealed in the “empty space,” it can serve as the source of the various levels which bring about the existence of Atzilus. This is similar to how the teacher has to develop and flesh out the essential idea he picked out for this student, until it is ready to be given over to the student.

Specifically, this Kav brings into being three levels that precede Atzilus: 1-Adam Kadmon, the “beginning of man,” the beginning of the concept of 10 Sefiros, which are called “Adam Helyon-the Man Above,” since it is the source of the ten aspects of the soul of man.

2-Akudim, the next stage of the idea of Ten Sefiros, as they begin to take form as a source for “actual” Sefiros.

3-Nekudim/Tohu, the first “World” of “actual” Sefiros. This “World” of the Sefiros of Tohu had the “Sheviras HeKeilim-shattering of the Keilim,” and after it was “repaired” it became the World of the Ten Sefiros of Atzilus.

שָׁהִם<sup>20</sup> בְּחִינַת עֵינַיִם<sup>21</sup>, וּמְקוֹר<sup>22</sup>  
בְּחִינַת בְּחִינַת כְּלָיִם<sup>23</sup>,

These levels are referred to as “the eyes” of Adam Kadmon, which are the source of the Keilim of the levels of Akudim, and Nekudim,

לְהִיּוֹת עוֹלָה בְּשֵׁם הַתְּהוּוֹת בְּחִינַת  
חֲכָיִם וְלֹא בְּחֻמְהָ יִדְעָא כו”.

which makes possible for there to come into existense the level of Chochma of Atzilus, that is “Wise,

<sup>20</sup> [בתו”א נדפס: “שִׁבְּחִינַת עֵינַיִם הִיא מְקוֹר בְּחִינַת כְּלָיִם”, אֲבָל צְרִיךְ לְהִיּוֹת: שָׁהִם בְּחִינַת עֵינַיִם וּמְקוֹר בְּחִינַת כְּלָיִם – הִגָּהֶת כְּבוֹד קְדוּשַׁת אֲדָמו”ר מוֹהַרש”ב בְּנִשְׁמַתוֹ-עֶדָן. נִעְתָּקָה ב”ה יוֹם יוֹם” י”א חֲשׁוֹן].

<sup>21</sup> [עֵינַיִן לְקוּטֵי תוֹרָה בְּמִדְבָּר, בִּיאוֹר “וַיִּדְבֹּר גו” הַמְטוֹת” סְעִיף ג’ (לקו”ת פֶּרֶשֶׁת מִטוֹת, דף פב,ד) – הָעֵרַת כְּבוֹד קְדוּשַׁת אֲדָמו”ר. וּבִלְקו”ת שֵׁם:

וְהִנֵּה, “מוֹצֵא פִי הַיָּי” יֵשׁ בּו ב’ פִּירוּשִׁים: הָא’ הוּא כְּפִשׁוּטוֹ. ד’ מוֹצֵא פִי, רְצוּנוֹ לומר מֵה שְׂכָבָר יֵצֵא מִפִּי ה’ – הַתְּפִשְׁטוֹת הַחֵיּוֹת מְרוֹחֵ-פִּיּוֹ בְּעֵשְׂרָה מְאֻמְרוֹת שֶׁנִּבְרָא הָעוֹלָם, וְהֵינּוּ מִבְּחִינַת עֵשֶׂר סְפִירוֹת שֶׁבְּמַלְכוּת-דְּאֲצִילוֹת, שֵׁם ב”ן.

וְהִב’, דְּמוּצֵא – לְשׁוֹן מְקוֹר, כְּמוֹ “מוֹצֵא מִים”. הֵינּוּ שֶׁהַמְקוֹר שֶׁל עֵשֶׂר סְפִירוֹת דְּב”ן הוּא בְּחִינַת שֵׁם ס”ג, שֶׁהוּא שְׂרֵשׁ עוֹלָם-הַתְּהוּוֹ, עוֹלָם-הַנְּקוּדִים, שֶׁשְׂרֵשׁוּ מִבְּחִינַת פֶּה דִּא”ק, וְהָעֵינַיִם דִּא”ק בְּהַסְתַּכְּלוּתָן עֲשׂוּ כְּלָיִם לְאוֹרוֹת הַפֶּה דִּא”ק, וְהוּא עֵנַן עוֹלָם-הַנְּקוּדִים כו”.

וְלִכֵּן יִחְיֶה הָאָדָם-דְּלְעִילָא עַל יְדֵי זֶה: כִּי הִנֵּה א”ק נִקְרָא אָדָם-דְּבְרִיאָה; וְעוֹלָם-הַתְּהוּוֹ הוּא בְּחִינַת יִצְרֵה – שִׁיִּצְרֶה הוּא בְּחִינַת גִּילּוּי הָעוֹלָם. וְהֵינּוּ הָאוֹרוֹת הַנִּמְשָׁכִים מֵא”ק עַל יְדֵי הַכְּבָלִים ד’ אֹזְנוֹן, חוּטָם, פֶּה; וְאֲצִילוֹת, שֶׁהוּא עוֹלָם-הַתִּיקוֹן נִקְרָא אָדָם-דְּעֵשְׂרִייה, לְפִי שֶׁהוּא בְּחִינַת אוֹרוֹת כְּבָלִים, וְשְׂרֵשׁוּ הוּא רַק הָאָרֶה דֶּרֶךְ מִצְחָא-דִּא”ק. וְעַל כֵּן יִחְיֶה הָאָדָם-דְּתִיקוֹן עַל יְדֵי בִירוּרִים שֶׁמִּ”מוֹצֵא פִי ה’”, שֶׁהֵם מִבְּחִינַת יִצְרֵה שֶׁלְּמַעְלָה מֵעֵשְׂרִייה.]

<sup>22</sup> (רֵאָה עֵץ חַיִּים שֶׁעַר ד וְשַׁעַר ח).

