

Shaar HaYichud The Gate of Unity

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Chapter Twenty Six

ומעתה יש להבין בירידת האור עוד בע"ס דאו"א עצמן

We must now understand the further descent of the light [as it is] within the ten *sefirot* of *Abba* and *Imma* (Insight and Comprehension) themselves.¹

מבחי' פנימית המוחין דאו"א כשהן מקבלים מחר"ג דא"א

[That is, we must understand] how the inner aspect of the brains of *Abba* and *Imma* (Insight and Comprehension) receive [influence] from *Chessed* and *Gevurah* of *Arich Anpin* (Kindness and Sternness of Desire).²

ומכ"ש כשעולין לקבל ממזלות דא"א כנ"ל

Moreover, [we must] certainly [understand] as they ascend to receive from the *Mazalot* of *Arich Anpin*, as mentioned previously.

לבחי' היצונית נה"י דאו"א שמלובשין במוחין דז"א, וכמ"ש בע"ה.

[Finally, we must understand] the external aspect of *NeHi"Y*³ of *Abba* and *Imma* (The Gut emotions of Insight and Comprehension) which vest within the “brains” of *Zeir Anpin* (Intellect of the Emotions), as stated⁴ in *Etz Chaim*.⁵

¹ As previously explained, *Abba* and *Imma* correspond to the *Partzufim* (Statures) of the intellectual qualities of *Chochmah* and *Binah* (Insight and Comprehension) of the world of *Atzilut*. In this chapter the Rebbe will explain how the intellectual *sefirot* of *Atzilut* function according to the various ways that influence is received from *Arich Anpin* (Desire). (The three general ways that the intellectual *Partzufim* of *Abba* and *Imma* receive their influence from *Arich Anpin* was explained at length in the previous chapter. Also, as mentioned at the beginning of the previous chapter, it is assumed that the reader has a fine grasp of everything that has been explained up to this point, specifically the first few chapters of the book which explained the workings of the intellect.)

² In the previous chapter, *Chessed* and *Gevurah* of *Arich Anpin* were referred to as the “Arms” of *Arich Anpin* which vest within *Abba* and *Imma* etc.

³ This is an acronym for the *sefirot* of *Netzach*, *Hod* and *Yesod*.

⁴ See *Etz Chaim (Shaar Drushei HaNekudot) Shaar 8 Chapter 2*. See also *Shaar 16 (Shaar Holadat Av"i V'Zu"i)* Chapter 7.

⁵ This is to say that we must understand how the intellect influences the emotions and actions which follow from the intellect and are below it. (These are called *Zeir Anpin* and *Nukvah*).

והענין ידוע כמו שבת ויום טוב, הן בבחי' פנימית המוחין דאו"א

Now, the [explanation of this] matter is known, that the inner aspects of the brains of *Abba* and *Imma* are likened to *Shabbat* and *Yom Tov*.⁶

כי השבת נק' קודש, בעונג דחכמה מלה בגרמיה

This is because *Shabbat*, which is referred to as⁷ “*Kodesh* – Holy”, is [observed] through the pleasure of “*Chochmah* which is a thing unto itself”.⁸

והוא בחי' פנימית אור אבא (שהוא פנימית ע"י, וזה שנאמר וקראת לשבת עונג, וכמ"ש במ"א בענין ג' סעודות דשבת באריכות)

This is the aspect of the inner light of *Abba*-Insight (which is the innerness of *Atik Yomin* (Pleasure)).⁹ This is the reason for the statement,¹⁰ “And you shall **call** the *Shabbat* pleasure”,¹¹ as explained elsewhere¹² at length regarding the matter of the three meals of *Shabbat*.)

ויום טוב נק' מקרא קדש, בחי' שמחה, כמ"ש אם הבנים שמחה

⁶ *Shabbat* refers to the seventh day of rest, the Sabbath, while *Yom Tov* refers to the Jewish Holidays in which work is prohibited, such as Passover, Shavuot, Sukkot and Rosh HaShana. Nonetheless certain types of labor are permitted on these holidays, even though they are forbidden on *Shabbat*, such as cooking and carrying in a public domain. From this we understand that the holiness of a *Yom Tov* is an intermediate level, between the holiness of *Shabbat* and a regular week day.

⁷ See Exodus 31:14, 15. See *Zohar Emor* 95a. See also *Pri Etz Chaim (Shaar Mikra Kodesh) Shaar* 20, Chapter 1.

⁸ As mentioned in chapter 6, *Shabbat* is called *Kodesh*, which means “Holy” and “Separate”. That is, just like the quality of *Chochmah*, it is a thing unto itself, and is removed from the mundane. On *Shabbat* one does not interact with the world, but rather, it is a day for interaction with G-d. Furthermore, it says in regard to *Shabbat*, “You shall **call** *Shabbat* pleasure”. This is to say that the **inner** light of *Shabbat* is the pleasure (*Atik*) into G-dliness. Likewise, as explained in the previous chapter, the inner light of the faculty of *Chochmah* – Insight, is the hidden pleasure and sublimation which one derives from understanding the subject of one’s pursuit. As explained in the previous chapter, it is specifically the pleasure and sublimation to the subject, which is the source of insight into it. If this pleasure and sublimation is lacking, there can be no *Chochmah* - Insight. This, then, is the relationship between the sublimation and pleasure of *Shabbat* and that of *Chochmah*, as will soon be further explained. (In contrast, in regard to *Yom Tov* – the Holidays, it states, “You shall be joyful on your holidays”. Furthermore, on *Yom Tov* one is permitted to do various types of labor and interaction with the world, such as cooking etc. We therefore understand the relationship between *Binah*, which (as explained in chapter 6) is the aspect of Joy, and *Yom Tov*.)

⁹ As explained at length in the previous chapter (and in the previous footnote), the inner light of *Chochmah* – Insight, is the “hidden pleasure”, wherein one is so invested into the concept that he loses all awareness of himself. This is to say that the inner light and source of insight is specifically the pleasure, which is *Atik Yomin*, to which *Chochmah* is sublimated. This, then, is the meaning of the statement that “the inner light of *Abba* (Insight) is the innerness of *Atik Yomin* (pleasure).”

¹⁰ Isaiah 58:13

¹¹ This is to say that although *Shabbat* (or *Chochmah*) is not the actual “delight” and “pleasure” of *Atik Yomin* itself, nonetheless, since *Atik Yomin* is its inner light to which it is sublimated, it is **called** after it.

¹² See commentary in the *Siddur* by Rabbi Shneur Zalman of Liadi (The Alter Rebbe), *Seder Seudah Shelishit*, page 204c.

