

Shaar HaYichud The Gate of Unity

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Chapter Thirty Two

We now must understand the aspect of “the Upper Man” of [the world of] *Atzilut*, who is “upon the throne etc”.¹ This is the aspect of *Zeir Anpin*² of *Atzilut* which receives from the aspect of *NeHi”Y* of *Chochmah* and *Binah*.³ As known, this is the matter and aspect of the Emotions (*Midot*) of [the world of] *Atzilut*, which is the primary [source] and root of the influence for the “source of the source” of the vitality of the worlds.⁴ [Nonetheless,] it [itself] is still the end of the world of the Infinite, since “He and His life force and organs are one”,⁵ as previously explained.⁶ Therefore, even up to the aspect of the vessels of *Zeir Anpin*, in the aspect of the externality of the *NeHi”Y* of [*Zeir Anpin*], is still considered to be of the end of the world of the Infinite.⁷

¹ Ezekiel 1:26

² See *Etz Chaim (Shaar RaPa”Ch Nitzotzin) Shaar 18*, Chapter 5 in which it is explained that the aspect of *Zeir Anpin* which is the six emotional *sefirot* (of *Atzilut*) corresponds to the letter *Vav* (ו) of G-d’s name. It further explains that the aspect of the emotional *sefirot* of *Atzilut* is represented by the expansion of the name of G-d known as the name of 45 (מ"ה). This is to say that when the name four letter name *Yod-Heh-Vav-Heh* is expanded with the letter *Aleph*-א (as such: א"ה-ו"א-א"ה-ו"ד-ו"ה) it has a numerical value of 45 which is the same numerical value as the word “Man – Adam (אדם). For this reason, *Zeir Anpin* is called “the Upper Man who is on the Throne”. (The “Throne” is a reference to the world of *Briyah* – Creation, which is called, “The World of the Throne – *Olam HaKiseh*” (See *Etz Chaim, Shaar 42*; Chapter 1). The world of *Briyah* – Creation will be discussed later.)

³ It was before explained at length that the aspects of *Netzach*, *Hod* and *Yesod* are the aspect of the spreading forth of the influence. In chapter twenty-six it was explained that the birth of the emotions comes from the spreading forth (*NeHi”Y*) of the essence of *Chochmah* and *Binah* etc. That is to say, the heartfelt emotions (which are the aspect of *Zeir Anpin*) become aroused according to the influence which they receive from the spreading forth of the intellectual faculties of *Chochmah* and *Binah*. (See *Etz Chaim (Shaar Drooshey HaNekudot) Shaar 8*, Chapter 2.)

⁴ As will be explained later, the actual source of influence for the Created worlds of *Briyah*, *Yetzirah* and *Asiyah* comes from *Malchut* (Kingdom) of the world of *Atzilut*, which is compared to the faculty of speech. However, the source of the speech, i.e. of the desire to speak, and of the voice and emotions which are revealed in the speech etc, comes from the aspect of the heartfelt emotions (as will be explained in later chapters). Therefore, these emotional *sefirot* (*Zeir Anpin*) of the world of *Atzilut* are the source of the source of influence for the created realms of *Briyah*, *Yetzirah* and *Asiyah*.

⁵ See introduction to *Tikkunei Zohar* 3b.

⁶ As explained in the preceding chapters regarding the statement of the *Zohar*, “He and His life force and His organs are one”, even the most external vessels of the world of *Atzilut* are still completely and totally one with the Essence of the Infinite Light. This will become clearer in this chapter’s explanations and the analogies of how it is in man below.

⁷ The Rebbe will now explain how even the most external aspects of the heartfelt emotions of *Zeir Anpin* of *Atzilut* are still totally and completely bound up with the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*) as it is before the first *Tzimtzum*-lessening of the light.

Now, the explanation of these matters [may be understood in a manner] of “From my flesh I shall behold G-d”,⁸ because “Man was made in the image of G-d”,⁹ as stated,¹⁰ “[Let us make man] in our form and in our likeness”.¹¹ Now, we observe in the soul of man, that its aspects of *Chayah* and *Yechidah* are the aspects of the encompassing [lights, relative] to the *Nefesh*, *Ruach* and *Neshamah*, and transcend the limitation of lights within vessels.¹² This is the aspect of the simple essential desire and pleasure which is in the aspect of the *Yechidah*, plus the aspect of the innerness and source of the intellect which is called *Maskil*, and is the aspect of the encompassing [light] of the *Chayah*. They do not become limited within the vessels at all. It is only from *Chochmah* down [that the light] is drawn into a vessel. This is the aspect of the *Neshamah* which is within the brain, the *Ruach* within the heart etc.¹³

However, the light of the encompassing desire and pleasure nevertheless radiates from its concealment, from the inner aspect of the light of *Chochmah*, within the *Nefesh*, *Ruach* and *Neshamah* which are within the three vessels of the Brain, the Heart [and the Liver]. This is the revelation of the desire which comes into the revealed intellect and reasoning in the aspect of the brain of *Chochmah*, which is called the Light of *Abba* [i.e. *Chochmah*]. From there it is drawn down and spreads forth in *Binah*, which is comprehension.¹⁴ From the

⁸ Job 19:26

⁹ Genesis 9:6

¹⁰ Genesis 1:26

¹¹ Man was created as a microcosm of the entire Creation and is therefore called “a little world”. This means that everything that is found in man has its counterpart in Creation and in the Torah (as is known regarding the Chassidic explanation of the verse “This is the Torah of Man”), and vice-versa. Therefore, through understanding one’s own self in a manner of particulars (this being the allegory), one may come to comprehend and perceive the analogue, i.e. how things are in their spiritual G-dly root above. (It is for this reason that the anthropomorphic analogy of man has been used throughout this book, and throughout Chassidus and Kabbalah. However, one must be very cautious to always contemplate and distinguish the vast difference between the analogy and the analogue. Otherwise, there is a danger that one may fall into the worst depths of confusion and false notions.)

