

Shaar HaYichud The Gate of Unity

By

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Chapter Thirty Five

This, then, is the aspect of *Yisrael* (ישראל), i.e. “*Sar E-l* – The Ruler of *E-l*” (שר אל).¹ In other words, [he is thus called] because of the radiance of *Keter* within *Chochmah*, which is called “*E-l*, the light of *Chochmah*”.² For, *Keter* is what overrules, as explained elsewhere regarding the meaning of [the verse,] “Because you have ruled etc”.³

We must now understand the matter of the unification of *Yisrael* and *Leah*, which is the unification of the emotions with thought, which is called *Leah*. In addition, [we must also understand] the unification of *Yaakov* and *Rachel* which is the unification of the emotions with speech.⁴

¹ See *Pri Etz Chaim* (*Shaar HaKriyat Shma*) Shaar 8, Chapter 9. See also *Ma'amarei Admor HaEmtzaee*, *Hanachot* 5577, page 271.

² See *Zohar*, *Lech Lecha* 94a; *Tzav* 30b and 31a; *Acharei* 65a. Also see chapter twenty-six above, i.e. the explanation of the words “*E-l Elyon* – The Supernal G-d”. (This is the quote from chapter twenty-six: “The “Supernal G-d” (*E-l Elyon*) refers to the ascent of the inner light of *Abba* (Insight) as it receives from the *Mazal* of “*Notzer*”.) That is, it refers to the sublimation of *Chochmah* (i.e. the *Koach Ma”H*) as it receives its light from the aspect of *Keter* in the inner unification of *Abba* and *Imma*, as explained there at length.

³ As explained previously, the aspect of the *Koach Ma”H* (Power of “What”) of *Chochmah* is the aspect of the sublimation and hidden pleasure of the power of *Chochmah* to the aspect of *Keter*, from which it receives its light and influence. Moreover, as explained in the previous chapter, it is specifically this revelation and sublimation which causes the intellect to rule over the natural aspect of the emotions. This was referred to as the aspect of *Ma”H* (which has a numerical value of *Adam* – Man (45) – אדם) ruling over the aspect of *Ba”N* (which has a numerical value of *Behemah* – Animal (52) – בהמה), and represents the distinction between man and animal. It is also the difference between the aspect of the immaturity of the intellect (*Katnoot HaMochin*), wherein the intellect is “ruled” and concealed by the natural emotional arousal, compared to the aspect of the maturity of the intellect (*Gadlout HaMochin*), in which the intellect “rules” and dominates the nature and the emotional arousal. These two general states were referred to as *Yaakov* and *Yisrael* (as will be further elaborated in this chapter). Thus, this is the deeper meaning of the Torah verses which explain how the name *Yaakov* (יעקב) was changed to *Yisrael* (ישראל), as explained previously at length. (Another aspect in the name *Yaakov* – יעקב which was not previously mentioned is that the word *Yaakov* (יעקב) spells *Yod* – *Eikev* (י' עקב). As mentioned before, the letter *Yod* (י) refers to the point of *Chochmah*. The word *Eikev* (עקב) means “heel”, i.e. the lowest aspect of the “body”. Thus, the name *Yaakov* (יעקב) indicates how the intellect and light of *Chochmah* is dominated by the aspect of the “heel” and the most external nature etc.) (Also see *Ma'amarei Admor HaZaken al Parshiot HaTorah*, Vol. 1, page 179. See also the *Ma'amarim* of 5563, Vol. 2, page 672 and on. See also *Shaarei Teshuvah*, page 114d. Also see *Etz Chaim*, Shaar 3 Ch. 2, and *Pardes Rimonim*, Shaar Erchei HaKinuyim, Section on “*Yaakov*”.)

⁴ The aspect of *Leah* refers to the “letters” of thought, while the aspect of *Rachel* refers to the “letters” of speech. Both aspects mentioned in this paragraph refer to different types of unifications of *Zeir Anpin* and *Nukvah*. This will be discussed and explained in much greater detail in later chapters. (Also see the *Siddur*

[However,] we must first understand the difference between *Yisrael* and *Yaakov*. This is because the aspect of *Yaakov* is the aspect of *Tiferet* of *Zeir Anpin* of *Atzilut*, which is the attribute of Mercy.⁵ As is known, the forefathers are “the chariot” [of the supernal attributes].⁶ *Avraham* is in the aspect of *Chessed* – Kindness⁷ of *Zeir Anpin*, *Yitzchak* is in the aspect of *Gevurah* - Judgment,⁸ and *Yaakov* is the aspect of *Tiferet* – Mercy. Likewise, it is written,⁹ “Give truth to *Yaakov*, Kindness to *Avraham* etc”. Moreover, regarding the [verse,¹⁰] “And you shall give me a sign (*Ot*) of truth”, it states in the *Zohar*,¹¹ “This is the letter (*Ot*) *Vav* (ו)”.¹² This is the aspect of *Yaakov* who is the middle line, “the middle beam...[which passes through] from one end to the other”.¹³

(of Rabbi Schneur Zalman of Liadi) *Shacharit* 60c. See also *Etz Chaim* (*Shaar Ozen Chotem Peh*) *Shaar* 4, Chapter 1. See also *Siddur* (60c). See also *Ma'amarei Admor HaEmtzaee, Vayikrah*, Vol. 1, pg. 227.)

⁵ It was explained in chapter 21 that the attribute of *Tiferet* is the quality which mediates between the heartfelt emotion of *Chessed* and the heartfelt emotion of *Gevurah*. It was explained there that this is the quality of Mercy (*Rachamim*), which can only take place subsequent to the quality of judgment. That is, although he is found guilty, he is released through mercy. As explained towards the end of the chapter there (and also in chapter 15 etc.), the reason this intermediate quality has this power is only because it is a quality of the middle line which reaches up, all the way to the essence of the desire and pleasure, which is higher than division and includes all these opposites as one. It is because of this that it is capable of synthesizing the expression of these opposing qualities etc. This concept was explained before at length. (See chapter 21, and footnotes 20 and 21 there. Also see *Zohar Lech Lecha* 87b, *Zohar* (*Sitrey Torah*) *Vayetze* 157b, and Vol. 3, 302a. See also *Pardes Rimonim* (*Shaar Erchei HaKinuyim*) *Shaar* 23, section on “*Rachamim*” and “*Tiferet*”.)