Yom Tov, however, is referred to as,¹³ “*Mikra Kodesh* – It is called Holy”,¹⁴ [which is] an aspect of joy, as stated,¹⁵ “The mother of the children rejoices”.¹⁶

שהוא בחי' מוחין דאימא שמקבל מאבא, כי השביתה דשבת הוא בחכמה ג"כ

[The “mother”] refers to the aspect of the brains of *Imma* [Comprehension] which receives from *Abba* [Insight],¹⁷ because the cessation¹⁸ [from work] of *Shabbat* is also within *Chochmah*.

דהיינו בפנימית אבא, בחי' כח מה

That is to say, it is the inner aspect of *Abba*, which is the aspect of the “*Koach Mah* – The Potential Power of What”.¹⁹

אין דחכמה קודם שמתפשט ליש בהשגה דבינה

[This is] the “[intangible] nothingness” of *Chochmah*, before it spreads forth to become a “[tangible] something” within the comprehension of *Binah*.

וכן בינה בבחי' פנימית, הוא עומק נקודת המושג כו', כידוע שיש אין חכמה בבינה ובינה בחכמה

Similarly, *Binah*, in its inner aspect, is the depth of the comprehension (*Omek HaMoosag*),²⁰ for, as is known, there is the “nothingness” of *Chochmah* within *Binah*, and there is [the somethingness of] *Binah* within *Chochmah*.²¹

¹³ Exodus 12:16; Leviticus 23:4

¹⁴ In other words, just as *Chochmah* is only **called** “pleasure” because it **receives** and is sublimated to the “pleasure” of *Atik Yomin*, so too, *Binah* (*Yom Tov*) is only **called** “Holy”, because it receives and is sublimated to the “Holiness” of *Chochmah* (*Shabbat*).

¹⁵ Psalms 113:9

¹⁶ That is, as opposed to the pleasure of *Chochmah* which is an inner bliss and sublimation that is not tangibly felt, *Binah* is the spreading forth of this pleasure in a way of a felt and expressed joy. As explained in chapter 6 at length, this joy comes about as a result of the comprehension of *Binah*.

¹⁷ The inner aspect of *Binah* is the depth of the comprehension (*Omek HaMoosag*). This is the intangible flash of inspiration and insight which flashes from *Chochmah* into the comprehending mind of *Binah*. The grasp of this essential point and depth of the comprehension is the sublimation of the mind of *Binah* – Comprehension, to the intangible point and flash from the mind of *Chochmah* – Insight. It is here, in the depth of the comprehending mind of *Binah*, where the “somethingness” of *Binah* becomes sublimated to the “nothingness” of *Chochmah*. This means that the aspect of the “sublimation” (*Koach Mah*) of *Chochmah* is also found in *Binah*. This is because in order for the comprehending mind of *Binah* to be able to receive insight, it must be sublimated to the mind of *Chochmah*. (This sublimation is called, “the sublimation of the “somethingness” to the “nothingness”.) Now, it is specifically the “cessation from work” of the day of *Shabbat* (*Chochmah*) which makes it “Holy” by separating it and removing it from the “days of the week”. This cessation is the aspect of the sublimation of *Chochmah* to that which is above it (i.e. the pleasure of *Atik Yomin*). Likewise, because the inner aspect of *Binah* (which is the depth and point of the comprehension) is sublimated to *Chochmah*, which is above it, therefore *Yom Tov* (i.e. *Binah*) is also **called** “*Kodesh* - Holy”, even though the actual holiness itself is in *Chochmah* (*Shabbat*).

¹⁸ As explained in the previous footnote, the cessation from work on *Shabbat* represents the aspect of the sublimation (*Bitul*) of *Chochmah* to *Atik Yomin*.

¹⁹ As mentioned previously, the “*Koach Mah* – The Potential Power of What” is a rearrangement of the letters of the word *Chochmah*. This *Koach Mah* represents the aspect of sublimation (*Bitul*), as in Moshe’s statement, “*V’Nachnoo Mah*-and what are we?”

והיינו הבן בחכמה וחכם בבינה, שזהו בחי' יחוד פנימית דא"א

This is the meaning of [the statement],²² “Be understanding in wisdom and wise in understanding”, which [refers to] the aspect of the inner unification of *Abba* and *Imma*.²³

משא"כ בהיצונית השפע דחו"ב בחג"ת נה"י כו', כמו מדות שבחכמה שנק' בחי' ו"ק דאבא

This is not the case,²⁴ however, with the external flow of the influence of *Chochmah* and *Binah*, i.e. their *ChaGa"t* and *NeHi"Y* etc, such as the emotional [*sefirot*] of *Chochmah* which are called the aspect of the six directions of *Abba*²⁵.

כמו חסד שבחכמה, דהיינו כח שכל המטה כלפי חסד או כח שכל אחר שמטה כלפי דין כו'

²⁰ That is to say, just as the inner aspect of *Chochmah* is the aspect of the sublimation to “the potential power to conceptualize” (*Koach HaMaskeel*) and the “hidden pleasure”, so too the inner aspect of *Binah* is the “*Omek HaMoosag* – the intangible depth of comprehension” which is the sublimation to *Chochmah* – Insight.

²¹ In other words, *Chochmah* is termed “nothing” while *Binah* is termed “something”. However, *Chochmah* also possesses the aspect of “something”, and similarly, *Binah* also possesses the aspect of “nothing”. It is the “something of the nothing” of *Chochmah* which flashes into *Binah* to become the “nothing of the something”. In other words, it is the tangible aspect of *Chochmah* which becomes the depth and the intangible point of *Binah* comprehension. This is the flash of insight from the “something of the nothing” to become the “nothing of the something” where the two intellectual powers of *Chochmah* and *Binah* meet, and become united. (This inner unification is caused specifically through *Hitbonenut* – contemplation and analysis, for this is the only way to reach the *Omek HaMoosag* – “The intangible depth of the comprehension”, as explained at length in chapter one. It should also be noted that the process of *Hitbonenut* – Contemplation, which is analysis with the desire to understand, is termed “*Ha'ala'at Mayim Nukvin* – The rising of the feminine waters”. That is, it is an arousal from below, which brings about an arousal and spreading forth of influence from above, which is termed, “*Hamshachat Mayim D'churin* – The drawing down of the masculine waters”.)

²² Sefer Yetzirah chapter one, mishnah 4.