<sup>23</sup> [בהגהות מוהרש”ב שֵׁם: כִּמ”ש בַּע”ח שַׁעַר אַח”פ פ”ג וּבִשְׁעַר הַקְּדֻמוֹת דִּל”א בְּדִרוּשׁ ב’ בַּעֲנִין א”ק, דַּעֲנִין הַסְתַּכְּלוֹת הָעֵינַיִם הוּא בְּחִי” מְקִיף כִּמְש”ש, וְעַמ”ש מוֹזָה לְעִיל פ’ בְּרַאשִׁית ד”ה הַשְּׂמִימִים כִּסְאֵי וּבִיאורֵיו, וַיְדוּעַ דֵּהֲתַהוּוֹת הַכְּלָיִם הוּא מִבְּחִי” הַמְקִיף דּוּקָא, וְכִמְש”ש כֹּל אֲשֶׁר חִפֵּץ ה’ עֲשֵׂה דְּבַחִי” עֲשִׂי שו”ע הַכְּלָיִם הוּא מִבְּחִי” הַפֶּץ וְרִצּוֹן ה’ דּוּקָא, וְכִמְש”ש מוֹזָה בְּהִבְיָאוֹר דִּיבִיאֹר לְבוּשׁ מַלְכוּת, וּבִמְש”א בְּהִבְיָאוֹר דְּבִיּוֹם הַשְּׂמַע”צ דְּתַקַּע”ב וּבִכְמָה דּוּכַתִּין, וְלִכֵּן הַכְּלָיִם ג”כ מְקִיפִים אֶת הָאוֹר כו”, וְעַמ”ש בַּע”ח שַׁעַר עֵתִיק פ”ר דִּאֵי אֲפִשֶׁר לְהִיּוֹת הַתְּהוּוֹת הַכְּלָיִם כ”א ע”י הַכַּאת או”מ בְּאו”פ, וְעַמ”ש מוֹזָה בְּהִבְיָאוֹר דִּיבִיאֹר לְבוּשׁ מַלְכוּת הַנ”ל וּבִד”ה לְהַבִּין הַמְאֻמֵּר וְאַנְתָּה הוּא שְׁלִימוֹ דְּכוּלְהוּ, וּז”ש בַּע”ח שַׁעַר אַח”פ פ”ג הַנ”ל דַּע”י הַסְתַּכְּלוֹת הָעֵינַיִם בְּהָאוֹרוֹת דִּאֲח”פ שֶׁהֵן נִרְ”נ בְּחִי” או”פ נַעֲשׂוּ הַכְּלָיִם לְבַחִי” הָאוֹרוֹת דִּאֲח”פ כו” שׁו”ע הַכַּאת הָאו”מ בְּאו”פ כו” וְעַמְש”ש פ”א בְּהַג”ה בְּשֵׁם הַר”ר גְּדַלִּי ז”ל.]

**but not in a knowable sense of  
Wisdom.”**

The Rebbe Rashab explains the meaning of the “eyes” of Adam Kadmon, and what it has to do with the Keilim of the Sefiros of Akudim and Nekudim:

The idea of “eyes” is that by looking at something, the person has an “encompassing” connection to that thing. (For example, we find that a Tzadik can have a powerful effect on someone by just looking at him in the face, without even saying a word. This is an “encompassing” light that envelops the person receiving that look from the Tzadik. Similarly, Moshe Rabeinu looked at the entire land of Eretz Yisrael before he passed away, thereby bringing down an encompassing Light and power into it.)

The level of Adam Kadmon, is the first level that came into being from the Kav, it is the all-encompassing plan and desire from Hashem for everything in the subsequent worlds, like the general blueprint of the architect for the entire building. When it “looks” at a certain level of Hishtalshelus, it is drawing into it an encompassing power. This encompassing power it receives enables it to form its own Keilim. (In the analogy of the building, at each stage of construction of the building, by the architect looking at a certain part of the building as it is described in the blueprint, he can go ahead at that stage with the actual construction.)

Through this process of Adam Kadmon “looking” at the revelations of Hashem which are the source of Akudim and Nekudim, it enables them to form Keilim. This allows the next stage of Keilim to come into being, the Keilim of Atzilus.

דְּהֵיִינוּ שְׂאֵז נַעֲשֶׂה בְּחִינַת כַּח  
הַתְּהוּוֹת אֵיזוֹ בְּחִינָה, לְהִיּוֹת מְקוֹר  
דְּמְקוֹר לְבְּחִינַת חֻכְמָה כּו'.

**Meaning, that at that point there  
can come into being the level (of  
Chochma of Atzilus), which serves  
as that source of the source of  
wisdom that is found in our world.**

The Rebbe Rashab explains: Chochma of Atzilus is called the “source of the source,” since, relative to the types of wisdom in created worlds, the Divine Wisdom of Chochma of Atzilus is still unlimited and cannot be fathomed by any creation. However, the Kli (singular of Keilim) of Chochma of Atzilus is the “source” of wisdom of creations, since it creates the limited wisdom in created worlds, even though, the Chochma of Atzilus itself is not actually limited.

וְכָל עֲנֵן צְמֻצוֹם זֶה - לְהִיּוֹת יְרִידַת  
וְהַשְׁתַּלְשְׁלוֹת עֵיגוּלִים וְיוֹשֵׁר,

**(The entire idea of the Tzimtzum  
leading to the descending levels of  
Igulum-Circles/Encompassing**

וּפְרָסָא דְא"ק, לְהִיּוֹת עֲקוּדִים  
 נְקוּדִים כּו' - הַכֹּל בְּכֹלל כְּתָר-  
 דְאֶצִּילוֹת,

**Light and Yosher-Direct revelation, and the ‘Parsa-dividing curtain’ of ‘Adam Kadmon-the beginning of the source of Man,’ leading to the worlds of Akudim and Nikudim, they are all within the level of Keser of Atzilus.**

שְׁהוּא הַמְמוּצָע לְהִיּוֹת הַתְּהוּוֹת  
 - בְּחִינַת אֶצִּילוֹת עֶשֶׂר סְפִירוֹת -  
 חֻכְמָה (כו'). :

**Since, Keser of Atzilus acts as an intermediary level, enabling the Ten Sefiros of Atzilus to come into existence, beginning with Chochma-Wisdom, the first of the Sefiros of Atzilus.)**

Earlier in the maamar it said that between the Infinite Light of Hashem and Atzilus is a level called “Kesser-crown,” that serves as intermediary level. Regarding the higher part of that intermediary level of Kesser we said that “You are He that is One, but not a one that is counted.”

This higher level of Kesser, Atik, was receives from the Infinite Light, and through it there came into being the lower part of Kesser, Arich, which is the direct source of Atzilus.

So how do all these other levels come into the picture? What is the purpose of the levels of Hashem’s revelation known as Adam Kadmon, and Akudim, and Nekudim/Tohu, if they are too lofty to create actual worlds which will lead to the physical world? If the purpose of Hishtalshelus is to act as an “interface system” between the Infinite Light of Hashem and the limited creations, why do we need so many levels?

The answer is: In general, Kesser refers to two levels of Atik and Arich (the “Kesser-Crown” of Atzilus). But, in a broader sense, the term Kesser can refer to all the levels from the beginning of the Kav until Atzilus. This is because all the levels from the beginning of the Kav until Atzilus all serve one purpose: To serve as an intermediary between the Infinite Light, and the “definition” and relative limitation of the Ten Sefiros of Atzilus. In order for the Infinte Light to actually shine into Atzilus, it has to “travel” through all the levels of the Kav, through Adam Kadmon, Akudim, and Nekudim, until it reaches Atzilus, and can become manifest in Atik and Arich of Atzilus.