⁶ All of the actions of the forefathers were completely given over to G-d, with all their being, so that they were, literally, the vehicles for the expression of His Divine will within the world. Our forefather Avraham, personified and was the “chariot” and vehicle for the attribute of Kindness (*Chessed*) and Love of G-d, as expressed by the verse, (Isaiah 41:9) “*But you, Yisrael, are my servant, Yaakov whom I have chosen, the seed of Avraham who loves me.*” In contrast, Yitzchak personified and was the “chariot” and vehicle for the attribute of Judgment (*Gevurah*) and Fear of G-d, as expressed by the verse, (Genesis 31:42) “*Were it not that the G-d of my father, the G-d of Avraham, and the fear of Yitzchak etc.*” *Yaakov*, however, represents the median quality of *Tiferet* and Mercy, which is the quality of truth, as expressed by the verse, (Micha 7:20) “*Give truth to Yaakov, kindness to Avraham, as you have sworn to our fathers from the days of old.*” (Also, the numerical value of “*Yaakov Yaakov* – יעקב יעקב” (mentioned in Genesis 46:2) is 364, which is the same numerical value as the words “*Rachamim B'Din* – Mercy in Judgment” (רחמים בדין), thus representing the intermediate conduct between Kindness (*Chessed*) and Judgment (*Gevurah*.) (Also see *Bereshit Rabba, Parsha* 47 and *Parsha* 82. See also *Torat Chaim Noach* 49d, and footnote 42 there.)

⁷ See *Zohar Bereshit* 47b. See also *Ma'amarei Admor HaEmtzaee, Kuntreisim*, pg. 4.

⁸ See *Pardes Rimonim* (*Shaar Erchei HaKinuyim*) *Shaar* 24, Chapter 3 (section on *Gevurah*).

⁹ Micha 7:20

¹⁰ Joshua 2:12

¹¹ See *Zohar Vayikra* 2a. See also *Sefer HaMaamarim* 5565, Vol. 1, pg. 368.

¹² The Hebrew word for “sign” is “*Ot*” (אות) which is the same word for “letter – *Ot*” (אות). Thus, the *Zohar* (*Vayikra* 2a) reads the verse mentioned above as, “You shall give me a **letter** of truth,” and states that this refers to the letter *Vav* (ו). In other words, specifically the letter *Vav* (ו) is called “The Letter of Truth”. However, this does not mean that the other letters are not “True”, but rather that this letter is specifically called, “The Letter of Truth (*Ot Emet*)”. The reason for this is because (as mentioned previously) the letter *Vav* (ו) refers to the aspect of (the middle line of the emotional qualities of) *Zeir Anpin*, which is called *Yaakov*, about whom it states, “Give truth to *Yaakov*”. Also, as explained in chapter fifteen, the letter *Vav* (ו) represents the aspect of the intermediate conduct of the *Kav* (Line) which is a synthesis of the qualities of revelation and concealment, i.e. *Chessed* and *Gevurah*, and includes them both. As explained there, the reason it is capable of inter-including these two opposite powers, though they naturally negate each other, is because the middle line (the aspect of the *Vav* – ו) reaches all the way to the very Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*) and contains a radiance of the Essence of the

As is known, the explanation of the matter is that the right line [which consists] of *Chochmah*, *Chessed* and *Netzach*, is negated by the left line [which consists] of *Binah*, *Gevurah* and *Hod*.¹⁴ For example, this is similar to how the attribute of judgment negates the attribute of kindness and limits its light. Likewise, the opposite [is true], that kindness limits the light of judgment. We therefore find that both may cease. This cannot be called “Truth – *Emet*”,¹⁵ since the principle [definition] of truth is that it endures [forever], as stated,¹⁶ “The lip of truth will be established forever; but a lying tongue is but for a moment.” [In contrast,] falsehood is deceit (*Kazav* – כזב), as in the terminology,¹⁷ “[A spring of water] whose waters fail” (*Y’Kazvoo Meimav* – יכזבו מימיו).¹⁸ As known, [under such conditions] the river [which is drawn from the waters of the spring] will cease. However, the quality of *Emet*-Truth, is that it endures [forever]. This is because it includes the two opposites of *Chessed* and *Gevurah* [within itself]. [Therefore,] nothing at all obstructs it or opposes it. Because of this, “its waters do not fail.” This, then, is [the meaning of the statement in the *Zohar* that] “the letter of truth is the letter *Vav* (ו)”, which is the middle line that includes both *Chessed* - Kindness and *Gevurah* – Judgment. This [middle line] is *Da’at*, *Tiferet* and *Yesod* (as stated previously in chapter twenty one).¹⁹

Infinite Light within it, which is the **ultimate** Truth. That is, it is “the inner beam... which passes through from one end to the other end.” It is for this reason that the Sages stated that, “The seal of the Holy One blessed is He, is Truth – *Emet* (אמת) (See Tractate *Shabbat* 55a). The various aspects of the quality of “Truth” (אמת) will become further understood through the explanations in this chapter.

¹³ Exodus 26:28. See also *Zohar Terumah* 175b. This concept, that *Yaakov* refers to the “middle line” (*Kav HaEmtza’ee*) is also learned from the verse (Genesis 25:27) “And the boys grew: and Esav was a cunning hunter, a man of the field; while *Yaakov* was a pure man (*Ish Tam*), dwelling in tents.” It is explained that the word “tents - *Ohalim*” is plural and teaches us that the aspect of *Yaakov* (*Tiferet*) dwells between the tent of *Avraham* (*Chessed*) and the tent of *Yitzchak* (*Gevurah*). (According to the *Zohar*, the words “*Ish Tam*” which often are translated as “a simple man” are translated as “a complete (or pure man”).) (See *Zohar* Vol. 1, 146a.)

¹⁴ This was already explained chapter 21 at length.

¹⁵ That is, these two qualities are diametric opposites which therefore cancel each other out and become “negated”. This is the opposite of truth, the main character of which is that it has a “true” and positive value and endures forever.

¹⁶ Proverbs 12:19

¹⁷ Using the terminology of Isaiah 58:11

¹⁸ That is, the stream that flows from the spring dries up (either because it became separated from the spring or because the waters of the spring stopped flowing) and is therefore called “*Y’Kazvoo Meimav* – Its waters fail”. The term used in this verse “*Y’Kazvoo* – Fail” (יכזבו) shares the same three letter root as the word for deceit or falsehood “*Kazav*” (כזב). This teaches us that something which is false will ultimately fail, and will not endure. In contrast, the aspect of truth endures and “is established forever”.

¹⁹ This is to say that although the two opposing lines, i.e. the right line of Kindnesses and the left line of Judgments, nullify and cancel each other out, the middle line, wherein there is a synthesis of these two opposites, never ceases whatsoever. Rather, because it is a composite of both the aspect of kindness and the aspect of judgment, it itself does not cease. Thus, specifically the middle line, the aspect of *Tiferet*, which is represented by the letter *Vav* (ו), is called the aspect of “Truth”. (As explained before in regard to the letter *Vav* (ו) of the word “*VeHanora* – The Awesome” (והנורא); it is specifically the letter *Vav* (ו) which represents the middle line. (See Chapter 15 footnote 16, and Chapter 21 footnote 3.) (This can also be understood through the difference between the essential qualities of *Tohu* (Chaos), in comparison to the qualities of *Tikkun* (Rectification). As previously explained, the qualities of *Tohu* are the essential qualities that do not inter-include their opposites (because they are essential points rather than lines, like the *Vav* – ו). Thus, regarding each of these qualities the verses (Gen. 36) state, “And he reigned... and he died” etc. That is, the quality of Kindness (*Chessed*) is incapable of coexisting with the quality of Judgment

Now, there is another benefit in the middle line of *DaTi"Y*²⁰ in that it does not [undergo] change from beginning to end.²¹ Just as it is in the beginning, so is it in the end. It does not undergo change as a result of the length of being drawing down. This is because of the connection [and unity] that there is in its entirety, [so that] from beginning to end it is unified as a single entity. [In this way] it is like “the inner beam...which passes through”²² from the highest end to the lowest end.