¹² As explained (in chapters 27-31), the aspects of the *Nefesh*, *Ruach* and *Neshamah* of the soul are the inner, pervading lights of the soul which become limited within the vessels and organs of the body (the brain, the heart and the liver which are the chief organs, including all the subsidiary organs). However, the aspect of the *Chayah*, which is the essential source of the intellect and is called, “The Potential Power to conceptualize – *Koach HaMaskeel*” and the *Yechidah*, which is the aspect of the essential pleasure and desire of the soul, do not vest or become limited within the vessels and organs of the body. Rather, these are the encompassing lights of the soul. However, this does not mean that their radiance and light does not permeate or reach the vessels and organs of the brain, heart and liver etc. Rather, it only means that there is no particular vessel which limits and defines them. (In contrast, *Chochmah* actually vests and becomes limited within the right hemisphere of the brain, and *Binah* actually vests and becomes limited within the left hemisphere (i.e. the *Neshamah*). Likewise, the heartfelt emotions vest within and become limited within the heart (i.e. the *Ruach*) etc. This is not the case with the encompassing lights, which encompass all the vessels and “organs” equally.) This is because, as will be explained later in this chapter, even the simple essential desire of the essence of the soul radiates within even the most external aspects of the vessel of the heart.

¹³ ...and the *Nefesh* in the Liver, as previously explained.

¹⁴ As explained in previous chapters (primarily 25 and 26), the true source of the intellect is actually in the inner aspect of *Keter*, which is the pleasure of it (*Atik Yomin*). This is to say that the Light of *Chochmah*, which is the flash of insight, comes from the “Hidden Pleasure – *Taanug HaNe’elam*” which is brought about through the sublimation (the *Koach Ma”H*) of *Chochmah* to its essential source. Hence, there is a radiance of the encompassing light of the pleasure and desire (the *Yechidah*) within the potential power to conceptualize – the *Koach HaMaskeel* (the *Chayah*). From the potential power to conceptualize – *Koach HaMaskeel*, the flashes of insight of *Chochmah* come into the vessel of the brain. The flash of insight then

comprehension (*Binah*) of the brain, the emotional arousal in the heart is drawn down. This is to say that the thirty-two chambers of the brain, which are called the “thirty-two pathways of *Binah*”, open up to become the intellect of *Zeir Anpin*.¹⁵

This is because the Intellect (*Mochin*) divides into four, i.e. *Chochmah*, *Binah*, *Chessed* and *Gevurah*. Each one of these [four] has eight chambers within it, which totals thirty-two.¹⁶ It

enters into the comprehension of *Binah*, wherein the insight is analyzed and comprehended in a way of a “something” i.e. through tangible explanations and reasoning. Then, from the externality (*NeHi”Y*) of *Chochmah* and *Binah*, it is drawn down to affect an arousal of the heartfelt emotions.

¹⁵ See *Zohar (Idra Rabba) Naso* 128b, 129a & 136a.

¹⁶ In *Zohar* and *Etz Chaim* it is explained that the four compartments and *Parshiyot* of the *Tefilin* of the head correspond to the four brains of *Chochmah*, *Binah*, *Chessed*, and *Gevurah*. The primary aspects of the brains are the aspects of *Chochmah* and *Binah* (which are the *Parshiyot* of *Kadesh* and *V’Hayah Ki Y’Viyecha*. The *Parshiyot* of *Shma* and *V’Hayah Im Shamo’a* are the two brains of *Chessed* and *Gevurah* which divide in *Da’at*.) Actually, the brains are divided into the three primary aspects of *Chochmah*, *Binah* and *Da’at*. However, when there is a radiance of the depth of comprehension (*Omek HaMoosag*) then *Da’at* divides into the two aspects of *Chessed* and *Gevurah*.

This may be understood through an analogy in man below. We clearly observe that when an intellectual concept is actually influenced from an influencer to a recipient (as in a teacher\student relationship) there are additional particulars and details that become apparent, which were not noticeable as this intellectual concept originally existed in the mind of the influencer. As the concept existed in the mind of the influencer, it was in short form, and was not yet divided into many parts and details.

Now, we find that some people are capable of giving over and explaining intellectual concepts to those below their own intellectual level, through the use of analogies and explanations, until the light of the concept is grasped by the recipient. However, there are others who are incapable of giving over and explaining concepts, even though they themselves grasp them. This is to say that though he grasps the subject clearly in his own mind, nonetheless, he is incapable of bringing the concept down to a recipient who is on a lower intellectual level than himself. The reason for this is because this ability is dependant upon the *Omek HaMoosag*—The Depth of his own comprehension of the concept, as explained before. A person who has a great depth into the concept will be able to bring down the concept and break it down into smaller and smaller particulars, in a logical order, through the use of many analogies, which act as a “garment” in which the concept is vested etc. However, a person who has a shallow depth in his own understanding of the concept only comprehends the matter as it is (i.e. as it was explained to him or how he understood the subject, in and of itself etc). Therefore, though he may understand it, nevertheless, because he only grasps the concept in short form, there are no divisions into particulars and details. He only grasps it in a general way and is therefore incapable of bringing it down to a recipient by bringing out all the particulars and details of the concept through a logical order of many explanations and analogies etc.

From the above it is clearly understood that the abundance of division into the many particulars and details of the concept being conveyed, comes about specifically because of the *Omek HaMoosag* – The depth of comprehension, which is the flash of insight and understanding, which comes from the source and potential power to conceptualize (*Koach HaMaskeel*) from which all concepts arise. In other words, a person who has great depth into a concept will be capable of bringing it down so that even a small child will comprehend it. In contrast, a person who does not have such great depth will not be capable of dividing the subject into many particulars and details or to invest it into many allegories, since he only grasps it in a general, abbreviated fashion.