All of those levels are needed in order for the Light of the Kav to come down to the level of Atzilus. In that sense, they are part of the “interface system” between

the Infinite Light and creations, since they are needed for Atzilus to come into being, and then Atzilus can create actual worlds, including the physical world.

In that sense, the statement “You are He that is One, but not one that is counted,” is also referring to the levels of Nekudim, Akudim, and Adam Kadmon, since they are not counted in the category of the Ten Sefiros of Atzilus, yet, they are able to bring some of the Infinite Light, that comes into the Kav, into Atzilus, as described above.

Due to the complexity of the terms mentioned here, we will save the explanation of “Igulim-Circles/Encompassing Light” and “Yosher-Direct revelation,” and the “Parsa-dividing curtain” of “Adam Kadmon-the beginning of the source of Man,” leading to the worlds of Akudim and Nikudim. For the end of the maamar in Addendum One.

### (ה) Chapter 5

אָדָּהּ עֵינֵי הַפְּרָסָא שְׁבִין אַצִּילוֹת  
לְבְרִיאָה וּבִין בְּרִיאָה כּוּ',

**Now, we need to explain the idea of the ‘Parsa-Dividing Curtain’ between Atzilus and Beriya, and between Beriya and Yetzira, etc.**

The maamar previously discussed how Atzilus is a completely different category than the Infinite Light of Hashem. Therefore, it is impossible for Atzilus to come into being from the Infinite Light without a Tzimtzum, retraction of the Light, in a manner of a complete withdrawal, not leaving any of the original Light. Only afterwards could there be the Light of Kav entering the “void and empty space” to eventually come into Atzilus.

This is not the case, however, with the subsequent Tzimtzumim, concealments and limitations on the Light, between the various worlds. In that sense, the various worlds are in the same general category of Atzilus, in comparison of how far removed Atzilus is from the Infinite Light.

הוּא עַל דְּרָךְ מְשָׁל, כְּמוֹ הָרֵב שְׂרוּצָה  
לְהַסְבִּיר שְׂכָל גְּדוֹל לְתַלְמִידוֹ שְׂאִין  
הַתְּלִמִּיד יִכּוֹל לְקַבֵּלוֹ,

**This will be understood by of the analogy of a teacher who wants to teach a difficult idea to his student, but the student will not fully understand the idea directly, due its depth.**

וְצָרִיךְ לְהַמְשִׁילוֹ בְּדֶרֶךְ מְשָׁל וְחִידָה.

**Therefore, the teacher must create an analogy and give examples to explain the idea.**

וּכְמוֹ מִשְׁלֵי שְׁלֹמֹה, "לְשֹׁמְרֵךְ מֵאִשָּׁה זָרָה" (מִשְׁלֵי ז', ה), שֶׁהִיא מְשָׁל לְהִנְמָשֵׁל שֶׁמְדַבֵּר בְּעִבּוּדֵי-זָרָה, שֶׁהִיא זָרָה מִדְּבַרֵי תּוֹרָה כו'.

Such as the analogies taught by King Shlomo in the book of "Mishlei-Analogies," for example, when he spoke about (Mishlei 7:5) "guarding you from a 'foreign woman,'" this was an analogy for guarding you from 'Avoda Zara-serving foreign deities,' which is a service that is 'foreign' with respect to the Torah, that teaches us to serve Hashem.

וְכֵן כִּיּוֹצֵא בְזֶה שְׂאֵר עֲנִינִים, כְּמוֹ מֵה שֶׁמְבִיאִין מִשָּׁל מִדְּבָרִים פְּשׁוּטִים גְּשׁוּמִיִּים ל"דְּבָרִים הָעוֹמְדִים בְּרוֹמוֹ שֶׁל עוֹלָם"<sup>24</sup> כו'.

Similarly, regarding other ideas, such as bringing an analogy from basic, physical things in order to explain "deep spiritual matters that stand at the greatest heights above the world."

וְהֵנָּה הַמְּשָׁל הַזֶּה הוּא מֵעֲנִינִים אֲחֵרִים שֶׁלֹּא מֵעֲנִין הַשְּׂכָל שֶׁרוֹצֵה לְלַמֵּד עָלָיו,

This idea of an analogy is that it draws upon other ideas that are not directly related to the idea that the teacher wants to teach.

רַק לְפִי שָׁבוּ וְעַל יָדוֹ יוֹבֵן הַשְּׂכָל,

Rather, by way of this analogy the intended idea can be understood.

לְכֵן הוּא מִפְּסִיקוֹ בְּדְבָרִים אֲחֵרִים.

Therefore, he separates from the idea he wishes to teach and explains it instead by other means, such as an analogy.

וְזֶהוּ עֲנִין פְּרָסָא הַמִּפְּסִיק בֵּין אֲצִילוֹת לְבֵרִיאָה,

This is the idea of a 'Parsa-dividing curtain' that separates between Atzilus and Beriya.

שֶׁהוּא בְּחִינַת מָסַךְ מִבְּדִיל, לְדַבֵּר מֵעֲנִינִים אֲחֵרִים שֶׁלֹּא מֵעֲנִין

It is a covering and separation, to "discuss," i.e., create, matters that

<sup>24</sup> ("דְּבָרִים שֶׁעוֹמְדִים בְּרוֹמוֹ שֶׁל עוֹלָם (בְּגוֹן תְּפִלָּה שֶׁעוֹלָה לְמַעְלָה)". בְּרֻכּוֹת ו, ב וְרִש"י).

אֶצִּילוּת. are not related to the world of Atzilus.

שָׁשׁ, הַחֲכָמָה הִיא בְּאוֹפֵן אַחֵר  
וּמַהוּת אַחֵר, For there, in Atzilus, Chochma-  
Wisdom functions and exists  
completely differently,

שְׂאִינָהּ מֵעֵרָךְ אוֹפֵן וּמַהוּת חֲכָמָה  
שְׁבַעוֹלָם הַבְּרִיאָה, it is entirely different from the  
manner of function and being of  
Chochma in the world of Beriya.

וְאִין בְּבְרִיאָה יְכוּלָת לְקַבֵּל הָאֶרֶת  
חֲכָמָה כְּמוֹ שֶׁהִיא בְּאֶצִּילוּת, and, therefore, Chochma of  
Beriya has no ability to directly  
receive even a ray of Chochma, as  
it exists in Atzilus.

רַק שְׁעַל יְדֵי הַפְּרָסָא הַמִּפְסָקֶת יִהְיֶה  
הָאֶרֶת בְּחִינַת חֲכָמָה בְּבְרִיאָה גַם כֵּן  
לְפִי מְזֻגָה וּתְכוּנָתָהּ, However, by means of the ‘Parsa-  
Curtain,’ the analogy, that  
separates, it is possible for  
Chochma of Atzilus to also shine  
into Beriya according to its  
capacities and qualities.

