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# 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 וַיִּרְא

דְּבוּר הַמֵּתְחִיל

פְּתַח אֱלֹהֵינוּ אַנְתָּ הוּא קָד

“The Ten Sefiros and Hashem”

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ב"ה

# Torah Or

## תּוֹרַה אֹר

דְּבוּר הַמִּתְחִיל

(שֵׁינֵיךְ לַפְּסוּק "אֶרְדָּה נָא")

פְּתַח אֱלֹהֵינוּ אַנְתָּ הוּא קָדָר

פְּרִשְׁת וַיֵּרָא דָף יג,ג

“The Ten Sefiros and Hashem”

### Summary of the Maamar:

- 1- The maamar starts by quoting the Zohar as saying that: “You are He that is One, but not one that can be counted. You are He that brought forth Ten Tikunim, which are called Sefiros.”

The maamar explains the idea of why the Sefiros of Atzilus are called Tikunim, and the meaning that He is “One, but not that can be counted.” With this understanding of the role of the Sefiros of Atzilus, we will can understand what it means that Hashem “went down to see” the actions of the people of Sedom in order to judge them.

- 2- The Ten Sefiros of Atzilus are called “Tikunim-Adornments” because their relationship to Hashem’s Infinite Light is analogous to how the soul powers of intellect and emotion relate to the essence of the soul:

On the one hand, the soul powers of intellect and emotion are not separate from the essence, and they reveal the essence, like how jewelry adorns and beautifies the person, that it brings out the inner beauty of the person. However, on the other hand, they are not the essence of the person. The essence is simple and uncompounded, and never changes, whereas the intellect and emotion are complex and changing over time. In that sense, they are like “garments” for the essence of the soul, since they are the medium through which the essence interacts and reveals itself with others. (However, the “garments” of thought, speech, and action are farther removed from the essence of the soul, and therefore are not called “adornments” since they cover over the soul even as they express it.)

Similarly, the Ten Sefiros of Atzilus are not separate from the Infinite Light, they are completely united with it, and they reveal the beauty and power of the Infinite Light, as though they are jewelry that adorns and reveals the Infinite Light. However, they are in altogether a different category of being from the Infinite Light, they have limitation and definition, whereas the Infinite Light has no limit or definition. In that sense that are only like “garments” for the Infinite Light, since they are the medium for the Infinite Light to be expressed in the finite worlds, but the Sefiros themselves are in a completely different category of existence from the Infinite Light.

(However, the Sefiros of Beriah, Yetzira, and Asiya are not fully united with the Infinite Light, they have a degree of separation from the Infinite Light, and therefore they cover over the Light even as they express it.)

- 3- This is the meaning of the statement “You are He who is Wise, but not with a knowable wisdom.” The Wisdom of Atzilus is not in the same category as the wisdom that exists in the created worlds, and cannot be understood directly by creations. Nonetheless, since it is a “limited” Wisdom (relative to the Infinite Light), it serves as the source for the existence of wisdom in creations. This is like how the spiritual aspect of sweetness in the spiritual worlds can ultimately serve as the source for the physical sweetness of physical fruits. Even though we do not directly recognize His Wisdom of Atzilus, but since it is ultimately the source of wisdom in creation, we can still praise Hashem for His Wisdom in Atzilus, since without it, there would be no wisdom in our world either.
- 4- Now we can understand the meaning of “You are He who is One, but not a one that can be counted.” This refers to how Hashem puts Himself into the level of Kesser, the levels of Infinite Worlds that transcend and precede Atzilus. These levels of Kesser are not counted in the in the same category as the Ten Sefiros of Atzilus, since in Kesser Hashem’s Oneness shines in an unlimited capacity, relative to the existence of the Ten Sefiros of Atzilus. In that sense, Chochma of Atzilus is so far removed from Kesser that it comes into being as something completely new, without any recognizable precedent.
- 5- What is the difference between how Atzilus comes from Kesser in comparison to how Beriah comes from Atzilus, or Yetzira from Beriah? Doesn’t every level of Hishtalshelus have a “Kesser,” a spiritually transcendent source? Why do we say that specifically Atzilus derives from its source in

Kesser as something completely new, whereas we don't say that regarding the how the other levels of Hishtalshelus derive from the source?