This is not the case, however, with the other two lines. [That is,] in the right and left [lines] there is no aspect of a connection and bond of each [of the *sefirot* with the other *Sefirot* of that line]. As a result of this, we do not find that their end is similar to their beginning.²³

(*Gevurah*) and vice versa, etc. This is not the case with the qualities of *Tikkun*, in which there is a true inter-inclusion of all the qualities and *sefirot*. As mentioned before (Ch. 20) the aspect of the rectification and inter-inclusion of *Tikkun* comes about specifically by means of the radiance of the name of *Ma" H* (45), which refers to the revelation of the light of *Keter* and *Chochmah* within the emotions. In other words, this is the same matter as the light of the intellect “ruling over” and dominating the natural character of the emotions and the irrational emotional arousal etc. That is, this is the concept of the aspect of *Ma" H* (i.e. Man - אדם) which clarifies and rectifies the aspect of *Ba" N* (i.e. Animal - בהמה.) (Also see *Sefer HaMaamarim* 5708, pg. 182, Ch. 2 and on.)

²⁰ This is an acronym for the three *sefirot* of the middle line, *Da'at*, *Tiferet*, and *Yesod*.

²¹ Not only is the aspect of the middle line eternal and enduring, but it is also unchanging. As it is in its beginning, so it is in its end. This will now be further explained.

²² As previously explained (chapter 21, footnote 28), the middle line is called the “Inner Beam - *Breiyach HaTichon*”. This refers to the construction of the Tabernacle (*Mishkan*) which was a portable Temple used by the Jewish People during the forty year sojourn in the desert until the building of *Mishkan Shiloh*. Its walls were constructed of cedar beams which stood side by side and were held together by a long beam, the “*Breiyach HaTichon* – Inner Beam” (Ex. 26:28; 36:33) which ran inside all the beams, connecting them together. Everything in the construction of the Tabernacle (and the Holy Temple in Jerusalem) corresponded to something in the chaining down of the worlds (*Seder Hishtalshelut*). This inner beam corresponds to the middle line of *Da'at*, *Tiferet*, *Yesod* which connects all the other *sefirot* together. All the *sefirot* of the middle line actually represent the same aspect, that of a “connection” between the influencer and recipient. *Keter* represents the connection of the desire to the object of the desire, *Da'at* is the intellectual connection of the mind, *Tiferet* is the heartfelt connection, and *Yesod* is the actual or gut connection between the influencer and the recipient. Furthermore, all the *sefirot* of the middle line are literally bound up with each other, as a single entity. For example, regarding the physical connection between *Adam* and *Chava* it states, “And Adam knew (*Yada*) Eve”. This knowledge (*Da'at*) does not merely refer to an intellectual connection, for the verse tells us that through this “knowledge” they gave birth to a child. Rather, the *Zohar* states that the *sefirah* of *Yesod* corresponds to the male reproductive organ, (whereas *Malchut* corresponds to the female recipient of the seminal drop of life force – which comes from the essence of the influencer, as previously explained). As will soon be mentioned, the Talmud states, “A man is incapable of having an erection without *Da'at* (i.e. without mental interest and focus). Rather, the verse mentioned above about *Adam* and *Chava* teaches us that the *sefirot* of the middle line are literally bound up with each other, as one. This is to say that the erection (*Yesod*) occurs simultaneous to the arousal of desire (*Keter*), the mental interest and focus (*Da'at*) and the heartfelt emotional connection (*Tiferet*). They act, literally, as one – and there is no change or diminishment whatsoever. As it is in its beginning, so it is in its end. This is the aspect of Truth. (For example, a “truthful” and “honest” person is one whose external expressions are a reflection of his inner self.)

²³ In chapter twenty one it was explained that although *Chessed* – Kindness is an offshoot of *Chochmah* – Insight, nonetheless, *Chessed* is an entirely different matter than *Chochmah*. Likewise, *Netzach* – Conquest is an offshoot of *Chessed* – Kindness, but is nonetheless an entirely different matter, which is separate from *Chessed*. That is, the end is not at all similar to the beginning. This is likewise the case in the left line of *Binah*, *Gevurah* and *Hod*, as explained there.

An example of this is [the right line of] *ChaCha*"N.²⁴ We find that in *Netzach* (Conquest) there is a [qualitative] diminishment of the light of the influence [of *Chessed* – Kindness]. This is likewise the case in [regard to the *sefirah* of] *Hod* (Splendor). As is known in [regard to] the [explanation of] the matter of *Netzach* and *Hod*, they are called, “The two branches of the Willow (*Aravot*), which lack flavor and scent”.²⁵ This is because the radiance of the intellect ceases in them, since *Chessed* (Kindness) is merely a branch of *Chochmah* (Wisdom)²⁶ and the principle intellect and reasoning of the kindness has already withdrawn and passed. [The intellect] only remains in [the kindness] in a way of *Tzimtzum* - lessening and concealment. Although it still possesses [the intellect] within itself in a concealed manner,²⁷ there is nonetheless a separation from [the intellect], and there is not such a great connection and bond between them.²⁸ For example, [it states,²⁹] “*Chessed* is the right arm”, i.e. [this refers to] the strength of the right arm which is separate from the brain etc. [Likewise,] the aspect of *Netzach*, which is merely the victory of the commitment, is already more separate from the brains of *Chochmah*, since all that remains within it is a faint impression of the love and kindness [of the heartfelt emotions]. This is similar to the “right thigh”, which is separate from the kindness of the “right arm”, for there is no [direct] bond between the thigh and the hand.

The same is true of the “left hand” and the “left thigh” which are the aspects of the left line of *BoGa*"H.³⁰ The [*sefirot* of the left line] are separated one from the other. Therefore, we will not find their beginning in their end. This is because of the cessation of the intellectual radiance, so that there can be a complete [qualitative] lessening [and diminishment], as in the

²⁴ This is an acronym for the three *sefirot* of the right line, *Chochmah*, *Chessed*, and *Netzach*.