²³ In other words, through *Hitbonenut*-Contemplation a person causes a unification of the “something of the nothing” with the “nothing of the something”. This is to say that he causes a unification of the “tangible of the intangible” with the “intangible of the tangible”. This is the innermost unification of the faculties of *Chochmah* and *Binah* (Insight and Comprehension), and their sublimation to that which is above them, to the very essence (i.e. the inner aspect of *Atik Yomin* – the pleasure). Similarly, when this inner unification of *Abba* and *Imma* of *Atzilut* takes place, all the worlds, both the upper worlds and the lower worlds, become completely sublimated to and one with the very essence of *Atik Yomin*, which, in turn, is literally bound up with the Essence of G-d (*Atzmoot Ohr Ein Sof*), as previously explained.

²⁴ All of the above was an explanation regarding the inner unification of *Chochmah* and *Binah*, which is caused through the act of trying to understand the essential truth of G-d and his relationship to His world. That is, he has a great desire to comprehend “what it is” and “how it is” etc. For example, in the inner unification of *Abba* and *Imma*, one is simply trying to understand the nature of the “Truth of reality”. This is not the case, however, in regard to the external unification of *Abba* and *Imma*, i.e. in their lower emotional *sefirot*. There, in the external level, one is not investigating the simple “Truth of reality”, but rather, he accepts certain “truths” as being axiomatic and takes them for granted. Rather, his contemplation is only into “how to feel” or “how to act” in accordance to his preconceived notions of “reality”. The external unifications of the emotional *sefirot* of *Chochmah* and *Binah* will now be discussed at greater length.

²⁵ The six directions of *Abba* (*Vav Kitzvin D'Abba*) refers to the three emotions, *Chesed*, *Gevurah* and *Tiferet* and the three gut emotions, *Netzach*, *Hod* *Yesod*, of *Insight*.

For example [this is] the [quality of] *Chessed* of *Chochmah* (Kindness of Insight), which is the intellectual power that leans towards kindness, or the different intellectual power [of *Gevurah*] which leans towards judgment.

ומאירים בחו"ג דבינה

These [in turn] radiate within *Chessed* and *Gevurah* of *Binah* (Kindness and Sternness of Comprehension).

דהוא בא בהשגה בטוב טעם בהסבר לזכות ולחוב

That is, it comes into comprehension, with sound reasoning and explanation either for merit or liability.

ונק' מדות שבשכל המושג קודם שנולדו במהות בפ"ע (כמשי"ת)

These are called the emotions of the comprehended intellect, before they are born as actual [heartfelt emotions] in and of themselves (as will be explained).²⁶

וכאשר אינו מוצא טעם בהסבר השגה, ומ"מ לא יוכל לומר בהיפוך כי שכלו מטה כך, היינו בבחי' חו"ג דאבא קודם שמאיר מאין ליש בבינה (כמו ענין שתיק רב כו')

Now, when a person cannot find a reason in a [way of] comprehensible explanation [for his position], but is, nonetheless, incapable of conceding to the opposite [position], because of his intellectual leanings, this is an aspect of *Chessed* and *Gevurah* of *Abba* (Kindness and Sternness of Insight), [as it is] before it radiates from the “nothingness” [of *Chochmah*-Insight] into the “somethingness” of *Binah*-Comprehension.²⁷ (An Example of this is the matter of [the Talmudic²⁸ incident in which] “Rav kept silent etc.”.²⁹)

²⁶ As will be explained in a moment, the emotions of *Chessed* and *Gevurah* of *Chochmah* are the emotional leanings towards either kindness or sternness **before** they have spread forth into the comprehension and reasoning of *Binah*. That is, he cannot yet explain **why** this is his leaning and opinion, but, nonetheless, this is how he sees things. These emotions of *Chessed* and *Gevurah* of *Chochmah* then radiate into the emotional *sefirot* of *Chessed* and *Gevurah* of *Binah*, which produces the tangible reasoning and explanations for why this is his intellectual position. However, all of the above is still totally within the intellect, and is not at all a heartfelt arousal of emotion. This level of the intellect, relative to the previous level, may be compared to the difference between the intellectual debates of the Talmud (i.e. positive and negative intellectual positions in regard to what the emotional leaning should be towards any given issue), as opposed to the teachings of Kabbalah and Chassidut, which are called, *Chochmat HaEmet*- “The Wisdom of True Reality”. In Kabbalah and Chassidut the intellect is involved in understanding the true nature of reality, as opposed to how to act or how to feel about it.

²⁷ That is, he has an intellectual *Chochmah* leaning towards kindness or sternness, but as of yet, it is still higher than the comprehending mind of *Binah*. He can therefore not explain his reasoning for this position. Rather, he intuitively “sees” or “senses” that it is this way. (It is clear that as opposed to the previous inner level of the intellect which receives influence from the *Mazalot* of *Arich Anpin* (and higher), this level of intellect receives its influence from the “Arms”, i.e. *Chessed* and *Gevurah* of *Arich Anpin*.)

²⁸ See Tractate *Betza* 6a.

²⁹ This refers to a Talmudic incident in which Rav was challenged on the logic of his position and remained silent. He did not concede to the opposing position, but neither did he argue against it. Instead he remained silent. This is because he intuitively “knew” that he was correct in a way of *Chochmah* rather than in a way

(והשתיקה סייג לחכמה, משתוקא בתרין, מפני שעולה ביטול כח מ"ה דחכמה זה למקור המוציא כל השכלות, שנק' ח"ס כנ"ל ומוציא משם השכלה חדשה כו')

([However, the statements,³⁰] “Silence is a protective fence for wisdom” or³¹ “[If speech is worth one *Selab*³², then] silence is worth two”, refer to the sublimation of the “*Koach Mah* – The Potential Power of What” of *Chochmah* which ascends to the source from which all wisdom comes, and brings out new insights from there.³³ This [source] is called “*Chochmah Stima’ab* – The Hidden Wisdom”, as previously explained.)

ובחי' נה"י דאבא היינו בחי' מאזני השכל והחכמה, איך שיבא הדבר חכמה לידי השפעה בבחי' כליות יועצות כו'

Now, the aspect of *NeHi"Y* of *Chochmah* (The gut emotions of Insight) is the aspect of the “scales” of intellect and insight, as to how this intellectual matter should come to be expressed. This is the aspect of “the kidneys which give counsel”.³⁴

(והיינו ענין התוקף שיש במוח, שנק' תקיף בדעתו

(This is the matter of the strength of the intellect, which is called, “Strong Mindedness”.

כמו הרגלים שיש בהן כח להקים כל הגוף, כך בחי' נו"ה דאבא מקימין לגוף המוחין

Just as the legs have the strength to uphold the entire body, so too, the aspects of *Netzach* and *Hod*³⁵ of *Abba* uphold the “body” of the mind.

of *Binah*. On the level of *Chochmah* – Insight, he “sensed” that his position was correct, but he hadn’t yet brought it down to a comprehensible explanation on the *Binah* level.

