

Shaar HaYichud The Gate of Unity

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Chapter Thirty Four

Now, in the aspect of *Zeir Anpin* of [the world of] *Atzilut* (Emanation) there are two levels, which are called *Yisrael* (Israel) and *Yaakov* (Jacob),¹ as is known. [We will now] explain the [various] particulars and the levels in this.² However, we must first understand that the reason it is called by the name *Yisrael* is “because you have ruled over *Elokim* etc”.³ This is

¹ See *Etz Chaim (Shaar HaKelipot) Shaar 48*, Chapters 2 & 3.

² In previous chapters the Rebbe explained how from both the aspect of the lights and the aspect of the vessels, *Zeir Anpin* (i.e. the emotional *sefirot*) of the world of *Atzilut* is totally bound up with the Essence of the Infinite Light, (i.e. “He and His life force and He and His organs are one etc”). The Rebbe will now begin to explain all the particular levels, aspects and expressions of the emotional *sefirot* of *Zeir Anpin* itself. As previously mentioned, all man’s organs, natural characteristics and life stages etc, hint at great and profound matters in G-d’s conduct toward the worlds. These conducts are called by the names of the stages corresponding to them. The general principle is that everything found in man hints at G-d’s conduct toward His Creation. Thus, in this chapter the Rebbe will continue employing the analogy of man and his development (i.e. embryonic - *Ibur*, infancy - *Yenika*, childhood - *Katnut*, and, adulthood – *Gadlut*) as an analogy to explain the various modes of conduct of *Zeir Anpin* of *Atzilut* which affects the state of the rest of Creation which follows it.

³ Genesis 32:29. This verse refers to the Biblical incident in which Yaakov wrestled with the angel of his brother Esav. When Yaakov overpowered the angel, the angel blessed Yaakov and changed his name, so that Yaakov should release him. The verse states, “You shall no longer be called by the name *Yaakov*, but rather *Yisrael*; for you have ruled over *Elokim* (G-d) etc.” When angels are performing a mission of G-d, they are called by G-d’s name (*Elokim*) because of the general rule that “a person’s emissary is like himself”. Therefore, the simple meaning of this verse is that *Yaakov* ruled over the angel of *Esav*, and therefore his name was changed to “*Yisrael* – ישראל”. The Hebrew word “*Yisrael* – ישראל” is a composite of the two words “*Yasar E-l* – יסר א"ל” meaning, “Ruled over *E-l* (G-d)”.

On a deeper, mystical level, the aspect of *Yisrael* represents the aspect of *Zeir Anpin*, as it states, “My son, my firstborn, *Yisrael*” (Exodus 4:22). As explained before, *Chochmah* and *Binah* are called “Father – *Abba*” and “Mother – *Imma*”, while *Zeir Anpin* and *Nukvah* are called the “son” and “daughter” (see Chapter 2).

Now, regarding the verse, “A sun and a shield is *Havayah Elokim*”, it is explained that the aspect of *Elokim* represents the concealment of the revelation of the essential name of *Havayah*. (The name of G-d “*Elokim* – אלהים” has a numerical value of 86, which is numerical value of the word “*HaTeva* – Nature (הטבע)”). Therefore, it is understood that the name *Elokim* represents the aspect of *Tzimtzum* and concealment, as will later be explained at greater length.

Similarly, as the Rebbe will soon state, “You have ruled over *Elokim*” is the same concept as the matter of “The name of *Ma”H* (מ"ה) rules over the name *Ba”N* (ב"ן)”. For, as previously mentioned, the name of *Ma”H* – 45 (מ"ה) shares the numerical value of the word “*Adam* – man” (אדם). In contrast, the name of *Ba”N* – 52 (ב"ן) shares the numerical value of the word for “*Animal* – *Behemah*” (בהמה). Thus, this aspect of “ruling over *Elokim*” represents the aspect of the intellect (*Koach Ma”H*) ruling over the nature of the

the [matter of the] name of *Ma''H* – 45 (ה"ג) which clarifies and rules over the name of *Ba''N* – 52 (ב"ח),⁴ for [it states],⁵ “They are clarified with *Chochmah*”, and,⁶ “It is in the power of the man to clarify”, and,⁷ “It is the nature of man to conquer etc”.⁸

heartfelt emotions. (This is the fundamental difference between man and animal. That is, man, through his intellect has the ability to rule over his instinctual emotions and desires. In contrast, an animal is ruled completely by his instincts and emotions.)

As explained before, the emotions are revealed through a *Tzimtzum*-lessening (the “narrow of the neck – *Meitzar HaGaron*”). Because of this lessening, when the emotions are initially born, the length and breadth of the intellect and comprehension of *Binah*, from which they come, actually recedes and becomes concealed, as is clearly observable. (Therefore, when a person thinks, acts, or speaks during a state of emotional arousal he usually becomes irrational.) Thus, when the emotions are initially revealed they overpower the intellect thus causing the withdrawal of the revelation of the intellect. (In such a state the emotions “rule” and “overpower” the intellect.) At this point the intellect only radiates within them in a diminished fashion, similar to the emotions of a child as compared to those of an adult. This lower aspect, in which of the heartfelt emotions of *Zeir Anpin* are in a state of immaturity, is called *Yaakov*.

(The name *Yaakov* (יעקב) = 182) has a numerical value of two times *Elokim*, plus the ten letters of these two names (i.e. אלה"ם אלה"ם = 182). *Etz Chaim* explains that these two names of *Elokim* represent an influence of the intellect of *Chochmah* and *Binah* in a completely diminished and concealed form.)

It is only after the emotions have “matured” through the additional influence and radiance of the intellect within them (which is called *Yenika* – Suckling), that the emotions become a proper vessel for the light of the intellect. When this occurs the emotions no longer rule over the “intellect”, but rather, the opposite is true. The intellect now rules and overpowers the emotional arousal. At this point the arousal of the heart no longer interferes with intellectual arousal, nor does it cause the light of the intellect to be concealed or withdrawn. Rather, because the emotions become sublimated and “under the rule” of the intellect, the arousal of the heartfelt emotions actually causes an expanded state of intellect, as explained in the introduction. Because of this, no longer are the emotions called *Yaakov* but are called *Yisrael* instead. This means that there is now a change of state from the emotions overpowering the intellect (as in an animal – *Ba''N*). Rather, they act similar to a man (*Ma''H*) whose intellect overrules and overpowers the emotions. This, then, is the mystical explanation of the verses mentioned above (that *Yaakov*’s name was changed to *Yisrael* “because you have ruled over *Elokim*” etc). (See *Etz Chaim (Shaar Leah V’Rachel) Shaar 38*, Chapter 2.)

⁴ See *Etz Chaim (Shaar TaNT''A) Shaar 5*, Chapter 1. Also see *Ma'amarei Admor HaEmtza'ee, Dvarim*, Vol.1, p.5, and Vol.2, p.573, and Vol.4, p.1213 (א"ר"ג).

⁵ See *Zohar (Hechalot) Pekudei 254b*. Also see *Ma'amarei Admor HaEmtza'ee, Dvarim*, Vol.1, p.295, and *Shmot*, Vol.2, p.321.

⁶ See *Pri Etz Chaim (Shaar Tefilah) Shaar 1*, Chapter 7. Also see *Ma'amarei Admor HaEmtza'ee, Kuntreisim*, p. 543.

⁷ See Tractate *Yebamot 65b*.

⁸ From the introduction to the chapter, the explanation of the statement of the *Zohar*, “they are clarified (or refined) with *Chochmah*”, may be understood. That is, it is specifically when the light of *Chochmah* vests within the emotions that it effects a profound transformation of their nature. In other words, this is specifically when the aspect of the “*Koach Ma''H* – The Power of What” (i.e. the sublimation) of *Chochmah* radiates within the emotions. As explained in the introduction, until the light of *Chochmah* vests within the heartfelt emotions, the emotions overpower the light of the intellect causing it to be withdrawn and diminished. In contrast, when the light of *Chochmah* (i.e. *Koach Ma''H*) vests within the emotions, the emotions become totally sublimated to it, “like a horse to a rider”. Because of this, the nature of the emotions becomes refined and completely transformed etc.

