

Shaar HaYichud The Gate of Unity

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Chapter Thirty

ובזה יובן המאמר וכד אנת תסתלק מנייהו אשתארו כו' כגופא בלא נשמתא

From the above we may understand the statement,¹ “If You would withdraw from them, all [the names] would remain as a body without a soul”.

שהוא בחי' הכלים דמוחא ולבא כו' שנק' גופא בלא נשמתא

This refers to the aspect of the vessels of the Brain, the Heart and [the Liver], which [by themselves] are called “A body without the soul”.

שהן בחי' האורות דנר"נ כו'

[The soul] refers to the aspect of the Lights of the *Nefesh*, *Ruach* and *Neshamah* etc.

אך מאין ימצא מציאת כלי בלא אור, מאחר שמהתעבות האור נעשה כלי כנ"ל

However, after having previously stated that the Vessels (*Kelim*) come from the thickening of the Lights (*Orot*), how then is it possible for there to be a Vessel (*Kel*) without Light (*Ohr*)?²

אבל לפי הנ"ל דשרש הכלים קדם לשרש האורות כו', אם כן יש מציאות לכלים בפני עצמם, ועל זה אמר דאיהו וגרמוהי חד כו'

Rather, according to what was stated above³ that the source of the Vessels (*Kelim*) preceded the source of the Lights (*Orot*), therefore the Vessels have their own existence, independent [of the lights]. Regarding this it states, “He and His organs are one”.⁴

¹ See Introduction of *Tikkunei Zohar* 17b.

² In other words, after having stated that the vessels are made from the thickening of the lights, then at first glance, how is it possible for there to be a Vessel without Light? If this was entirely the case, then with the withdrawal of the light, the vessel would revert to nothingness. How then does the *Zohar* state that “they remain as a **body** without a soul”?

³ See previous chapter.

⁴ This is to say that the vessels have a source and power from the Essence of the Infinite One, independent of the source of the Lights. As explained previously, the source of the vessels is the aspect of the *Reshimu* which precedes the source of the revelation of line of light-*Kav* within the chaining down of the worlds.

(ולפי זה המכוין בשם הוי', כמו בה"י ברכאן דצלוחא, יכוין למקור התהוות הכלי, שהוא עיקר בחי' השם, דאיהו וגרמוהי חד כו')

(Accordingly, a person who directs his intentions to the name *Havayah*, such as during the eighteen benedictions of the *Amidah* prayer, should direct his intention to the source of the vessel, which is the main aspect of the name,⁵ since “He and His organs are one”).

Therefore, there is an independent chaining down specific to the vessels, directly from the aspect of *Gevurah* of the Infinite Light which is vested within the aspect of the limitations of the Line of Measurement (*Kav HaMidah*). However, as explained in chapters ten and eleven, the power of *Gevurah* of the Infinite Light is totally bound up with the essence of the Infinite Light, and has no independent existence from Him, whatsoever. That is, “He and His organs”, which are the Vessels of the world of *Atzilut*, “are one”. Hence, when the Lights of the *sefirot* are withdrawn from the Vessels, they still remain intact “as a body without a soul”.

⁵ That is, it was previously explained that when one devotes his intention to the external names of the world of *Atzilut*, his true intention is actually to the Essential Light of G-d, Himself. This is similar to the fact that when one grasps the depth of a concept he immediately grasps the essential light of the concept. This is also comparable to the matter of names. When one says a name, such as the name of a person who he knows well, the thought which is conjured in his mind at the mention of that person’s name, is the external vessel of the light of the essence of the totality of that person, to which his mind literally becomes bound to. Here, however, the Rebbe is making a different point. Here he states that when one devotes his intentions to the external names, his intention should specifically be directed to the source of the vessels, which is the principle aspect of the name. As explained before, the source of the vessels is the *Reshimu* (which is the impression and “engraving” of the essential simple desire of the Essence of the Infinite Light. This essential desire is, “*Ana Emloch – I Shall Rule*”, which is G-d’s desire to have a “dwelling place in the lower worlds” (*Dirah B’Tachtonim*) and is the ultimate purpose of all of Creation.

When one reaches the *Shemoneh Esreh* prayer, his entire intent and desire should be only to fulfill this essential will and desire of G-d. This is to say that when he makes his requests during prayer, such as, “Grace us with wisdom, understanding and knowledge”, “Return us, our Father, to your Torah etc.”, “Forgive us our Father, for we have sinned etc.”, “Redeem us speedily etc.”, “Heal us etc.”, “Bless us *HaShem* during this year etc.”, “Blast the great *Shofar* of our liberation etc.”, “Return our judges as of yore etc.”, “Speedily uproot the dominion of evil etc.”, “Let your mercies please be upon us etc.”, “Return to Jerusalem, your city, with mercy etc.”, “Cause the plant of you servant David to speedily grow etc.”, “Listen to our voice, *HaShem* our G-d etc.”, “Return the service to the sanctuary of your house etc.”, his own intention and desire should literally be identical to the ultimate intention and desire of G-d in creating His world, which is to bring about a “dwelling place” for G-d in this **physical** world. That is, during the *Shemoneh Esreh* prayer a Jew literally stands before G-d, with true and complete sublimation to Him. At this time, the very essence of his soul, the *Yechidah*, is revealed, and therefore **his** desire and G-d’s desire are literally one. (Because a Jew is totally sublimated and bound up with the Essence of G-d during the *Shemoneh Esreh* prayer, that is why it begins with the words “*HaShem, you* open my lips”, that is, he is so sublimated and nullified to G-d at this point that G-d Himself must “open his lips” and then will, “my mouth speak your praises” etc.) Now, when his desire and G-d’s desire are equal, G-d then grants his request, and He bestows His blessings, influence and beneficence upon the world. (This explains the statement of our sages in *Pirkei Avot*, “Make His will as your will, so that He will make your will as His will”.)

This matter may be further understood as follows: There are several stages in the actualization of any desire. The first stage is the matter of the actual limitation of his desire to a specific desire. This is the original point of the desire and thought for the end action, and arises before any action at all. Obviously, this is not the end action itself. However, immediately upon the determination of the desire, and the resolve to actualize it, a line of action is immediately drawn forth from this point. This is as previously explained in regard to how the *Kav* – the Limited Ray of Light, is drawn from the *Reshimu* (which is the “letters” of the Essential Desire of G-d) automatically. This line of Light vests within the Vessels which have their source in the *Reshimu*. The merging of the light with the vessels constitutes the actualization of the desire

וממילא נמשך האור אחר הכלי, כי דרכו של איש כו' וד"ל).

This automatically brings about that the Light (*Ohr*) is drawn toward the Vessel (*Kel*), since,⁶ “It is the nature of a man to [pursue the woman]”.⁷ This will suffice for those of understanding.)

והנה יש ג' מדריגות בכלים, פנימים ואמצעים והיצוניות.

Now, there are three levels in the vessels; the inner, the intermediary, and the outer.⁸

and its fulfillment. It therefore follows, that the merging of the light with the final vessel constitutes the actualization and fulfillment of the ultimate desire. An analogy for all of this is that when one desires to move his hand, he does not begin by contemplating how to draw forth the light of his soul so that it should spread forth in movement. Rather, immediately upon the establishment of the end action within his essential desire, the light of his soul is automatically and instantaneously drawn forth through the entire chaining down to the actualization of the desire, until it is fulfilled in actuality.

In the *Shemoneh Esreh* prayer, because of a Jew's complete sublimation and nullification to G-d's will, the essence of his soul, the *Yechidah*, which is literally bound to G-d, becomes revealed. When this is the case, he shares the very same desire as G-d with every fiber of his being (as explained in *Kuntres HaHitpaalut*). Therefore, when he requests physical beneficence from the Essence of G-d, his **true** desire and intention is purely to utilize this beneficence to fulfill the ultimate will of G-d and create a “dwelling place for the Holy One Blessed Be He, below in this physical world”. This principle applies not only to the *Shemoneh Esreh* prayer, which was just given as the prime example, but to all the prayers or blessings that a person may say throughout the day. (Furthermore, this principle may be extended to include all the mitzvot that a person may perform. Ultimately it may even be applied to all permissible matters, such as all of a person's thought, speech and actions. In such a case it would fall into the category of *Kadesh Atzmecha BaMootar Lach*- “Sanctify yourself [even] in matters that are permitted to you.)