³⁰ See *Avot*, Chapter 3, *Mishnah* 13.

³¹ See Tractate *Megilla* 18a.

³² A *Selah* was an ancient monetary currency used during Talmudic times.

³³ In this parenthesis, the Rebbe is pointing out the difference between the inner silence and sublimation that relates to the **inner** unification of *Chochmah* and *Binah*, as opposed to the “silence of Rav” which was mentioned immediately before this parenthesis. The silence referred to here may be understood as follows: When a person is involved in the contemplation of a subject, in trying to understand it clearly to its very depth, obviously there is something which he does not yet understand. This is specifically why he is contemplating and analyzing the matter. When he contemplates it deeply, until he literally reaches the “ceiling” of his intellect, then immediately before any flash of insight comes into his mind, there is an inner “silence” in his mind. This “silence” is the same sublimation (*Bitul*) and “hidden pleasure” of the inner aspect of *Chochmah* and *Binah* which was explained previously. It is this “silence of the mind” which precedes any flash of insight or intuition into the subject. However, the inner silence of the mind mentioned here is different than the silence mentioned in the previous example of Rav being silent. In that example, that was only an external silence, which stemmed from the intellectual leaning of the emotional *sefirot* of *Chochmah*, as opposed to the inner sublimation of the *Koach Mah*-The Potential Power of What. He was silent simply because he did not know how to respond to the challenge rather than because of trying to understand the inner truth of the matter. This is because he had already determined his position on the matter.

³⁴ The matter of the “kidneys which council” has already been mentioned in chapter 21. Also see next footnote.

ולהיפוך כשאינו תקיף בדעתו, בקל יפול מסברתו מחוב לזכות ומטמא לטהור כו'

The reverse is true if he is not strong minded. He will easily fall [and retreat] from his logical reasoning, [and change his stance] from [judging something as being] liable to [being] meritorious, or from impure to pure etc.

(וכן בנו"ה דאמא)

The same principle applies to *Netzach* and *Hod* of *Imma*.³⁶

ודרך כלל הרי רק מבחי' נה"י דאבא שמלובשים בנה"י דאימא משם נמצא מקור המוחין לז"א שהן בחי' המדות שלמטה מן השכל (כמשי"ת)

In general, the brains of *Zeir Anpin*, which are [heartfelt] emotions that are below intellect (as will be explained), come about from the enclothment of the aspect of the *NeHi"Y* of *Abba* into the *NeHi"Y* of *Imma*.³⁷

³⁵ *Netzach* and *Hod* have two general functions. In their function of deciding whether the influence will come out positively or negatively, *Netzach* and *Hod* are referred to as the kidneys and in their function of upholding that decision through strong mindedness, they are referred to as the legs (or thighs).

³⁶ As explained in previous chapters, the aspect of *Netzach*, *Hod* and *Yesod* is the intellectual scale, which measures how the predetermined influence of *Chessed* and *Gevurah* (and above) should be brought out, either to the recipient or to the heartfelt emotions which are below the intellect etc. Since these are the intellectual *sefirot* of *NeHi"Y*, this can be seen as the intellectual determination of how one should act in any given situation based upon the predetermined intellectual leanings of *Chessed* and *Gevurah* of the intellect. That is to say, when one encounters any circumstance, it is not necessary for him to go through the entire logic of his position each time the matter comes up. Rather, he has already determined his position on the subject, and all he must do now is adapt it to this particular situation. *Netzach* and *Hod* are sometimes also referred to as the "two legs" (see *Patach Eliyahu*). Likewise, the aspects of *Netzach* and *Hod* of the intellect are the "legs" which uphold the "body" of the intellect. In other words, this is the strength of mind in one's intellectual position. We find that there are two aspects in the aspect of *NeHi"Y* of the intellect. There is the matter of the spreading forth of the influence below, and there is the matter of the strength of mind in one's intellectual position. Now, these two explanations of the aspect of *Netzach* and *Hod* are not in conflict, but rather, they are interdependent. It is because of his strength of mind in his position that he will be able to bring this influence forth, into heartfelt emotions, action, or to a recipient. For example, if he does not have a strong position in a certain matter, it is certain that his emotions will not become aroused towards an opposing opinion. On the contrary, his position will falter and he will retreat in the face of any opposition. From this we see that these two matters are interdependent, and are part and parcel of the same faculty. (This will be understood even more clearly from the next paragraph of the text, and its explanation.)

³⁷ In other words, usually, one's emotions become aroused only by the most external level of his intellect, which is the unification *NeHi"Y* of *Abba* and *Imma*. Moreover, even one's actions are generally only from this most external level of the intellect. Most of the time a person is not contemplating the "Truth of Reality" or attempting to understand what is **really** going on, i.e. how or why we are here etc. Rather, he already holds **strong** opinions which he feels are self evident (*NeHi"Y* of *Abba* and *Imma*) regarding the nature of his existence (which usually did not originate with him, but are rather learned opinions which he accepted from others), and he conducts himself accordingly. However, because the influence to the emotions and actions comes about only from the most external level of the intellect, it therefore lacks the vitality of the pleasure, sublimation, and complete self-investment which do take place when he invests the inner levels of the intellect (as explained above). Because of this lack of sublimation and self-investment, most people go through life by rote. It is as if they are just "going through the motions", completely on

Now, the particular matters of the unifications of *Abba* and *Imma* are well known.

בין כשהוא בבחי' הפנימית לצורך עצמן, שהוא בבחי' ג"ר שבהן קודם שמתפשטים במדות עדיין כו', ובין כשמתייחדים לצורך מוהין חדשים לזו"נ, שהוא בבחי' נה"י לבד כו'

[This refers to] whether [their unification] is in their inner aspect, for their own purpose, which is the [unification] of their first three [*sefirot*] before they spread forth into the emotional [*sefirot*], or whether they unify to bring about new “brains” for *Zeir Anpin* and *Nukvah*, which is only [the external unification of] *NeHi”Y*.