This is the name of *Ma''H* – 45 (ה"ג) which refers to the emotional *sefirot* of the world of *Atzilut* (i.e. *Zeir Anpin*) as they receive from the *Koach Ma''H* of *Chochmah*. As mentioned above, the name *Ma''H* (ה"ג) has a numerical value of 45, which is the numerical value of the word *Adam* – Man. It is specifically this

In order to explain these things we must first understand the difference between the aspect of *Yisrael Saba* (The Elder Israel) and *Yisrael Zoota* (The Little Israel).⁹ The aspect of the emotional [*sefiroi*] of *Chochmah* itself are called “*Yisrael Saba* – The Elder Israel”. Now, there are two levels in this: The first [level] is the emotions that are in the Light of *Abba* (*Ohr Abba*), and the second [level is] the emotions that are in the Hidden *Chochmah* (*Chochmah Stima’ab*). This is called “The First Man – *Adam Kadma’a*” in the terminology of the *Zohar*.¹⁰ Regarding this it states, “What (*Ma”H*) is his name, and what (*Ma”H*) is his son’s name”.¹¹

Now, the emotions which are lower than *Chochmah* [intellect] are called “*Yisrael Zoota* – The Little Israel”, for they are in an aspect of immaturity. [This is] because they come [to be revealed] through the diminishment and concealment of the main essence of the intellect. [All that is revealed] is what the external vessels of *Netzach* and *Hod* of *Abba* draw forth to give rise and bring out an intellect for kindness (*Chessed*) and love, which is called “*Chessed Zoota* – The Little Kindness”. (This may be compared to the seminal drop which is in the brain of the father etc. Similarly, it states “What (*Ma”H*) is his son’s name” in reference to “*Yisrael Zoota* – The Little Israel”, which is drawn from the seminal drop of *Abba* (The Father) [i.e. *Chochmah*] etc, as known.)¹²

Now from the aspect of *NeHi”Y* of *Abba*, [influence] is drawn into *NeHi”Y* of *Imma*. [*NeHi”Y* of *Imma*] is the aspect of the influencing and lowering of the comprehension and reasoning of this emotion of kindness. However, the aspect of *NeHi”Y* of *Imma* is withdrawn during the birthing and revelation of the arousal of the attribute of love and the like, [of the heartfelt emotions]. For, as is clearly observable, the reasoning and the intellect becomes abbreviated and withdrawn during the arousal of the [heartfelt] emotions. (This [explains] the matter of, “You shall see on the birthing stones”, i.e. that the thighs become cold during the time of birthing.¹³ [This is] because, the first *NeHi”Y* is withdrawn and a new *NeHi”Y* is drawn forth, as explained elsewhere.) This is called the aspect of, “Breaking through *Yesod* of *Imma*”, to give birth to the [heartfelt] emotion. At first, the [emotion of] love is hidden and concealed, included in the intellect, like a fetus in the womb of its mother.

essential aspect of *Zeir Anpin* as it receives from the light of the *Koach Ma”H* (כה מ"ה) of *Chochmah* (הכמה) which has the capability to refine, clarify or “conquer” the original animalistic (ב"ן – *Ba”N* = *Behema* – Animal – בהמה) and natural (אלה"ם – *Elokim* = *HaTeva* – Nature – הטבע) state of the emotions, which was brought about because of the *Tzimtzum*-lessening (*Meitzar HaGaron* – The narrow of the neck), and the withdrawal of the intellect when the emotions were “born”. (This was explained at great length in the introduction to this chapter.) Thus, the relationship between the three statements mentioned in the paragraph above is self understood. This is the same concept as the aspect of *Yisrael* whose name was changed from *Yaakov* because he “ruled over *Elokim*”.

⁹ See *Zohar VaYakhel* 216a.

¹⁰ “*Adam Kadma’a* – The First Man” (which refers to the hidden *Chochmah* of *Arich Anpin*) should not be confused with “*Adam Kadmon* – Primordial Man” (which refers to the *Ratzon L’Ratzon* – Desire for the Desire), as previously explained.

¹¹ This was explained at length in part one of the introduction to this chapter.

¹² Two ways of reading this paragraph, either in a generally or particularly, were offered in part one of the introduction to this chapter.

¹³ Exodus 1:16. See also Tractate *Sota* 11b, and *Etz Chaim* (*Shaar HaMochin*) *Shaar* 20, Chapter 3. See also *Biurei Zohar* (of the Mittler Rebbe) *Balak* 105b. See also *Ma’amarei Admor HaEmtza’ee, Dvarim*, Vol.2, p.378.

However, after the [heartfelt] emotions are born they include the kindnesses (*Chassadim*) of *Abba* and the judgments (*Gevurot*) of *Imma* with all their general and particular aspects.¹⁴

Now, there are three levels in this:¹⁵ There is the aspect of “*Mochin D’Yenika* – The Intellect of Suckling”, the aspect of “*Mochin D’Gadlut Rishon D’Imma* – The Intellect of the First Maturation from *Imma*”, and “*Gadlut Sheni D’Abba* – The Second Maturation from *Abba*”, as known.

As known, the explanation of these things is that the emotions are in an aspect of a fetus, three within three. That is, only the externality of *NeHi”Y* [is revealed]. Included within them in a concealed manner are *ChaBa”D* and *ChaGa”T*. [This is to say that] these are only the [instinctual] nature of the emotions.¹⁶ Through suckling (*Yenikah*), they become developed and prepared to receive intellect. This is similar to a child whose limbs grow from suckling his mother’s milk, as known.¹⁷ [This continues] until when he is six years of age he

¹⁴ This paragraph was explained at great length in parts one, two, and four of the introduction to this chapter.

¹⁵ That is, because there is a *Tzimtzum* between the intellect and the emotions and because the light of the intellect is withdrawn during the arousal of the emotions, therefore, there are different degrees of arousal of the heartfelt emotions according to the manner of the intellect or the degree of revelation of intellect within the emotions. There are three general categories of influence from the intellect which effect the development of the emotions of *Zeir Anpin* from their embryonic state-*Ibur*, until complete maturation *Gadlut HaMochin* – The Mature Intellect. (This is because, as understood from all the previous explanations regarding Lights and Vessels and as understood from the introduction to this chapter, there are different stages or states of how the light radiates within the vessels. Similarly, there are different stages and states of how the light of the intellect radiates within the vessels of the emotions. As mentioned above, the cause of the different stages is the manner (and *Tzimtzum*) in which the light of the intellect is influenced into the vessels of the emotions. The effect is that there are different states and stages of the existence of the emotions, and just as this is the case regarding the physical analogy, so too, there are various spiritual stages of maturity in a person’s spiritual growth. These are caused through the radiance of the G-dly intellect that he achieves through *Hitbonenut*-contemplation. That is, there are different stages and states of love and fear of G-d (i.e. relationship with G-d), which are a result of a person’s awareness of G-d, which, in turn, is caused by the difference in his level and manner of *Hitbonenut*-contemplation. Correspondingly, there are different stages in how *Zeir Anpin* (the emotions which are called “the body of the King – *Goofa D’Malka*”) of the world of *Atzilut* receives influence of the intellectual light of *Abba* and *Imma*, which in turn, effects the entire chaining down of the worlds.)