From all of the above, it is understood that it is specifically a person who has a *Da’at* into the *Omek HaMoosag* (i.e. an intellectual connection and feeling for the essential depth and source of the concept, which itself is but a radiance from the power to conceptualize—*Koach HaMaskeel* of *Arich Anpin*) who has the power to divide the concept into its various particulars (*Chessed* and *Gevurah*).

However, at first *Chessed* and *Gevurah* are included without any division whatsoever. This is to say that there cannot yet be any revelation of the particulars from the general, abbreviated light which is grasped. In other words, at this point there is only a small radiance of the intellect of *Chochmah* and *Binah* without much depth. However, once a person grasps the depth of the concept and receives a radiance of the intangible essence which comes from the power to conceptualize (*Koach HaMaskeel*) itself, then *Da'at* splits into its particulars, i.e. *Chessed* and *Gevurah*, which are the intellectual leanings towards either *Chessed* – Kindness or *Gevurah* – Sternness (as will be explained). However, without the radiance of the depth into *Da'at*, it could not divide into the two brains of *Chessed* or *Gevurah*, but would, rather, include them together, similar to a person who grasps a concept, as it is, in a general, abbreviated fashion without divisions or intellectual leanings into the particular details and specifics of the matter. However, when there is a radiance of the depth of the concept, then the brain of *Da'at* divides into *Chessed* and *Gevurah*, thus bringing about four brains; *Chochmah*, *Binah*, *Chessed* and *Gevurah*. These four further subdivide into thirty-two, as will be explained.

Now, these two aspects of *Chessed* and *Gevurah* of *Da'at* are not actual emotions. Rather, in truth they are intellectual brains. Furthermore, it must be pointed out that when *Da'at* is divided into the two aspects of *Chessed* and *Gevurah*, it itself is not included in the count. (In other words, there are only four brains, not five.) This is because the two brains of *Chessed* and *Gevurah* are *Da'at* itself. This is because *Da'at* is the aspect of the intermediary between *Chochmah*, *Binah*, *Chessed*, and *Gevurah*, since it includes all of them within itself. It is only before the division of *Da'at* into *Chessed* and *Gevurah* that it is counted as the third brain, i.e. *Chochmah*, *Binah* and *Da'at*.

We must now understand how *Da'at* divides into the two brains of *Chessed* and *Gevurah*. Moreover, as known, the aspects of *Chessed* and *Gevurah* are usually referred to as emotional *sefirot* (*Midot*) rather than intellectual brains (*Mochin*). How is it that here they are brains?

However, the explanation of the matter is that the aspects of *Chessed* and *Gevurah* which branch out of *Da'at* constitute the two primary intellectual leanings, towards either *Chessed* – Kindness, or *Gevurah* – Sternness. This is similar to two opposing methodologies or opinions, such as the methodology of *Beit Shamai* as opposed to the methodology of *Beit Hillel*. Likewise, this is the case regarding every dispute between Torah Scholars, i.e. that one rules stringently and prohibits, while the other rules leniently in regard to the same case and permits. This is because the intellect of one Torah scholar leans towards *Chessed* – Kindness, while the intellect of the other leans towards *Gevurah* – Sternness. All this depends on the brain of *Da'at*, which is called “the Leaning *Da'at* – *Da'at Noteh*”. This is because *Da'at* has the power to cause the intellect and reasoning to lean either towards kindness and merit (*Chessed*), or towards its opposite, which is judgment and liability (*Gevurah*). Moreover, the measure and proportions of these intellectual leanings depends specifically on the brain of *Da'at* also. This is clearly observable in a judge who must “weigh” the merits or demerits in a matter of law. Sometimes his *Da'at* (his intellectual connection to the matter) will lean towards merit and he will find reason to acquit the defendant etc, while at other times his intellectual leaning will lean towards severity and he will find reason to find the defendant guilty. Similarly, there may be two Torah Scholars who both delve into the same matter, and the intellect of one will lean towards merit, while the intellect of the other will lean towards liability.

Furthermore, this matter may actually be found within a single individual. At times he will lean towards kindness while at other times he will lean towards judgment. As mentioned before, an example of this is that before the flood the Torah states that G-d “saw that the evil of man was great” and decided to destroy them. However, after the flood it states that G-d saw, “that the heart of man is evil from his youth” and he pledged to never again destroy the world. From this we see that there can be two opposite leanings in the very same intellect and reasoning, according to the desire. We, therefore, find that the brain of *Da'at* is divided into the two intellectual brains of *Chessed* and *Gevurah*. Thus, when *Da'at* is divided into *Chessed* and *Gevurah* there are a total of four intellectual brains of *Chochmah*, *Binah*, *Chessed* and *Gevurah*.

Now, after the intellect is divided into four chambers *Chochmah*, *Binah*, *Chessed* and *Gevurah* (corresponding to the four sections and *Parshiyot* of the *Tefilin* of the head), each chamber then further subdivides into eight subsequent chambers, corresponding to the eight letters of the two names *Havayah*

(הוי"ה) and *Ado'nay* (אדני"), which are the aspects of *Chessed* and *Gevurah*. This is because, as known, the name *Havayah* represents *Chessed* and the name *Ado'nay* represents *Gevurah*. The reason for this division is because each of the above mentioned four brains also includes *Chessed* and *Gevurah* in general. Thus, there are the eight letters of these two names within each of the four brains mentioned above. Now, four times eight equals thirty-two. These are the thirty-two chambers of the brain or the thirty-two pathways which open and descend to become the intellect of *Zeir Anpin* (the actual heartfelt emotions).

This may be understood according to what was said above regarding the aspect of *Da'at* which causes the intellect to lean towards *Chessed*-Kindness etc. Included within *Chessed*-Kindness of *Da'at* is also the aspect of *Gevurah*-Sternness. This is because it is not an essential, absolute kindness, but is rather a composite. Therefore, although there is a leaning towards kindness, which is its dominant characteristic, nonetheless, there is also an element of sternness. This is called *Gevurah* of *Chessed* – Sternness of Kindness. Thus, we find that both names, *Havayah* (הוי"ה) and *Ado'nay* (אדני"), which are the aspects of *Chessed* and *Gevurah*, are present in the brain of *Chessed*.