²⁵ In the Midrash (*Vayikra Rabba*, *Parsha* 30) we learn regarding the four species used on the holiday of *Sukkot* (the *Lulav* – Palm Branch, *Etrog* – Citron, *Hadasim* – Myrtle and *Aravot* - Willow) that each of them differs in quality from the other. The *Etrog* (Citron) has both a flavor and a scent, the *Lulav* (Palm Branch) has flavor but no scent, the *Hadas* (Myrtle) has a scent but no flavor, and the *Aravot* (Willow) has no flavor or scent. In the *Zohar* we learn that the two *Aravot* (Willow Branches) which are used in the four species, which have neither flavor nor scent, represent the aspects of *Netzach* and *Hod*. It is explained that the reason for this is because the aspects of *Netzach* and *Hod* are separate from the aspect of the essential emotions of the heart (which are *ChaGa*"T), and it is because of this that they do not have the “flavor” nor the “scent” of the intellectual light which vests within the emotions. Rather, all that radiates within the qualities of *Netzach* and *Hod* is the aspect of an impression. For example, in the **commitment** to act out a kindness, there is no emotional arousal of the heart etc. It is even possible that at the moment, he does not feel particularly kindly toward the recipient. However, he forces himself to act in a kind manner because of his commitment to doing so (which are the aspects of *Netzach* and *Hod*). That is, there is no “flavor” or “scent”, but rather, only the commitment which is impressed within him through his intellect and emotions. (However, it is nonetheless a “branch” of *Chessed*, because if he did not have the original light of kindness impressed upon his heart, he would not have the commitment to act in a kindly manner etc. Nevertheless, as explained in the footnotes of the previous chapter, the conduct which comes from the aspect of *Netzach* and *Hod* is only the aspect of a “cold thought”, which is devoid of “flavor” and “scent”, i.e. vitality.) (See *Zohar VaYechi* 220b, (and the *Mikdash Melech* there), and also see *Zohar Balak* 193b. See also *Ma'amarei Admor HaEmtzaee, Bamidbar*, Vol. 5, pg. 1,868. See also *Shaar HaEmunah* 101b.)

²⁶ See Chapter 21.

²⁷ See *Shaarei Teshuvah* 114b and on. See also *Ma'amarei Admor HaEmtzaee, Bamidbar*, Vol 5, pg. 1,867 and on; and *Nevi'im Uketuvim* pg. 179.

²⁸ This was all explained at length in the previous chapter, with the explanation of how with the “birth” of the heartfelt emotions of *Chessed* and *Gevurah*, the light of the intellect and reasoning is withdrawn.

²⁹ See Introduction to *Tikkunei Zohar* 17a.

³⁰ This is an acronym for the three *sefirot* of the left line, *Binah*, *Gevurah* and *Hod*.

verse,³¹ “And the hollow of Yaakov’s thigh was strained”. This is to say that he hit him in the aspect of *Netzach*, “in the sinew of the thigh-vein”,³² to the point that the external [forces of impurity] receive [their sustenance] from there.³³ This is in accordance with the statement in *Zohar* regarding the thigh of a *Sota*.³⁴ This also is the reason why regarding *Chessed* and *Gevurah* themselves it states,³⁵ “*Yishmael* came out of *Avraham*”, for he is the excess and dregs

³¹ Genesis 32:26. This refers to the incident in which *Yaakov* fought with the angel of *Esav* (See commentary of *Rashi* there). “And *Yaakov* was left alone; and there wrestled a man with him until the breaking of the day: And when he saw that he did not prevail against him, he touched the hollow of his thigh; and the hollow of *Yaakov*’s thigh was put out of joint, as he wrestled with him... Therefore the children of Israel eat not of the sinew of the vein, which is upon the hollow of the thigh, to this day: because he touched the hollow of *Yaakov*’s thigh in the sinew of the vein.” This will be further explained momentarily.

³² Genesis 32:33

³³ Now, we can ask a question here regarding the words of the Rebbe. We previously stated that *Yaakov* is the aspect of the middle line of *DaTi”Y* which is the aspect of Truth. How then can it be that the angel of *Esav* and the forces of evil were capable of overpowering the aspect of *Yaakov* and receive sustenance from his “thigh”? The answer to this question may be understood in light of what was previously explained. The aspect of *Yaakov* represents the aspect of the immaturity of *Zeir Anpin* (*Katnoot HaMochin*), wherein the light of the intellect of *Chochmah* (the *Yod* - י) is in its most “immature” and concealed state, and is thus overpowered by the external arousal of the natural emotions of *Chessed* and *Gevurah*. That is, with the arousal of the emotions there is a withdrawal of the light of the intellect and the revelation of truth. Even more than this, it is possible that the light of *Chochmah* and truth (*Ma”H*) becomes completely concealed by the aspect of the natural character and emotions (*Ba”N*), in a manner of the “cold thought” mentioned before (i.e. the external aspects of *Netzach* and *Hod*). Thus, because there is a concealment of the aspect of *Chochmah* and the intellectual light of the “head”, it is therefore possible for the external forces to overpower the aspect of *Yaakov* to a certain extent, and “hit him in the sinew of the thigh-vein”, i.e. *Netzach*. However, this is not the case with the aspect of *Yisrael* (ישראל), which spells “*Li Rosh* – A Head [and Intellect] for Me” (לי ראש). For, *Yisrael* is the aspect of the revelation of the light of the intellect and truth within the emotions, in which the emotions and external forces that conceal, are automatically illuminated and thus “ruled” by the light of truth. (This is also the reason why *Yaakov*’s limp and thigh was healed when the light of “the sun shone upon him”, as *Rashi* points out in his commentary to Gen. 32:32.) The distinction between the aspects of *Yaakov* and *Yisrael* will be further explained at the end of this chapter.

³⁴ Regarding the verses, (Genesis 32:26) “And *Yaakov* was left alone, and there wrestled a man with him etc.” and, “He saw that he did not prevail against him, he touched the hollow of his thigh,” the *Zohar* (*Mishpatim* 111b) explains that the *Sitra Achara* (the side of evil) persevered over the thigh, i.e. *Netzach*, of *Yaakov*, and “won” it from him. The *Zohar* then continues to explain that the aspect of the “thigh” (i.e. *Netzach*) of the aspect of *Yaakov* was weakened until the Prophet *Shmuel* came and rectified it. (It explains there that its weakness was that it did not draw down the light of prophecy. As is explained elsewhere, prophecy is primarily revealed through the aspects of *Netzach* and *Hod*. However, this is not the place to elaborate on this point.) From the time of *Shmuel* onward the *Sitra Achara* does not have dominion over the aspect of the thigh of *Yaakov*. Rather, the forces of evil and concealment now receive their sustenance from another “thigh”, the thigh of the adulteress (*Sota*). As scripture states regarding the adulteress - *Sotah* (Numbers 5:22), “These waters that cause curse shall enter your innards to distend the stomach and cause the thigh to fall”. The reason for this is because the “*Sitra Achara*” itself is compared to an adulteress, as stated regarding the side of evil, “Who forsakes the friend of her youth, and forgets the covenant of her G-d” (Proverbs 2:17). (See *Zohar Mishpatim* 111b. Also see Numbers 5:21, 27.)