¹⁶ See footnote 31 of chapter thirty. It was explained there that this state is compared to the exile-*Galut* (which is called the exile of the Divine Presence – *Galut HaShechinah*) in which there is only a glimmer of a glimmer of the revelation of the True Reality of G-d. This is because of the withdrawal of the Light of the intellectual *sefirot* (as will be explained at length later, when the “sleep of *Zeir Anpin* – *Durmita D’Zeir Anpin*” is explained). This is to say that there is only a greatly diminished light of *ChaBa”D* which is concealed within *ChaGa”T*, which in turn, only radiates in a greatly diminished fashion within *NeHi”Y*. This is similar to a “fetus” or one who is sleeping (in the fetal position etc.) in which his head is folded into his chest, which is between his knees. Thus, all that is revealed is only an extremely diminished state of awareness (which is in a state of confusion similar to a dream), of only *NeHi”Y* of *NeHi”Y* (i.e. the *Nefesh* of the *Nefesh*). (Nevertheless, even a fetus possesses all two hundred and forty eight limbs mentioned above, except that they are very “tiny”, like the body of an infant.) All that is revealed is the physical nature (*NeHi”Y* or *Mootba*) of the world. This is like a sleep state or a fetal state in which one is completely unaware of true reality, yet is nevertheless dependant and sublimated to it.

¹⁷ As explained in chapter thirty, through *Hitbonenut*-contemplation the vessels become further developed and capable of receiving the next level of the soul (lights), so that it automatically becomes revealed and drawn forth (into the vessels). (For, as explained before, all drawing forth of the simple light into the vessels comes about specifically through rectifying the vessels and preparing them to be proper receptacles

for the light. (This is analogous to the drawing forth of the simple power of sight through repairing the eye, which is the vessel for the power of sight, or by creating additional vessels, such as eye glasses etc. As previously explained, there is no lacking in the simple light or form. Because of this a blind person is capable of giving birth to a fully sighted child.) The light is then automatically drawn forth in accordance to the vessel, as explained regarding the statement, “It is the nature of man to pursue a woman”.)

Now, physically, the period of suckling (*Yenikah*) is from age zero until age two (twenty-four months). During this period an infant’s natural character and emotions become revealed. However, his actions and emotions are purely instinctual, such as those of an animal. In other words, he is only drawn toward what he feels is good **for him**, and repulsed by what he feels is bad **for him**.

He received the nature of his emotions and character when he was still in the womb. This includes the nature to be kind or cruel, generous or miserly, soft hearted or hard hearted, humble or arrogant, happy or depressed etc. In general these may be divided into two categories: *Chessed* – Kindness and *Gevurah* – Might (or Judgment), i.e. either positive (good) or negative (bad). This is likewise the case regarding all the other attributes, such as *Tiferet* (*Hitpa’aroot* – self esteem), *Netzach* (the natural desire for conquest) etc. Each individual is born with a certain composition of characteristics which make up his instinctual nature. In this way each person is different from his fellow. Although everyone possesses all these qualities, nonetheless, one person is unlike the next in the particular revelations of these attributes. One person’s soul will lean more towards *Chessed*, while another’s will lean more towards *Gevurah*, and yet another will lean more towards *Tiferet* etc. (As explained elsewhere, this depends upon where a person’s soul is rooted.) Nevertheless, while he was in the womb his instinctive emotions and nature were concealed, and there was no awareness or recognition of these qualities at all. They were not yet even revealed to himself, since they were not yet felt emotions. Therefore, they certainly were not yet revealed to others. The most basic nature of all people, however, is the instinct to be drawn after that which is good for them and repulsed by that which is bad for them. However, even this basic nature is not revealed while the fetus is still in the womb.

(Elsewhere it is explained that the reason that at this stage they are called *Mootba* – Natural (מִוֹטְבָּע) is not only from the word *Teva* – Nature (טֵבַע), but is related to the terminology of “They were sunken in the reed sea - *Toob’oo B’Yam Soof* (טֹבְעוּ בַיַּם סוּף)”. (Exodus 15:4) That is, they are in a complete state of concealment, because in this state although the intrinsic nature is already imbedded there, nonetheless, it is utterly concealed.)

Similarly, in the analogue, during exile the true nature of reality is concealed in the world. This is compared to a fetus – *Ibur* in its mother’s womb. That is, the true nature of the world’s total sublimation and unity to G-d is totally concealed. Because of this, even the lowest basic nature of this reality, that the fulfillment of G-d’s will is good for a person whereas striving after worldly pleasures is bad for him, is concealed. It is for this reason that in such a state of concealment it is possible for a person to become completely drawn after the many vanities of this world, thinking that they are good for him, when in truth they are actually harmful and damaging to his soul.

Now, once the infant is born, his intrinsic instincts and character begins to be revealed (with all his particular characteristics and attributes). That is, through the suckling (*Yenikah*) of his mother’s milk he begins to grow and the natural character of his emotions becomes revealed and developed.

This is similarly the case with the first stage of the emotions which is aroused through *Hitbonenut* – contemplation. Through a person’s contemplation of the teachings of Chassidus and Kabbalah, he acknowledges the absolute truth of the G-d’s existence, and recognizes the lowliness of matters of the world. This motivates him to come close to G-d through action (*Nefesh*) by the acceptance of the Heavenly yoke in performing G-d’s *Mitzvot*-commandments. Nonetheless, he has not yet attained any actual revelation of G-dliness because he is still not even on a level of actual heartfelt love and fear of G-d (which would be an aspect of his *Ruach*). Rather, he still perceives himself as a completely separate entity from G-d, and is drawn towards the physical pleasures and temptations of the world. However, he has become aware of and acknowledges that, in reality, only matters of G-dliness are good **for him** while the vanities

possesses intellect in his emotions, but in a very limited fashion.¹⁸ However, [now] his actions and ways have an aspect [and degree] of reasoning and intellect, and are not just the natural instinctive emotions [which are] only like those of an animal.¹⁹

and lusts of the world are bad **for him**. Therefore, he makes a commitment **in regard to his actions**, to fulfill the commandments. In other words, at this stage he is only on a level of cold acknowledgement, which leads him to act upon his convictions, through desisting from evil – i.e distancing himself from that which is damaging **to him**, and fulfilling the positive commandments – i.e drawing close to that which is good **for him**. This is similar to a child who submits to the commands of his mother etc, even though he himself may still emotionally be drawn to do otherwise. (The gauge of how much of this natural level of the soul is revealed is the strength of his commitment to G-d and the fulfillment of His commandments, specifically in action.) This continues until age six, as will now be discussed.

¹⁸ Prior to six years of age a child does not have any deep connection (*Da'at*) to anything, and can therefore easily be persuaded to go from one thing to its opposite (as explained in chapter one regarding the statement of the Sages that, “A child has no *Da'at*”). In contrast, at the six of age we see that a child already has more of a heartfelt connection (which comes because of the additional radiance of the intellectual connection of *Da'at*) to different things. For this reason, when a six year old child chooses something, or chooses to do something etc, it is because he himself feels a certain personal connection to it.

Because of this there is a *Halachic* legal ruling that prior to six years of age a person is considered to be a child in all respects. That is, before he is six years old all of his transactions are considered to have no validity or meaning whatsoever. In contrast, at the age of six a child may possess enough intellect for his small transactions to be considered valid and binding. This is because his “yes” is a “yes” and his “no” is a “no”. (See Tractate *Gittin* 59a, and *Mishneh Torah L'HaRambam, Sefer Kinyan, Hilchot Mechirah* 9:6.) That is, prior to the age of six he does not have an appreciation of right or wrong etc. on his own.

Likewise in the analogy, prior to the “age of six” the only reason a child acts according to the dictates of his parents or teachers etc, is because of the appreciation that it is good for him to accept the yoke of his parent’s or teacher’s commands etc. (which indicates a certain degree of intellect recognition and comprehension). However, if he was not aware that his actions were being supervised, he would act according to the dictates of his own desires and pleasures (which may not be in accordance to the rules and guidelines set by his parents or teachers etc). This is because he does not yet have any true or deep appreciation of the goodness, in and of himself, in a personal way. He only understands that he must obey his parents and teachers.