Likewise, included within *Gevurah* of *Da'at* is also the aspect of *Chessed*. This is because it too is not an essential quality of absolute sternness, but is rather a composite which leans towards Sternness. Therefore, because it is a composite, to a degree the quality of Kindness exists there as well. This is called *Chessed* of *Gevurah* – Kindness of Sternness. Hence, we find that both names, *Havayah* (הוי"ה) and *Ado'nay* (אדני"), which are the aspects of *Chessed* and *Gevurah*, are present in the brain of *Gevurah*, as well. These are the aspects of the particular inter-inclusions of *Chessed* and *Gevurah* in each of the two general brains of *Chessed* and *Gevurah*.

Likewise, it is understood that each of the two general brains of *Chochmah* and *Binah* also possess the two names of *Havayah* (הוי"ה) and *Ado'nay* (אדני"), except that it is more general. (The reason it is more general is because these are the first divisions of *Chessed* and *Gevurah*, while in the brains of *Chessed* and *Gevurah* which themselves are already divided into two, the subdivisions and inter-inclusions of *Chessed* and *Gevurah* within them are more particular.)

As is known, the brain of *Chochmah* is an aspect of the kindnesses (*Chassadim*) of the right line, *Chochmah*, *Chessed*, *Netzach*. The brain of *Binah*, in contrast, is an aspect of the severities (*Gevurot*) of the left line of *Binah*, *Gevurah* and *Hod*. Furthermore, both *Chochmah* and *Binah* each include *Chessed* and *Gevurah*, as explained above at length. (That is, *Chessed* of *Chochmah* also includes *Gevurah*, and *Gevurah* of *Binah* also includes *Chessed*.) Therefore, the eight letters of the two names of *Havayah* (הוי"ה) and *Ado'nay* (אדני"), which represent *Chessed* and *Gevurah*, are found in both *Chochmah* and *Binah* as well. These emotions, *Chessed* and *Gevurah* of the intellect of *Chochmah* and *Binah* were explained above in chapter 26 at length. That is, when a person is unable to bring out a reasoning and comprehensible explanation for his position, but is, nonetheless, unwilling to accept the opposite position, because his intellect leans in this way, this is the aspect of *Chessed* and *Gevurah* of *Abba*, as it is before it radiates from the “nothing” into the “something” of *Binah*–Comprehension. An example of this is the Talmudic story in which, “Rav was silent” and could not bring out a logical reasoning to support his intellectual position. Similarly, it was explained that *Beit Shammai* who generally rule stringently, were spiritually rooted in *Gevurah* of *Chochmah*, while *Beit Hillel*, who generally rule leniently, were spiritually rooted in *Chessed* of *Chochmah*. It was also explained in chapter 26 that *Chessed* and *Gevurah* of *Binah* are the leanings of the comprehension, with sound reasoning and explanation either for merit or demerit (and receive from *Chessed* and *Gevurah* of *Chochmah*, as explained there). This is to say that they are the reasoning of the intellect either toward kindness or sternness.

However, according to the above explanation, what is the difference between *Chessed* and *Gevurah* of *Binah* and the brains of *Chessed* and *Gevurah* which subdivide out of “The Leaning *Da'at*”? The explanation of this is that *Da'at* is what mediates between the two intellectual reasons of *Chessed* and *Gevurah* of the comprehension of *Binah*, causing it to further lean towards either *Chessed* or *Gevurah*. This is similar to the aforementioned matter of the verses which state that G-d “saw that the evil of man was great” etc. In other words, there were two opposite intellectual reasonings, which came out of the

is for this reason that [the heart] is called *Lev* – Heart (לב), because its source is in the thirty-two pathways (ל"ב שבילין), which are the thirty-two chambers.¹⁷

It is through them that *Da'at*, which includes *Chessed* and *Gevurah*, causes the light of the intellect of *Chochmah* and *Binah* to lean [and] be aroused [either] towards *Chessed* or *Gevurah*, i.e. towards merit or towards judgment. These are also called the emotions of the intellect, which are the seven lower [*sefirot*] of *Binah*, each of which includes seven. These are the fifty gates of *Binah*. [However,] all this is one [related] matter,¹⁸ except that the fifty gates of *Binah*

same matter, as previously explained. It is *Da'at* which causes them to lean, sometimes towards kindness and sometimes towards sternness.

From all of the above it is understood that there are four chambers in the brain, which are; *Chochmah*, *Binah*, *Chessed* and *Gevurah*. In each of these four brains there are the eight letters of the two names of *Havayah* (הוי"ה) and *Adonay* (אדני), which are the particular leanings towards *Chessed* and *Gevurah*. Four times eight equals thirty-two. These are the thirty two chambers or pathways of the brain which become revealed in the heart. (Now, when these thirty-two divisions are still completely concealed within *Chochmah* they are called “the thirty two passageways of *Chochmah* – *Lamed Beit Netivot HaChochmah*”. When the thirty-two become more revealed in *Binah* they are called “the thirty two pathways of *Binah* – *Lamed Beit Shveelin D'Binah*”. When they become fully revealed in *Da'at* they are called “the thirty two chambers of *Da'at* – *Lamed Beit Chadarei Da'at*”. When these then descend to be aroused as actual emotions in the heart, the heart is then called the *Lev* – לב, which has the same spelling and numerical value of 32.) See *Ateret Rosh* of Rabbi Dov Ber of Lubavitch, *Shaar Yom HaKipurim*, Chapters 5 & 6. Also see the *Siddur* of the Alter Rebbe, *Shaar Tefillin*.

¹⁷ As mentioned before, the numerical value of the Hebrew word for heart – *Lev* (לב) is 32. This, then, is the reason why the heart is called *Lev* – לב, because it is the 32 lights of the intellect which spread forth into the heart to cause an arousal of the heartfelt emotions. (See *Etz Chaim*, *Shaar* 31, Chapter 4.)