- 6- The answer: BY" A is derived from its source in Atzilus only through a "Parsa-curtain," which merely reduces the nature and quality of the existing Light. However, for Atzilus to come into existence from its ultimate source in the Infinite Light, a complete Tzimtzum, a complete retraction of the Light was required, creating a space empty of all revealed Light.
- 7- To understand this distinction, we need to explain the idea of the "Tzimtzum" in the Infinte Light:
- 8- The Infinite Light of Hashem is Hashem's power to express Himself and give life and create in infinite manners to infinite different types of worlds, with infinite possibilities of Sefiros. Regarding this it says in the Midrash "Before the world was created, there was only Him and His Name." The term "Him" refers to Hashem, and "His Name" refers to His infinite power for expression and creation, the Infinite Light as it exists inside of Hashem.
- 9- However, Hashem Himself is the "Luminary," the source of the Light, from which the Light comes into being. (Even though it is not Hashem's job to give Light, and if He wanted there would be no Light, but since the Light comes into existence from Him, He is called the "Luminary.")
- 10- Now, the Tzimtzum of the Infinite Light was when He retracted the revelation of His Infinite Light from the "place" where He wanted to create the worlds. This affected that in that "place" the Infinite Light is not shining in a revealed state, rather, it only exists there in a hidden

- potential state, as it is included as a potential power for revelation inside the “Luminary” of Hashem Himself.
- 11- However, this Tzimtzum was only for the Light. But Hashem Himself, the “Luminary,” was not affected by the Tzimtzum at all. In fact, He is even more experienced and felt after the Tzimtzum than before he Tzimtzum. This is for two reasons: 1- The revelation of the Light “distracts” from feeling and being aware of Hashem’s Essence that transcends the entire category of Light and revelation. 2- Only after the Tzimtzum can there be seemingly independent existence with its own ego. The sentient being that feels itself as completely independent of its source, the human, is a backwards reflection of the True Being of Hashem, who has no source. It is specifically the Jewish person in this world serving Hashem and overcoming his ego for His sake, that can connect to the True Essence of Hashem whose being is from Himself.
- 12- Going back to the Tzimtzum on the Infinite Light in the “place” of the worlds. An analogy for how the Infinite Light exists in potential state: When a person closes his eyes, his potential power for sight exists just as strongly as when his eyes are open and he is actually looking at things. When a wise person is involved in material matters and is not occupied in matters of wisdom, his power for wisdom exists just as strongly as it does when he is actually involved in wisdom. The soul power for sight or wisdom has retracted back into soul itself during the time it is not expressed, without taking away from the existence of those powers, it is just that they are existing in potential form. Similarly, in

the “place” of the worlds, Hashem’s Infinite Light exists in potential form, it is just not revealed in those worlds.

- 13- Now we have seen that in regards to Atzilus coming into being, the original Infinite Light had to be completely hidden, and only a limited Kav-Line of Light came back to shine in the “place” of the worlds. For Atzilus to come into being from the Infinte Light there needed to be a complete Tzimtzum, retraction, of the Infinite Light.
- 14- This is not the case with how BY”A come into existence from Atzilus. In that case, all that was required was to set up a “Parsa-dividing curtain” to filter out the intensity of the Light.
- 15- The analogy to understand this “Parsa-curtain” is from the concept of how analogies work in general: When a teacher has a deep concept that he wants his student to grasp, his clothes the concept in an analogy regarding a different topic that is more easily understood to the student. Through the analogy, the student will be able to extract some type of understanding of the concept the teacher wanted to convey in the first place. This “creates” a new way to understand the concept, as the student grasps in through the analogy. Even though it is a different level and type of understanding the concept than the teacher’s original way of understanding, it contains the essential concept of the teacher, just in a new format.
- 16- Similarly, the creation of the worlds through the Parsa created a new way of understanding about Hashem, as the Creator and Director of worlds that are separate from Him. In Atzilus the “understanding” of Hashem is by “seeing” Him as the True Being, and there is no separate existence at