Similarly, in the analogue, prior to the “age of six”: Through a person’s *Hitbonenut* contemplation he achieves a level of realization and acknowledgment of the truth of G-d’s existence and supervision, and this becomes manifest in his strongly held conviction and commitment to fulfill G-d’s laws as set forth in the Torah. (In other words, even in this lower level there is a certain degree of intellect in that he acknowledges and appreciates that he must obey G-d’s will. This is called *Hoda'ah*. In contrast, prior to this acknowledgment and awareness it is possible for him to disobey and even transgress G-d’s will, i.e. when he is in a state of “sleep” or “*Ibur*”.) Nevertheless, his heart may still actually be drawn towards the opposite of G-d’s will.

However, now, when he reaches the age of six, a new level of his soul is aroused, in which he has an actual personal connection to matters of G-dliness on his own and feels them to be good and beneficial to him. This is qualitatively superior to the previous external acknowledgement. The general difference between these two levels may be understood as follows: There is a vast difference between a person’s appreciation of the value of someone else’s million dollar business deal as opposed to his own fifty-thousand dollar business deal. Although he will greatly appreciate his friend’s million dollar business deal, nonetheless, this will not at all compare to the heartfelt arousal which will result from his own personal business deal, even though it is of much lesser monetary value. This is because the million dollars are “distant” and unrelated to him, while the fifty thousand dollars are “close” to him and will affect him personally.

Likewise, in the analogue, when a person reaches the state of awareness in which matters of G-dliness become personal, there certainly is a much, much greater vitality in his service of G-d, in the performance of the *mitzvot*-commandments, similar to the vitality that one has in his own personal business affairs. Thus, the second level which arises from contemplation of G-dliness, is this type of thought, in which the mind becomes attached to G-dliness as something which is directly and personally relevant and meaningful to him. This is called a “good thought” which becomes connected to action (as opposed to only the “cold thought” of the first level, mentioned above). In other words, this type of thought gives rise to actual heartfelt love and fear of G-d. However, this too is only as it relates to **doing** the *mitzvot* (Commandments) in action.

This is in contradistinction from the first level which is called, “cold thought”, in which only an acknowledgement and commitment to G-dliness exist from afar. The only thing born of it is his embarrassment and shame, through his realization of just how far he is from G-dliness. Because he realizes the lowliness of this world and its affairs, he makes a commitment to desist from evil (the 365 negative commandments) and to do the 248 positive commandments. However, this is only because he realizes and acknowledges that it is a very proper and right thing for him to do, and is the true path to achieving his ultimate goal, which is closeness to G-d. This, then, is the difference between “the age of six” and “before the age of six”.

¹⁹ Another difference between six years of age and before it is clearly apparent. As may clearly be observed, the growth of the characteristics is not only in their revelation, but in addition, with their growth the emotions become drawn towards greater and more mature matters. A small child becomes emotional over small and immature things, while a more mature person will become emotional about matters of greater significance and importance. As a person matures, he no longer desires the same things he desired during childhood. On the contrary, he may even be embarrassed about what was so important to him as a child. However, it must be noted that this is not due to his emotions and character in and of themselves, but rather, this is because of the additional radiance of intellect that he now has.

This is in contrast to how it is in animals. Because they act completely according to their natures, they cannot change or deviate from them, whatsoever. This is because, as explained above, the natural character of the emotions remains constant without change whatsoever. In other words, animals do not mature and grow out of their natural inclinations. In man, however, there are certain changes in the expressions of the nature of his character. When he was a toddler he desired immature things of little value and when he matured his desires changed to matters of greater value. Certainly, this is due to intellectual growth, which influences and directs the emotions, informing them of what is and is not desirable etc. As known, the intellect acts as a director who guides the emotions on what to become aroused about etc. Thus, although the emotions follow their essential nature from birth, nonetheless, their conduct is in accordance to the influence and development of the intellect.

However, because at this stage the intellect causes a change mainly only in the expression of the natural characteristics and emotions (unlike animals who undergo no change at all in this respect), it is included (by the Rebbe) in the one general level of *Mochin D'Yenikah*, as well. That is, the emotions still go entirely according to the natural characteristics but their expression is directed by the intellect, to be invested in more mature matters. However, from this stage onward another stage of development begins (until nine years of age), in which the emotional arousal is not merely influenced and directed by the intellect, but is also **caused** by it. This is in contrast to the previous levels in which the intellect merely directed the natural character and emotions. This next stage will now be explained.

(That is, as will later be explained, although this above level is already said to be greater than the intellect of an animal, it is nevertheless also animalistic in comparison to that which follows it. The main reason for this is because both these levels, both prior to age six, and age six (until age nine) relate to what is good **for him**. That is, on both levels his natural emotions and desires are all about **himself**, i.e. his sense and awareness of himself dominates, whereas the intellectual light and arousal which radiates in him and in his emotions is still concealed. In contrast, at nine years of age the arousal and light of the intellect begins to

This continues until he is nine years of age, at which point he is capable of procreation.²⁰ At this point he has an aspect of additional growth of his intellect, more than what is necessary for the emotions alone. Moreover, it is now possible for the beginning of an emotion which comes into being only according to intellect and reasoning, and if the intellect dictates the opposite, then an opposite emotion will be born, until his emotions are entirely according to [the dictates of] the intellect.²¹

dominate the natural character and arousal of the emotions, so that the intellect is revealed and dominates, whereas the emotions are sublimated to the intellect, as explained in the introduction to this chapter and as will further be explained.)

²⁰ See Tractate *Yevamot* 68a. This refers to the legal ruling that at nine years of age a person's sexual acts are considered to be valid, and therefore have legal implications (as in the laws of *Yibum*-Levirate Marriage etc.) What is meant here by "procreation" is that he begins to be capable of "giving birth" to new emotions on the basis of intellect alone. This is in contrast to the previous stages in which the intellect merely guided and directed the natural character of the emotions. At this stage, however, he begins to be capable of actually bringing forth an emotional arousal caused by the intellectual reasoning alone. This is to say that the natural character of the emotions now begins to become sublimated to the light of the intellect, rather than vice-versa. Prior to this stage the emotional arousal towards action was not directly an arousal into the subject of his contemplation, but only indirectly aroused by it. In contrast, now, his emotions are aroused directly by, and toward, the subject that he contemplates (and is not just an indirect arousal to act). The reason for this will soon be discussed by the Rebbe.

²¹ As may be observed, at the physical age of nine a child begins to have a desire to understand and have different matters explained to him. Until this point, he may have only recognized and acknowledged these matters as being true, good or even necessary, but did not yet truly understand or appreciate them. Likewise, at nine years of age he is capable of having a degree of grasp and insight into what he is taught. (Because of this the commandment to educate a child in matters of Torah and *Mitzvot* begins mainly at the age of nine. See *Etz Chaim, Shaar 25, Drush 5*.) This is because he now desires and is capable of comprehending the explanations given to him and understanding them.

Now, this level of "age nine" is comparable to the third level of arousal that results from the Divine service and toil of *Hitbonenut* contemplation, which is called "Natural Love and Fear" (*Dechilu U'Rechimu Tiveyim*). This is when *immediately*, following the arousal in his thoughts, his heart becomes aroused as well. This arousal is consciously felt with much vitality. In other words, the arousal of his thoughts immediately becomes expanded and magnified in his heart. This is because, as known, the excitement of the heart is much more expansive and magnified in comparison to the excitement of the mind. This is to say that his heart becomes aroused with the same arousal that took place in the mind, only in a way of greater feeling. He contemplated and was aroused in his mind by the greatness of G-d, and his heart too now became aroused by the greatness of G-d. The emotions of the heart now directly respond and go according to the emotions of the intellect.

No longer is the intellect as greatly concealed as in the previous levels of arousal. This is because in the previous levels, the arousal of the emotions appeared to be completely detached from the intellect, and only indirectly associated with it. For example, when there was an intellectual contemplation of G-d's greatness, the emotions became aroused and were drawn towards serving G-d through action, and the thoughts of the greatness of G-d became forgotten from his heart. All that remained of his intellectual contemplation was an impression of the thoughts of his mind within his heart, and even this, only in an indirect and concealed fashion which translated only into action. In contrast, now, he is capable of an arousal of actual love and awe towards G-d Himself. (For this reason, the previous levels of love and awe of G-d are not considered to be **actual** levels of love and awe of G-d.)