¹⁸ There are two general explanations and calculations of the “Fifty Gates of *Binah* – *Nun Shaarim D'Binah*”. It is explained in various places that the reason there are fifty gates in *Binah* is because the light of *Binah* spreads forth into the five emotional *sefirot* of *Chessed*, *Gevurah*, *Tiferet*, *Netzach* and *Hod* of *Binah*. Since each of these emotional *Sefirot* consists of ten subdivisions, there are a total of fifty subdivisions.

The second explanation (which is the one given here in this chapter) is that this refers to the seven emotional *sefirot* of *Binah*, each of which includes seven sub-emotions. This creates a total of 49 gates. (The point and depth of the comprehension (*Omek HaMoosag*) of *Binah* is called the fiftieth gate (which includes and surpasses all the other forty-nine gates, and is therefore counted separately.) The difference between these two explanations will soon be explained.) These are called, “The emotions of the intellect and comprehension” themselves. For example, this is similar to the arousal of the quality of love as it still is included within the essence of the comprehension. This is to say that upon a person’s comprehension of a matter with a well reasoned explanation etc, his mind itself immediately becomes aroused.

This is called a “gate”, similar to a gate which is opened to the outside, through which one may exit or enter. Likewise, the arousal of the emotions of love and awe (or fear) of the intellect itself is called the “gates of *Binah*” which either allows the emotions of the heart to come up and expand the intellect within the mind, or for the emotions of the mind to descend down to the heart and arouse the emotions, as is explained elsewhere at length. Now, the difference between the two ways of enumerating the fifty gates of *Binah* (*Nun Shaarim*) may be understood as follows:

The first explanation is that the five emotional *sefirot* of *Binah* (i.e. *Chessed*, *Gevurah*, *Tiferet*, *Netzach* and *Hod*) each include ten *sefirot*, thus totaling fifty “gates”. The reason for this is that the main essence of the emotions is specifically the five *sefirot* of *Chessed*, *Gevurah*, *Tiferet*, *Netzach* and *Hod*. This accords with the statement of the *Zohar* (*Tikkunim* 6b) that, “*Binah* only spreads forth until *Hod*”, which is called *Hod* of *Imma*. *Binah* does not spread forth further than this. The reason is because the aspect of *Yesod* of *Binah* is

not an actual defined emotion, but is only the aspect of the revelation and influence of the emotions that are above it, from the brain to the heart. This is in accordance with what was previously explained (and what will be explained at length later) that the aspect of *Yesod* is only the spreading forth of the influence of the five emotional *sefirot* which precede it. (In truth, however, the statement “*Binah* only spreads forth until *Hod*” mainly refers to the fact that *Binah* spreads forth only until the aspect of *Hod* of *Zeir Anpin* (the heartfelt emotions). It is for this reason that *Yesod* of *Zeir Anpin* is called, “An orphan from his mother (*Binah*) but not from his father (*Chochmah*)”, as will be explained later at great length. Nevertheless, this statement of the *Zohar* also applies to the matter of the 50 gates of *Binah* as well.)

Now, each of these five emotional *sefirot* (*Midot*) of *Binah* includes ten, which therefore equals fifty. That is, there are ten gates of *Chessed*, ten of *Gevurah*, ten of *Tiferet*, ten of *Netzach* and ten of *Hod*. In this case, the three intellectual *sefirot* (not just the seven emotional *sefirot*) are included in each of these five emotions of *Binah*. The reason for this, and also the reason there is not yet any influence from *Yesod*, is because the fifty gates of *Binah* as they are at this point, are still totally included and bound up with the essential depth and point of the comprehension. This is to say that this way of enumerating of the fifty gates, refers to the emotions of *Binah* as they are when there is an inner unification of *Chochmah* and *Binah*, as the person is grasping and perceiving the depth of the comprehension (*Omek HaMoosag*). On this level all fifty gates are counted (because, as mentioned previously, the fiftieth gate refers to the *Omek HaMoosag* – The depth of the comprehension), and each of the five emotional *sefirot* includes the three intellectual *sefirot* as well. Moreover, because his mind is totally preoccupied and involved in the intellectual sight and perception of the essential depth of the concept, there is not yet any spreading forth of these intellectual emotions. Rather, they are still totally included within the sublimation and perception of the depth. This is the more inner aspect of the fifty “gates” and emotions of *Binah*, as they are included (and still concealed) within the depth of the comprehension of the three upper *sefirot* of the intellect (*ChaBa”D*).

However, this is not the case regarding the second way of enumerating the fifty “gates” of *Binah*. That is, there are seven emotional *sefirot* of *Binah*, each of which include seven, thus totaling forty-nine. On this level, *Yesod* and *Malchut*, which are the aspects of the spreading forth of the emotions of the intellect of *Binah*, indeed, are counted. Moreover, the three intellectual *sefirot* (i.e. the fiftieth “gate”) are separate and apart, and therefore removed from the equation. In other words, on this level the inner aspects of *Chochmah* and *Binah* are separate and the person is no longer having a flash of insight into the depth of the concept etc. Because of this, the emotional *sefirot* of *Binah* are no longer receiving the influence of the flash of insight of the depth of the comprehension from *Keter*, *Chochmah* and *Binah*. Therefore, the *sefirot* of *Yesod* and *Malchut* are now counted, because, the influence which was previously received from the intellectual *sefirot*, now spreads forth and is drawn down to bring about an **actual** arousal of the emotions, or to bring the explanations of the concept out to a recipient or to apply it in action etc. This was not the case, in the inner level of the fifty gates, while his mind was totally and completely sublimated to the essential depth of the concept and was preoccupied with receiving influence from *Chochmah*.

Thus, these two aspects of the fifty gates of *Binah* refer to the emotions of the intellect and comprehension as they are on two different levels. The first is how they are as they go up to receive from the depth of the intellect, and the second is how they are when they separate from the depth of the comprehension and essence of the intellect.