כְּדֵי שְׂיֻבֵן הַשְּׁכָל לְהִתְלַמֵּד מִן  
הַמָּשָׁל, This enables the ‘student,’ the  
world of Beriah, to understand the  
idea by way of the ‘analogy’ of the  
Parsa.

וּמִתְחַדֵּשׁ שֵׁם בְּחִינַת חֲכָמָה גַם כֵּן.  
In this way, there can also come  
into being a new type of wisdom,  
that of “the student,” the creations,  
as they understand the concept of  
Hashem’s existence from their  
perspective.

וְלָכֵן נִקְרָא בְּרִיאָה גַם כֵּן "יֵשׁ מֵאִין",  
לְפִי שֶׁהִיא מְבַחֶינַת פְּרָסָא, שֶׁהִיא  
אוֹר שֶׁל תּוֹלְדָה, Therefore, the creation of Beriya  
is also referred to as “Something-  
from nothing comparable,” since  
it occurs by means of the Parsa,  
which causes a “Second  
Generation Light.”

דְּהֵיִינוּ שְׁנוּלָד וְנִתְחַדֵּשׁ אֹר חֻכְמָה  
בְּבְרִיאָה. **Meaning, that there is born a new  
Light of Chochma-Wisdom in  
Beriah that never existed before.**

Thus, even though Beriah and Atzilus are both in the same general category relative to the Infinte Light of Hashem, nonetheless, the existence and wisdom of Beriah is called “something from nothing,” since that type of existence and understanding never existed in Atzilus, and it only through the Parsa that this new type of understanding come into existence.

כְּמוֹ עַל דְּרָךְ מִשָּׁל הַשְּׂכָל שְׁמֵת־חֵדֶשׁ  
אֶצֶּל הַתַּלְמִיד מִן הַמִּשָּׁל שְׁאֵמַר לוֹ, **This can be compared (by way of  
analogy) to the new type of  
understanding that the student  
attains from the analogy taught  
to him, since the student cannot  
grasp the abstract idea itself.**

שֶׁהַמִּשָּׁל הוּא בְּעֵינֵי אַחַר וְהוּא מִבֵּין  
מִזֶּה דַעַת רַבּוֹ, וְהֵרִי שְׂכָל זֶה הוּא  
חֵדֶשׁ אֶצְלוֹ שְׁמֵת־חֵדֶשׁ עַל יְדֵי  
הַמִּשָּׁל. **This is because the analogy  
discusses a different topic from  
which he can understand his  
teacher’s idea. Now, this type of  
knowledge is new to the student,  
and in fact, to the teacher as well,  
and it originates from the  
analogy taught by the teacher.**

In the analogy of the analogy, the way the student understands the teacher’s idea through the analogy is a new perspective, that did not exist in the teacher himself, since he understood it from a very different perspective.

Similarly, the knowledge of Hashem that the creations have is something new, since this information was understood very differently in Atzilus.

This is because in Atzilus the knowledge that Hashem is the True Existence means something entirely differently from how the creations understand that concept.

In Atzilus, this is understood in the absolute sense, that there is no existence other than Hashem, period.

In Beriah, they understand that Hashem exists, and is the Creator and Director and King etc. However, they understand that they also exist.

Thus, their understanding of Hashem's Oneness is completely different from how it is understood in Atzilus. This new perspective, new type of understanding, did not exist in Atzilus. In that sense, it is "something from nothing."

וְכַךְ אִנִּי אֹמֵר, דְּבִרְיָאָהּ, הוּא אִנִּי  
חֲדָשׁ שְׂמֵת חֲדָשׁ עַל יְדֵי הַפְּרָסָא.

**In this way, this Light (awareness of Hashem) of Beriya is a new Light that originates by means of the Parsa-Curtain.**

וְהִנֵּה הַמְּשָׁכִיל יְבִין,

**Now, a wise person can understand:**

שֶׁהִתְעַלְמוֹת הַשֶּׁכֶל שֶׁל הָרַב בְּדַרְךְ  
הַמְּשָׁל שְׂאוֹמֵר לְהִתְלַמֵּד,

**The concealment of the teacher's intellect within the analogy that he teaches the student,**

הוּא שֶׁכֶל חֲכָמָתוֹ בְּעֲצָמוֹתוֹ הוּא  
מְלוּבָשׁ בְּמִשְׁלָה זֶה, וְלֹא בִּכְחַל לְבַד  
אֶלָּא בְּפוּעַל מִמֶּשׁ.

**is in such a manner that the entire depth of his wisdom is invested in this analogy, not only theoretically, but in actuality.**

רַק לְפִי שֶׁהֶעֱנִין שֶׁהִחְכְּמָה מְלוּבָשֶׁת  
בּוֹ הוּא שֶׁלֹּא מֵעֵנִין הַשְּׁכֵלֶת חֲכָמָתוֹ  
בְּעֲצָמוֹ, אֶלָּא יֵצֵא לְלַמֵּד שֶׁלֹּא  
בְּעֵנִינוּ,

**However, since the idea (analogy) that it is invested in is a different idea from the original concept in the mind of the teacher that he is trying to transmit, and instead he uses a seemingly unrelated concept to teach it (the original concept),**

לְכַךְ הַשְּׁכֵלֶת הָרַב בְּעֵנִין שְׂמֵרְמֵז בּוֹ

**therefore, the teacher's understanding of the idea that he is hinting to through the analogy is such,**

אִין הַשְּׁכֵלָה הַהִיא נִרְאִית וְנִגְלִית  
לְהִתְלַמֵּד אֶלָּא עַל פִּי הַמְּשָׁל שֶׁהוּא  
עֵנִין אַחֵר,

**that this idea cannot be seen and revealed to the student except by way of this analogy, which discusses a seemingly different idea and only hints to the actual concept.**

וּמִמְנוּ מִתְחַדֵּשׁ לוֹ הַשֵּׁכֶל עַד  
שֶׁנִּקְרָא אֲצִלוֹ שֵׁכֶל חָדָשׁ.

Through this analogy, a new type of understanding is generated in the mind of the student, to the extent that it is considered a completely new idea.

אָבֵל מִכָּל מְקוֹם הַשֵּׁכֶל הַחָדָשׁ הַזֶּה  
בְּמַהוּתוֹ וְעֲצֻמּוֹתוֹ כְּכֹר הָיָה  
לְעוֹלָמִים,

Nevertheless, even though this idea is new to the student, this new idea essentially existed before (in the teacher's mind),

וּמְרוֹמְזוֹ הֵבֵל בְּמִשָּׁל.

and is only being hinted to by way of the analogy.