In contrast, prior to the age of nine he only had intellect according to the emotions which already were [instinctively] embedded in him, which he can have insight into.²² This [type of

This, then, is the meaning by the Rebbe's words that, "It is now possible for there to begin to be an emotion which is only according to the intellect and reasoning, and when the intellect dictates the opposite then an opposite emotion will be born, until his emotions are entirely according to the intellect."

Now, although at this stage his emotions are aroused directly from the intellect, nevertheless, there is still a certain degree of separation between the intellect and the emotions. That is, when the heart becomes excited through his *Hitbonenut* and his emotions become completely aroused toward G-d, either with great longing, love, joy, bitterness, awe or fear etc., the entire length and breadth of the G-dly matter which he was contemplating becomes abbreviated (but not completely concealed) during the actual emotional response. The length and breadth of the contemplation (but not the point), recedes and becomes concealed from consciousness. He is only left with what is called a "*Tamtzit*" (The final essential conclusion), which is the "Therefore" that follows the contemplation (i.e. for example, that G-d is Mighty and Awesome).

(The difference between the *Tamtzit* and the *Omek Hamoosag* may be understood as follows: There are two types of essence. The "essence of mint" is not its true essence, but is rather what remains after it has been thoroughly processed until only its essential oil remains. This is the *Tamtzit*. In the same way, the *Tamtzit* of a concept is the "Therefore", which follows the thorough processing of the concept through *Hitbonenut*-contemplation. In contrast, the true essence of mint is the spiritual source of the mint itself. This is similar to the *Omek Hamoosag* – the actual depth of the concept (and the G-dliness vested within it etc). The *Omek Hamoosag* is the very depth and source of the concept itself. One who grasps the *Omek Hamoosag*, which is its very essence and source, has a radically different experience, as will be explained regarding age thirteen and *Gadlut Sheni D'Abba* – The second maturation from *Abba*.)

Nevertheless, it is understood from the analogy of the mint that just as the "essence of mint" has a tremendous power and strength once it has been processed into an essence, so too, with the *Tamtzit* ("conclusion") that has been passed over from his intellect to his heart. It, likewise has an incredible strength to it, and is able to cause a great arousal of his emotions. Nonetheless, at this stage his emotions are still emotions, and there is still a certain separation between the intellect and the emotions (even though, firstly, the emotions are now directly aroused by the intellect, and secondly, they are aroused with the same arousal that took place in intellect etc.)

Because his arousal is only from the *Tamtzit* ("conclusion"), to a certain degree the arousal of the emotions is still detached from the intellect. This is because he only grasps the depth of the concept – *Omek HaMoosag* (and the G-dliness vested within it) through an external garment (a "*Masach* – screen", which will be explained more thoroughly later). This means that he only grasps the light of *Chochmah* (and the Infinite Light vested within it) through the garment of the letters of the explanations of *Binah*. It is specifically from the explanations that he is mainly aroused. For this reason this level of arousal is called the "Natural Love and Fear" (*Dechilu U'rechimu Tiviyim*), because the emotional arousal still overpowers the light of the intellectual arousal from which it is born. (In contrast, the next level is called, "Intellectual Love and Fear", since the light of the intellectual arousal overpowers the emotional arousal.) Nevertheless, as the Rebbe will momentarily state, at this stage the light of the intellect already begins to overpower the natural emotions. This being the case, the emotional arousal is already intellectual. In other words it is into the intellectual subject upon which he contemplated (as opposed to manifesting into something external to it, as in the previous levels), as explained above.

²² As previously explained, prior to the age of nine the intellect radiates and vests within the emotions in a totally concealed manner, in which the natural character of the emotions (and the desire for his personal benefit and wellbeing etc) overpower the intellectual light completely. Because of this, the emotions which are aroused arise in a detached way from the light of the intellect (though the intellect is indeed there). That means that the intellect which radiates within the emotions is "overpowered" and "ruled" by the animal-like natural emotions and desires etc. This is not the case, however, in regard to the subsequent

intellect] is also found in wild as well as domesticated animals, that they have insight in their [natural] emotions to find food and sustenance, except that in mankind [this aspect] is called “the animal of the speaker – *Chai SheB’Medaber*”.²³ This will suffice those of understanding.

From nine years of age and up he is prepared for the second maturation [which is] from *Abba*.²⁴ This is to say that [now] it is possible for the intellect to overpower the emotions,²⁵ (as explained elsewhere at length regarding the matter of, “From the pinnacles of the boulders etc.”²⁶). Because of this he is capable of procreation, since now each *sefirah* [of the emotions] includes the nine *sefirot* of *ChaBa”D*, *ChaGa”T* and *NeHi”Y*.²⁷ This is because

stage of “age nine”, in which the emotional arousal is focused toward the subject matter and light of the intellect (even though at this stage there still is a degree of separation between the intellect and emotions, as explained above).

²³ It was stated previously that at the age of six a person’s ways and actions have a degree of intellect and reasoning to them and are not merely driven by natural instinctive emotions, like those of an animal. Here, however, it states that the intellect that he possesses prior to nine years of age is similar to the intellect of an animal. Even animals are capable of insightful wisdom within their natural characteristics and traits (such as figuring out how to procure food and sustenance etc).

The explanation of this seeming discrepancy may be clarified through close scrutiny of the words in the text here. The Rebbe is exacting in his words here, by saying that even the intellect prior to the age of nine is not completely similar to the intellect of an animal, but is specifically called “the animal of the **speaker** – *Chai SheB’Medaber*”. This is because there is a similarity between the intellect of an animal and this level in man; in that (prior to age nine) the arousal of the natural emotions completely dominates the radiance of the intellect, and the intellect only serves to direct the natural character of the emotions, as previously explained. (This is comparable to an animal who can find food and shelter etc.) However, this is in contrast to after age nine, in which the light of the intellect begins to dominate over and control the arousal of the emotions and the natural character.

Thus, the stages preceding age nine are all considered to be animal-like (albeit the “animal of the speaker”) compared to the stages which follow age nine, in which the intellect begins to dominate over the emotions. (Similarly, there is a difference between six years of age in relation to the stage of suckling which preceded it. This is to say that when there is only the revelation of the natural character and composition of the emotions, it is entirely animal-like. In contrast, when there is a maturation of the character and emotions so that they are directed by the intellect and are thereby invested into more mature matters, this is already more than the intellect of an animal (since an animal is incapable of maturing in this regard). Nonetheless, this maturation and intellect is sublimated entirely to the nature and character. The **essential** nature did not change whatsoever, and in this respect he still is similar to an animal. However, this is specifically, “the animal of the speaker”). This is not the case at nine years of age, in which his emotional arousal comes as a direct result of and exactly according to that which took place in his intellect and contemplation.

²⁴ That is, the vessels of his emotions are now capable of beginning to be invested with the light of *Chochmah* (as explained in the introduction). (However, until the age of thirteen, this light of *Chochmah* is manifested only through the garments of the explanations of *Binah*. It is only at the next stage of thirteen that the light of *Chochmah* becomes revealed directly within the heart.)

²⁵ This means that it is now possible for the emotional arousal to come directly from the intellectual arousal (albeit through the garment of the explanations). This was already explained at length in footnote twenty-one.

²⁶ See *Biurei Zohar* (of the Mittler Rebbe), *Balak* 103d. The explanations given there are quoted and explained at length in the introduction of this chapter.