³⁵ See Tractate *Pesachim* 56a. The Talmud relates: Rabbi Shimon ben Lakish said: Scripture states, “Then *Yaakov* called for his sons and said, ‘gather together and I shall tell you what will befall you in the End of Days.’” *Yaakov* wished to reveal to his sons the end of the withdrawal of G-d’s right hand (i.e. the time of the Messianic Era), but the Divine Presence departed from him and he was unable to do so. He said to his sons, “Perhaps, Heaven forbid, there is a blemish among my children, like *Avraham* from whom there issued *Yishmael*, or like my father *Yitzchak* from whom issued *Esav*. His sons answered him, “Hear O Israel, Hashem is our G-d, Hashem is One”. They then explained, “Just as there is only One in your heart,

of the Kindnesses (*Chassadim*). [It likewise states,] “*Esav* came out of *Yitzchak*” [referring to] the excess and dregs of the Judgments (*Gevurot*).³⁶

However, *Yaakov* is the aspect of the middle line of *DaTi”Y*,³⁷ In this line there is a connection and bond between its beginning to its end, so much so that its end is found to be the same as its beginning, literally. (For example, as is known, it is impossible for an erection to occur without *Da’at* (concentration and interest) which [takes place] in the head.³⁸ We,

so there is only One in our heart. That is, *Yaakov* feared that perhaps the Divine Presence had departed from him because one of his children did not believe in G-d’s absolute unity, and therefore was not worthy of receiving this prophecy. Through their answer *Yaakov* now knew that he was prevented from revealing the time of *Moshiach*’s arrival not because his sons were unworthy, but for other reasons known to G-d alone. In any event, it is understood that from *Avraham* who was the “chariot” and vehicle for the Divine attribute of *Chessed*, there nonetheless came forth the wicked *Yishmael*. From *Yitzchak* who was the “chariot” and vehicle for the Divine attribute of *Gevurah* there nonetheless came forth the wicked *Esav*. In contrast, all of the sons of *Yaakov*, who was the “chariot” and vehicle for the attribute of *Tiferet* (*Rachamim* – Mercy), were righteous. It is for this reason that it states regarding *Yaakov* that “his bed was complete”. This again demonstrates that in the right and left lines (*ChaCha”N* and *BoGa”H*) it is possible for there to be a diminishment and concealment of the light of the intellect of *Keter* and *Chochmah*, to the point that there may be a complete concealment of the aspect of Truth. The result is that there is a sense of independent existence, separate and apart from G-d. This sense of separation is the source of all vitality and influence to all the external forces of evil, G-d forbid. Such is not the case, however, with the middle line of *DaTi”Y*. (See *Etz Chaim, Shaar 31*, Chapter 2.) (The explanations of the external forces and shells of evil – “*Sitra Achara*” and “*Kelipot*” – will be explained at greater length towards the end of the book, with the help of G-d.)

³⁶ From all of the above we may also understand the statement of the Sages that the external forces derive their sustenance from the nails (which are the “end” and conclusion of the right and left “hands”), and why a person who cuts his nails is obligated to wash his hands (*Netilat Yadayim*). We also may understand the reason why when a person awakens in the morning, an evil spirit dwells specifically upon his hands, until he washes them in the prescribed manner (*Netilat Yadayim*). Similarly, we may understand the statement that, “A lie has no legs” of its own, but rather derives its sustenance from the aspects of *Netzach* and *Hod*, which are (the legs) of holiness. (For example, for a lie to be believed, it must always contain a certain degree of truth in it.) We may also understand why in the war against *Amalek*, when *Moshe* would lift his hands the Jews would dominate, but when he would lower his hands, *Amalek* would dominate. This is because when he lifted his hands (*Chessed* and *Gevurah*) next to his head (*ChaBa”D*), the external forces of evil (which derive their sustenance from holiness) could not derive influence from there. In contrast, when he lowered his hands (*Chessed* and *Gevurah*) they were capable of overpowering the Jews. This is also the reason why when one washes his hands in the prescribed manner (*Netilat Yadayim*) he must lift his hands upward, as in the verse, (Psalms 134:2) “Uplift your hands to *Kodesh* – holiness”. As previously stated, the aspect of *Kodesh* (generally) refers to the three intellectual qualities. This is because the arousal of the emotional qualities can become separated from the light of the intellect and the light of the intellect and inner intent can become concealed. Because of this it is possible for influence to become separated from the light of the intellect and truth. This separation is the root of the external forces of evil (the root of which is the sense of self-existence, separate and apart from G-d). This is even more so in the case when there are only the aspects of *Netzach* and *Hod*, which are only the aspect of the emotional acknowledgment and submission (as explained previously in regard to the “cold thought”), which only comes from an impression of the light of the emotions, (and an even lesser impression of the light of the intellect). In contrast, when the light of the intellect and “truth” radiates within the emotions in a revealed manner, these qualities do not become separated from the intellect. On the contrary, they are ruled by the light of the intellect and “truth”, as previously explained at length. (See *Etz Chaim, Shaar 31*, Ch. 2.)

³⁷ This is an acronym for the three *sefirot* of the middle line, *Da’at*, *Tiferet*, and *Yesod*.

³⁸ See tractate *Yevamot* 53b. There it states that, in a man, there cannot be sexual arousal against his will and that he cannot have an erection without *Da’at*. (This is applicable in the realm of Torah laws dealing with rape and other sexual issues (such as *Yibum*-Levirate Marriage). However, on a more mystical level of

therefore, find that the aspect of *Yesod* and the aspect of *Da'at* in the brain of the head are bound together as if they are one entity.) This is because *Da'at*, [which] is an inner [light], radiates and is bound up to the mercy of the heart. They are one at all times, literally. This is similar to the statement in *Zohar*,³⁹ “*Moshe* is inside and *Yaakov* is outside”. This is the aspect of *Da'at*, which is the innerness of the emotions of mercy.⁴⁰ This is because the measure of mercy will literally be commensurate to the measure of *Da'at*. Moreover, whoever does not have *Da'at* is cruel, such as children, or the like. [However], the more one increases his *Da'at*,⁴¹ the more will he feel merciful.