וְכֵן הוּא עֵינֵן הַתְּעֻלְמוֹת  
וְהַתְּלַבְּשׁוֹת חֻכְמָה כּוֹ דְאֲצִילוֹת  
בְּבַחֲיַת פְּרָסָא, לְהִיּוֹת הַתְּהוּוֹת  
בְּחִינַת חֻכְמָה כּוֹ דְּבְרִיאָה:

And this is similar to the process of the concealment and investment of Chochma and the remaining nine sefiros of Atzilus through the Parsa-Curtain, which brings into existence Chochma of Beriya.

שֶׁחֻכְמָה דְאֲצִילוֹת הִיא בְּמַהוּתָהּ  
וְעֲצֻמּוֹתָהּ בְּפוֹעַל מִמֶּשׁ הַמִּתְּלַבְּשֵׁת  
בְּבַחֲיַת הַפְּרָסָא, וְגוֹרֶמֶת הַתְּהוּוֹת  
חֻכְמָה דְּבְרִיאָה כּוֹ,

Since it is Chochma of Atzilus itself which actually descends through the Parsa-Curtain, effecting the creation of Chochma of Beriya,

הָרִי חֻכְמָה דְּבְרִיאָה, אֵף עַל פִּי  
שֶׁהִיא אוֹר חָדָשׁ, מִכָּל מְקוֹם כְּכֹר יֵשׁ  
לָהּ אֵיזָה עֵרָךְ וְיַחוּס עִם חֻכְמָה  
דְאֲצִילוֹת.

this means that Chochma of Beriah, despite being a “new” Light, still retains a certain relationship and connection to Chochma of Atzilus.

The maamar is bringing out a point:

Even though we said that the wisdom in Beriah is called “something from nothing,” since it is a new perspective that didn’t exist in Atzilus, it is, in fact, not completely new. It is actually the same exact information, just from a different perspective. In that sense, it is not really “new” in the absolute sense.

This contrasts with how Atzilus is derived from the Infinite. Since Infinite and finite cannot exist in the same category at all, for finite to come into being from Infinite is absolutely new.

In that sense, the existence of Atzilus coming from the Infinite Light is a much greater novelty than the creation of finite creations from the world of Atzilus.

מֵה שְׂאִין כֵּן בְּחִינַת צְמֻצוּם אֹר אֵין  
סוֹף לְהִיּוֹת אֲצִילוֹת -

**However, this is unlike the Tzimtzum on Hashem's Infinite Light which enables the existence of Atzilus,**

הֵיִינוּ הַתְּעַלְמוֹת הָאֹר וְהַעֲדָרוֹ, עַד  
שְׂאִינוּ עוֹלָה בְּשֵׁם כָּלֵל כֵּן"ל,

**meaning, the process of the concealment of the Infinite Light and its "removal" from being expressed, to the extent that it is not called by the name "Light" at all as it exists in its source in Hashem, as explained above,**

וְלָכֵן נִקְרָא "חַד וְלֹא בַחֻשְׁבָּן". :

**therefore, due to this tremendous "jump" between the Infinite Light and the relative limitation of Atzilus, we describe this process of how Atzilus is derived from the Infinite through Kesser by saying: "You are One, but not a one that is counted."**

Meaning, Hashem's True Oneness, on an Infinite level, is not in the category of Atzilus at all, and even the levels of Hishtalshelus that are needed to bring about the existence of Atzilus are also not in the same category of Atzilus at all.

Only after Hashem brings into being the levels of Kesser, which transcend Atzilus, and are "One, but not that can be counted" in the category of Atzilus, only after this do we say "You are He who brought forth Ten Sefiros" of Atzilus.

The fact that these levels of Kesser are "not one that can be counted" is because they are not in the same category of Atzilus, as they reflect the Infinite Light that transcends the limitations of Ten Sefiros of Atzilus.

אַתָּה הוּא דְאִפִּיקַת עֶשֶׂר  
תְּקוּנֵינֵי כו':  
Nevertheless, “You are He that brought out ten ‘Tikunim/adornments’... which we call Sefiros].”

Even though we said that Atzilus is so distant from the Infinite, it is more distant the creations are from Atzilus, nonetheless, Atzilus is not actually “distant” from Hashem, since it is united with Him, and completely bound up in His Oneness.

שְׁמַכְל מְקוּם אֵינֶן בְּחִינַת נִפְרָד  
לְגַמְרֵי, אִף שְׂאִין לָהֶם עֶרֶךְ וַיְחַס  
אֱלֹו כו',  
That nonetheless, despite their “distance” from Hashem’s true Infinity, they are not entirely separated from His Infinity, even though they are in a completely different category from His Infinite Light,

מְכַל מְקוּם מֵאַחַר שְׁהָאוּר נִבְלָל  
בְּמֵאוּר כו',  
nonetheless, since the Infinite Light is included within Hashem as He is ‘the Luminary,’

In its source in Hashem (the Luminary) the Light is completely united with Hashem in the highest possible manner.

וְגַם אַחַר כֵּךְ הַמְשַׁכֵּת קו וְחוּט כו' -  
and even after it is diminished and limited when it is drawn down into the ‘Kav VeChut-The Line and String of Hashem’s Light’

Even when the Infinite Light comes into the limitations of Hishtalshelus through the Kav, that Kav is still bound up with its source in the Infinite Light, and as the Infinite Light is included in its source. Thus, the Kav itself is still completely bound up with its source in Hashem Himself.

הָרִי הַכֵּל מֵתְאַחֲדִים עִמוּ, so then this causes all the levels that it shines in, i.e., the Sefiros of Atzilus, become unified with Him, even with His Infinity, since the Kav binds Atzilus to the Infinite Light.

וְאִפִּילוּ "לְאַנְהָגָא בְּהוֹן עַלְמִין" - This power of the Kav to cause Atzilus to be bound up with the

Infinite Light **is true even** when it is invested **“in directing ‘worlds,’”**

"עֲלָמִין" הֵם בְּחִינַת כְּלִים, "ת' אֶלֶף עֲלָמִין דְּכֶסֶף פִּין כו" 25 –

and ‘worlds’ here actually **refer to the Keilim** of Atzilus, that create worlds, as expressed in the concept of **“the 400,000 ‘Worlds’ of Yearning** [for the Infinite Light of Hashem],”

These “400,000 worlds” are not actual worlds, rather, they are Hashem’s “thoughts” of creating worlds, each “thought” creating a world. However, as these “thoughts” exist in Atzilus they are One with Him, since the Kav shines in Atzilus. Similarly, the Keilim, which create worlds, are referred to as “worlds” since they create worlds. It is these figurative “worlds” that the Kav is invested in, and unites them with Hashem’s Oneness.