(Now, according to the above explanation, both aspects of devotional intent are absolutely necessary. One must bind himself to the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*) from the angle of the Lights and one must also bind himself to the Essence of the Infinite light (*Atzmoot Ohr Ein Sof*) from the angle of the Vessels. The difference between the two is that the devotional intent into the Essence of the Lights is the act of binding himself to the Essence of G-d, as an arousal from below to above (which is called *Ratzo* – Running towards G-d, and is connected to the *Chaya* level of the soul). In contrast, once he is truly bound up and one with G-d, his desire and G-d's desire literally become one. Because G-d's desire is specifically for a dwelling place in this physical world, his desire too is that G-d have a dwelling place in this world. Since G-d's upper desire and man's lowers desire are in full agreement, this brings about an arousal from above to below, and the Infinite Light is drawn down to dwell within Creation, drawing down abundant blessings of Divine Influence and revelation to all the worlds. (This matter is called *Shuv* – Returning back, to drawn down G-dliness into this world, and is connected to the *Yechidah* level of the soul). From the above, we see that these two matters are interdependent and that the *Ratzo*-running to G-d, must precede the *Shuv*-Returning back. In other words, just as when you mention the name of a person, you must first know him, and understand who and what he is, before you can know his inner wants and desires, likewise, one must first bind himself to the source of the lights before he can bind himself to the source of the vessels. This is also the meaning of the Talmudic statement (Tractate *Yevamot* 105b) regarding prayer that, “One who prays must direct his eyes down and his heart up”. Furthermore, this is the reason why the contemplation-*Hitbonenut* of G-d's unity during the recitation of the *Shma* must precede the requests for beneficence during *Shemoneh Esreh*.

⁶ See Tractate *Kiddushin* 2b.

⁷ This may be understood according to the previous footnote, that as soon as one creates the source of the vessel, the light is immediately drawn forth to actualize it. Here the comparison is in regard to the nature of a man (light) to pursue the woman (the vessel or recipient).

והענין ידוע כי לנגד ט"ס חב"ד חג"ת נה"י, יש ג' מיני כלים

The [explanation of this] matter is known that corresponding to the nine *sefirot*, *ChaBa"D*, *ChaGa"T* and *NeHi"Y*, there are three kinds of vessels.

פנימית הכלים הוא בחי' הגבלת האור דחב"ד שבאור

The innerness of the Vessels is the aspect of the restriction of the light of *ChaBa"D* of the Light (*Ohr*).⁹

ואמצעות הכלים הגבלת חג"ת דאור, וחיצוניות הכלים הוא הגבלת נה"י דאור כו'

The intermediary aspect of the Vessels is the restriction of the *ChaGa"T* of the Light,¹⁰ and the externality of the vessels is the limitation of the *NeHi"Y*¹¹ of the Light.¹²

⁸ As mentioned before, there are three general vessels; the Brain (*ChaBa"D*), the Heart (*ChaGa"T*) and the Liver (*NeHi"Y*). These three vessels also include subdivision, i.e. nine times nine, equals eighty one particular vessels. Now, each of the eighty one particular vessels possesses an internal, intermediate and outer aspect. Thus, eighty-one times three, equals two-hundred and forty-three. With the addition of the five kindnesses which spawn growth (*Heh Chassadim HaMagdeelim*) they equal two-hundred and forty-eight limbs. This matter will now be explained fully, throughout the rest of this chapter. In this paragraph the Rebbe is not yet explaining the matter of the inner, intermediate and external aspects of each of the particular vessels. Rather, he is saying that the brain is the general internal vessel which limits the light of *ChaBa"D*, the heart is the general intermediate vessel which limits the light of *ChaGa"T*, and the liver is the general external vessel which limits the light of *NeHi"Y*. (More particularly though, each of these also possesses three aspects of internal, intermediate and external, as will soon be explained in detail.)

⁹ This refers to the vessel of the Brain, which is the vessel for *ChaBa"D* of the Light.

¹⁰ This refers to the vessel of the Heart, which is the vessel for *ChaGa"T* of the Light.

¹¹ This refers to the vessel of the Liver, which is the vessel for *NeHi"Y* of the Light.

¹² In other words, there are three aspects in the Lights, which are *ChaBa"D*, *ChaGa"T* and *NeHi"Y*. Corresponding to these three general influences of Light there are the three general Vessels; the Brain, the Heart and the Liver. In other words, although the Lights are of the ultimate in simplicity, there are also the divisions of levels of *ChaBa"D*, *ChaGa"T* and *NeHi"Y* in the lights. This may be understood by way of analogy from the sun whose light possesses three levels. The first level is as the light is totally sublimated and included within the essence of the sun. At this point, it is as if it has no existence at all, and it is called the "Concealment of Light – *He'elem Ohr*". The second level is the aspect of the revelation of the light, in that it is revealed from its concealment in the essence. Now, this aspect itself has two levels. The first aspect is how the light radiates as it is, in and of itself. This is called a Revelation of Light – *Giluy Ohr*. The second level (which is the third of the three levels) is that since it radiates in and of itself, it therefore also radiates to recipients. This level is called a "Ray – *Zeev*" and spreading forth of Light.

It is similarly understood that in the spiritual light of the soul there are ten powers which are called "Lights – *Orot*", each of which includes three aspects. The first level, for example, is the aspect of the sublimation of the Light of the power of *Chochmah*, as it is in the essence of the soul. This is the power of *Chochmah* as it is absolutely included and embedded in the very essence of the soul, as explained in chapters ten and eleven. It has no existence separate and apart from the essence of the soul at all. This is called the aspect of *ChaBa"D* of the Light of *Chochmah*. The second level is the aspect of the revelation of the Light from the essence. This is the matter of the desire for the desire (*Ratzon L'Ratzon*) of *Chochmah*, which was explained in chapter twenty eight (and previous chapters). In other words, this is how the Light radiates in and of itself, and is not yet a revelation of any particular desire, but only a general desire and life force which encompasses the entirety of the one's life. This is the aspect of *ChaGa"T* of the light of *Chochmah*. The third level is the aspect of the revelation, as it is revealed as a particular desire, like a ray (*Zeev*). For

instance, this is how each and every day, as a person matures, the aspect of the *Chochmah* of his soul dwells upon the body in a different manner. This is similar to the explanation above of the verse, “Days speak and years relate wisdom”. This is the aspect of *NeHi”Y* of the Light of *Chochmah*. That is, it is the aspect of the revelation of the light as it spreads forth to the recipient, which is the vessel of the body.

Now, corresponding to these three levels in the light there are three aspects in the vessels. (This is because it is from the thickening of the light that the vessels are made. Now, although the source of the vessels is higher than that of the lights, nevertheless, that is only as they are in a concealed state. However, they can only be revealed through the aspect of light. This is analogous to a person lighting a candle in a dark house. Everything that is concealed becomes revealed. However, this analogy is not entirely similar to the analogue, since in the analogy the various objects in the house which are revealed are not actually affected or changed by the radiance of the candle. Prior to their revelation they were physical and subsequent to their revelation they remain physical. However, above, the source of the vessels is from the aspect of the primal concealment and darkness called the *Reshimu*. The *Reshimu* is in a state of ultimate closeness to the Essence (*Atzmut*) and as the vessels exist in their source (the *Reshimu*) they are completely beyond even being a source of influence. However, through the aspect of the light they become revealed in the way of a tangible “somethingness”. This is to say that the *Reshimu* is called the aspect of the “True Something” only because it is the source of all “somethingness”, not because it itself is a tangible entity, Heaven forbid.)

Now, the three levels of the vessels are the innerness of the vessels, the intermediary aspect of the vessels and the externality of the vessels. However, before these three levels may be explained in a manner of particulars, we must first categorize these three levels generally as follows: The inner aspect of the vessels is the aspect of the Sublimation (*Bitul*) of the Vessel to the Light. The intermediary aspect of the vessels is the aspect of the revelation and Feeling (*Hergesh*) of that particular Light (*Ohr*), which is brought forth by the general revelation of that Light within the intermediary aspect of the Vessel (*Keli*). The external aspect of the Vessel (*Keli*) is the power of the vessel to spread out (*Hitpashtoot*) influence to that which is below it.

This may generally be understood as follows: According to what was explained (in chapter twenty nine), we understand that in each particular of the three levels of the vessels there are two aspects. The first is the aspect of the *Gevurot* – sternness, which comes about from their source in the *Reshimu*. This is the matter of the power of the vessel to limit and conceal the light. The second, which is the aspect of their ability to reveal influence downward, is the aspect of *Chassadim* – Kindnesses, and comes from the aspect of the Light of the *Kav*-Line. That is, the vessels bring forth all kinds of influence of light below, to the recipient. According to this, the inner aspect of the vessels is the restraint and limitation of the aspect of *ChaBa”D* of the light, which is the aspect of the light’s sublimation and inclusion in the luminary. Through this sublimation to the luminary (i.e. the essence) there is an automatic drawing forth of the light to the recipient who is sublimated (i.e. the body). This is the matter of the sublimation of the recipient to the influencer. (A general analogy for this is the sublimation of the limbs of the body to the desire of the soul, in that they act totally according to the soul’s desire. This is brought about by the aspect of the innerness of the vessels, which is the matter of the “sinews of feeling – *Geedey Hargasha*”, i.e. the “nerves”, which become revealed through the aspect of *ChaBa”D* of the Light (i.e. the light of the Brain), and the sublimation of the brain to the soul.)