וזהו ההפרש בין שבת לחול כו'

The [difference between these two unifications] is the [same as the] difference between *Shabbat* and the weekdays.³⁸

automatic, with almost no inner life and vitality. Because man below usually conducts himself in this fashion, even when studying Torah or fulfilling the commandments of G-d, so too, G-d responds in kind, and therefore, generally, all the worlds, both the upper and the lower worlds, are created only through this type of influence, from a unification of the externality of *NeHi”Y* of *Abba* and *Imma*. This is to say that there is a constant unification the *NeHi”Y* of *Abba* with the *NeHi”Y* of *Imma*, which gives vitality to the world, but only in an external way, like a person who does something by rote, but whose mind and self is really invested elsewhere. (This explains the statement that *Abba* and *Imma* (Insight and Comprehension) are “Two lovers who **never** separate”. On this **external** level they are constantly unified, for otherwise all the worlds would not continue to exist. At least this level of unification of *Chochmah* and *Binah* is necessary to maintain the existence of the world. However, this is a most external issuance of vitality, as explained above. In the inner levels of *Abba* and *Imma*, however, it is possible for them to be separated. This type of external unification and influence is referred to as “*Chol* – the weekday”, in contrast to the inner unification and influence of *Shabbat* and *Yom Tov*, as explained above.) The above will now be further explained.

³⁸ The difference between these two types of unification, the inner and the external, was explained in the previous footnote, and may be further understood as follows: The inner unification of *Chochmah* with *Binah* is considered to be a unification “for themselves”, because, here the desire is solely to understand the “Truth of Reality”, which is the reality of G-d. As explained before, this unification is brought about specifically through *Hitbonenut* – Contemplation and Analysis, and even more specifically, this is the study and intellectual toil of Chassidut and Kabbalah. Now, this analysis and contemplation is what causes a unification of *Chochmah* and *Binah*, thus instigating a flash of insight into “Reality”, and a glimpse into the truth of G-d’s existence. As mentioned previously (in chapter 5), this “vision” with the mind’s eye is what is called, *L’Eestakla B’Yeekra D’Malka* - “Gazing at the preciousness of the King”. The only way this intellectual seeing may be attained is through *Hitbonenut* - Contemplation of Torah, (since Torah is the Divine body of knowledge), and specifically through *Hitbonenut* – Contemplation into the inner aspect of the Torah (which is Kabbalah and Chassidut). However, the actual source and cause of this flash of insight into the reality of G-d, is specifically the “hidden pleasure” and the complete sublimation and investment of himself, to the point where he is not even aware of himself. The reason he is not aware of himself is because he is so completely invested into his perception and awareness of G-d, and although he will have a powerful arousal of emotions of love and awe of G-d, he will, nonetheless, be totally unaware of it. This is because his emotions are totally bound up with, and completely sublimated to the flash of insight into reality and awareness of G-d. Moreover, because of his awareness of the reality of G-d’s presence, he will be greatly motivated with great enthusiasm and vitality to fulfill G-d’s commandments (The *Mitzvot*). This level of unification with G-d is called *Shabbat*. This is because *Shabbat* is a day which is “Holy” and

(ובק"ש הכוונה בה' אלקינו היינו בפנימית דא"א, שמשם ה' אחד, יחוד דזו"ן כשבא להם בח' תוספת מוחין חדשים כדי שיוכלו להוליד כו')

(In the *Shma* recital, the [inner] intention of [the words] “*Hashem Elokeinu*-HaShem our G-d” is the inner [unification] of *Abba* and *Imma* (Insight and Comprehension), from which [it follows that] “*Hashem* is One”, [which refers to] the unification of *Zeir Anpin* and *Nukvah* (Emotions and Speech [or actions]) as they receive an aspect of additional influence of new intellect so that they may be able to give birth etc.³⁹

separated from all mundane matters, as explained above, and is totally bound up to G-d. Now, when man, below, activates this inner unification and sublimation of *Chochmah* and *Binah* through *Hitbonenut*-contemplation, this causes an inner unification of *Abba* and *Imma* of *Atzilut*, the sublimation to G-d and the awareness of His presence in all the worlds, both the upper worlds and the lower worlds. The ultimate realization of this will take place with the revelation of *Moshiach* and finally, in *HaOlam HaBah* - “The World to Come”, which is called, *Yom SheKoolo Shabbat* - “A day which is all *Shabbat*”. This will come about in the seventh millennium. The above explains the inner unification of *Abba* and *Imma*, in their upper three *sefirot*. In contrast, the external unification of *Abba* and *Imma* is only in the aspect of *NeHi”Y*. Here, the person is not contemplating the truth of reality, and is not necessarily contemplating anything at all. Rather, he has certain preconceived notions of reality (which he did not necessarily arrive at through his own contemplation and understanding), and he conducts his life according to these preconceived notions. Although these notions may also include “G-d” in them, nonetheless, since there is no sublimation to G-d or self-investment and “hidden pleasure” into Him, all of which come about through *Hitbonenut* - contemplation, the person therefore conducts himself in an external fashion, with very little vitality or true enthusiasm, even when he is serving G-d. This is because he has no “insight” or “perception” of G-d’s presence or the truth of G-d’s reality. He will therefore have little to no sublimation to G-d, and if he does have any, it will only be external. Because of this, even if he does perform G-d’s commandments, he will lack the self-investment and sublimation to G-d, and therefore, he will be entirely aware of himself, and will certainly not be bound up with G-d or aware of His absolute singularity. (Even if he “hypes” himself up in order to induce an arousal of emotions toward G-d, this will actually only create a more heightened awareness of himself. This is because, as explained in chapter 5, if there is a lacking in the contemplation and comprehension, then there certainly will be a lacking in the sublimation, as well.) It follows, that when man below conducts himself in this fashion, with only an external unification of *Chochmah* and *Binah*, then likewise above, the worlds will be conducted and created by G-d in a similar fashion, measure for measure. In other words, there will only be an external unification of *NeHi”Y* of *Abba* and *Imma* of *Atzilut*, just to maintain the existence of the world. However, because the sublimation of all the worlds to the Essence of G-d (*Atzmoot Ein Sof*) is lacking, and G-d only invests Himself into all the worlds in an external fashion, therefore, the worlds and all the entities therein, perceive themselves as separate entities, separate and apart from G-d. This type of reality is referred to as “*Chol* – the weekday”. (These are the six millennia of the world, which precede the aforementioned seventh millennium of *Shabbat* and are also called *HaOlam HaZeh* – This World.)