²⁷ Though in a fetus and even in a small child the external vessels (*Kelim*) of all the *sefirot* *ChaBa”D*, *ChaGa”T* and *NeHi”Y* are there, nevertheless, because the vessels are “small” they are only capable of containing a diminished radiance of the lights (*Orot*). Therefore, though prior to age nine there only the aspects of *ChaGa”T* and *NeHi”Y* are in a revealed state, nonetheless, there indeed is a small measure of intellect (*ChaBa”D*). However, this is only the intellect of the emotions (i.e. *ChaBa”D* of *ChaGa”T* or

when the aspect of the intellect of *ChaBa"D* of each emotion is developed, then automatically the aspect of *NeHi"Y* has the power to give birth to offspring, for the two are interdependent (as was explained at length above in chapter twenty six).²⁸ When he was six

ChaBa"D of *NeHi"Y*). Because of this, prior to age nine a person is considered to possess only the general *ChaGa"T* and *NeHi"Y*. In contrast, at age nine the development and revelation of the intellectual *sefirot* (*ChaBa"D*) in and of themselves begins (not only that which is necessary for the emotions etc).

²⁸ As explained in chapter twenty six, in order to bring forth a new soul, it is necessary for there to be an inner unification of *Abba* and *Imma*, through the sublimation and pleasure of *Arich Anpin* and *Atik Yomin*. This is because for there to be any **new** influence within the chaining down of the worlds (*Seder Hishtalshelut*) it must come from the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*). Therefore, for there to be an issuance of **new** influence from the Essence, there must be additional influence of pleasure and desire, which is what draws out the Essence, as explained in chapter twenty-four. This may be clearly understood from the example of the conception of a new human being into the world. In order for a child (i.e. a new soul) to be born, there must be an inner unification of *Abba* (Father) and *Imma* (Mother). Moreover, for the seminal drop to issue forth, the essential self of the person must be invested in it. This is brought out through great pleasure. A further analogy for this was given in chapter twenty-six. That is, it is similar a person who is particularly outstanding in his deep insight and wisdom. Since he knows the concept to its intangible depth, specifically to the very source of its inception, he is therefore capable of bringing out influence and new explanations from it, to someone who is of a much lesser intellectual level than himself, even to a small child.

This is not so, however, in the case of someone who does not grasp the concept to its very depth. It will be difficult enough for him to thoroughly understand the concept himself, let alone to explain it to someone other than himself who is on a lesser intellectual level. We therefore find that the ability to bring forth new influence (*NeHi"Y*) is dependant upon and goes according to the power of the intellect (*ChaBa"D*). Since prior to the age of nine a person only has the general *sefirot* of *ChaGa"T* and *NeHi"Y*, he is therefore incapable of “procreation” and “giving birth” to a new influence and revelation, since this is dependant upon the strength of the intellect (*ChaBa"D*). In contrast, when he begins to have a revelation of the intellect of *ChaBa"D* itself (not just for the emotions) he then begins to be capable of bringing forth new influence and revelation, i.e. “giving birth”.

This ability to “give birth” and bring out new influence is specifically due to the great pleasure involved in grasping the depth of the concept (*Omek HaMoosag*). That is, in order for him to have the flash of insight and *Chochmah* he must be totally invested into the concept, to the point that he arouses the “hidden pleasure” of his soul, as previously explained. Thus, now that he has reached this level of intellectual maturity, he is now capable of bringing forth new explanations etc, from the depth of the concept (which is the source of the length and width, as explained in chapter one.)

However, as explained in *Etz Chaim* (*Shaar HaKlallim*, Chapter 8) at “age nine” he is not yet truly capable of impregnating a female (*Nukvah*). Only later at “age thirteen” is he capable of doing this. That is, because at the age of nine he merely grasped the point of *Chochmah* as it is already vested **within** the garment of the explanation of *Binah*, he is not capable of actually drawing forth new explanations or influence from there (since he has not yet grasped the depth itself. As explained in the first several chapters, and in the footnotes above, and in chapters twenty-five and twenty-six, in order for new influence to be drawn forth, it is necessary for one to grasp the depth itself.) Thus, at this stage the only “new offspring” and influence he is capable of “giving birth” to, is an emotional arousal which is according to the intellect, **for himself**. However, he is not yet capable of bringing out new influence or new explanations (in speech) to a recipient other than himself, i.e. a female (*Nukvah*). This second ability to bring forth new influence and explanations according to a recipient is only possible when he grasps the very depth itself. This only takes place in the next stages of development, “age thirteen” and “age twenty”, as will be explained shortly.

years of age each emotion included only *ChaGa*"T and *NeHi*"Y and the intellect was very constricted, according to the limitations of the natural instincts of the emotions alone.²⁹

The second maturation is from the age of thirteen until twenty,³⁰ during which [time] he is capable of selling the [movable] properties of his father.³¹ This is the aspect of *Keter* and

²⁹ Thus, prior to "age nine" he did not bring forth new emotions that are into the intellectual matter at all. Rather, his emotional arousal was completely natural (*NeHi*"Y) and emotional (*ChaGa*"T), and only **directed** by the light of the intellect which was concealed within it.

³⁰ See *Shaarei Teshuvah*, Vol.1, p.7a.

³¹ This is to say that his emotions (which are called "movable properties") are now completely sublimated to the light of the intellectual arousal. That is, his intellect now completely "rules over" and "dominates" his emotional arousal. However, this does not mean that the intellect merely *overpowers* and dictates to the emotions etc, so that they follow the intellect, since this took place prior to this, as explained before. Rather, as explained in the introduction, the intellect "overpowering" the emotions means that the intellectual arousal and radiance of the intellect overpowers the emotional arousal, so that the emotions are not consciously felt altogether. It is as if the emotional arousal is totally nullified (*Batel B'Metziut*) with the intellectual arousal. This is because he now grasps the depth of the concepts (*Omek HaMoosag*) which he contemplates. That is, the light of *Chochmah* now begins to radiate and vest within the emotions of the heart (as explained in the introduction).

This, then, is the meaning of the ability to "sell". In other words, he now is capable of "selling" and transferring the "property" of the emotions from one domain to another, i.e. from the domain of emotions to the domain of intellect. Another way of understanding this is that he is now capable of bringing down the light of the intellect from the domain of the intellect to the domain of the emotions, in such a way that the intellect radiates within the emotions just as it radiates within the intellect. (When a sale is made between the seller and the buyer, the property is transferred from one domain to the other. However, the property remains the same.)

When a person's excitement and arousal is caused by the very depth and essence of the concept, which is the *Omek Hamoosag*, then instead of the intellect receding and becoming "abbreviated" during the arousal of the emotions (as in the previous levels), on the contrary, it actually expands as a result of the emotions of the heart. The arousal of the emotions does not become separated from the intellect, as in the previous levels, but on the contrary, it actually strengthens the contemplation and is bound up with the comprehension. This is because now his heart itself begins to receive from the light of *Chochmah* (not through any *Masach* – screen), as stated, "My heart has seen much wisdom". This comes about when the very depths of his mind, heart and soul become completely involved and engrossed in the depth of the subject under contemplation, so much so, that his emotional arousal is totally sublimated to the light of the intellectual arousal taking place in his brain.

An example of this is that when a person's entire heart and mind are completely engrossed in a personal or business matter or the like, his entire being becomes involved and drawn after it. Because of this deep involvement, since his entire mind, heart and soul are involved, the emotions of the heart are not consciously felt and act as an enhancement to the comprehension, rather than as a distraction. This level is called *Mochin D'Gadlut* – "Brains of Largeness". In other words, his mental capacities actually become enhanced as a result of the involvement and excitement of the very depth of his heart. (This is in contrast to the external excitement of the emotions of the previous levels. This is an inner excitement and involvement in the very depth of the heart. However, this does not mean that the externality of his heart is not excited with great arousal as well. Rather, this is not **consciously** felt because it is completely absorbed and sublimated to the light of the intellect.) This is the fourth level of Divine service, and is called "Intellectual Love and Fear".