Now that we have understood the difference between these two enumerations of the fifty gates and how they are not in contradiction to each other, it must, nevertheless, be understood that these emotions are not yet actual heartfelt emotions at all, but are still the “emotions of **intellect and comprehension**”. This is to say that these are intellectual emotions which are born of comprehension. An example of this is the aspect of *Hod* of *Binah*. The word *Hod* means acknowledgement or admission. This is the aspect of the acknowledgement or admission which comes about solely due to intellect, specifically through comprehension and reasoning. For example, this could be the acknowledgement of creation ex nihilo (Something from nothing) which comes about through deep contemplation and reasoning (*Hitbonenut*), even though he does not perceive this with his physical eyes. In other words, through one’s comprehension he will acknowledge and admit to the fact that it is the light of G-d which creates and vitalizes all entities

still are within the comprehension of *Binah*, such as the “Kindnesses which are concealed within *Yesod* of *Imma*”.¹⁹ In other words, this is the aspect of the arousal of love as it still is within intellect and comprehension. It is [thus] considered to be “concealed” and “hidden” within comprehension. Afterwards, it comes out into revelation as an actual arousal of the attribute of love within the heart, which is called *Zeir Anpin*. In this fashion, the aforementioned thirty-two pathways come out in a revealed way in the heart from the concealed arousal of the brain, and it is for this reason that it is called “*Lev* – Heart”. This is in accordance with what is stated in *Etz Chaim*,²⁰ that the reason it is called “*Lev*” is because the thirty-two lights of *Abba* and *Imma* gather there. These are the thirty-two pathways. (These are the thirty-two [times that it states,] “*VaYomer Elokim* – and G-d said”, which [refers to] *Binah*, as it receives from *Abba*²¹) as is explained elsewhere at length.

etc. similar to how it is, specifically, the soul which is the life force and vitality of the body. This matter is clear in his mind’s eye even though he cannot see it with his physical eyes.

For example, when two people are debating and one person grasps the truth of his opponent’s reasoning, he will have to admit intellectually and acknowledge the truth of the other person’s position. If he did not recognize the truth of the other position, he would not, at all, admit to the truth of it. This is called *Hod* of *Binah*, which is the intellectual acknowledgment and admission that comes from the comprehension and reasoning. (*Hod* of *Chochmah*, in contrast, is acknowledgment and admission higher than reasoning. For example, this is like the acknowledgment and admission to a miracle which occurs right before his very eyes. Even though he cannot comprehend it whatsoever, and it is beyond his understanding, he nevertheless is forced to admit to its truth etc.) Now, *Hod* of *Binah* is the acknowledgment of the acknowledgment. This is to say that he acknowledges the fact that he must acknowledge. An example of this is an ignorant person who admits that he must acknowledge and submit to the rulings of the Torah Scholar. Another example is a person who admits that he must acknowledge the prescriptions of a medical doctor etc. Now, this is not yet an actual emotion or even an intellectual emotion which spreads forth into action etc. As of yet, it is entirely an intellectual emotion and has not yet come forth into revelation in the heart or in action etc. Rather, it is specifically through the thirty two pathways of *Da’at* that these emotions of *Binah* are brought forth to be revealed in the heart etc. (This is because, as previously explained, it is possible for two opposite logical constructs to come out of the same matter, and it is specifically the aspect of *Da’at* which causes the mind to lean, sometimes towards kindness and sometimes towards judgment.

The fifty gates of *Binah* may be viewed as all the possible intellectual conclusions (*Tamtzit*) and leanings that may be reached through contemplation and comprehension, whereas the thirty-two pathways or chambers of (*Chessed* and *Gevurah* of) *Da’at* are what cause the actual leaning towards one thing or another etc.) Thus, as these emotions still exist in the fifty gates of *Binah*, they are entirely intellectual (such as all the various logical arguments and position of the *Talmud*). In contrast, as they spread forth into *Da’at* to become the intellect of the heartfelt emotions, there is already an emotional decision and leaning towards one way or the other way (such as the actual legal rulings of the *Shulchan Aruch*). Thus, it is specifically the thirty-two pathways which cause the intellect to lean and therefore descend, giving rise to actual heartfelt emotions. It is specifically for this reason that it is called the *Lev*-לב. (See *Pardes Rimonim* from Rabbi Moshe Cordovero (the Ramak), *Shaar* 13, and *Perush HaMilot* from Rabbi DovBer of Lubavitch, p. 99a, and *Imrei Binah* from Rabbi DovBer of Lubavitch, *Shaar HaTefilin* p120c and on.)

¹⁹ See *Likkutei Torah*, *Bamidbar* 6d.

²⁰ See *Etz Chaim*, *Shaar* 31 (*Shaar Partzufei Zu”N*), Chapter 4. See also *Ma’amarei Admor Ha’Emtzae*, *Dvarim*, Volume 3, page 994. This matter has already been explained in previous footnotes.

²¹ It was explained before that the first word of the Torah, “*Bereshit* – In the Beginning (בראשית)”, is translated into Aramaic as “*B’Chochmeta* – With Wisdom” which is the aspect of *Abba* (*Chochmah*). Later in the book, it will be explained that the name *Elokim* relates to the aspect of *Imma* (*Binah*). Thus the thirty-two times that it states “*VaYomer Elokim* – And G-d said”, refers to the unification of *Abba* (*Chochmah*) and *Imma* (*Binah*), which is called “The creation of something out of nothing”, as previously explained at length (See chapter 25 and other places throughout). These are called the “*Lamed-Beit Netivot Chochmah* – The Thirty Two Passageways of *Chochmah*”, which become revealed in the “*Lamed-Beit*