This is because, as explained elsewhere at length, there is no interruption, whatsoever, between *Da'at* and *Rachamim* (Mercy), as there is between the aforementioned aspects of *Chochmah* (Wisdom) and *Chessed* (Kindness).⁴² [Furthermore,] there most certainly is a bond [of the *Daat*] with the influence of *Yesod*, which is the aspect of the connection of the influencer to the recipient.⁴³ This [connection] comes about instantaneously from *Da'at*, as

understanding, this is another indication of the unity and bond between the *sefirot* of the middle line of *DaTi"Y*. In other words, the bond between the aspect of *Da'at* in the head, the aspect of *Tiferet* of the heart, and the aspect of *Yesod* (which is called “the sign of the holy covenant – *Ot Brit Kodesh*”, i.e. the circumcision, and is compared to the male reproductive organ), is instantaneous, as if they are literally one. It is for this reason that in describing the marital relations of *Adam* and *Chava*, the Torah uses the terminology for *Da'at* (simply translated as “knowledge”), as in the verse, “and Adam knew Eve” etc, as will be explained.

³⁹ See *Tikkunei Zohar*, *Tikkun* 13 (28a), and *Etz Chaim*, *Shaar HaKlallim*, Chapter 8.

⁴⁰ It was already mentioned at the end of chapter one that *Moshe* corresponds to the aspect of *Da'at*. This is why *Moshe* was the leader of the generation known as “*Dor De'ah* – The Generation of Knowledge” (i.e. *Da'at*). (See *Etz Chaim*, *Shaar HaKlallim*, Chapter 11.)

⁴¹ Here the Rebbe uses the terminology of Ecclesiastes 1:18

⁴² The attributes and qualities of the middle line are commensurate to one another, which is not the case with the right and left lines etc.

⁴³ As mentioned previously, and as will be explained in the following chapter, the aspect of *Yesod* is the aspect of the unification of the influencer (*Mashpia*) and recipient (*Mekabel*) and the spreading forth of influence from influencer to recipient. This general principle is true on every level. For example, the physical connection and spreading forth of influence between the male and female is through the aspect of *Yesod* (i.e. the “sign of the Holy covenant” - the circumcision). Likewise, the actual unification between *Chochmah* and *Binah* is specifically through the aspect of *Yesod* of *Abba*, as explained previously. The same is true of any unification between any “influencer” and “recipient”. It is through the aspect of *Yesod*, as will be further explained in the following chapter. This is only possible because of the fact that *Yesod* is an aspect of the middle line and is thus bound with the essence of the influencer etc. As was previously explained (see Ch. 26), this external bond and influence between the influencer and recipient is specifically dependant on the most internal aspect of pleasure and desire (*Keter* – *Atik Yomin* and *Arich Anpin*). For example, as explained there, in order for a child (i.e. a new soul) to be born, it is necessary for there to be an inner unification of *Abba* (Father) and *Imma* (Mother) through the aspect of the *Yesod* of *Abba* (“father”, i.e. the influencer) and *Imma* (“mother”, i.e. the recipient). However, as explained, the connection, arousal and “seminal drop” of *Yesod* of *Abba* (the influencer) is dependant specifically on the aspect the “head” and “brain” of *Abba* and the inner pleasure (*Atik Yomin*) etc. For in truth, in order for there to be an issuance of the seminal drop, there must be an investment of the self, which is brought about by the aspect of pleasure (*Keter*). Thus, there is a unity and bond between all the aspects of the middle line. That is, the influence to the recipient from the aspect of the *Yesod* of the influencer is dependant upon the more inner faculties of the *Tiferet* of the heart, and even more specifically the aspects of *Da'at* (interest or focus) and *Keter* (desire and pleasure) of the head etc. Hence, just as the aspect of *Tiferet*, which is the aspect of compassion, is dependant upon the aspect of *Da'at* (i.e. “knowledge” and intellectual connection) - so is it with the aspect of *Yesod*. Because of this reason the Torah states, “And Adam knew Eve his wife, and she conceived and bore etc.” (Moreover, in the final influence there is a unity and bond with the beginning source, as

in [the verse],⁴⁴ “And Adam **knew** Eve [his wife; and she conceived and bore etc]”⁴⁵ This is in accordance with the statement in *Zohar Bereshit* regarding [the verse],⁴⁶ “Let the waters [under the heaven] be gathered into one place”. This is the aspect of *Yesod*⁴⁷ in which all the influence gathers. It is thus called, “The ingathering of all the lights”⁴⁸.

This, then, is the aspect of the middle line, [which is, “The inner beam] which passes through... from one end to the other”. It is for this reason that [the middle line] is called “Truth – *Emet*” (אמת), which is made of the letters *Aleph* – א, *Mem* – מ, and *Tav* – ת. [These letters are] the first, middle, and last letters of the [Hebrew] *Aleph-Bet*,⁴⁹ for, as [Truth] is in its beginning, so is it in the end, this being the principle aspect of Truth. Because of this [the sages] stated,⁵⁰ “Yaakov did not die”, since, because of this very reason, death (*Mavet*), which

explained at length in the explanations of “What (*Ma”H*) is his name and What (*Ma”H*) is his father’s name etc. In the words of *Sefer Yetzirah*, “The beginning is bound with the end, and the end with the beginning,” referring specifically to the unity of the middle line.) An additional analogy, regarding a very wise individual, was given before to express the same point. It is specifically because such a person knows the depth of the concept at the very source of its inception that he is capable of influencing it to someone on a much lesser intellectual level than himself, even on the level of a small child. His ability to bring down the concept (*Yesod*), is dependant upon his grasp of it to its very depth (*Keter*). The two, i.e. the depth of his grasp and the ability to bring the concept down, are totally interdependent and commensurate to each other. This was explained at length (in chapters 2, 3, 26). Now, just as this is so in *Chochmah* itself (*Abba*), so is it in *Zeir Anpin*. This is to say that the unifications and influence between *Zeir Anpin* (the male influencer) and *Nukvah* (the female recipient), come about through the aspect of *Yesod* of *Zeir Anpin* (as will be explained later at length). The manner of unification and influence is likewise dependant upon the light and revelation in the “head” of *Zeir Anpin*. We therefore find a unity and bond between all three aspects of the middle line, so much so, that they are literally interdependent and commensurate to each other, which is not the case in regard to the right and left lines. (The unifications of *Zeir Anpin* and *Nukvah* will be discussed in following chapters, mainly chapter thirty-seven.)

⁴⁴ Genesis 4:1

⁴⁵ Parenthesis of the Rebbe: (There is an internal aspect of *NeHi”Y* which are the “Kidneys that give council”, and the innerness of *Yesod* is the “End of the body; [the sign of the holy covenant]”. The externality of *Netzach* and *Hod*, [however,] are “the two thighs”). [See Tractate *Brachot* 61a; introduction to *Tikkunei Zohar* 17a; *Tikkunei Zohar*, *Tikkun* 13 (29a).]

⁴⁶ Genesis 1:9

⁴⁷ See *Zohar Bereshit* 18a & 33a.