- all. Through the “analogy” of the story of creation of the worlds of BY”A, we understand the basic concept of Hashem’s existence as Creator and Director, but in a very different way from how it is “understood” in Atzilus.
- 17- However, the way Atzilus derives from the Infinite Light is through a complete Tzimtzum of the Infinite Light, as described above. This is why the way Hashem put Himself in the levels that are the source of Atzilus He is called “You are He that is One, but not one that can be counted.” That level, which is the source of Atzilus, is completely beyond the category of the World of Atzilus, in a completely different category of existence, One but not one that can be counted in the same category as Atzilus.
- 18- Nonetheless, even though the Ten Sefiros of Atzilus are so far removed from the category of existence of Hashem’s Infinite Light, these Sefiros are still united with the Light through the Kav. The Infinite Light shines through the Kav into Atzilus, binding all the Ten Sefiros to His Absolute Oneness. Therefore, they are not separate from the Infinite Light, even though they exist very differently from it. The analogy for this: A person can imagine a physical object in his mind, and in his mind that object exists as part of his mind. So too, the Kav that shines into the Ten Sefiros of Atzilus “grasps in itself” these Sefiros, enabling them to be part of the Kav, even as they are “limited” Sefiros.
- 19- The Zohar continues: “These Ten Sefiros emerge according to their order, one order is long, one order is short, and one order is intermediate.” The meaning of “one order is long” refers to His attribute of Kindness that extends and goes a long way to give His Light and Life-force unlimitedly, even

to those that do not deserve it. “One order is short” refers to His attribute of Severity that shortens and limits the flow of Light and Life-force to only give to those that deserve it. “One order is intermediate” refers to His attribute of Mercy, that is an intermediary between absolute Kindness and absolute Severity, allowing His Light and Life-force to go to those who do not deserve it in the absolute sense, but not to those that are completely rebelling against Hashem and have no merit at all.

- 20- Based on this we can explain what it means that Hashem “went down to see” the actions of Sedom and Amora to judge them: Even though Hashem Himself, as He transcends Atzilus, automatically knows everything, He wants to interact with creations through the Sefiros of Atzilus, so that we can relate to Him. At He puts Himself into the realm of Atzilus, He first “goes down” to look at Sedom in a way of Kindness, which operates by revealing and giving from Above to below. He wanted to see if from the perspective of Kindness of Atzilus there was some way to save Sedom. However, it turned out that the people of Sedom were so evil and corrupt, that even Kindness of Atzilus could not justify continuing to give them life. Only after He saw them in a way of Kindness and still could find no merit in them, did He decide to actually destroy them

### **Hosafos-Addendum 1:**

#### **Order of Hishtalshelus with Analogies**

We will go on a step-by-step journey of the process of Hashem’s Light ultimately ending up having the “unlimited” aspect

“hidden,” and a “limited” aspect of that Light coming into our world. **Important to Remember:** All the levels that “precede” the worlds of Beriah, Yetzira, and Asiya, from Atzilus and higher, exist before any “actual time,” beyond the limitations of any type of time and space, therefore, they all exist eternally and always existed, from our perspective. This sequence is only in the context of the relationship of these levels to each other, but in terms of physical time, they always existed and still exist.

For the first four stages of this process, we will use the analogy of the teacher and student. From stages five and onwards we will use the analogy of the soul powers of a person.

Consider it this way: Imagine that the new “teaching” that the teacher develops for his student is through a story. This story takes on a life of its own, as though it became its own sentient being.

In the case of Hashem, after the Tzimtzum, He puts Himself into the role of “the author of the story” of our Hishtalshelus – order of spiritual worlds, and of the story of our time-space continuum. At that level where Hashem has become “the author” of our story, He puts Himself in the framework of that “story” of the Ten Sefiros and Hishtalshelus. We will use the analogy of how the various soul powers are derived from the simple essence of the soul, to explain how the entire story of Hishtalshelus and time and space derive from “Hashem as the author of the story,” which will be called how Hashem puts Himself into the role of “Adam Kadmon-the beginning of the source of Man.”