³⁹ In the *Shema* recital, the words “*Havayah Elokeinu* – HaShem our G-d” refers to the unification of *Chochmah* and *Binah*, i.e. the inner contemplation of the reality of G-d’s existence. If one contemplates this in a manner in which he gives himself over to G-d with complete self-sacrifice and self investment, then he will grasp its inner depth and point. As previously explained, this grasp is called, *L’Eestakla B’Yeekra D’Malka* - “Gazing at the preciousness of the King”. As explained in the beginning chapters of the book, the automatic outcome of this is that his entire being, including his emotions and actions, become sublimated and included in the Oneness of G-d. (This refers to the various levels of love of G-d and awe of G-d which are aroused through *Hitbonenut* – Contemplation into G-d’s unity.) This, then, is the meaning of the continuation of the verse, “*Havayah Echad* – HaShem is One”. That is, his entire being (and the being all of the worlds) becomes bound up and sublimated to G-d’s Essential singularity and unity. This also is the meaning of the statement said in our prayers, “For the sake of unifying the *Yud-Heh* (of G-d’s name) with the *Vav-Heh* (of His name) etc.” On a more general level, as explained in previous footnotes, this contemplation causes the presence of G-d to be revealed in all worlds, both the upper worlds and the

והיינו במס"נ דק"ש משא"כ בתורה ומצות בלא מס"נ, אין היחוד רק בחיצוניות דאו"א בזו"נ, כמ"ש במ"א

This is [brought about] by giving ourselves over to G-d with complete self-sacrifice during the *Shma* recital. In contrast, when [one studies] Torah and [performs] the commandments without self-sacrifice, then *Zeir Anpin* and *Nukvah* (Emotions and Speech [or Action]) only [receive] from an external unification of *Abba* and *Imma* (Insight and Comprehension), as explained elsewhere.⁴⁰

וכמו בענין עשרה הרוגי מלוכה שהעלו מ"ן לאו"א בבחי' הפנימית ע"י מס"נ דוקא)

An example [of the inner unification] is the matter of the ten martyrs⁴¹ who brought about an ascent of the “Feminine Waters-*Mayim Nukvin*” to the inner aspect of *Abba* and *Imma*, specifically through giving their [actual] lives over to G-d with complete self-sacrifice.⁴²

וזהו ענין יחוד או"א עילאין ויחוד או"א תתאין, שהוא יש"ס ותבונה, כמ"ש למעלה בענין בינה ותבונה באריכות

(This [also] is the matter of the unification of the “upper *Abba* and *Imma*”, and the unification of the “lower *Abba* and *Imma*”, which is *Yisrael Saba* and *Trunah*, as was explained at length before in regard to the matter of *Binah* and *Trunah*.⁴³

ובחי' יש"ס הוא ו"ק דאבא ותבונה ו"ק דאימא

lower worlds, thereby bringing about the complete sublimation of all the worlds to G-d. Also, the Rebbe points out here that this is specifically due to giving ourselves over to G-d with complete self-sacrifice, i.e. the complete self-investment into the comprehension of G-d's unity. Without this self-investment, which is the “hidden pleasure” in G-d, with great desire, to the point that one's entire being is involved in it, there can be no insight into this reality. It is therefore specifically due to complete self-sacrifice and self-investment that one can attain a true realization and awareness of the unity of G-d. (The emotions of “You shall love *HaShem* etc.”, which is the verse which immediately follows, come about as an automatic result of the above contemplation and realization.)

⁴⁰ This has already been explained at length in footnotes 37 and 38 of this chapter.

⁴¹ This refers to the ten great Sages who were cruelly tortured and murdered at the hands of the Romans because they continued to teach Torah even after the Romans had outlawed it.

⁴² As mentioned in chapter 15, the feminine waters – *Mayim Nukvin*, represent an arousal and flow of influence from below to above, from the recipient to the Giver of Divine influence. As noted in footnote 20, the process of *Hitbonenut* – Contemplation, which is analysis with a great desire to understand, is termed “*Ha'ala'at Mayim Nukvin* – The rising up of the feminine waters”. In other words, this is an arousal from below, which causes an arousal and spreading forth of influence from G-d above, which is called, “*Hamshachat Mayim D'churin* –The drawing down of the masculine waters”. However, as explained, this “arousal from below” must be done with complete self-investment and “hidden pleasure” in order for the reciprocal influence from above to below to come about. All the above is true not only in the contemplative sense, but in the practical sense as well, in regard to the complete self-investment and self-sacrifice in the fulfillment of the G-d's commandments. It is explained in Kabbalah and Chassidut that through giving themselves over to G-d with complete self-sacrifice, to the point of death, these ten Martyrs caused enough influence to be drawn down into the world to sustain it until the time of the final redemption, with the coming of *Moshiach*, may it be speedily in our days, Amen.

⁴³ This has been explained at length in chapter two (and three).

The aspect of *Yisrael Saba* is the six directions of *Abba*⁴⁴, and *Tvunah* is the six directions of *Imma*.^{45 46}

שנק' או"א תתאין

These [two] are called “The lower *Abba* and *Imma*”.

ויש עוד יש"ס למעלה גם מאו"א עילאין

[However], there is another *Yisrael Saba* which is even higher than the “upper *Abba* and *Imma*”.

שהוא ו"ק דח"ס דא"א ותבונה ו"ק דבינה דא"א

This is the six directions of the “Hidden *Chochmah*” of *Arich Anpin* and [the higher] *Tvunah* is the six directions of *Binah* of *Arich Anpin*.⁴⁷

שמשם נמשך שורש יחוד או"א עלאין בבחי' ג"ר שבהן כו')

The source for the inner unification of the “upper *Abba* and *Imma*”, involving their first three [*sefirot*, as explained above], is drawn from the [unification of the higher *Yisrael Saba* and *Tvunah* of *Arich Anpin*].⁴⁸

והנה כאשר נמשך מאו"א מוחין לזו"נ בשביל תולדות הנשמות, צריך להיות היחוד באו"א בפנימית המוחין, בשרשם בב' מזלות דא"א

Now, when intellect is drawn down from *Abba* and *Imma* to *Zeir Anpin* and *Nukvah* in order to give birth to souls, it is then necessary for the unification of *Abba* and *Imma* to be in the inner intellect, in their root within the two *Mazalot* of *Arich Anpin*.⁴⁹

⁴⁴ This is referring to the three emotions (*Chessed, Gevurah, Tiferet*) and the three gut emotions (*Netzach, Hod, Yesod*) of the insight-*Chochmah*.

⁴⁵ This is referring to the three emotions (*Chessed, Gevurah, Tiferet*) and the three gut emotions (*Netzach, Hod, Yesod*) of the comprehension-*Binah*.

⁴⁶ *Tvunah* is the spreading forth of the light of *Binah*, while *Yisrael Saba* is the spreading forth of the light of *Chochmah*, in order to bring out the depth of the light of the intellect to that which is below the intellect, either to the heartfelt emotions, or into practical application.