⁴⁸ There are various explanations in the *Zohar* regarding the verse, “And G-d said let the waters under the heaven be gathered to one place.” The “waters” refers to the aspect of the point (of the light of the intellect and *Chochmah*). The words, “under the heavens”, refer to the aspect of this influence of the intellect as it comes forth from the aspect of *Tiferet*. (This is because “*Shamayim* – Heaven” (שמים) refers to *Tiferet* of *Zeir Anpin*, which is the unification of *Aish* – Fire (אש) (i.e. *Gevurah*) and *Mayim* – Water (מים) (i.e. *Chessed*), but the aspect of “**under** the heavens - *Shamayim*”, refers to the influence that comes forth from *Tiferet* to *Yesod*.) The verse then continues and says that these waters should “be gathered to one place”, which is the aspect of *Yesod*. In other words, all the influence of the upper *sefirot* gathers in *Yesod* to be influenced down to the recipient. Because of this *Yesod* is called “the ingathering of all the lights”. (Thus, the aspect of the light that is influenced from *Yesod* is interdependent with the light that it receives from the point of *Chochmah* in the head etc.) (Also see footnote 43. The aspect of *Yesod* will be addressed more thoroughly in the following chapter.)

⁴⁹ See *Bereshit Rabba*, *Parsha* 81:2. (For example: 'אבגדהוזההטיכדל'מים'נח'עפ'הצ'יק'ר'ש'ת')

⁵⁰ See Tractate *Ta’anit* 5b. (Also, as will be pointed out momentarily, (and as was explained footnote 33 above) this does not primarily refer to the external aspect of *Yaakov*, but actually refers to the aspect of *Yisrael* (*Li Rosh* – A Head for Me) etc. Nevertheless, even in the external aspect of *Yaakov* there is no aspect of complete “death”, but rather only an aspect of “limping”, as will be explained.)

is the root of the external shells (*Kelipot*), has no foothold whatsoever in the middle line.⁵¹ It is for this reason that it states, “You have ruled over *Elokim*” [which is] the aspect of *Ba”N*. Now, this specifically [refers to] the aspect of *Da’at* and *Chochmah* which are in the head of *Yisrael* (ישראל) [which spells] “*Li Rosh* - a head for me” (לי ראש), as explained previously. Because of this [the angel] told him,⁵² “*Yisrael* shall be your name”.⁵³

However, this is not the case in regard to [the aspect of] *Yaakov*. This is because the aspects of *Netzach* and *Hod*, which are the “two thighs”, come from the powers of *Chessed* and *Gevurah* of *Avraham* and *Yitzchak*.⁵⁴ Thus, for the reason stated above, he [was able to] hit

⁵¹ Death represents the cessation of that which is not always true. In other words, whatever is false does not endure forever. In contrast, truth endures forever, as previously explained regarding the verse, “The lip of truth is established forever, but a lying tongue is but for a moment”. Thus, although the right and left lines cancel each other out and ultimately cease, nonetheless, the aspect of *Yaakov*, which is the middle line and is the aspect of truth (“give truth to *Yaakov*”), never ceases or is destroyed, but is rather everlasting and endures forever. (For, although the truth may sometimes become concealed by the false, it nevertheless, continues to be true. Eventually, when the false ceases to be, it will be revealed.) This is also the difference between the influence from the *sefirot* of *Tohu*, about which it states (Gen. 36), “And he reigned... and he died” etc., compared to the aspect of *Tikkun* which never ceases, but is rather everlasting and eternal. For, as previously explained; the middle line is greater than the divisions of the right and left lines in that it reaches all the way up to and is completely bound up with the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*), the True Being who is everlasting and eternal. Therefore, there is no “death” or “cessation” in the middle line (although there may indeed be an aspect of the concealment of the revelation of the absolute truth – this being the difference between *Yisrael* and *Yaakov*). It is for this very reason (i.e. the fact that it is literally bound up with the Essence of the Infinite Light) that it is capable of rectifying and inter-including the opposites of the right and left lines throughout the chaining down of the worlds (*Seder Hishlalshelut*). In other words, because it is bound up with the Essence of G-d, within whom all opposites converge and are thus not opposites at all (as explained in chapter 10), it is therefore capable of bringing about inter-inclusions throughout the entire chaining down of the worlds (as explained in chapter 15). Thus, it is specifically the aspect of the middle line, i.e. the sublimation to the Truth of the Infinite Light (which is vested and revealed within the Light of *Chochmah*) which is capable of rectifying and clarifying the aspect of *Ba”N*, as previously explained. This, then, is the meaning of “*Yaakov* did not die”, for when one is bound to the Essence of the Infinite Light there is no death, for he is bound to the very source of life itself. (The Sages therefore made a similar statement in regard to Moshe (Tractate *Sota* 13b), who is also an aspect of the middle line as previously mentioned. It is also for this reason that the Sages stated that the righteous are considered alive even after their passing, while the wicked are considered dead even while they are still alive.)

⁵² Genesis 35:10

⁵³ See footnote 33 of this chapter. All of these concepts have already been explained at length.

⁵⁴ In other words, the aspect of *Yaakov* is ruled by the emotional arousal of *Chessed* and *Gevurah* of the heart, and receives its influence from there. As previously explained, this, itself, is the reason for the concealment of the light of *Chochmah* and Truth (i.e. the *Yod* (י) of *Yaakov* (יעקב) etc). Thus, it is possible for there to be a certain degree of dominion of the external forces within the aspect of *Yaakov*, about which it states, “He hit him in the hollow of his thigh,” i.e. in the aspect of *Netzach*. However, such is not the case with *Yisrael*, about whom it states, “Even the *Netzach* of *Yisrael* will not lie”. (As explained before, the light and revelation of *Chochmah* is the aspect of truth. The reason for this is quite simple. This is because *Chochmah* is the aspect of a flash of insight into the **truth** of something. That is, he perceives the truth of it with the eye of his mind. He “sees” and perceives how it is in essence, and is “enlightened” to the truth of it. It is for this reason that it is also called “light”, since light and darkness determine a person’s perception of the truth. When a person is in a dark room, he will not perceive the truths of the room. Because of the darkness and the resulting lack of perception of the realities of the room, he may stumble or stub his toe on the objects in the room that are hidden from his perception. In contrast, when the light is turned on, it illuminates the darkness and as a result, since he perceives the reality of the room and the

him in the hollow of his thigh, which is the aspect of *Netzach* of the right line. In contrast, regarding *Yisrael* it states,⁵⁵ “And also the *Netzach* of *Yisrael* does not lie etc”. This is because *Yisrael* is the inner aspect of the emotions of *Chessed* and *Gevurah*, which is the aspect of *Da’at* of the middle line, about which it states, “For you have ruled etc”. Likewise, [the reason for the statement] *Yaakov* did not die, is because it states,⁵⁶ “They die, but not in wisdom”. (Similarly, the Sages stated,⁵⁷ “*Yaakov* serves in the heights”, which refers to *Chochmah* and *Binah*, for, “Great is *De’ab* [since it was placed between two Divine Names]”⁵⁸ This is higher than the “chest”,⁵⁹ as explained elsewhere.) However, this is all in regard to the **source** of *Yaakov* which is much higher, in the aspect of the middle line of *DaTi”Y*, for the above mentioned reason.