At this stage he is now becomes capable of bringing out novel insights and explanations (which directly result from the sublimation and hidden pleasure, as explained before). However, because he only grasps the depth of the concept (*Omek HaMoosag*) he is only on the level of a *Chacham* (as explained in chapter

ChaBa"D of each emotion. [In other words,] this is the aspect of the [active] persuasion of the desire of each emotion, from higher than the intellect of that emotion etc.³² [This stage of development continues] until the age of twenty which is the maturity of the intellect of the emotions in their complete state. This is because now he knows how to sell the [immovable] properties of his father, i.e. with the brains of *Abba* (Father) which is the source of the emotions, to transfer it from one domain to another etc.³³ For example, this is like

one in regard to the difference between a *Navon* and a *Chacham*). This means that he is only capable of having insight and bringing out influence from the depth of the particular subject which he contemplates. This is because although the *Omek HaMoosag* is an intangible depth, nevertheless, it is already somewhat limited to **this** particular subject. (This is not the case with a *Navon*. He grasps the intangible *heyulie* and G-dliness of the concept **before** it is limited at all, as will be explained regarding the next stage of arousal.) This is another reason why he is specifically capable of selling only "movable" properties at this stage. In other words, he is only capable of bringing forth influence from the "moveable" depth of the concept (*Omek HaMoosag*). However, he is not yet capable of bringing forth the "immovable" G-dliness.

(See Tractate *Bava Basra* 155a; 156a. See *Likkutei Torah BaMidbar* 2a. See *Ma'amarei Admor HaEmtza'ee, Nevi'im U'Ktuvim* p.519. See *Kuntres HaHitpaalut* (the sections on "intellectual love and fear") and *Biurei Zohar* (of the Mittler Rebbe) *Balak*, "Ki M'Rosh Tzurim". See *Etz Chaim, Shaar* 25, *Drush* 6. Also see part three of *The Knowledge of G-d*.)

³² This is to say that the nature of the emotions is completely and totally sublimated to the light of the intellectual arousal. The light of the intellectual arousal completely dominates the light of the emotions so that the natural arousal of the emotions is not consciously felt at all. (That is, it does not overpower the intellectual arousal, as in the previous stages.)

(Nonetheless, even at this stage he has not yet transformed the basic nature and character of the emotions themselves. Rather, because of the sublimation of the emotions to the intellect, the emotions (as emotions) do not have any consciously felt or separate existence whatsoever, but are a vehicle for the light of the intellect. (However they still retain their basic nature.) This is why it is called an active "persuasion" of the desire and intellect of the emotions etc. That is, although the revealed desire (*Keter*) of the emotions is indeed transformed, nonetheless, the (concealed, essential) desire and pleasure for the self has not yet been transformed. (In other words, he is drawn to G-dliness because of the great pleasure he derives from it.) It is for this reason that this stage is called "*Ratzo* – Running". That is, because of his own pleasure in the G-dliness which he grasps (albeit through the *Omek HaMoosag*) he is completely drawn toward the light of G-d, level after level, to the point that his soul desires to cleave to G-d and literally leave his body. However, in the next stage of age twenty, he grasps the G-dliness itself, before it becomes limited within the "letters" of the *Omek HaMoosag*. At this stage he achieves a total and complete sublimation to G-dliness, and becomes literally one with G-d. Because of this, his basic nature itself becomes transformed to conform to the will of G-d. This is the aspect of "*Shuv* – Returning".)

³³ Now, the result of the previous level, as mentioned above, is that one has a great longing and yearning to withdraw from the limitations of his body and the world and to transcend physicality by totally merging with G-dliness. This is called, "*Ratzo* – Running towards G-d", with an overpowering urge to totally merge and be consumed by G-dliness. G-d responds to this withdrawal on the part of man below, by withdrawing the *Ohr Ein Sof* (The Infinite Light) from all levels of the created worlds. (That is, just as in the physical analogy (and the spiritual analogy of the service of G-d) the emotions "ascend" and become included in the intellect and lose all consciously felt existence, so too all the worlds "ascend" and become withdrawn in their source, losing all consciously felt existence.) However, this is contrary to the ultimate intention of G-d's upper desire, which is that there be a dwelling place for G-d below, in this world. (In other words, instead of the lower worlds ascending and becoming nullified within the Infinite Light of G-d, actually, G-d's ultimate desire is that the Infinite Light (and Essence of G-d) be revealed below, specifically **within** the worlds.) For this reason there must be a "*Shoov*" - A Return, after the "*Ratzo*" of running towards G-d.

This return comes about in this next level of Divine service, which is the revelation of the essential G-dliness of the concept itself. Likewise in the soul, this is the revelation of the encompassing light of the *Yechidah* which is that aspect of the soul as it is completely and totally bound up with G-d. Because it is

the changes [he can make] in the combinations of the letters of the intellect, which comes because of the root and source of the depth of the intellect in its essential source, specifically.³⁴ (This is as previously explained³⁵ with the analogy of an outstandingly wise individual etc.)

bound up to G-d's unity (and is thus called *Yechidah* – Singular), when this level of the soul is revealed, the person “shares” the same essential desire (*Keter*) with G-d (since he is totally bound up with Him). He therefore likewise desires that there be a dwelling place for G-d in this world. G-d responds to the “*Shuv*” (Return) of the *Yechidah* as well. He causes the *Ohr Ein Sof* (The Infinite Light) to become invested within all levels of the created worlds, revealing G-dliness in all worlds, and thus fulfilling the upper intent and desire in Creation. (This is the opposite result of the previous level in which the person desires to withdraw from his own existence, thus bringing about the withdrawal of G-dliness from the created worlds.) This is the meaning of the statement in the Mishnah, “Nullify your desire before His desire”. (In contrast, the previous two levels of age nine and age thirteen correspond to the statements of the same Mishnah (*Avot* 2:4), “Make your will like His will” (corresponding to the service of “age nine”), “So that He will make your will like His will” (corresponding to the service of “age thirteen”). See *Likkutei Torah, Bamidbar* 2a.)

(This aspect is also hinted at in the verse (Song of Songs 5:2), “Open to me, my sister, my beloved, my dove, my pure one etc.” All of these various descriptions of love correspond to the various levels and types of emotional arousal of love and awe of G-d mentioned in this chapter (and at length in *Kuntres HaHitpaalut* and part three of The Knowledge of G-d). The word used for the last level is “*Tamati*”, the root of which is the word “*Tam*”, and is generally translated as “pure” or “complete”. However, on a deeper level the word “*Tamati*” shares the same root as the word “*Te'umati*”, which means “my twin”. This means that at this stage a person has so bound and unified himself to G-d, to the point that he is called “my twin”. (See *Likutei Biurim* on *Kuntres HaHitpaalut*, page 99 and 100. Also see part three of The Knowledge of G-d) This level is the pure essential desire to fulfill the will of the Master of the Universe, at all times, in a revealed way. In other words, he has transformed his very nature (as a separate entity who feels himself as existing independently from G-d), to reveal his **true** nature which is literally one with G-d. This is revealed on a constant basis. It is not just in an external encompassing way, but has become his very nature.

This, then, is the meaning of the above statement (in the chapter) that he is now capable of selling the “immovable” properties of his father, transferring them from one domain to another. That is, he is now capable of bringing forth into revelation the essential unlimited G-dliness itself. (For example, although the previous level of *Zeir Anpin* is the source of miracles which occur within the nature of the world, this level of *Zeir Anpin* is the source of miracles, which, though they occur in our world, nonetheless, completely transcend the nature of the world.)

³⁴ In other words, because he grasps the intangible and unlimited G-dliness of the concept, as it is even before it is limited in the *Omek HaMoosag* (which, in comparison, is limited and tangible), he is therefore capable of bringing out novel insights and explanations in an infinite manner, not only in relation to the subject matter being contemplated. This is similar to the level of a *Navon* (explained in chapters one and two) who is capable of grasping “one thing from another”. That is, from “one thing” which are the revealed explanations, which are tangible in the way of a “something”, he grasps “another thing” which is the G-dliness itself. Because this G-dliness is an unlimited *Heyulie*, he is capable of bringing it out and manifesting it in any manner. Moreover, as explained in chapter twenty six, the higher he grasps, the lower he is capable of bringing it. (Because of this a *Tzaddik* (righteous person) who is totally bound to G-dliness at the “Original Source”, is literally capable of bringing down G-dliness into the physical world in the form of miracles (i.e. “changing the letters” and nature of the physical realm.)