However, this analogy is only in general. A better analogy for this is that it is specifically through the sublimation of a person’s intellect to the essential depth of the concept (*Omek HaMoosag*) that the flash of the light of insight is drawn forth into the vessel of his brain, as explained in previous chapters.) The intermediary aspect of the vessels limits the aspect of *ChaGa”T* of the Light. This is the matter of the revelation of the light from the concealment of the soul. Through this, an aspect of revelation of light and influence is drawn down to the recipient (i.e. the body). (This is the matter of the Feeling of Vitality – *Hargashat HaChayoot*, which is found throughout all the limbs of the body. In other words, the previous, more internal level of the vessels is like the sublimation of the body to the essence of the soul. However, this intermediate level is like the general revelation of the life force of the soul throughout the body, which is subsequent to the sublimation of the body to the soul.)

והיינו אתה סתר למפרע דרת"ס, שעיקר ההגבלה וההסתר בחיצוניות הכלים כו'

This is the meaning of [the verse],¹³ “You conceal – *Atah Seter* (אתה סתר)”. [The word *Seter* – Conceal (סתר)] is a backwards spelling of [the acronym] *Rosh* – Beginning (ראש), *Toch* – Middle (תוך), and *Sof* – End (סוף),¹⁴ because the main restriction and concealment [of the Light] is in the externality of the vessels.¹⁵

וגם בענין מה שיש בכלי בחי' השפעת וירידת השפע למקבל דוקא כנ"ל, ג"כ כלול מג' מדריגות

Furthermore, in regard to the matter that the aspect of influence and the lowering of [that] influence to the recipients [comes about] specifically through Vessels (*Kelim*), there also are three levels.¹⁶

The external aspect of the vessels is what limits the aspect of *NeHi"Y* of the light. This is the matter of the “Ray – Zeev” and its spreading forth (Hitpashtoot) to the receptacle of the body. It is in this aspect that the main limitation and concealment takes place. (This is because, as explained above at length, in the essential light there is no change from how it is before the *Tzimtzum* to how it is after the *Tzimtzum*.) By means of the limitation a particular power is drawn forth to the recipient (i.e. the body). In other words, this is similar to the revelation of a particular power from the general life force and vitality of the soul. This is the difference between this level and the previous level. For example, it is because of this external aspect of the vessels that it is within the power of the limbs of the body to draw forth the power of movement into an actual movement. This is the matter of the revelation of their influence to a recipient outside of themselves. In other words, there is now a complete merging of the lights within the vessels and limbs of the body, causing a change of existence from spiritual potential power of movement to actual physical movement.

(However, all of the above is only in general, and the particulars will be explained soon. In other words, the above is actually speaking in regard to the three general Vessels of the Light, which are called the Brain, the Heart and the Liver. However, as will soon be explained in a particular manner, each of these three general vessels also possesses the three aspects of inner, intermediate and external. Moreover, it must be understood that all the above is only an analogy in order to understand this concept below in man. The analogue of how it is in Divine Service or how it is above in G-dliness has yet to be explained.)

¹³ Psalms 32:7

¹⁴ See *Emek HaMelech, Shaar 12, Chapter 4*.

¹⁵ It is clearly understood that the greatest restriction of the essential light of the soul is in the most external aspect of the vessels (which is the *NeHi"Y* or the Liver). This is because the gut emotions (*NeHi"Y*) of the Liver only receive a radiance of light from the Heart, which only receives a radiance of light from the Brain, which only receives a radiance of the encompassing life force of the soul. Thus, the external aspect of the vessel of *NeHi"Y* only receives a radiance of a radiance of a radiance etc. Likewise, as explained before regarding the *sefirot* of *Yosher* (about which we are now speaking), the most external action is only the most finite radiance of the essentiality of the soul, and is only a glimmer of a glimmer. In contrast, the heartfelt emotions reveal the essence to a greater degree, and thoughts and desires reveal it even more. Hence, the greatest concealment is in the externality of the Vessels, i.e. on the level of action.

¹⁶ In footnote ten of this chapter (and in previous chapters) it was explained that there are two aspects in the vessels. The first is the aspect of the *Gevurot* - Sternness because their source is the *Reshimu*. This is the matter of the power of the vessels to limit and conceal the light. The second, which is the aspect of their revelation downward, is the aspect of *Chassadim* – Kindnesses, which comes from the aspect of the Light of the *Kav*. That is, they bring forth all kinds of influence of light below, to the recipient. This is the inner aspect of the vessel and the outer aspect of the vessel. The matter of how the vessels limit the light has already been explained. The Rebbe will now explain the matter of how the vessels draw the light forth to that which is below them. (These two aspects are the difference between the inner aspect of the three

פנימית הכלי הוא בחי' הבאת אור שפע דחב"ד

The innerness of the vessels is the aspect of the bringing [down] the Light of the influence of *ChaBa*"D.

ואמצעית להבאת והמשכת אור דחג"ת, והיצוניות להבאת שפע דנה"י כו'

The Middle [aspect] is the bringing [down] and drawing forth of the Light of *ChaGa*"T, and the Externality is the bringing [down] of the influence of *NeHi*"Y.

ועל דרך משל ט"ס שבאור מדת החסד, המוגבל בג' מיני אותיות

By way of analogy, [this is like] the nine *sefirot* of the Light of the quality of *Chessed* – Kindness, as it is limited within three kinds of “letters”.¹⁷

אותיות המח' בחי' פנימית הכלי לחב"ד שבחסד

The letters of Thought (*Machshavah*) is the aspect of the inner vessel for the *ChaBa*"D of *Chessed* – Kindness.

ואותיות הדבור אמצעית כלי לחג"ת שבחסד, ואותיות המעשה לבחי' נה"י שבאור החסד

The letters of Speech (*Deeboor*) is the intermediary vessel for *ChaGa*"T of *Chessed* – Kindness, and the letters of the Action (*Ma'aseh*) is [the outer vessel for] the aspect of *NeHi*"Y of the Light of *Chessed* – Kindness.

שהוא בחי' כח המעשה שבחסד, לעשותו בפועל ממש

vessels of the Brain, the Heart and the Liver, and the external aspect of the vessels of the Brain, the Heart and the Liver.)

¹⁷ This is only an analogy because it refers not to the aspect of the vessels (*Kelim*) but to the aspect of the garments (*Levooshin*). The Rebbe brings a proof for the fact that the vessel of the Brain limits and brings forth the Light of *ChaBa*"D and that the vessel of the Heart limits and brings forth the light of *ChaGa*"T and that the vessel of the Liver limits and brings forth the light of *NeHi*"Y, from the matter of the three Garments – *Levooshim* (thought, speech and action). By way of analogy, this is like the light of *Chessed* – Kindness. The aspect of *ChaBa*"D, the intellect of the kindness, generally vests within the letters of thought which is the internal garment. The aspect of *ChaGa*"T of the kindness, which is the aspect of the emotions of love etc, generally vests within the aspect of speech, which is the intermediary garment. The aspect of *NeHi*"Y of the kindness is the power for the actualization of this kindness, to actually do an act of kindness. This becomes vested within the aspect of the power of the letters of action, which is the most external garment.

The same is true of the matter of the vessels, that the light of *ChaBa*"D is limited and drawn forth into revelation by the internal aspect of the vessels which is the Brain. The light of *ChaGa*"T is limited and drawn forth by the intermediary aspect of the vessels which is the Heart. The light of *NeHi*"Y is limited and drawn forth by the external aspect of the vessels, which is the vessel of the Liver. Nevertheless, there is a great difference between the aspect of Vessels (*Kelim*) and Garments (*Levushim*), as will be explained later in chapter thirty-eight.

[In other words, this outer vessel] is the power to actualize the kindness, to do it in actual deed.

יש לו כלי מיוחד, ואהבה שבחסד יש לו כלי מיוחד, ושכל וטעם שבחסד יש לו כלי מיוחד כו'

This [actualization of the kindness] has a vessel specific to it. Likewise, the love of the kindness has a vessel specific to it, and the intellect and reasoning of the kindness has a vessel specific to it.