- 1- **Or Ein Sof-Infinite Light of Hashem:** Originally, Hashem’s Infinite Light filled all of reality. This left no “room” for finite existence, such as worlds.

**Analogy:** The teacher has a tremendously deep idea in his mind that is too profound for the student to grasp directly.

- 2- **Tzimtzum that creates a “Chalal umakom panuy-empty space devoid of Light”:** Hashem “retracted” His Infinite Light back into His Essence, through a process called Tzimtzum, creating a “hollow and empty space,” where the infinitude of His Light would not be perceived (even though it would still exist there in a “hidden state”). This would allow finite revelation to be expressed, which can create finite creations.

**Analogy:** The teacher retracts his original way of thinking into the back of his mind to allow himself to understand the idea on a more simple level.

- 3- **Shi’eir Be’atzmo BeKoach-He “estimated” in Himself the revelation He would use:** After He retracted His Infinite Light, He picked out the idea of Ten Sefiros from infinite possibilities of Sefiros. These Ten Sefiros (also called Ten Hidden Sefiros) would serve as the basis of the “finite Light” that could be used to create the Seder Hishtalshelus.

**Analogy:** The teacher finds in himself the essential point of the new level of understanding the concept, that he can use to develop into something the student can grasp.

- 4- **Chazar Ve’Hei’ir Kav-He went back to reveal His Light in a limited Kav:** Hashem “returned to shine His Light” into the “empty space” in the way of a limited “Kav veChut-Line and String” of Light that will bring into existence every level of Hishtalshelus, the chainlike levels of the spiritual worlds of Divine Revelation.

**Analogy:** The teacher takes this essential point of the new level of understanding, and develops it into the theme of a

story that runs throughout the development of this story/explanation for the student.

- 5- **Igulim Ve'Yosher of Adam Kadmon:** The first level of existence that comes into being from the Kav (veChut) is called "Adam Kadmon-the beginning of the source of Man." At this level, the Ten Sefiros and everything that will be expressed in Seder Hishtalshelus exists all at once as one essential point, one essential state of being.

There are two modes of how the level of Adam Kadmon is expressed, called "Igulum-Circles," and "Yosher-straight line."

A- The term "Igulum-Circles" refers to an encompassing Light, how the level of Adam Kadmon equally encompasses all the following levels of Seder Hishtalshelus, including our physical world. For example, it "encompasses" Atzilus just as it encompasses physicality, equally.

B- The term "Yosher-straight line" refers to how Adam Kadmon contains the potential for the orderly progression of spiritual worlds, one level at a time. Each level is a lower level of revelation of Hashem, where the Infinite Light of Hashem shining in the Kav is less revealed. In "Yosher" each level receives differently from Adam Kadmon, with each descending world receiving less Light.

**Analogy:** The simple essence of the soul contains possible potential for all the soul powers that are derived from it. However, in the essence of the soul, they all exist simultaneously as one singularity, not as a conglomerate of different aspects merged. In the essence there is only one

essence that can be expressed in the encompassing and internalized soul powers.

The relationship of the essence to the revealed soul powers is expressed in two ways:

- A- It encompasses all the revealed soul powers equally. It is found in the power of action and in the physical body just as it is found in the intellect and the subconscious and will power etc. The "I" of the person, is the same "I" that says "I enjoy, I want," and "I am moving my foot." It is the same essential person in every part of himself.
- B- It contains the potential to be expressed in the orderly progression of soul powers, from pleasure, to will power, to intellect, to emotion, to thought-speech-action. Each level is farther removed from the simple essence of the soul, and each level receives its power differently from the soul, with each descending soul power receiving less "light" and revelation from the essence.

- 6- **Parsa of Adam Kadmon:** In Adam Kadmon, there is a "Parsa-curtain," that separates between the essential aspect of Adam Kadmon as one singularity, and how it "carries" the potential for Ten Sefiros. This allows the potential for Ten Sefiros to begin to develop in the next stage of Hishtalshelus.