דְּבִאֲצִילוֹת "אִיהוּ וְחִיּוּהִי חָד" 26  
אֶפִּילוּ בְּבְחִינַת כְּלִים.

since, in Atzilus, **“He and His Life-force (Oros) are One,”** and even **“He and His Keilim of the Sefiros are One,”**

Even as the Keilim are the source of creation of worlds, they are still bound up with His Oneness through the Kav.

וְכַמְשָׁל דְּבָר גִּשְׁמֵי הַנִּתְפָּס  
בְּמַחְשָׁבָה, שְׂמַחְשַׁבְתּוֹ מִקְפַּת  
אֶפִּילוּ גִשְׁמֵי כְּאֶבֶן דּוֹמָם.

And this concept can be understood **in the following analogy: The way that a physical object is grasped (imagined) in a person’s thoughts, since a person’s thoughts can “encompass”** (through imagination) **even something as physical as an inanimate rock.**

In other words: When a person imagines an object in his thoughts, that physical object “exists” (in the form of imagination) inside his - relatively - spiritual thoughts.

<sup>25</sup> (רֵאדָה זֶהֶר תּוֹסַפְתָּא חַיִּי שְׂרָה כֶּגַב ב. אֶדְרָא רְבָה נְשָׂא קַחַ, ב. אֶדְרָא זּוּטָא הַאֲזִינוּ רַפַּח, א.)

<sup>26</sup> (זֶהֶר חֶלֶק גְּנֵשָׂא קַחַ, ב. אֶדְרָא זּוּטָא רַפַּח, א.)

הַגַּם שְׂאִין הַמַּשָּׁל דּוֹמָה לַנִּמְשָׁל, לֹא מִנְיָה כִּי<sup>27</sup>,

**Now, even though the analogy (of a person's thoughts with a physical object) cannot compare to the analog (of how, through the Kav, the Infinite Light can "encompass" the Keilim of Atzilus), not even remotely,**

מִכָּל מְקוֹם קֶצֶת מִן הַקֶּצֶת יָכוֹל הַמַּשְׁכִּיל לְהִתְבּוֹנֵן וּלְהַשְׁכִּיל עַל דְּרַךְ הַנִּמְשָׁל מִן הַמַּשָּׁל הַזֶּה:

**nevertheless, one can attain a minute grasp of the analog by reflecting on this analogy:**

כִּי כְּשֶׁם שֵׁישׁ כַּח וַיְכוּלֵת בְּמַחְשָׁבָה לְהַקִּיף אֶת הַדָּבָר הַגִּשְׁמִי בְּתוֹכוֹ, עִם הַיּוֹתוֹ דָּבָר נִפְרָד מִמֶּנּוּ מִמַּשׁ וְאִין עֲרוּךְ אֵלָיו,

**For, just as one's thought have the power to encompass a physical object within itself, even though it (the physical object) is completely separate from it (the power of thought) and incomparable to it,**

מִכָּל מְקוֹם יֵשׁ כַּח הַמַּחְבֵּר לְהַיּוֹת דָּבָר הַגִּשְׁמִי מוּקָף בְּמַחְשָׁבָה שְׁבִימוּחַ;

**nonetheless, there is a power that joins the two, enabling the physical object to be encompassed within the mind.**

Even though it is only the image of the physical object that is encompassed in thought, still, the fact that the image of physical object can become part of one's spiritual mind also requires a special power to connect the two.

כִּךְ לְמַעְלָה יֵשׁ כַּח וַיְכוּלֵת לְחַבֵּר אֶת הָאוֹרוֹת וְכֵלִים.

**Likewise, Above, there exists an ability to join the Lights and the Keilim.**

In fact, not only are the Lights of Atzilus united with the Keilim, but through them also the Kav is united with the Keilim. Through the Kav, the Keilim also become united and bound up with the Infinite Light of Hashem.

וְשֵׁם לְמַעְלָה הֵם מְחוּבְרִים לְהַיּוֹת הַכֹּל אֶחָדוֹת אַחָד וְלֹא יִפְרְדּוּ.

**And there, Above (in Atzilus), they are bound together, making**

<sup>27</sup> (וְלֹא מִקְצָתֶיהָ).

them all one unified, inseparable whole.

מֵה שְׂאֵי אִפְשָׁר לְצִיּוֹר זֶה בְּמוֹחַ  
שְׁכָלְנוּ בְּעוֹלָם הַנִּפְרָד.

This is impossible to conceive of in our minds in this world of separation.

וּבְחִינַת כְּלִי־דְאָצִילוֹת הֵם "ת"  
אֶלֶף עֲלָמִין דְּכִסּוּפִין כּו', תְּלִיסַר  
אֶלֶף עֲלָמִין כּו'<sup>28</sup>, שֶׁהֵן מִבְּחִינַת  
נִימִין וּשְׁעָרוֹת כּו',

And the Keilim of Atzilus are the source of "400,000 Worlds of Yearning," "13,000 Worlds" which come from the "threads and hairs,"

In other words, these "worlds" are derived from the the limitation and contraction of Hashem's Life-force and power of the Keilim of Atzilus, just as a person's life-force is constricted and limited in his hair in comparison to the life-force in the rest of his body. Just as the life-force in the hair is derived from the main life force in the body, these "worlds" are extensions of the Keilim of Atzilus into specific aspects, each aspect receiving a limited power and life-force relative to that of the essence of the Keilim. This will be further discussed.

וְעַל דִּרְךָ זֶה הִתְחַלְקוֹת הַמַּחֲשָׁבָה  
לְכַמָּה מִיָּנִי מַחֲשָׁבוֹת עַד אֵין מִסְפָּר  
כו' :

This is similar to how the power of thought can be divided into infinitely many different types of thoughts.

One person with one mind can think a (relatively) unlimited number of different types of thoughts. Similarly, each of the Ten Sefiros can produce an unlimited amount of specific "thoughts" of creations related to that particular Sefira. For example, from Chesed-Kindness of Atzilus, there can come into being infinite types of expressions of kindness in the created worlds. These "potentials" for different types of kindness, are like Chesed having hundreds of thousands of "thoughts" of kindness, that from this "thoughts" are created actual expression of kindness in the created worlds.

These 400,000 worlds and 13,000 worlds are the specific expressions, or "thoughts" of the Sefiros, as they still exist in Atzilus.

Even these "thoughts," these potential "worlds" as they exist in Atzilus, are united with Hashem's Oneness. This is because the Kav shines not only in the

<sup>28</sup> (זֶהָר שָׁם).

Keilim of the Sefiros themselves as they exist as general powers, but also in every detail and extension of their creative power, as they exist in Atzilus.