ועל הרוב השכל והטעם שבחסד מהרהר במח', והאהבה שבו יאמר בדיבור, וכח המעשה שבו יעשה בפועל ממש

In most cases, the intellect and reasoning of the kindness are entertained in one's Thought (*Machshavah*), the love [of the kindness] is said in Speech (*Deeboor*) and the power to actualize [the kindness] is actualized in Deed (*Ma'aseh*).

(אמנם כשבא בג' מיני אותיות דמחדו"מ נק' לבושין דמנהון כו')

(However, when [the Light of *Chessed* – Kindness] comes [to **actually** be expressed] in the three types of Letters (*Otiot*) of Thought, Speech and Action, they are [only] called “Garments – *Levooshin*”.

שלמטה מבחי' כלים דעליהם אמר איהו וגרמוהי חד כו', ולא על הלבושין

This is lower than the aspect of the vessels about which it states “He and His **organs** are one”, which is not the case with the Garments - *Levooshin*.¹⁸

אבל בחי' הכלים לנר"נ הוא מוחא ולבא כו'

Rather, [this statement] refers to the Vessels (*Kelim*) for the *Nefesh*, *Ruach* and *Neshamah*, which are the Brain, the Heart [and the Liver].¹⁹

¹⁸ The difference between the two will be explained in chapter thirty eight and thirty nine at length.

¹⁹ In the next paragraph the Rebbe begins to explain the particulars of the vessels. However, because he previously explained the internal, intermediate and external aspects of the intellectual *sefirot* of *Chochmah*, *Binah* and *Da'at* of the vessel of the Brain, he skips to explain the vessel of the Heart. For the sake of clarity, however, we will explain these three aspects of the intellectual *sefirot* as follows:

Chochmah is the aspect of the beginning of the revelation of the soul in a way of “something from nothing” (*Yesh Me'Ein*). This is to say that it is the depth and point of the intellect, which dwells upon and vests within the right hemisphere of the brain. There are three aspects in this: The first is the concealed depth of *Chochmah* which is not revealed or invested within the vessel of the brain at all, even for the brain itself. (This is in accordance with what was previously stated regarding the matter of “Rav was silent” but could not acknowledge the position of his opponents. This is because he felt the essential depth of the matter with his intellect, and ruled on that particular matter accordingly. Nevertheless, he was unable to bring this intellectual matter to vest in an aspect of letters, to respond to his opponents. This is because the matter was not revealed to him in a way of the revelation of light.) This is the aspect of the light of *Chochmah* as it is in the inner vessel of the brain.

ובלב יש ג' מדריגות, פנימים ואמצעים וחיצוניות לנגד ט"ס כו'

Now, in the [vessel of the] Heart there are [also] three levels; inner, middle and outer, corresponding to the nine *sefirot*.²⁰

The second level is the revelation of the *Chochmah* in a way that it dwells within the vessel of the brain. This is what is called the flash of insight, which comes about through the merging of the light of *Chochmah* within its intermediary vessel. The third level is the fact that the essential intellect has the power to bring forth comprehensible explanations which, in and of themselves, are separate from the essence of the matter. This is the aforementioned matter of “Be understanding in wisdom etc”. (This also explains the concept of the “upper thorn, the middle body and the lower thorn of the letter *Yud* - י.)

This power of “understand in wisdom” comes about because the light of *Chochmah* dwells within the externality of the vessel of the right hemisphere of the brain. The above explains the aspects of the inner, intermediary and external levels of the vessel of *Chochmah*. This is the matter of the beginning, middle and end of the vessel of *Chochmah* (which was previously called the depth, width, and length of *Chochmah*).

Now, the same is likewise true of the left hemisphere of the brain, within which the light of the soul becomes invested to bring forth new comprehensions. That is, this is the investment of the essence of the concept into many different explanations, and is called *Binah*. Now, there are also three aspects in the vessel of *Binah*: There is the depth of the comprehension which unifies with the depth of *Chochmah*. (This is in accordance with what was explained previously, that “*Abba* and *Imma* dwell as one”.) This is called the “point of the comprehension and reasoning” (*Omek HaMoosag*). Now, the revelation of the explanation in an aspect of “letters” is the intermediary aspect of the vessel of *Binah*, whereas the power of the comprehension to arrive at an actual leaning towards either kindness or judgment, is the external aspect of the vessel of *Binah*. These are the inner, intermediary, and external aspects of the vessel of *Binah* and are similar to what was said regarding the aspect of *Chochmah* (i.e. that these correspond to length, width and depth of *Binah*).

This is likewise the case in regard to the aspect of *Da'at*, which is the light of the soul as it becomes vested within the vessel of the brain when one leans their head backwards. In other words, *Da'at* is the matter of memory. (As is known, *Da'at* is the aspect of the connection to the comprehension or concept, and generally, the strength of the memory is according to this connection.) In *Da'at* there are also three aspects; inner, middle and external: The depth of *Da'at* is the matter of the connection to the essential depth of the comprehension or the depth of the concept, as the concept is before it vests within the aspect of “letters”. This is the innerness of the vessel of *Da'at*. The second level is the aspect of the width of *Da'at*, which is the intermediate aspect of the vessel of *Da'at*. This is the matter of the intellectual connection to the length and width of the comprehended concept and explanation, that is, to the particulars of the concept and its “letters”. The third level is the aspect of the connection to the entirety of the comprehension or concept, to actually bring forth emotions or action. This is the externality of the vessel of *Da'at*. All the above explains the three powers of *ChaBa”D* (or the general level of *Neshamah*) which dwells within the general vessel of the Brain, and how each one includes an inner, intermediate and external aspect. In other words, each one possesses the inner sublimation (*Bitul*), the feeling and somethingness (*Moorgash*), and the spreading forth to below (*Hitpashtoot*).

²⁰ The Rebbe now begins to explain the aspect of the vessel of the Heart, which includes the three emotional *sefirot* of *ChaGa”T* for which it is the vessel. These emotional *sefirot* are the heartfelt emotions of attraction or love, repulsion or hate and the intermediate composite of the two, which is mercy. In other words, the matter of mercy is that even though it may be fitting to hate and be repulsed by such and such a person, nonetheless, because of the aspect of mercy he will actually act kindly and with goodness toward him. These three general levels become merged within the vessel of the Heart. Now, in the vessel of the heart there are also three aspects of inner (*ChaBa”D* of the Heart), intermediate (*ChaGa”T* of the Heart) and external (*NeHi”Y* of the Heart). These will now be explained in a particular manner.

בחי' חב"ד שבמדת האהבה או היראה כו' שנק' מושכל של המדות כו'

This is the aspect of *ChaBa*"D of the emotional qualities of love or fear, which is called the "Intellect of the Emotions" (*Mooskal Shel HaMeedot*).

הוא בחלל הימיני שבלב שמאיר בו ממוח החכמה ששליט על הלב כו'

This is in the right ventricle of the heart, within which light radiates from the brain of *Chochmah* which rules over the heart.²¹

וחג"ת שבאהבה ויראה כו' שהוא הנק' מורגש

The *ChaGa*"T of the love and fear is called the "Feeling" (*Moorgash*).

היינו בבחי' אמצעית כלי הלב, שהוא רוח החיים שדופק בחלל השמאלי

This is the aspect of the intermediary vessel of the heart, which is the Spirit of Life (*Ruach HaChayim*) which beats in the left ventricle.

שנמשך ממוח בינה שנק' רוח

This is drawn from the brain of *Binah* which is called "*Ruach*".²²

והוא בחי' כלי הרגש החיות של המדות בהתפעלותם כו'

This is the aspect of the vessel of the felt vitality of the emotions, when they become aroused.²³

²¹ The first aspect of the Heart is in the right ventricle, which is the dwelling place for the innerness and depth of these three emotions (of *ChaGa*"T), and is their main essence. It is clearly observable that immediately upon a person's conceptualization of something as good and desirable, a power is aroused in his heart which draws his emotions towards this good and desirable thing. This drawing of the heart towards the desirable thing is aroused immediately upon his conceptualization of it. It is therefore clear that it becomes one with the intellect, and is not separate from it at all. This is the matter of the investment of the soul into the aspect of the innerness of the vessel of the heart, which is the right ventricle as mentioned above. (Likewise, the same is true of the opposite emotional power which draws the heart to be repulsed, or the intermediate emotional power which draws the heart to be merciful.) We find that the essential light of the intellect, which is drawn from the brain of *Chochmah* (i.e. the intuition towards the thing), radiates within the aspect of the innerness of the emotions. In other words, the "Brain of *Chochmah* rules over the heart" and therefore, the emotions of the heart respond entirely according to the dictates of the intellect, and cannot stray from it even in the slightest way. This is the aspect of *ChaBa*"D of the emotions, in the right ventricle of the Heart. In other words, this is the inner aspect of the heart, which is the sublimation (*Bitul*) of the heart to the brain. In other words this is the sublimation of the emotions to the intellect, which encompasses the emotions from above.