However, in regard to the externality of the emotions of *Yaakov* it states, “He hit him in the hollow of his thigh”, as explained elsewhere.⁶⁰ This will suffice those of understanding.

objects that are within it, he will not stumble at all. However, in actuality, the truth was there all along, whether he perceived it or not. This is the difference between *Yisrael* and *Yaakov*.)

⁵⁵ Samuel I 15:29

⁵⁶ Job 4:21. The literal translation is, “They die, for they are without wisdom”. However, this implies that in wisdom there is no death, which is the intent of the Rebbe above, as will be expressed momentarily.

⁵⁷ See *Zohar* Vol. 1, 133a.

⁵⁸ The verse (Samuel I 2:3) states, “*Ki E-l De’ot Havayah* – For the L-rd is a G-d of knowledge,” and places the aspect of *Da’at* (*De’ot*) between the two Divine names of “*E-l*” and “*Havayah*”. Thus, the Sages stated (Tractate *Brachot* 33a), “Great is *Da’eh* since it was placed between two Divine Names.” The *Maharsha* explains this statement of the Talmud to mean that the aspect of *Da’at* exists between the aspects of *Chochmah* and *Binah*. Thus, the relationship of this statement to our chapter is self understood.

⁵⁹ The “Chest” is a reference to the emotional *sefirot* of *ChaGa”T*, as previously explained.

⁶⁰ The aspect of *Yaakov* may be better understood by understanding two different explanations of the same verse. The verse (Malachi 3:6) states, “I Hashem have not changed, and you the sons of *Yaakov* have not ceased.” The first explanation is that just as I *Hashem* have not changed, so too, the G-dly light which dwells within the sons of *Yaakov* (i.e. the Jewish people), also has not ceased. As known, this aspect of the G-dly light which dwells within them, which is called the *Shechinah* (The Indwelling Presence of G-d), dwells within them even during the time of exile, in which they are sunken in their impurities etc. (Lev. 16:16). This is the matter of the G-dly Spirit which motivates each and every Jew to return to Hashem with all his heart and soul and to attach himself to Torah and Mitzvot. Though the yoke of earning a livelihood overpowers them and deep preoccupations confuse their brains and hearts, nevertheless, those who falter shall not be completely cut off and fall, heaven forbid. This is as stated (Song of Songs 8:7), “Great waters cannot extinguish the love”. This means that even the “great waters” of preoccupation with one’s livelihood, cannot extinguish the light of this great essential love for G-d. This is because it is like a nature embedded in our very souls, as explained elsewhere. This is because this love literally is an aspect of the G-dly light, which is called “the spirit instilled in her” (*Zohar Mishpatim* 99b) and is called the *Shechinah*, in which there is neither change nor exchange. This then, is the meaning of the verse, “I *HaShem* have not changed, and you, the children of Israel, have not ceased”. Therefore, even during the time of exile, in which there is a great concealment of G-dliness in the world, nevertheless, the Jewish People have an essential bond and love of G-d. It is because of this essential nature of the G-dly soul of every Jew that no matter how distant he finds himself from the path of G-d, nonetheless, through true self-sacrifice, he always is capable of returning to G-d. (See the introduction to *Shaar HaEmunah*, 1a.)

The second explanation of this verse is as follows: The words of the verse are, “I Hashem have not changed, and you the sons of *Yaakov* have not ceased.” It is possible for a person to contemplate how “I Hashem have not changed,” and yet not to be moved to completely invest himself in bonding and cleaving to G-dliness. That is, in the second part of the verse, “you the sons of *Yaakov* have not ceased,” the word used for cease, “*Khilitem* – כליהם” shares the same root as the word “*כליות הנפש*” which generally translates as “the expiry of the soul” when it cleaves to G-d. It is explained that the reason for this lack of investment

End of Chapter Thirty Five

is specifically because we are speaking here of the aspect of “the sons of *Yaakov*”, who are dominated by the aspect of the natural animal soul. (See *Sefer HaMa’amarim* 5652, pg. 64.)

We may therefore compare the aspects of *Yaakov* and *Yisrael* to the G-dly soul of a Jew. Every Jew has an eternal G-dly soul. However, it is possible that his G-dly soul may become covered over and concealed by the animal soul and his physical nature etc. This is to say that the G-dly soul (*Ma”H*) may be in a state of “*Katnoot*” - immaturity, and be overpowered by the nature of the animal soul (*Ba”N*). In such a state the animal soul covers over and conceals the true potential of the G-dly soul, and therefore impedes a person from binding himself and cleaving to G-d. On the contrary, it may, “hit him in the hollow of his thigh”, causing him to “limp” and veer off the path. Nevertheless, it can never destroy his G-dly soul completely, since it is essential to him, but can rather only cover it over and conceal it. Even while he is, “amongst the impurities”, nonetheless, his G-dly soul (the light of the upper *Chochmah*) dwells within him, as mentioned above. However, the G-dly soul is in a state of immaturity (*Katnoot*) and is dominated and “ruled” by the animal soul. Nonetheless, at all times it is possible for him to repent and return to G-d, thereby revealing his G-dly soul. In other words, through toil in the service of G-d, it is possible for him to cause the G-dly soul to overpower and “rule over” the animal soul. Similarly, as explained in the previous chapter, *Yaakov* represents the “immaturity – *Katnoot*” of the light of *Chochmah* (*Ma”H*) within the emotions, i.e. as it is covered over by the aspect of the natural and animalistic aspect of the emotions (*Ba”N*). Although it is possible for there to be a concealment of the aspect of *Yaakov* (*Ma”H*) – which is the light of Truth in its concealed state - nevertheless, it does not undergo the aspect of “death” or cessation, but rather, only an aspect of concealment. (This is to say that it is possible for the aspect of *Yaakov* to be overpowered to a degree by the external forces, such as being, “hit in the hollow of his thigh”, causing him to limp – and thus not walking “straight”, as mentioned above. However, the truth is still the truth, and is merely **concealed** and, therefore, unapparent.) However, through toil and self-investment (“*Mesirat Nefesh*”) in the service of G-d (“*Avodat HaBirurim*”) and through the development and maturation explained in the previous chapter, the aspect of *Yisrael*, which represents the state of “*Gadloot*” - maturity, becomes revealed. Then it is the light of the G-dly soul (*Ma”H*) which overpowers and “rules” over the animal soul (*Ba”N*). This state of being no longer is called *Yaakov* (יעקב) but is rather the aspect of *Yisrael* (לי ראש or שר א"ל), which is when the aspect of the light of *Chochmah* and truth radiates within the emotions in a revealed manner, thus “ruling over” the emotions, rather than vice-versa.