(ד) Chapter 7

The following, in italics, is from the commentary of Rabbi Tzvi Freeman on this passage of the Zohar, which is based on the commentary of the Ramak (Rabbi Moshe Cordevero):

*Eliyahu now describes the order and relationship of the sefirot. They are not discussed as individual entities, but in terms of their relationship with one another and with the Light they contain.*

*In the harmony of the World of Atzilus, everything is described in terms of relationships.*

*Nothing exists as an entity of its own.*

[וְאֵלֵּינָם עֶשֶׂר סְפִירוֹת אֵינָן אֵלֵּינָם בְּסֵדֶרָן.] [Now, these ten sefiros emerge according to their order:]

*These sefirot begin as a singularity, but emerge harmonized in three columns:*

”חַד אֶרֶךְ,” “One [order] is long,

*The right column of Chochma-Wisdom, Chesed-Kindness and Netzach-Victory, by which You deal with the worlds in a positive, giving way;*

וְחַד קָצֵיר, one [order] is short,

*the left column of Bina-Understanding, Gevura-Might and Hod-Glory, by which You deal with the worlds in strict judgment;*

וְחַד בֵּינֹנִי<sup>2</sup>: and one [order] is intermediate.”

*and the middle column of Daas-Knowing, Tiferes-Beauty, and Yesod-Foundation, by which You deal with the worlds with compassion and forgiveness.*

הִנֵּה חֶסֶד נִקְרָא "אֶרֶךְ", לְפִי שְׁהוּא מִתְפַּשֵּׁט מִלְּמַעְלָה מְעַלָּה לְמַטָּה מְטָה, כְּמוֹ מַיִם הַיּוֹרְדִים מִמְּקוֹם גְּבוּהָ לְמְקוֹם נְמוּךְ; **Now, Chesed-Kindness is called “long” since it extends from the highest heights all the way down to the lowest depths, like water that flows down from a higher place to a lower place.**

In other words, “long” is not a description of the Sefira of Chesed itself, rather it describes the mode of conduct of what the Sefira does, that it extends and spreads Hashem’s Light and Life-force. Even though the Zohar was discussing the “order” of Chesed, which includes Chochma and Netzach, the Alter Rebbe focuses here on the Sefira that embodies that entire “mode” of that “order,” which in this case is Chesed, and in the second order is Gevura, and in the third order is Tiferes.

וגבורות שהן ממטה למעלה נקרא  
 "קציר" שהוא מקצר ומגביל  
 השפעת החסד שיהיה לפי  
 ההעלאה שממטה למעלה.

**And Gevura-Might, which goes from below to above, is called “short” since it shortens and limits the influence of Chesed from Above so that it should be in accordance with the effort from below.**

Again, “short” is not describing Gevura itself, rather its mode of conduct, that is shortens and limits the revelation of Hashem’s Light and Life-force, that the worlds should only receive what they actually deserve. The Sefira of Chesed wants to give expansively and freely to all, and Gevura tempers that approach by insisting that the creation need to earn what they receive from Above.

The description of the order of Tiferes as “intermediary” is, again, describing its mode of conduct, that it balances out these two opposite approaches. This will be discussed further in the maamar

וזהו "וַיֹּאמֶר ה' וְעַתָּה סֹדֵם וְעַמֶּרָה בִּי  
 רָבָה וְחַטָּאתָם בִּי כְבֹדָה מְאֹד:"

**And this** is the meaning of (Bereishis 18:20-21): “And Hashem said, “Since the cry [of the oppressed victims of the cruelty] of Sodom and Amorah has become great, and since their sin has become very grave;

אֲרִידָה<sup>29</sup> נָא וְאֶרְאֶה הַכְּצַעְקָתָהּ

**I will descend now and see, whether according to her [the**

<sup>29</sup> [ביאור הצ"צ בענין זה, בהגהה במאמרי אדמו"ר הזקן תקס"ו ח"א, ע' מה:

"ועיקר הפי' בזה כך הוא: ארדה נא בבחי' אור ישר שיוורד מלמעלה (למעלה) [למטה] שהוא מבחי' החסדים, ואראה שהראי' היא מבחי' חכמה שהוא מקור החסדים, ור"ל שיראה ענין מעשה סדום עפ"י החסד דאוי', הכצעקת' הבא' אלי עשו, פי' הבא' אלי ממטה למעלה שהוא מדת אור חוזר ובחי' גבורות, שעפ"י מדת הגבו' כבר נפסק הדין עליהם לעשות בהם כלי' כי גדל עונם, וזוהי החסד

[הַבָּאָה אֵלַי עָשׂוּ כָלָה וְאִם לֹא אֶדְעָה] <sup>30</sup> כִּי, tortured girl's] cry which has come to Me, they have done; [then I will wreak] destruction [upon them]; and if not, I will know [how to punish them without destroying them].”

The first verse describes the general “cries” of people who were being oppressed in Sodom and Amorah, the second verse is referring to the specific cry of a girl, “her cry,” who was horrifically murdered by the people of Sodom, as mentioned in the commentary of Rashi.

Hashem told His “court” of angels that He will “personally go down” to check if the situation is as bad as it sounds. If it is, He will destroy the cities. If it is not quiet that bad, He will punish them without destroying them.

רוֹצֵה לֹמֵר: "אֶרְאֶה" אִם  
"הַכְּצַעְקָתָהּ הַבָּאָה אֵלַי" מִמַּטָּה  
לְמַעְלָה - **Meaning to say, that “I will see,”**  
i.e., figure out, with my Sefirah of  
Chochma-Wisdom what to do **if**  
**“the cry that comes up to Me”**  
**from below to Above** with the  
aspect of Gevura, to bring up  
complaints and judgements against  
the people,

"אֶרְדָּה נָא" מִלְּמַעְלָה לְמַטָּה, **then “I will now descend”** with the  
aspect of Chesed that operates  
**from Above to below** to attempt to  
judge them kindly with perspective  
of Chesed,

שִׁיחֵיו שְׂוִין הַהֶעְלָאָה וְהַהִמְשָׁכָה. **so as to balance out** the report **that**  
**comes up** from below from a  
Gevura perspective **and** the report  
**that** results from Chesed that  
**comes down** to judge favorably,  
and He will “see” with His

---

שעשה עמהם שירד לראות מעשיהם עפ"י מדת החסד דא"י, ואם גם עפ"י מדה זו לא ימצא להם זכות לפי שהוא כמו הכצעקתה הבאה ממטה למעלה בשוה ממש, אזי כלה, ואם לאו, שעפ"י החסד ימצא זכות ואזי ואדעה כנ"ל. ]

<sup>30</sup> [וַיֵּרָא] [פְּרָשְׁתָנוּ] יח, כא).

Chochma how to balance these two approaches.