²² Isaiah 29:24; See also *Tanya*, Chapters 5, 9 and 16.

²³ The second (intermediate) level of the vessel of the heart is the aspect of how the light of the emotions become merged within the left ventricle of the heart, which is the dwelling place of the "Spirit of Life – *Ruach HaChayim*" of the heart. This refers to the life force, as it is before it vests within the blood (which is the aspect of the *Nefesh*, as will soon be explained). Rather, it encompasses and rests upon the blood, but does not yet completely vest within the blood. It is in this intermediate vessel of the heart that the emotions become merged in the heart in a completely felt way (*Moorgash*). That is, this is the matter of the felt

והיצוניות הלב הוא הבל החזה כו', ששם כלי הטבעת המדות כו'

The externality of the heart is the “Breath of the Chest” (*Havel HaChazeh*), which is the vessel for the natural [reactions] of the emotions.

שהוא לנגד בחי' נפש, בחי' נה"י שבמדות כו'

This corresponds to the aspect of *Nefesh*, i.e. the aspect of *NeHi"Y* of the [heartfelt] emotions.

ומשם מאיר בנפש שבדם, שהוא מרכבה לגבי רוח שבלב בכלל

It is this [level] which radiates into the *Nefesh* which is “in the blood”, which, generally, is a vehicle for the *Ruach* of the heart.²⁴

וגם בחי' נפש שבכבדא כלול מג' מדרגות, פנימי ואמצעי והיצון כו'.

Likewise, the aspect of the *Nefesh* in the Liver includes three levels; inner, middle and outer etc.²⁵

arousal of the emotions of love or hate etc, which is influenced by the brain of *Binah*, which is called “*Ruach*”. This is the somethingness of the emotions of the heart itself (the *Moorgash*). (The essence of the emotions comes from the aspect of *Chochmah*. However, the **feeling** and **excitement** of the emotions comes from the aspect of *Binah*. This is similar to a newborn infant. That is, the essence of the infant comes from the seminal drop of the father (*Abba*). Nonetheless, the spreading forth and development of this infant into two hundred and forty eight distinct limbs and organs takes place in the womb of the mother (*Imma*), and comes from her, as is known.) This arousal of the emotions comes from the unification of the innerness of *Chochmah* and *Binah* (which is the level of a *Chacham*-wise man, as previously explained.)

²⁴ The third and most external level of the emotions is the aspect of the natural reactions of the emotions which become merged with the externality of the vessel of the heart. This is the matter of the “Breath of the Chest – *Havel HaChazeh*”, which is the aspect of the *sefirot NeHi"Y* of the emotions. In other words, it is from this aspect of the heart that the actual investment of the heartfelt emotions within the blood comes about, i.e. the physical responses of the body (such as rapid heart beat, hyperventilation or an adrenaline rush etc.). These are called the “Natural Emotions – *Meedot Teeviyot*” of the aspect of the *Nefesh* in the liver, as will be explained. The power which brings these natural responses forth is in the breath of the chest. (The *Nefesh* in the liver is a vehicle to bring forth the emotions of the heart, which is the general *Ruach* of the heart.) In other words, this is similar to the nature of a child to flee from danger because it opposes the life force of his soul which he feels in his heart. In other words, this is the external aspect of the heart, which is the spreading forth of the emotions of the heart (*Hitpashtoot*) to that which is below the heartfelt emotions. (All of the above regarding the heart explains the inner, intermediate and external aspects of the general vessel of the heart, which is the seat of the general *Ruach*.)

²⁵ The third general level is the aspect of the *Nefesh* in the Liver. It too includes the three aforementioned levels of inner, intermediate and external: The liver is the aspect of the vessel for the gut emotions of *NeHi"Y* which come into revelation from the aspect of the Heart. That is, the heartfelt emotions vest within the blood of the liver, to bring the arousal toward putting something into action, such as actually fleeing from danger, or actually drawing oneself close to something desirable, as mentioned above. This is the meaning of *NeHi"Y* (*Netzach*, *Hod* and *Yesod*).

Netzach is the attribute of conquest, which is the great strength in this quality to bring a matter into actuality. This comes from the concealed intellect and emotions, since *Netzach* is a branch of *Chessed* which is a branch of *Chochmah* etc, as previously explained. Likewise, *Hod*, which shares the same

פנימי הוא הנק' בזהר קיסטא דחיותא

The *Zohar* calls the inner [level], “The Impression of Life – *Keesta D'Chayoota*”.

דהיינו בחי' רשימו שנשאר מבחי' רוח בשעת השינה כו'

This refers to the aspect of the impression (*Reshimoo*) which remains of the aspect of the *Ruach* during sleep.

והוא בחי' מוחין חב"ד דקטנות שבנפש כו'

This is the aspect of the intellect of *ChaBa”D* in their immature state (*Katnoot*), [as they are] in the *Nefesh*.²⁶

grammatical root as *Hoda'ah* – Submission, is the aspect of sublimation which comes out in actuality. In other words, although the intellect and emotions become completely concealed, nevertheless, the action will be sublimated to the matter, coming forth literally exactly according to the dictates of the intellect. In other words, although the intellect is completely concealed relative to the action, nevertheless, the intellect radiates within the action in a way of “a glimmer of a glimmer”. The *sefirah* of *Yesod* is the aspect of the connection to the actualization of the matter. (In contrast, *Da'at* is the intellectual connection to the subject matter and the concept.)

Now, generally speaking, these three attributes are called the “emotions of action” (or the gut emotions which compel one to act upon his heartfelt feelings), and they become merged within the vessel of the liver. In other words, this is the aspect of natural response to the heartfelt emotions which dwell within the intermediate vessel of the heart, which is the left ventricle that receives from the light of *Binah*, as previously explained.

²⁶ The innerness of the vessel of the Liver is what is called by the *Zohar* the “Impression of Life”. This is the impression which remains from the *Ruach* (i.e. the left ventricle of the heart) during sleep. Within this impression there is also a radiance from the aspect of *ChaBa”D* of the soul, except that it is called *ChaBa”D D’Katnoot* – The Immature *ChaBa”D*. (This is evidenced from the fact that the letters of thought radiate during the time of sleep, and as is known, the letters of thought are aroused by the *Chochmah* and *Binah* of the soul. This is the matter of dreams. Nevertheless, in the dreams, the letters are not in their correct order, because the proper ordering of the letters is a function of the revealed intellect which radiates within them. However, during sleep the intellect is generally withdrawn and only radiates in a diminished and “immature” manner. This is why dreams are generally confused. Nevertheless, there is still a tiny radiance of the intellect within the letters of dreams, as can be discerned by the fact that dreams may be interpreted.)

Now, this phenomenon likewise exists during the waking state. That is, when one does an action, the radiance of the intellect and the emotions must withdraw, so that only an impression of the intellect remains revealed. (Furthermore, in the action, the impression of the intellect is not received directly from the brain. Rather, only a glimmer of the intellect which radiates within the emotions is transferred to the action. Thus, the intellect of the action (i.e. *ChaBa”D* of *NeHi”Y*) only receives a glimmer of a glimmer of the intellect. (This is in accordance to the Talmudic dictum that, “At night, one will only dream about that which he thought in his **heart** during the day”. In other words, he will dream about things which his heart became aroused by during the day, (which is only **because** of that which he thought about in his brain.

From this it is understood that although the liver receives a glimmer of intellect from the brain, nonetheless, generally, it is only through the intermediary of the heart.) This explains the inner aspect of the Liver, which is the aspect of the sublimation (*Bitul*) of the gut emotion which leads to actions (*NeHi”Y*), to that which is above the gut emotions, namely, the heartfelt emotions and the intellect.

ואמצעי היינו התפעלות חיות גשמי של כח התנועה וההרגש שבדם, הוא הנפש, כמו בדפק שביד כו'

The middle [aspect of the *Nefesh* in the Liver] is the arousal of the physical life force of the power of movement and feeling which is in the blood, “which is the *Nefesh*”, such as the pulse of the hand.