Now, certainly, in order for there to be an arousal of an emotion in the heart from the concealed arousal of that emotion as it exists in the intellect and comprehension of *Binah*, there must first be an aspect of a *Tzimtzum*, concealment and gathering, which is called a withdrawal.²² (This is analogous to a seed decaying so that there can be a transformation from one [state of] being to a different [state of] being, as known.²³) This [*Tzimtzum*-lessening] is the aspect of the “Narrowness of the Neck – *Meitzar HaGaron*” of *Binah*, in which the arousal of the intellect becomes concealed, and is drawn down as an arousal in the heart through a transformation of [its state of] being. (This is similar to the aspect of the “Airy Membrane – *Krooma D’Avirab*” which conceals and separates between the upper power which transcends intellect, [and the intellect], so that it may be revealed as the light of the intellect through a transformation of [its state of] being.²⁴ It is also similar to the “Diaphragm – *Chatzer HaKaved*” which divides and separates between the respiratory system and the digestive system in order to bring about a transformation of [the state of] being, as is explained elsewhere at length.²⁵)

Shvilin D’Binah – The Thirty Two Pathways of *Binah*”, which open up to the “*Lamed-Beit Chadarei Da’at* – The Thirty Two Chambers of *Da’at*”, which descend to become the intellect of the heartfelt emotions of the heart – *Lev* (ל"ב) – which has a numerical value of thirty-two). This was explained in previous footnotes at length. (See *Ma’amarei Admor HaEmtzaee, Vayikra*, Vol.2, Page 625, and *Dvarim*, Vol. 2, Page 651.)

²² This means that in order for there to be a change from intellect to emotions, there must be a qualitative lessening, i.e. a *Tzimtzum*. This is to say that there must be a restraint and cessation of the intellect to bring about the possibility of heartfelt emotions, which are of lesser quality. Otherwise, if the intellect was to radiate without cessation, nothing lower than the intellect, such as the heartfelt emotions, could be revealed. Allegorically, this *Tzimtzum*-lessening is analogous to the “Narrowness of the Neck – *Meitzar HaGaron*” which exists between the brain and the heart. Similarly, above, there is a *Tzimtzum* (A narrowing or constraint) between the intellectual *sefirot* of *Chochmah* and *Binah* of the world of *Atzilut* and the emotional *sefirot* of *Zeir Anpin* of *Atzilut*. (Moreover, just as in the first *Tzimtzum*, an impression remained, within which the entire Infinite Light was included, so too, an impression remains from this *Tzimtzum*, within which the entire light of the intellect is “impressed” so to speak. The arousal of the heartfelt emotions comes from this **impression** of the intellect which is passed on to the heart.)

²³ In other words, when a seed is planted in the ground, before it can grow into an actual tree, the seed must first decay. In other words, there must first be a “decay” and “withdrawal” of its first state of being in order for the transformation into a new state of being to take place. (See *Tanya* 113a, and *Ma’amarei Admor HaEmtza’ee, Vayikra* Vol.2, Page 598.)

²⁴ As explained at the end of Chapter Twenty One, there is a separation between the inner aspect of *Keter* of *Keter* and *Chochmah* of *Keter*, about which the Torah hints, “And the curtain shall be for you as a separation between the holy and the holy of holies”. It was explained there that this is the aspect of the “*Krooma D’Aveera* – The Airy Membrane” which exists between the “*Gulgulta* – The Skull” (referring to *Keter*) and the “*Mocha* – The Brain” (referring to *Chochmah*). This is because it is necessary for there to be a *Tzimtzum*-lessening and separation between the upper level and the lower level, so that the lower level, which is qualitatively lower, may have existence and be revealed, as explained there. The same principle is true here, in our case, in regard to the *Tzimtzum* of the “*Meitzar HaGaron* – The Narrowness of the Neck” which separates and creates a *Tzimtzum* between the intellect and the heartfelt emotions, thus making it possible for heartfelt emotions to come into being. (See *Zohar (Idra Rabba) Naso* 128b, and footnotes 45 and 46 of Chapter 21.)

²⁵ Just as there is a separation and *Tzimtzum* between the aspects of the Brain and the Heart, there must, likewise, also be a *Tzimtzum* between the aspects of the Heart and the Liver. This *Tzimtzum* is called the “*Chatzer HaKaved* – The Diaphragm” (literally, “The Courtyard of the Liver”), which separates between the heart and the liver. This brings about a transformation from heartfelt emotions to gut emotions and actions etc.

Nevertheless, the emotions of the heart are patterned after the emotions of the intellect, literally. They are literally according to how they were aroused in the brain, without any deviation whatsoever, even the “thorn of the letter *Yod*”,²⁶ as known.²⁷ The only exception is that in the heart they come about through a transformation of their [state of] being, according to the limitation and restraint of *Netzach* and *Hod* of *Binah*, which constitute the sending forth of the influence of the light of the essential comprehension, for the sole purpose of arousing the emotions, as known.²⁸

Now, included in the emotions of the heart are the three levels of *ChaBa”D*, *ChaGa”T* and *NeHi”Y*.²⁹ These are the “*Mooskal* – The Intellect [of the Emotions]”, the “*Moorgash* – The Felt [arousal of the emotions]” and the “*Mootba* – The Natural [Response of the Emotions]”, which were mentioned previously.³⁰ Each of these consists of three vessels; inner, middle, and external, as explained previously at length.³¹

However, even the aspect of the externality of the vessels of *NeHi”Y* of the heart, which is the aspect of the arousal of the kindness and love of the heart as it comes to be [expressed] as influence to the outside, which is called *NeHi”Y* of the chest [as it is expressed] within the Thought, Speech and Action, which comes [about] through the externality of the vessel of the heart, which is the aspect of the “*Mootba* – The Natural [response of the emotions]” of the breath of the chest of *Zeir Anpin* of [the world of] *Atzilut*, about which it states,³² “He and His organs are one”, is [nonetheless] all still in an aspect of Infinity (*Ein Sof*).

²⁶ This expression means “even the tiniest amount”. An equivalent English idiom would be, “Even to a hair’s breadth”.