**Analogy:** In the essence of the soul, there are two aspects, as it were: The singular essence that is completely indivisible, and the fact that the essence "carries" the potential for the different encompassing and internalizing soul powers. There must be a "divide," as it were, in the

essence to allow potential for division and plurality to come out from a simple indivisible singularity.

- 7- **World of Akudim:** The next level that comes into existence from the Kav is called the World of “Akudim-bound together,” where the Lights of the Sefiros are “Ten Lights bound together into one Kli-vessel.” This means that in a certain sense there are Ten Sefiros, at least in the level of Light, however, they all function simultaneously since they are all equally bound together in the Infinite Light that shines through the Kav. The reason that these Ten different and sometimes opposite Sefiros (such as Kindness and Severity) are not contradictory, is because their proximity to their source in Adam Kadmon and the Light of the Kav does not allow them to have their own individual expression.

**Analogy:** The soul powers as they exist as individual separate powers and capabilities, exist on many levels. The deepest level of how they exist is called “essential soul powers that are included in the essence of the soul.” At that point, there “exist” ten separate soul powers of intellect and emotion, but because they are bound up to the essence of the soul, they function simultaneously as though they were one entity. They are not contradictory to each other because their proximity to the essence of the soul “binds” them together and does not allow them to have their own individual (and contradictory) expressions.

- 8- **World of Nekudim/Tohu:** After the Sefiros come into being as “Ten (separate) Lights that are bound together” by their proximity to their Source, they “leave” that proximity by having the intensity of their Source concealed from them, so that they can develop into Ten Sefiros with their own

individual (and contradictory) expressions. This process happened in two stages, the first called "Tohu-wild" or "Nekudim-separate points," and the second called "Tikun-establishment/correction" or "Berudim-merging of colors." Here we will focus on the first stage, Tohu: The Sefiros became expressed from the world of Akudim as Ten completely separate "Nekudim-points," not merging together to form one cohesive coalition, as it were. Instead, each Sefira wanted to reveal Hashem in its mode infinitely. For example, Chesed-Kindness wanted to reveal Hashem only in Chesed, in an infinite capacity, leaving no room for revealing Hashem in the mode of Gevurah-Severity. Similarly, Gevurah wanted to reveal Hashem in the way of Gevurah infinitely, leaving no room for revealing Hashem in the way of Chesed. Because these mode of revealing Hashem could not work together, each one was "Tohu-wildly" adamant in its own particular approach to revealing Hashem, this system could not be sustained. This system crash/breakdown called "Sheviras HaKeilim-shattering of the vessels" resulted in the "falling" of the "broken pieces" of this system into the realm of unholiness, where each mode of expression of Hashem became so distant from its source that it fuels expressions concepts that are opposed to Hashem and holiness. For example, the mode of kindness and love for Hashem "broke down" and turned into love for physical pleasure that has nothing to do with serving Hashem at all. The same is true of all the other Sefiros of Tohu that "broke down" and "fell" into unholiness. So, what started off as an unlimited love for Hashem in the world of Tohu that is so intense it leaves no room for

anything else, ended up, after a long fall, being the source of love for unholiness.

**Analogy:** The “essential soul powers that are bound up in the essence of the soul” are intensely powerful. For example, the essential soul power for wisdom is so strong that if would be fully revealed in the conscious wisdom, the person would be as wise as King Shlomo, with (relatively) unlimited capacity to understand ideas on unlimited levels. The reason we do not have that type of wisdom is because the essential power for wisdom in the essence of the soul is not revealed as exists on the essential state. Rather, some of that capacity becomes expressed in a limited version and becomes filtered down from its intensity until it reaches our consciousness as regular wisdom. The same is true with the other soul powers, that are not directly expressed in our conscious intellect and emotions from their essential state of being in the soul’s essence, rather they filter down through various stages.