והחיצון הוא בחי' נה"י שבכבד ששולח חיצוניות החיות בכל האברים

The outer [aspect of the *Nefesh*] is the aspect of *NeHi"Y* of the Liver, which sends the external life force to all of the limbs.²⁷

והפנימי' מבדיל כו' כמ"ש במ"א באריכות

Now, the inner [aspects, may become] separated, as explained elsewhere at length.²⁸

²⁷ The middle aspect of the vessel of the liver is the felt arousal in the action. In other words, this is the sense of feeling and vitality in the blood itself, within which the *Nefesh* vests. That is, he feels the arousal which spreads forth within his blood, in the heightening of his blood pressure or a quickening of his pulse. (We can clearly observe that when one performs an act with a great arousal of emotion, there is much greater vitality to his actions. In contrast, when he performs an act without much emotional arousal, there is diminished vitality to his actions.) This explains the intermediate aspect of the heart, which is the feeling (*Moorgash*) of actual vitality (i.e. *ChaGa"t* of *NeHi"Y*). The external aspect of the vessel of the liver is the aspect of *NeHi"Y* of the liver (i.e. *NeHi"Y* of *NeHi"Y*), which is the actual spreading forth of the external life force and vitality throughout all of the limbs and organs.

²⁸ In order to understand this statement, and the rest of this paragraph, it is necessary to first understand the explanation of the various levels of the soul according to their states of arousal in the service of G-d, which is *Hitbonenut* – Contemplation. This may be generally understood in accordance with the previous explanations of the various levels of the soul and their vestment within the various organs of the body.

There are three general vessels: the Brain, the Heart and the Liver. These are vessels for the general inner lights of the soul which vest within the vessels. The inner lights of the soul are called (in ascending order) *Nefesh*, *Ruach* and *Neshamah*. Now, the *Nefesh* which vests in the Liver also possesses three levels, i.e. three inner lights. That is, in the general soul of the *Nefesh* there are also three levels of *Nefesh*, *Ruach*, *Neshamah*: The *Nefesh* of the *Nefesh* is the actual spreading forth of vitality throughout all of the limbs and organs of the body and the spreading forth of the external vitality in the actual performance of the *Mitzvot*-commandments of G-d (*Hitpashtoot*). The *Ruach* of the *Nefesh* is the feeling of vitality, i.e. the blood pressure and pulse of the blood, in the performance of the *Mitzvot*-commandments (*Moorgash*). The *Neshamah* of the *Nefesh* is the “impression of life-*Keesta D'Chayoota*”, and the sublimation of the gut emotions of the Liver to the arousal of the Heart towards G-d and His *Mitzvot*-commandments (*Bitul*). (The encompassing light of the *Chayah* of the Liver (*Nefesh*) is the aspect of the “breath of the chest” (*Havel HaChazeh*) from which it directly receives the “impression” of the emotions of the Heart towards G-d.)

Likewise, the *Ruach* which vests within the Heart also possesses three inner, pervading lights: The *Nefesh* of the *Ruach* is the “breath of the chest” (*Havel HaChazeh*), and the natural arousal of the emotions towards G-d and his *Mitzvot*-commandments, which spreads forth into the level below it (*Hitpashtoot*), into the gut emotions which compel one to act upon this arousal, as mentioned above. The *Ruach* of the *Ruach* is the actual arousal of the heartfelt emotions of love and fear towards G-d, which takes place in the left ventricle of the heart in a way of complete arousal and feeling (*Moorgash*). The *Neshamah* of the *Ruach* is the sublimation of the Heart to the Brain (*Bitul*), so that this arousal is only according to the dictates of the

intellect. (This level of *Neshamah* of *Ruach* receives from the aspect of the *Chayah* of the *Ruach*, which is the spreading forth of the intellect to the Heart (as explained in previous chapters).)

Now, the *Neshamah* which vests in the Brain likewise possesses three pervading lights of *Nefesh*, *Ruach* and *Neshamah*. The *Nefesh* of the *Neshamah* is how the intellectual comprehension of G-dliness spreads forth to arouse the emotions of the heart towards G-d, or to be applied in actuality in action (*Hitpashtoot*). The *Ruach* of the *Neshamah* is the actual comprehension of the letters of the explanation of the G-dly matter itself, in a tangible fashion (*Moorgash*). The *Neshamah* of the *Neshamah* is the inner aspect of the intellect, and its sublimation to the depth of the comprehension of the G-dly matter (*Bitul*). (The *Chayah* is the intellectual sight of the mind's eye, as one perceives the essential ray of G-dliness and the Truth of the G-dly concept. This itself does not directly vest within the intellect, but only "hovers" over the intellect, in an encompassing manner.)

Now, it is possible that the inner aspect of the soul, such as the sublimation of the mind or the arousal of the heart etc, can become withdrawn and separated into their source. That is, they do not radiate within the vessels of the Brain, the Heart and the Liver. For example, as understood from all of the above, there are different levels of arousal towards G-d and His *Mitzvot*-commandments. The lowest level of radiance, which is the initial radiance of the soul into the body, as will be discussed momentarily in greater detail, is called a "sleep state" or "the state of the fetus" in its mother's womb. During sleep, the upper levels of the soul, such as the *Neshamah* and the *Ruach* are withdrawn. This is to say that the intellect and emotions do not radiate in a revealed way within the vessels of the brain, and the heart. That is, they only encompass and "hover" over the vessel of the body. Rather, all that remains revealed within the vessel of the body is an impression of life (*Kista D'Chayoota*) which is only an impression of the general life force of the soul. This is an impression which remains from the fleeting thoughts of the heart which one had during the day.

However, even here, because the intellect does not radiate within the vessels in a revealed manner, these thoughts are all jumbled and confused. This is the source of dreams. (In other words, the *Neshamah* of *Nefesh* which is the *ChaBa"D* of *NeHi"Y* is also not revealed, but rather, only the *Nefesh* of *Nefesh* or *NeHi"Y* of *NeHi"Y* is actually revealed. (This matter, which is known as the confusion of the letters, will be explained in great detail in later chapters.) During the dream state, because the intellect is withdrawn, the nature of reality is concealed and all that remains is a confusion of the reality of the day.

Below in man, this is the level of the soul which is normally revealed, before he has done deep *Hitbonenut*-contemplation into the truth of reality, i.e. G-d. Because of this, his "reality" is only a confusion of True Reality, of which he may be altogether unaware. He does not perceive the true reality of G-d's existence, but, instead, is in a confused state of reality. Such a person is compared to a child in its mother's womb, who has not yet been born into the reality of the world. (The ramifications of this in the Upper Worlds will soon be discussed.) The next level of the soul which may become revealed and drawn forth through *Hitbonenut* contemplation is also the same level of *Nefesh*. However, when it is aroused through *Hitbonenut* – Contemplation, it is already comparable to be the beginnings of a waking state. That is, because the intellect is no longer entirely absent, and he does indeed contemplate matters of G-dliness, to understand them, although the entire Truth of G-d's Singularity is still concealed and far removed from Him. Nevertheless, he recognizes the absolute truth of the teachings of Chassidus and Kabbalah, and recognizes the lowliness of worldly matters, and is therefore motivated to action (*Nefesh*), to come close to G-d through the performance of the *Mitzvot*-commandments. Nonetheless, he has not actually attained any revelation of G-dliness yet, and this is still not even a level of actual heartfelt love and fear of G-d (*Ruach*). Rather, this is the inspiration which leads him to act on his convictions, through desisting from evil and fulfilling the positive commandments. The gauge of how much of this level of the soul is revealed is the strength of his commitment to G-d and the fulfillment of His commandments, specifically in action. (See explanation of "Cold Thought" in part three of "The Knowledge of G-d".)

The next level of the soul which becomes revealed through the toil of contemplation-*Hitbonenut* into G-dly matters is the level of the soul called *Ruach*, which is the heartfelt arousal of love and fear of G-d and His *Mitzvot*-commandments. In the previous level of *Nefesh*, although he is motivated to act and fulfill the commandments, it is not like something which is directly relevant and personal to him. Rather, he only

recognizes that this is the good and proper thing to do, and resolves with a full commitment to fulfill the commandments in actuality. In this second level, however, the arousal is a heartfelt arousal, like a person's arousal and investment upon hearing good news of a personal nature. For example, when a person hears good or bad news regarding his business, he is aroused towards action with a personal interest, investment and involvement. Likewise, when one contemplates matters of G-dliness, this level of *Ruach* of his soul may become aroused. That is, his performance of the commandments and investment into matters of G-dliness become a personal matter for him, and therefore his heart actually becomes aroused to fulfill the commandments. This too, however, is only called love and fear which is related to action, and also is still not an actual revelation of G-d's absolute Truth and Singularity. Rather, the difference between this level and the previous level is only that the arousal of the *Nefesh* is called a "cold thought" which is still not a personal matter, while the *Ruach* is called a "good thought" because the fulfillment of the commandments is now a personal matter for him.