²⁷ In other words, the arousal of the heartfelt emotions is, **literally**, exactly according to the arousal of the intellect. If he is boiling with anger in his heart, it is a certainty that in his brain, he was boiling with the same anger etc. Because of this, when a person becomes angry in his heart, we try to distract his attention and cause him to think about something else etc, so that the anger in his heart will subside. This is because the arousal of the heart is exactly according to the arousal of the brain. There is absolutely no divergence. The same is true of all the other heartfelt emotions, such as love or fear. They are patterned exactly according to the arousal of the emotions of the intellect.

²⁸ In other words, certainly there is a great difference between the intellect and the emotions of the heart, in that the emotions of the heart are of a much lesser quality. This is because the heart only receives a radiance of the intellect in a very limited fashion, through a *Tzimtzum*-lessening, as explained above. Moreover, the heart does not receive the actual **essence** of the intellect itself, but only its light as it spreads forth (*NeHi”Y*) to arouse the emotions, as explained in chapter twenty-six. Nevertheless, the composition of the heartfelt emotions will be exactly according to their composition in the intellect, with no change whatsoever, as explained above.

²⁹ These are the nine *sefirot* of *Zeir Anpin* (the heartfelt emotions) which each include nine *sefirot* totaling eight-one as explained in chapter thirty at length.

³⁰ These are the three levels of the innerness, intermediate and externality of the vessel of the heart. The innerness is the aspect of *ChaBa”D* of the vessel of the heart, which is the aspect of the sublimation (*Bitul*) of the heart to the brain from which it receives. The intermediate is the aspect of *ChaGa”T* which is the actual arousal of the heartfelt emotions themselves in a felt manner (*Moorgash*). That is, it is still the spiritual feeling of love or repulsion etc. of the heart. The externality is the aspect of *NeHi”Y* which is the spreading forth of these emotions (*Hitpashoot*), as previously explained. This is similar to the natural responses of the emotions, such as hyperventilation or rapid heartbeat etc. as explained at length in chapter thirty. These three aspects are called the “*Mooskal* – The Intellect of the Emotions”, the “*Moorgash* – The Felt Arousal of the Emotions” and the “*Mootba* – The Natural Response of the Emotions”. (Also see the explanations of the *Ravad* and the *Ramban* on *Sefer Yetzirah*, Chapter 1, *Mishna* 5.)

³¹ $9 \times 9 = 81 \times 3 = 243 + 5$ (kindnesses) = 248 “Limbs” of *Zeir Anpin*.

³² See Introduction to *Tikkunei Zohar* 3b.

By way of analogy, this is similar to man below. When the essential desire, which is in an aspect of the encompassing [light] of the aforementioned *Yechidah* [of the soul], radiates and comes into revelation in the brains of *Chochmah* and *Binah* to the point that it descends and constricts within the “smallness” of the brains of *Netzach* and *Hod* of *Chessed*, as it is felt in the heart, which is the breath of the chest, we find that even there, the [essential] desire radiates. This is because, as we observe, the desire is felt even in the breath of the heart. This is called, “*Re’oota D’Leeba* – The Desire of the Heart”,³³ which is the fact that his heart lusts in a **felt** way for something good, and loathes that which is bad and despised, through the absence of desire [for it] in the heart. This being the case, [we find that] there is an instantaneous unification and bond between the [original] source of the essential desire to the [external] breath of the heart, as if they are literally one entity.³⁴

Through this analogy we may understand the Upper Man, which is the aspect of *Zeir Anpin*. Regarding the heart of *Zeir Anpin* it states,³⁵ “And He said unto His heart”, causing it to lean toward Kindness. Likewise, [a different verse states,³⁶ “And He saddened His heart”, [causing it to lean] toward Judgment, and the like. We find that within the aspect of the externality of the vessel of *Netzach* and *Hod* of this heart, there is a radiance of the aspect of the simple essential desire of the Essence of the Infinite Light which preceded the first *Tzimtzum*. ([This aspect] was mentioned previously in chapter ten, in regard to the aspects of *Yachid* and *Echad* etc, through the analogy of the essential desire for kindness [as it exists] within the essence of the [human] soul etc.) This being the case even up to the aspect of the externality of the heart of *Zeir Anpin*, it is still completely considered to be the end of the World of the Infinite (*Olam HaEin Sof*). This is because, “He and His organs are one” just as in man whose heart is one with his essential desire. This will suffice for those of understanding.³⁷

End of Chapter Thirty Two

³³ See *Zohar VaYera* 100a.

³⁴ Although there are a multitude of particular levels and intermediate aspects between the essential *Yechidah* of the soul and the externality of the heartfelt emotions, nonetheless, even the most external aspect of the heartfelt emotions is literally one with the essence of the soul, and is not at all separate from it. Moreover, the essential light of the soul radiates all the way to even the most external aspect of the heartfelt emotions, as if all the intermediate levels were transparent. The reaction, such as rapid heartbeat, is instantaneous, and to the person experiencing it, it cannot be distinguished as something separate and apart from himself. This is, likewise, the relationship between *Zeir Anpin* of the world of *Atzilut* (Emanation) and the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*). In other words, even the most external aspect of *NeHi”Y* of *Zeir Anpin* is still totally bound up with the Singularity of the Essence of the Infinite Light which preceded the *Tzimtzum*, as if they are literally one entity.

³⁵ Genesis 8:21

³⁶ Genesis 6:6

³⁷ In the beginning of the chapter the Rebbe stated that, “Even up to the aspect of the vessels of *Zeir Anpin*, in the aspect of the externality of *NeHi”Y* which is within it, is still considered to be of the end of the world of the Infinite”. It is clearly understood from all of the above (and all of the preceding chapters) that there is a total and complete unity between even the most external aspects of *Zeir Anpin* of *Atzilut* and the very Essence of G-d. It is not at all separate from Him, but rather, is literally one with Him, just as a person’s heartfelt emotions are literally one with the essential emotions of the essence of his soul. In the continuing chapters the Rebbe will continue to explain G-d’s unity through the entire chaining down of the worlds (*Seder Hishtalshelut*).