(This is also the meaning of the statement (*Hayom Yom, 3 Tishrei*) regarding the verse, “And you shall return (*Teshuvah*) until Hashem your G-d (*Ad Havayah Elokecha*)”. That is, one must toil and cleave in revealing G-dliness to the point that his nature is changed so that the unlimited Essence of G-d, *Havayah*, is for him *Elokim* (which has the same numerical value as *HaTeva* – Nature). That is, he makes G-d's

This, then, is the aspect of “*Yisrael* – יִשְׂרָאֵל”, [whose letters spell] “*Li Rosh* – לִי רֹאשׁ”,³⁶ meaning “A head” and intellect “for me”, which are the aspects of *Keter*, *Chochmah*, *Binah* and *Da’at*. This is because, then [the intellect] is in an aspect of a much more mature state and is capable of refining the aspect of *Ba”N*, which is the aspect of *Elokim*, as is known,³⁷ because, “from *Chochmah*”, i.e. from the inner aspect of the *Koach Ma”H* specifically,³⁸ which is from the aspect *Keter* of *Chochmah* [as it radiates] within the emotions, “they are clarified”. This is analogous to a very wise individual, that the more he knows the [subject] to the depth of the matter at its first source, the more he knows how to clarify and refine it, to remove the errors etc. Likewise, his wisdom will stand by him so that he can support himself with his profession and profit from his work. This is called,³⁹ “His Torah learning is his profession”.⁴⁰ This, then, is the [explanation of] the matter of “It is the nature of man to

unlimited reality (*Havayah*) into his reality by cleaving and binding himself to G-d through his Divine service.”)

³⁵ See chapter twenty six. See also footnote 28 of this chapter.

³⁶ See *Pri Etz Chaim* (*Shaar HaLulav*) *Shaar* 29, Chapter 1. Also see *Ma’amarei Admor HaEmtza’ee*, *Vayikra*, Vol.1, p.75, and *Shaarei Teshuvah* 94d.

³⁷ In other words, the refinement of the natural emotions is commensurate to the revelation of the light of the intellect. This is to say that according to the revelation of the sublimation of the *Koach Ma”H* (the power of “what”, as in “what are we”, as previously explained) of *Chochmah*, will be the degree of the sublimation of the natural (animalistic) emotions to the intellect. This, then, is the meaning of *Ma”H* (which has a numerical of 45, the numerical value of *Adam* – Man – אדם) clarifies and refines *Ba”N* (which has a numerical value of 52, the numerical value of *Behemah* – Animal – בהמה). See also the various footnotes in the beginning of this chapter.

(See also *Torat Chaim*, *VaYetze* 166a, footnote 9. Also see *Shaarei Teshuvah*, Vol.1, p.48c.)

³⁸ See *Zohar* (*Raayah Mehemna*) *Tzav* 28a; 34a.

³⁹ See Tractate *Shabbat* 11a. Also see *Torat Chaim*, *Bereshit* 2c. (Also see *Etz Chaim*, *Shaar HaKlallim*, chapter 8.)

⁴⁰ In the physical analogy, a person’s ability to apply abstract knowledge to physical reality is commensurate to the depth of his comprehension of the subject matter. Similarly, in the spiritual analogue, it is specifically commensurate to a person’s depth of comprehension of G-dliness that he will be capable of bringing it out and manifesting it in the physical world, in refining himself and the world around him. Now, just as this is so in regard to man’s service of G-d below, it is likewise so in regard to *Zeir Anpin* of *Atzilut* above (who is called the “Upper Man”). Commensurate to the revelation of the Infinite Light (*Ohr Ein Sof*) within *Zeir Anpin* of *Atzilut*, will be the influence of this light below in *Malchut* (which is *Ba”N*, i.e. the speech which creates the worlds of *Briyah*, *Yetzirah* and *Asiyah*). This, then, is what is meant by the statement, “his Torah learning is his profession”. That is, the entire purpose is to refine the world so that it reveals G-dliness (as opposed to “overpowering” and “dominating” the G-dliness and thereby concealing G-dliness). That is, the world was created in such a manner that the “nature” of the world “overpowers” the G-dliness of the world, and G-dliness is concealed. Because of this, the world appears to exist independent of its maker and is conducted according to the laws of nature. The entire purpose of man, however, is to clarify and refine the world, in the manner explained above, so that it becomes a fitting receptacle and vessel for the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*) to be revealed within it. This is accomplished specifically through toil in Torah and *Mitzvot* (the commandments of G-d). Even more specifically, it is through the investment in *Hitbonenut* particularly in the levels of the Torah called *Kabbalah* and *Chassidut*.

This is called “work” (like the six days of work, which correspond to the six millennia of refinement (*Avodat HaBirurim*). In the *Zohar* this is called, “*Pulchana D’Rechimuta* – A Labor of Love”. It is called “Labor” because the arousal of these levels (until one achieves a state of *Gadlut HaMochin*) requires great toil and labor. This is in contrast to the ease in which the heart is aroused towards natural and worldly

conquer etc”, which is the aspect of the name of *Ma”H* – 45 (ה"ז) of *Chochmah* which refines [the name of] *Ba”N* – 52 (ב"נ) etc, and this is the meaning of “You have ruled over *Elokim*”.⁴¹ This will suffice those of understanding.

End of Chapter Thirty Four

matters. When it comes to natural matters of the world, as soon as a desire enters one’s mind, he becomes aroused and his heart is immediately affected and aroused with great yearning and a flaming desire. The opposite is also true. When something negative causes the mind to become embittered, the heart too, responds immediately with great bitterness and disdain against it. However, in regard to the service of G-d, this is not the case. In matters of G-dliness, the heart is not easily moved by the arousal of the mind. This is because (until the state of *Gadlut HaMochin*) the G-dliness in the comprehension of his mind does not permeate his very being, since it is revealed only in an encompassing manner. Therefore, he does not grasp the actual G-dliness itself. If this is the case in respect to the actual letters of comprehension in the mind, then certainly the revelation to the heart is even more miniscule. It therefore requires great contemplative toil and labor, to bring the G-dly light itself into the letters of his comprehension. When this is accomplished, his heart automatically and spontaneously ignites as well, in the manner explained above. This service is therefore called “Labor” since it requires great toil and labor. Another reason it is called “*Avodah* – Work”, is from the terminology “*Orot Avudim* – Worked hides”. Hides are “worked” to soften and make them fit for use. Likewise, the toil of *Hitbonenut* constitutes the matter of “working” on the character traits of the animal soul and redirecting them to G-d, instead of toward worldly desires. This is specifically accomplished through a revelation of the light of *Chochmah* within the emotions, which is caused only through *Hitbonenut* - contemplation.

However, when the “work” is complete there will be a complete revelation of the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*) within the worlds. This will take place (in a complete way) in the “World to Come” (*Olam HaBah*), which is known as Shabbat – the day of rest.

⁴¹ According to all that has been explained in the introduction to this chapter and in the chapter itself, this statement is self understood. (It is worthy to note, however, that the five general levels described in this chapter correspond to the five levels of the soul, *Nefesh*, *Ruach*, *Neshamah*, *Chayah* and *Yechidah*. Just as man below is affected differently according to the revelation of these various levels (which is according to his toil), so likewise *Zeir Anpin* of *Atzilut* also has these five levels, and is conducted differently according to the revelation of these levels. Thus, the entire *Hishtalshelut* (Chaining down) of the worlds is dependant upon the revelation of the Infinite Light (*Ohr Ein Sof*) within *Zeir Anpin*. This, in turn, depends on man’s toil in the service of G-d below.

(For further elucidation on the five levels of arousal and how they relate to the five levels of the soul, see *Kuntres Hahitpaalut*, the explanations (of *Kuntres Hitpaalut*) from Rabbi Hillel of Paritch, and The Knowledge of G-d, part three.)