The third level of arousal is the revelation of the *Neshamah* of the soul. Here, he comprehends the explanation of matters of G-dliness (such as the upper unity or the lower unity) and his heart actually becomes aroused with actual love and fear of G-d. (This is similar to the first level of *Simcha* – Joy as explained in chapter six.) However, this arousal is only from the external garments of the tangible explanations which he comprehends, and the ramifications of the "therefore" (*Tamtzit*) which comes out of these explanations. However, he does not grasp the essential G-dliness and Truth of the depth of the concept (*Omek HaMoosag*). Nevertheless, the revelation of this level of the soul through contemplation of Chassidus and Kabbalah and the comprehension thereof, results in an actual arousal of the heartfelt emotions of love and fear of G-d. This is the level of the *Neshamah* of the Brain.

The next level of the soul which may become revealed through the toil of contemplation (*Hitbonenut*) is the *Chayah* of the soul, which is the lower of the two encompassing lights of the soul. This is the aspect of the sight of the mind's eye into the actual depth and G-dliness of the G-dly matter which he contemplates. That is, he sees the essential truth of the matter, and it immediately expands in his mind and heart into abundant explanations (even into different matters). This is not the case with the previous level where he does not see the depth of the concept (*Omek HaMoosag*) but only becomes aroused by the "therefore" (*Tamtzit*) of the explanation.

(The difference between the *Tamtzit* and the *Omek Hamoosag* may be understood as follows: There are two types of essences. For example, "essence of mint" is not its true essence, but is rather what remains after it has been thoroughly processed until only its essential oil remains. This is the *Tamtzit*. In the same way, the *Tamtzit* of a concept is the "Therefore", which follows the thorough processing of the concept through *Hitbonenut*-contemplation. This "therefore" is very potent, and can arouse very strong heartfelt emotions towards G-d. However, the true essence of mint is the actual source of the mint itself, which brings it into existence. This is similar to the *Omek Hamoosag* – the actual depth of the concept. The *Omek Hamoosag* is the very depth and source of the concept itself. One who grasps the *Omek Hamoosag*, which is its very essence and source, has a radically different experience, which will now be explained further).

When one's heart becomes excited through his *Hitbonenut* and his emotions are completely aroused, either with great longing, joy or bitterness etc., the entire length and breadth of the G-dly matter which he was contemplating becomes shortened during the actual emotional response. Just an impression of the contemplation remains, as it relates to the excitement and arousal of his emotions only. The length and breadth of the contemplation, recedes and becomes concealed from consciousness. He is only left with what is called a "*Tamtzit*" (The final essential conclusion), which is the "Therefore" that follows the contemplation. It is the recognition of the truth of the "therefore" that causes the excitement and arousal of his heart.

(This is also the explanation of the verse in Genesis, "Therefore a man shall leave his father and his mother etc". We explained earlier that "father and mother" refers to the Intellectual faculties of *Chochmah* and *Binah*. The word "man – *Ish*" refers to *Zeir Anpin*, i.e. the emotions of the heart.) In contrast, when one's excitement and arousal is caused by the actual essence of the wisdom, the *Omek Hamoosag*, which is the very depth and essence of the concept, the very opposite of the above is true. Instead of the intellect

שבזמן הגלות שנק' שינה, אין ההארה דמלכות דאצילות, בחי' נפש בעולמות דבי"ע, רק בחי' קיסטא דחיותא

[This is to say] that during the time of exile which is called “sleep”, the radiance of *Malbut* of *Atzilut* [which is] the aspect of the soul of the worlds of *BY”A*, is only in an aspect of an “Impression of Life – *Keesta D’Chayoota*”.²⁹

receding and becoming “shortened” during the arousal of the emotions, it actually expands due to the arousal of the emotions of the heart. The arousal of the emotions does not become separated from the intellect, as in the previous level, but on the contrary, it actually strengthens the contemplation and is bound up with the comprehension. This is because the very depths of his mind, heart and soul are completely involved and engrossed in the matter under contemplation. (As explained before, this is the aspect of the sublimation of the entirety of one’s being, and his complete self-investment in the depth of the G-dly matter which he contemplates.) This, then, is the difference between the revelation of the *Neshamah* of the soul, and the level of *Chayah*.

Now, the next level of the soul which may become revealed is the level of the *Yechidah*. This is the revelation of the essence of the soul, as it is literally bound up with G-d, prior to the limitation of His light to vest within Creation. (This aspect is the third and greatest level of arousal which is discussed in chapter six, and is explained at greater length in *Kuntres HaHitpaalut* and in part three of “The Knowledge of G-d”.)

In any case, from all the above, it is understood that the inner levels of the soul may become separated, so that all that remains is just the lowest form of an “impression of life force-*Kista D’Chayoota*” which vitalizes him during his “sleep” state. This state of sleep, in which the inner levels of the soul are concealed, shall now be discussed at greater length. Also, the analogue of everything that was said above in regard to a human being on this physical plane, shall now be explained regarding how it is Above, in the realm of G-dliness. (The stages of the “growth” of *Zeir Anpin* will be discussed later at greater length.)

²⁹ Now, everything that was explained above regarding the lights (soul) and vessels (body) of human beings is only an allegory in order to understand the lights and vessels of the world of *Atzilut* - Emanation, above in the realm of G-dliness. As explained before, in the world of *Atzilut* there are also three vessels: the “Brain”, the “Heart” and the “Liver”, which are the source of influence to the created worlds of *Briyah*, *Yetzirah* and *Asiyah*. (These three created worlds correspond to the garments of Thought, Speech and Action, as will be explained later.) These three general vessels are called the “Body of the King” (*Goofa D’Malka*), which is the vessel for the Lights of *Zeir Anpin* of *Atzilut*. (However, the “Body of the King” is still entirely bound up with the very essence of G-d, as was explained before in regard to “He and His organs are one”.)

Now, in the vessels of *Zeir Anpin* of the world of *Atzilut* there are ten *sefirot*, which are the vessels for the ten *sefirot* of the Lights of *Zeir Anpin* of *Atzilut*. These are divided into three categories: There is the “Brain” which is the vessel which limits the light of *ChaBa”D*. There is the “Heart” which limits the Light of *ChaGa”T*, and there is the “Liver” which limits the Light of *NeHi”Y*. Now, each of these three categories also possesses three general aspects. There is the internal aspect of the vessels, which is the sublimation of the vessels to the light. This was previously compared to how the body is sublimated to the soul. Similarly, the inner aspect of the “Body” and vessels of *Zeir Anpin* of *Atzilut* is the aspect of the essential sublimation of the vessels to the G-dly Light which vests within them. This is the inner aspect of the vessels and is the aspect of *Bitul* – Sublimation, mentioned previously. (We have already explained that even the most external level of the vessels of the world of *Atzilut*, is still intangible and totally bound with the Essence of G-d.) The intermediate aspect of the “Body” and vessels of *Zeir Anpin* of *Atzilut* is the aspect of how the light of *Zeir Anpin* actually merges within the vessels, and was compared above to the general feeling of vitality within the body of a human being. This is the aspect of *Moorgash* – Feeling, as explained above. The externality of the general vessels of *Zeir Anpin* of *Atzilut* is the aspect of how this vitality spreads forth (*Hitpashtoot*) to that which is “outside”, which are the created worlds of *Briyah*, *Yetzirah* and *Asiyah*. This is compared to the aspect of the spreading forth of a person’s intellect into the

[It is only] an **impression-Reshimoo** of the aspect of *Ruach* of the Heart of the “Upper Man-Adam HaElyon”.

garment of thought, or his emotions into the garment of speech, or his gut emotions into the garment of action. (The difference between vessels, which are bound up with the Essence, and garments, which are not, will be explained later.) This is the external aspect of the vessels of *Zeir Anpin* of *Atzilut*, which brings the worlds of *Briyah*, *Yetzirah* and *Asiyah* into actual existence.

Now, all of this is only in general, for, as understood from the analogy of man, each of these three categories also divides into three categories (and more etc). Thus, we now understand the general matter of the general lights (soul) and vessels (body) of the world of *Atzilut*. However, each of these three categories also possesses three levels: inner, intermediate and external.

For example, the *Nefesh* of the world of *Atzilut* also possesses three levels of *Nefesh*, *Ruach* and *Neshamah* (and two encompassing lights of *Chayah* and *Yechidah*), as was previously explained in the analogy of man below. That is, the *Neshamah* of the *Nefesh* of the vessel of the “Liver” of *Zeir Anpin* of *Atzilut* is the aspect of the “impression of life” (*Kista D'Chayoota*), which is the impression of G-dliness which is passed over from the *Ruach* of *Atzilut*.