The Mittler Rebbe and the Tzemach Tzedek (Maamarei Admur Hazakein 5566 vol. 1, page 45) explain the end of the maamar:

These two opposite approaches, of Chesed or Gevura, are not just approaches in terms of giving or withholding Hashem's Light and Life-force, rather, they are also two approaches in how to look at and judge the creations. The approach of Chesed looks at the creations in the most benevolent manner, looking for any possible way to vindicate the creations. The approach of Gevurah is to look at the creations in the strictest possible manner, to look for any reason to condemn them to punishment. Because these two approaches are always "at war" with each other, as it were, there needs to be a higher power to actually decide what to do, whether to follow Chesed or Gevura. This higher power is Chochma-Wisdom of Atzilus. It "comes down" to the level of Chesed and Gevura to decide between them what should actually happen.

How does it decide between the two opposing approaches? It considers whether the situation is truly so bad that there is no way to "appease" the approach of Gevura, since there is no logical way to vindicate these people for their heinous crimes.

However, if there is some logical way to vindicate them on some level, then it will make a "compromise" between Chesed and Gevura. This compromise is called "Tiferes" or Mercy, since it is neither unconditional kindness, nor absolute strict judgement, but rather, is willing to give people more than they actually deserve, as long as they have some merit of some sort.

אך לפי שהמשכה מלמעלה  
למטה היא בחינת אור-ישר ובחינת  
חסדים, לכן נאמר: "ארדה נא"  
תחלה ואחר כך "אראה נ".

**However, since the approach of judgment in a manner of from Above to below is in a way of "Or Yashar-Direct Light" and Chesed, the verse says "I will now descend" first, and only afterwards says, "I will see" if the cry coming up to Me through Gevura is justified.**

Seemingly, the Alter Rebbe is asking as follows:

How did this story of Sedom start in the first place? Didn't it start with the people of Sedom torturing certain people, which resulted in a complaint against them in Heaven, in Gevura of Atzilus? So, chronologically, the verse should have said

“There is a cry and complaint that comes up to Me from the bad deeds of Sedom, it says to destroy them. But I will go down and see if there is a way to vindicate them.” So why does the verse first say “I will descend” to see them benevolently with Chesed, and only after it says “and I will see the cry that comes up to me” from Gevura, when the story happened in the opposite order, with a complaint of Gevura followed by a response from Chesed?

The answer: The verse is discussing the order of Hashem’s response to the complaint: First He wanted to judge Sedom according to Kindness, to see if He could find any merit for them at all. But what happened was that even the aspect of Chesed came to the exact same conclusion as Gevura, that the people had no merit to live at all. So, after He tried to judge them according to Chesed, He had to judge them according to Gevura, since even Chesed itself agreed to Gevura that they had no merit at all, and should be destroyed.

ו"בינוני" הוא רחמנות, בחינת ממוצע בין החסד, שהוא שלא להבחין כלל אף על פי שאינו הגון; ובין גבורות, לדון אם הוא הגון;

And this is the idea of the “one intermediate” order which is (Tiferes, which is known as) **Mercy, the intermediate level between Chesed, which does not discriminate at all, even for those who are unworthy, and between Gevura, which judges strictly if one is worthy.**

ורחמנות הוא ממוצע - שמצד עצמו אינו ראוי, מכל מקום צריך לרחם בו;

**Mercy is the intermediate level; on one’s own merits he may be unworthy, but nevertheless, one must have mercy on him.**

Tiferes/Mercy agrees with Chesed that the creations should receive more than they deserve, but it also agrees with Gevura that the creations should not receive without any conditions at all.

For example, if someone is not serving Hashem as best as he can, but rather in mediocre fashion, according to Gevura he should only receive a mediocre amount from Above, but Tiferes will say that he should receive more than he actually deserves. However, if someone is actively and knowingly rebelling against Hashem, then Tiferes will agree with Gevura that he should not receive from Above (even though Chesed will be inclined to give him anyways).

In the case of our story of Sodom: Hashem wanted to see if, by using the perspective of Chesed, He could find some merit in Sedom. If He could find even

a slight merit, then there would be room for mercy to not destroy them, even though they really deserve it.

However, since even Chesed of Atzilus (embodied in Avraham Avinu) could not find any merit in Sedom, so Hashem had to judge them with Gevura and destroy them.

### **Answering the questions that the maamar came to address:**

We said in the introduction of the maamar, that it is coming to answer two questions on the verses regarding Sedom:

- 1- Why would have to go down to judge people, doesn't Hashem already know everything that happens without having to go to see it firsthand?
- 2- Furthermore, what does it mean that He "went down," Hashem is everywhere, there is nowhere for Him to "go"?

In order to answer these questions, the Alter Rebbe explained the concept of Ten Sefiros. This Sefiros serve as an "interface" between the Infinte Light of Hashem, and His creations. This level that is between Hashem Himself and creations is called "Elokus," or Divinity, or "G-dlyness," meaning that it is not Hashem's Essence, but it is not separate from Him at all, in any way.

This is like a person's soul powers of pleasure, will power, intellect, and emotion: They are not the essence of the person, but they are not separate from the person at all. They simply do not exist outside of the person. They are the power and capability of a how the simple essence of the soul comes into expression to be able to interact with itself and others.

Similarly, the Sefiros are Hashem's "powers" and revelation, His ability to express Himself and interact with creations. They do not exist outside of Hashem at all.

However, since His Sefiros are not His Essence, and they come into the category of limitation, they can be described in certain terms.

It is regarding How Hashem puts Himself in the Sefiros that He is described as "going down" to judge people, and that He needs to "see" for Himself, as it were, how to judge them Kindly.

In other words, as Hashem exists beyond the limitations of the Sefiros of Atzilus, He automatically knows everything about everyone, so he does not need to "see," and He is everywhere so there is nowhere for Him to "go."

However, Hashem decided to also bring Himself down to a level of interaction with the creations according to the framework that they relate to:

That after they do something, they are judged according to their actions, after they do something good, they are rewarded and after they sin they are punished.

This is understood with an analogy brought by the Magid of Mezritch (Or Torah of the Magid, first teaching, see there): There is a great sage whose only interest is in wisdom. However, he has a young child who likes to play with toys. So, the great sage sits on the floor and plays toy with the child at his level. Since he loves his child, he is fully invested in the game that he is playing with his child, even though, at the same time, he is essentially beyond ever caring about those toys and that game.<sup>31</sup>

Similarly, since Hashem cares about His creations, He is fully invested in relating to them at their level, through the Sefiros of Atzilus, while He is essentially infinitely removed from the entire category of worlds. In that sense, as He comes down into the Sefiros, He “goes down” to “see” how to interact with us, even while He is Infinite and Transcendent.

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<sup>31</sup> For an article on this topic, see [https://www.chabad.org/library/article\\_cdo/aid/2144811/jewish/G-d-and-Love.htm](https://www.chabad.org/library/article_cdo/aid/2144811/jewish/G-d-and-Love.htm) from Rabbi Tzvi Freeman.