⁴⁷ See *HaGahot Tzemach on Etz Chaim, (Drush Igullim V'Yosher) Shaar 1, Anaf 5*. This will also be discussed later in chapter 34.

⁴⁸ This refers to the spreading forth of the light of the *Mazalot* of *Arich Anpin*, which was previously explained. The upper *Yisrael Saba* is the spreading forth of the light of *Chochmah* of *Arich Anpin*, while the upper *Tvunah* is the spreading forth of the light of *Binah* of *Arich Anpin*. As explained in the previous chapter, the inner unification of *Abba* and *Imma* is caused by the unification of the two *Mazalot* in their source.

⁴⁹ In other words, new souls are brought forth into the worlds through the unification of *Abba* and *Imma* of *Atzilut*. However, in order to bring forth a new soul, it is necessary that there be an inner unification of *Abba* and *Imma*, with the sublimation and pleasure of *Arich Anpin* and *Atik Yomin*. This is because the souls are a “*Chelek Eloka MeeMa'al Mamash* – Literally a Part of G-d from above”, and are literally from the Essence of G-d Himself. They must therefore issue forth from the Essence (*Atzmoot*). As explained in chapter twenty four, it is the pleasure (*Atik Yomin*) which draws out the Essence of the Infinite Light

(והיינו בני כו' במזלא תליה כו')

(This, then, is the meaning of [the statement⁵⁰], “Children, [health, and livelihood] are dependant upon *Mazal*”).⁵¹

כמ"ש במ"א שזהו ענין אל עליון, עליית אור פנימית אבא כשמקבל ממזל ונוצר כו'

This is as explained elsewhere, that this is the [inner] meaning of [the prayer,⁵² “The Supernal G-d, who bestows good kindnesses, the possessor of all, who remembers the kindnesses of the fathers and brings a redeemer to their children’s children etc.”] The “Supernal G-d” refers to the ascent of the inner light of *Abba* (Insight) as it receives from the *Mazal* of “*Notzer*”⁵³.

אז גומל חסדים טובים, בבחי' יסוד שנק' קונה הכל, להוליד תולדות בזו"נ

Then, [the result of this is that] “He bestows good kindnesses” through the aspect of *Yesod*,⁵⁴ which is called “The Possessor of all”,⁵⁵ to give birth to offspring through [the resulting unification of] *Zeir Anpin* and *Nukvah*.⁵⁶

וזהו וזוכר חסדי אבות ומביא גואל לבני בניהם כו'

(*Atzmoot Ohr Ein Sof*). Therefore, in order for there to be an issuance of influence from the Essence, it is necessary for there to be additional influence of pleasure and desire, as explained previously. This may be clearly understood from the conception of a new human being in this world. 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). Moreover, in order for the seminal drop to issue forth, the essential self of the person must be invested into it. This is drawn out through the great pleasure. This, then, is the meaning of the above statement that in order to give birth to souls, it is necessary for there to be a unification of *Abba* and *Imma* in the inner intellect, in their root within the two *Mazalot* of *Arich Anpin*. (Another way that this may be understood is that in order for there to be “Soul” in one’s Divine service, or in order to bring forth and reveal deeper levels of one’s soul in an inner way, there must be an inner unification of *Abba* and *Imma* (Insight and Comprehension), which is brought about through *Hitbonenut* – Contemplation.) From all of the above it is apparent that although the actual influence and birth of souls in the world comes about through the aspects of *Netzach*, *Hod* and specifically *Yesod*, nonetheless the real source of this influence is actually from a higher level. Its real source is from the inner unification of *Abba* and *Imma*, which draws out influence from the very Essence of G-d Himself (*Atzmoot Ein Sof*).

⁵⁰ See Tractate *Moed Katan* 28a.

⁵¹ That is, they are dependant upon the inner unification of *Abba* and *Imma* as they receive from **their** source in the *Mazalot* of *Arich Anpin* – the desire, (and even higher, in *Atik Yomin* – the pleasure).

⁵² See beginning of *Amidah* prayer. See also *Pri Etz Chaim* (*Shaar Ha'Amidah*), *Shaar* 9, Chapter 3.

⁵³ The name *E-L* is an appellation for *Chochmah*. Therefore *E-L Elyon* (The Supernal G-d) refers to the inner light of *Chochmah*-Insight as it ascends to receive from the *Mazal* of *Notzer* of *Arich*-Desire.

⁵⁴ As mentioned in the previous chapter, and as will be explained later, *Yesod* is called “good” and is an aspect of kindness, since it is the aspect of the bestowal of influence to the recipient.

⁵⁵ As will be explained later, *Yesod* is also called “*Kol* – All”, since everything (i.e. all the preceding lights) gather in *Yesod* in order to spread forth as influence to the recipient.

⁵⁶ That is to say, the birth of souls physically (and spiritually in one’s Divine service) must be spawned through the inner unification of the intellectual *sefirot* of *Chochmah* and *Binah*, and their sublimation to their source, which are the *Mazalot* of *Arich Anpin*. This is the perceptual awareness and revelation of the presence of the “Supernal G-d”. It is only then that this essential light may be drawn forth through the influence of *Yesod*, to bring out new G-dly light into the created worlds.

This, then, is the meaning of the continuation of the verse, “He remembers the kindnesses of the fathers and brings the redeemer to their children’s children”.⁵⁷

והמשל בזה ידוע, כמו איש שהוא חכם מופלג ביותר, כאשר יודע לעומק השכל ממקור חוצבו דוקא, אז יכול להיות משפיע לנמוך ביותר, גם לתינוק קטן

The analogy for this is well known. It is similar a person who is particularly outstanding in his [deep] insight [and wisdom]. Since he knows the concept to its depth, specifically to the very source of its inception, he is therefore capable of [bringing out] influence from it to someone who is of a much lesser [intellectual capacity than himself], even to a small child.

לעשות צירופים חדשים באופן השכלת השכל ההוא לא כהויותו דוקא

[This is to say that] he can make new combinations [to explain] how to conceptualize this concept, specifically not merely [explaining it] as it [already] is [in his own mind].