However, imagine what would happen if all the soul powers were expressed in the conscious intellect and emotion directly from their essential state of being in the soul’s essence. What would happen is that the person’s mind and heart would overload from the intensity of the different modes of intellect and opposite emotions of love and hate, all with incredible burning intensity. The person would simply go insane and be totally unable to handle himself at all. So, instead of being the wisest and most passionate person in the world, he would just end up being the craziest person in the world, unable to function in any way.

- 9- **New revelation of power for bitul (called שם מ"ה) from Adam Kadmon that "fixes" the shattered vessels of Tohu and creates from that the world of Tikun/Atzilus:** After the world of Tohu had the "shattering of the vessels" of the Sefiros, Hashem brought out a new Light from Adam Kadmon that gives a new ability for "bitul-self transcendence" even in the Sefiros themselves, so that the Ten Sefiros can merge together into one cohesive whole. This ability for the Sefiros to "forgo" their adamancy for infinitude for the greater good of Hashem's plan for all the Sefiros together comes from a deeper level of "bitul" to Hashem, even as they exist as separate Sefiros. Through this new Light that comes from the levels of the Inner Will of Adam Kadmon is able to "put back together" the "broken pieces" of the Sefiros from Tohu. This brings into being the World of Atzilus, which is called "Berudim-merging of colors," since in Atzilus all the Sefiros merge together to function as one harmonious unit, that contains opposite aspects that figured out how to work together effectively.
- Analogy:** If Hashem were to heal the crazy person from the last analogy, this is possibly how it would work: He would empower the essence of the soul to "tone down" the intensity of its soul powers so that they can function effectively in the limitations of his conscious mind and heart. The essence of the person wants to be able to function, not to be unlimited in wisdom or love etc. This essence would stop the "craziness" of each particular soul power from wanting to be unlimited, by asserting its inner will to be able to function as a healthy person with a healthy balance of soul powers.

10- **Parsa between Atzilus and BY"A that creates BY"A as feeling separate from Hashem:** The World of Atzilus, which has "functioning" Sefiros, can be the source of creation of finite beings. However, since the Kav is shining in Atzilus, it does not feel itself separate from Hashem at all. Therefore, there needs to be another "Parsa-curtain" to separate between Atzilus and the created worlds of Beriah, Yetzirah, and Asiya. (In particular, there was a "Parsa-curtain" diving between each of the previous worlds as well, between Adam Kadmon and Akudim, between Akudim and Nekudim (Tohu), and between Nekudim and Berudim (Atzilus.)) However, this Parsa is different from the previous types of Parsa. The previous types of Parsa were only to filter down the intensity of Hashem Light in the Kav, each Parsa limiting the Light to a greater degree, like adding another curtain to filter out even more light. But the Light itself is the same Kav throughout all the levels from Adam Kadmon through Atzilus.

However, the Parsas between Atzilus and Beriah changes the very nature of the Light, producing a different type of Light. It blocks out the direct perception of Hashem's Oneness, so that creations cannot "see" that exist inside of Hashem and that nothing is actually separate from Him. It creates a new perception of reality, that the world seems separate from Hashem, and Hashem is only the Creator and Director of the world, but not that the world is part of Him. This is new way to look at Hashem that did not exist in the all the previous Worlds.

Once Hashem created this perception of Him as existing separate from the world, this perception can be further

filtered down through the three worlds of Beriah, Yetzirah, and Asiya, each level further obscuring the recognition of Hashem's presence and providence over each being.

The end result of all of these concealments on the expression of Hashem's presence is the creation of the physical world, where there are creations who deny Hashem's existence G-d forbid.

The purpose of this is so that we will have the free will and choice to serve Hashem from own initiative, and thereby "make a dwelling for Hashem in the lowest world."

Specifically in the place where His Light is most concealed, and where we have own ego, our sense of independent being, we will discover the True Essence of Hashem that transcends Light, and who is the True Being, who is truly independent and has no source.

**Analogy:** In the conscious soul powers of intellect and emotion, the essence of the soul is still felt tangibly, and therefore they are always bound up with the essence of the soul.