וכן ביכולתו לחדש שכל אחר, להוליד מחדש מחמת זה השכל

Furthermore, he is capable of formulating and giving rise to entirely new and different concepts, through this concept.⁵⁸

משא"כ מי שאינו חכם מופלג ואינו תופס רק החכמה והשכל דברים כהויותן לבד

However, such is not the case in regard to one who is not so exceptionally wise and who grasps the concept and wisdom merely as it is.⁵⁹

⁵⁷ The “Fathers” refers to *Abba (Chochmah)* and to its sublimation and perception of the inner light of the Essence of the “Supernal G-d”, (i.e. the *Mazalot* of *Arich Anpin* (desire) and *Atik Yomin* (pleasure) within which *Atmoot Ohr Ein Sof* – The Essence of the Infinite Light of G-d is vested. It is only through this level of self-sacrifice (i.e. self-investment) and pleasure into the Divine service that there can be awareness of the “Supernal G-d”. It is specifically through the toil of *Hitbonenut* - contemplation (in Chassidus and Kabbalah) that this inner sublimation to G-d is aroused, thereby eliciting an arousal from above, which brings about a flash of insightful revelation of G-d’s presence in the world. This, then, is the meaning of the continuation of the prayer, “and brings the redeemer to their children’s children”. In other words, the redemption is entirely dependant on everything that was explained above. This is because the entire matter of the redemption is specifically **the revelation of G-d within the world**, and, as explained, this revelation is dependant upon the toil of *Hitbonenut*- contemplation in Chassidus and Kabbalah.

⁵⁸ As explained in chapter two, all of the above is only possible because of his firm grasp and “sight” into the intangible essential truth of the concept (*Omek Hamoosag*), and his sublimation to it. It is because he grasps the essential depth and the *Heyulie* point of it, that he is capable of drawing out all manner of different explanations and insights from this depth. Similarly, when one has a good grasp and “sight” of the essential G-dliness of the concepts of Chassidus and Kabbalah in his mind, he will be capable of bringing it out into his emotions, his actions, and into the world at large. That is, he will be a man of *Tvunah* who is capable of drawing out the very depths themselves into revelation, as explained in chapter two. (As mentioned previously, this sublimation to the essential G-dliness in the Divine body of knowledge is called the “*Choosh HaChassidut* – The Sense of the Chassidut”, i.e. the perceptual sight of the intangible essence of G-d.)

⁵⁹ In other words, he does not grasp the depth and essential point of the concept, but only the external explanations of it, rather than its inner light. He will therefore only be capable of repeating the explanations as he received them, but he will not be capable of drawing out **new** light from the *Heyulie*

די להפקיע להשיגו לעצמו בלבד

It is [difficult] enough for him to make the “break through” and grasp it himself.

אבל לא יוכל להוליד חדשות ממנו כלל

However, he will be incapable of “giving birth” to new insights from it, altogether.

וכ"ש שלא יוכל להוליד ולהשפיל הסבר השכל להבינו לתינוק כו'

Certainly, he will be incapable of lowering it and “bringing down” the explanation of the concept so that [even] a child could understand it.⁶⁰

ונמצא שבח'י נה"י דחכמה, שהוא בח'י יסוד, הכח המשפיע למקבל, תלוי בכח המשכיל, מקור חוצב השכל מאין ליש דוקא כו'

[From all the above] we find that the aspect of *NeHi"Y* of *Chochmah* (The gut emotions of Insight), which is the aspect of *Yesod*, i.e. the power to influence a recipient, is specifically dependant upon the potential power to conceptualize (*Ko'ach HaMaskeel*), which is the source from which all concepts are “hewn” from “nothing” to “something”.⁶¹

וכך הוא בענין תולדות הנשמות מבח'י נה"י

This is likewise so in regard to the birth of souls from the aspect of *NeHi"Y*.

שאינו מוליד כי אם בתוספת כח במקור המוחין שלו מלמעלה מעלה מן השכל כו'

[The aspect of *NeHi"Y*] cannot give birth [to new souls] unless there is additional [influence of] strength in the source of its intellect, from a much higher level than intellect.

depth of the concept. Moreover, as explained in chapters two and three, because he does not have this inner sublimation and perception of the intangible essence, his emotions will not become aroused in his Divine Service, and he will be incapable of bringing the concepts out into revelation. (On the contrary, as mentioned previously, he will question the need of this type of study altogether etc, because it all remains completely abstract to him.)

⁶⁰ Refer back to chapters two and three.

⁶¹ This is to say that in order to draw out an entirely new issuance of influence to the recipient (or into the worlds), it is necessary for there to be an inner unification of *Abba* and *Imma*, in which the intellect becomes bound up to the potential power of conceptualize of *Arich Anpin* itself. In other words, it is necessary for there to be a flash of insight and perception of the essential *Heyulie* depth of the concept. This only happens when there is sublimation and complete self-investment, in the way of a “hidden pleasure” into the subject. Without this, it is impossible to draw out new insights or explanations. Similarly, above in G-dliness, for there to be an entirely new influence, which is the perception and revelation of G-dliness in the worlds, there must be an inner unification of *Abba* and *Imma*, wherein the worlds become sublimated and bound to the essential G-dliness which continuously creates and vitalizes them, and although this influence is actually revealed through the lower aspect of *Yesod*, nonetheless, its source is from a much higher level, within the very essence of *Arich Anpin* and *Atik Yomin*, and ultimately within the very Essence of the Infinite Light itself.

והוא הטעם שבשביל תולדות נשמות ע"י יחוד או"א, צריך להיות מלמעלה ממקור המוחין דאו"א

This is the reason that for there to be a birth of souls through the unification of *Abba* and *Imma*, there must be [influence] from higher than the source of the intellect of *Abba* and *Imma*.

שזה מבחי' מזלות דח"ס שהוא למעלה גם מחכמה ובינה דא"א עצמו כנ"ל

This is the aspect of the *Mazalot* of the “Hidden Wisdom” (*Chochmah Steema'a*) which is even higher than *Chochmah* and *Binah* of *Arich Anpin* itself, as previously explained.⁶²

והיינו טעם ליחוד פנימית דאו"א בליל שבת קודש

This is also the reason for the inner unification of *Abba* and *Imma* during the night of the “Holy *Shabbat* (*Shabbat Kodesh*)”.

מפני שהוא בשביל להוליד נשמות

This is because [this unification] is to give birth to souls.

שלכך אז דוקא זמן זיווגא דחכימין

This is, therefore, specifically the time for the “marital relations of the Sages”.⁶³

שהן תלמידי חכמים שנק' קודש, ושבת שרשו בקודש העליון, בחי' פנימית אור אבא כנ"ל וד"ל:

This is because they are Torah Scholars who are called “*Kodesh* – Holy” and the source of *Shabbat* is in the “upper *Kodesh* –Holiness”, which is the inner aspect of the light of *Abba*, as previously explained. This will suffice for those of understanding.

End of Chapter Twenty Six

⁶² All of this has already been explained in the previous footnotes of this chapter.

⁶³ See Introduction of *Zohar* 14a. Also see *Zohar Terumah* 136a, and *Vayakhel* 204b.