However, the three garments of the soul, thought, speech, and action, are how the soul is expressed "outside of itself." Therefore, the essence of the soul needs to create a "separation" and concealment on itself, as it were, in order to "see itself from the outside," through the garment of thoughts.

Once it can "see itself from the outside" in thought, it can then lower itself further to communicate to someone else in speech, and even lower to interact with the physical world through action. It is specifically when the person goes "out of himself" by interacting with someone else, and through

acts of Mitzvos and kindness, he actually “find himself” on the deepest level of the essence of his soul, beyond intellect and emotions. This is because the ability to go out of oneself comes from the truly unlimited aspect of the essence, that is not even limited to being only himself, and can even “be” a part of someone else’s life and of Hashem’s plan.

**Hosafos 2:**

**Soul charts:**

**Soul Chart part 1:**

<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.	

<p><b>Intellect</b></p>	<p>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.</p>
<p><b>Emotion</b></p>	<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>
<p><b>Specific Life-force</b></p>	<p>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.</p>
<p><b>Garments of the soul</b></p>	
<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>	
<p><b>Thought</b></p>	<p>The first expression of the intellect and emotions is from the person to himself, in his own thoughts. Thoughts</p>

	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).

**Soul chart part 2:**

Different levels of the Divine soul, and the different “garments” for the Divine soul (one way to look at it)

Corresponding level of Elokus	Levels of the neshama	Garments for the Nefesh Elokis that are separate entities that it is invested in	Body parts strongly associated with that spiritual garment
Atzmus	Etzem Haneshama, five names are called to “it,” the “it” that transcends all five names		
Olamos Ein Sof	Yechida		
Atzilus	Chaya		
Beria	Neshama	Nefesh Hasichlis	Brain
Yetzira	Ruach	Nefesh Habahamis	Heart (the left part)

## Soul Chart part 3:

Chart of subconscious soul powers:

Parallel level of Hishtalshelus		Soul Power	Description
Adam Kadmon (higher than Parsa of A"K)		<p>עצם הנשמה</p> <p>Essence in its simplicity</p>	The essence of the soul that transcends revelation in soul powers
Adam Kadmon (after Parsa in A"K)		<p>נפש נושא כוחות</p> <p>Essence that contains the possibility for soul powers</p>	The way that the essence "carries" in itself the possibility of all the soul powers, but in the essence, they exist as one singularity
Akudim	<p>תענוג ורצון עצמי</p> <p>The essential power for pleasure and desire</p>	<p>כוחות (היוליים) עצמיים</p> <p>Essential soul powers for intellect and emotion as they are bound up with the essence of the soul</p>	The beginning of separate individual soul powers, but since they are bound up in the essence, they have no expression yet. These are also called "Essential Hiyuli powers" (as

			opposed to plain "hiyuli" potential powers).
Nekudim	<p>תענוג ורצון שלמעלה מטעם ודעת, אבל קשור לטעם ודעת</p> <p>Supra-rational pleasure and will power that is the source for conscious pleasure and desire</p>	<p>כוחות היוליים (שאינם עצמיים, אלא בבחינת המשכה מן העצם, כמו כח המשכיל)</p> <p>"Hiyuli-potential" soul powers for intellect and emotion;</p> <p>(This level is usually what people refer to when they say "subconscious")</p>	<p>As the soul powers begin to be expressed "outside of the essence," but before the conscious revealed self. There, they exist in abstract potential form. This is like the vegetative power in the ground is a "hiyuli-potential" for all types of vegetations equally. So too, the "Hiyuli" for intellect contains potential for all types of intellect equally in abstract potential</p>

			state. Similarly with all the other soul powers.
Atzilus (Tikunim)	תענוג ורצון שעל פי טעם ודעת  Desire and pleasure that makes sense	הגלויים Revealed conscious powers of and emotion  כוחות and soul intellect and emotion	Conscious intellect and emotion; pleasure and desire that makes sense logically and emotionally

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לזכות שה' ישמור עם ישראל בארץ הקודש, ויפדה  
השבויים, ויתן לעמו נצחון גמור על כל שונאינו,  
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