This then descends within the *Ruach* of the *Nefesh* which is the feeling of vitality within the “blood”, which is the seat of the life force (and was previously compared to the vitality of the pulse and blood pressure when performing an action). This is like the feeling of vitality within the creation of the worlds. This is to say that the worlds may be created with a great investment and revelation of their Life Force (which is G-d), or they can be created with a diminished life force and vitality, like one who performs an action by rote, as previously explained.

The third level of *Nefesh* of *Nefesh* of *Atzilut* is the aspect of the actual spreading forth of the life force (G-dliness) and vitality in the actual creation. (The rest of the levels of the “soul” (i.e. Lights) and “body” (i.e. Vessels) of *Zeir Anpin* of *Atzilut* may be understood according to the analogy of man as well.)

Now, during exile-*Galut*, the soul (lights) of the vessels of the world of *Atzilut* (which is called the *Shechinah* – the Indwelling Divine Presence) which descends, creates, vitalizes and reveals G-dliness within the created realms in an inner manner, is in a diminished state of “sleep”. That is to say, because the light of the intellectual and emotional *sefirot* is withdrawn from the vessels, all that remains is an “impression” of the Light of G-d. Moreover, this does not mean that the light of the intellectual *sefirot* radiates in a diminished capacity (as explained before), but rather, that because the light of the intellect is actually **withdrawn** from the vessels, the impression that remains in the “Liver” is in a state of confusion, like a confused dream, as explained above. This is to say that the Truth of Reality is completely concealed throughout all of the created worlds, and the awareness of G-d is completely confused and not actually revealed.

However, it is just as when a person sleeps. Although he is not aware of reality, nonetheless, reality is still there, and he still receives vitality and life force from his soul, in a concealed way. In other words, there is only a diminished revelation of the light of his soul in an inner manner, whereas the greater portions of his soul only radiate in an encompassing manner. Likewise, during the “sleep” state of the exile-*Galut*, the worlds still receive their vitality and existence from G-d, but only in a very concealed manner, in which there is only a very diminished inner Light of G-d within Creation. However, the worlds are still entirely sublimated to G-d, and His Light still “hovers” over Creation in an encompassing manner, without actually being revealed within Creation. All this can change by returning the aspect of Intellect into the performance of the *Mitzvot*-commandments, through the toil of *Hitbonenut* – Contemplation (as has been explained, and as will be explained further in the explanation of the five kindnesses which draw forth the encompassing lights to pervade within the “body” of Creation.)

וכנסת ישראל, שנמשלים לבהי' עיבור בגלות

[This is because] during the exile the Assembly of Israel³⁰ is compared to a fetus.

היינו כמו הולד שמקופל ראשו בין ברכיו כו', תלת גו תלת כו'

In other words, they are similar a fetus whose head is folded between its knees, “three inside of three”.

שהמוחין חב"ד בהעלם בחג"ת והג"ת בנה"י כו' וכמ"ש במ"א).

[This is to say] that the Brains of *ChaBa*"D are concealed within *ChaGa*"T, and *ChaGa*T is [concealed] within *NeHi*"Y, as stated elsewhere.³¹

והנה בענין המצות שנק' רמ"ח אברין דמלכא כידוע, הרי ג"פ טפ"ט בג' מיני מדריגות דרת"ס שבכלים, כנ"ל עולה רמ"ג

Now, regarding the matter of the Commandments (*Mitzvot*), which are called the two-hundred and forty-eight limbs of the King, as is known, three times nine times nine, corresponding to the three levels of beginning, middle and end of the vessels, equals two-hundred and forty-three, as previously mentioned.³²

³⁰ The “Assembly of Israel” (*Knesset Yisrael*) refers to the aspect of the General G-dly Soul of the Jewish People, where all the Jewish souls converge as one, and is another name for the aspect of the Divine Presence (*Shechinah*).

³¹ In other words, during the exile-*Galut* (which is called the exile of the Divine Presence – *Galut HaShechinah*) there is only a glimmer of a glimmer of the revelation of the True Reality of G-d. This is because of the withdrawal of the Light of the intellectual *sefirot* (as will be explained at length later, with the explanation of the “sleep of *Zeir Anpin* – *Durmita D'Zeir Anpin*”). This is to say that there only is a greatly diminished light of *ChaBa*"D which is concealed within *ChaGa*"T, which, in turn, only radiates in a greatly diminished manner within *NeHi*"Y. This is similar to a “fetus” or one who is sleeping (in the fetal position etc.) in which his head is folded into his chest, which is between his knees. Thus, all that is revealed is only an extremely diminished state of awareness (which is in a state of confusion similar to a dream), of only *NeHi*"Y of *NeHi*"Y (i.e. the *Nefesh* of the *Nefesh*). (Nevertheless, even a fetus possesses all two hundred and forty eight limbs mentioned above, except that they are very “tiny”, like the body of an infant. The stages of development and growth of this “infant” will be discussed later in greater detail.)

³² In other words, the commandments are the aspect of the actual vessels and vehicles for G-dly influence and light to radiate within Creation in a revealed and inner pervading manner, as opposed to only in an encompassing manner. (That is, when the Jewish People fulfill the Divine will through the actual fulfillment of the positive commandments (in action), this draws forth actual vitality and G-dliness within the three aspects of each of the vessels, which creates and vitalizes the created worlds. In contrast, were the Jewish People to cease fulfilling the Divine will, G-d forbid, all G-dliness would be withdrawn from the worlds and they would cease to be brought into existence. (Rather, all of the “vessels” of existence would withdraw back to their original source within the *Reshimu*.)

However, this is actually impossible, since an “impression of life” and G-dliness remains within the Jewish people even while they are in exile, so that there will always be at least some Jews who will remain loyal to G-d and adhere to His commandments, even if they fulfill them only by rote. Even though these commandments are fulfilled only by rote, this nevertheless draws forth actual vitality and G-dliness into the created worlds. This is because, ultimately, their general reason and intention in doing them is just to fulfill G-d's will.)

וה' חסדים המגדילים, הן רמ"ח כו'

[Now], with the inclusion of the five kindnesses which bring about growth, they are two-hundred and forty-eight.³³

ובחי' חב"ד היינו אור הכוונה שבמצות

The aspect of *ChaBa"D* is the light of the devotional intent in the [performance of the] commandment (*Mitzvah*).

שיש לזה כלי פנימי' מיוחד, ובהגבלה כו'

There is a specific inner vessel for this, [with a specific restriction and] limitation.

ובחי' חג"ת, אהבה ויראה וביטול כו', יש לזה כלי אמצעי כו'

The aspect of *ChaGa"T* is the love and awe and the sublimation, for which there is an intermediary vessel etc.

ובחי' נה"י בחי' כח המעשה, לעשות רצון המלך בלבד כו', יש לזה כלי החיצוני

The aspect of *NeHi"Y* is the aspect of the power to actualize, [i.e.] to only do the will of the King, for which there is an external vessel.³⁴

(It is noteworthy to point out that the word *Mitzvah* – Commandment itself shares the same grammatical root as the word *Tzavta* – To Bind. That is, when one performs a *Mitzvah*-commandment in action, he literally binds himself to the Essence of the Creator, Blessed Be He. It is also worthy to note that the actual performance of the commandments (*Mitzvot*) in thought, speech and action, are only the external garments of the “limbs of the King”. Nevertheless, the “limbs of the King” are vested within these garments. Thus, when one hugs the King, although he may only be hugging His external garments, he is still and all, hugging the King himself, literally, because, after all, the King is wearing them. The differences between Garments – *Levooshim* and Vessels – *Kelim* will be discussed later at great length.)

³³ The Five Kindnesses (*Heh Chassadim*) is the aspect of the drawing forth of additional influence and light from the encompassing lights to the inner lights. This spawns “growth” in the Light, and therefore “growth” in the vessels, as will soon be explained.

³⁴ Generally, just as there are three general vessels of the Brain, the Heart and the Liver (or Sublimation (*Bitul*), Feeling of Vitality and Life Force (*Moorgash*) and Spreading Forth of the Life Force or Power of Actualization (*Hitpashtoot*)), so likewise, there are three general vessels in the performance of the *Mitzvot*-commandments. There is the inner intention and sublimation to G-d to fulfill the will of the King alone, which is the innerness of vessel of the Brain of the commandments. This causes a general sublimation of all of the worlds to G-d. (This is similar to the general sublimation of the limbs of the body to the soul.) Then there is the love and fear (and the sublimation and drawing forth of the heart in the right ventricle) which is the intermediary vessel of the Heart of the commandments. This causes an awareness and feeling of G-dliness and vitality to the worlds. (This is similar to the general feeling of vitality of the body.) Then there is the power to actualize and actually perform the will of the King in action, which is the externality of the vessel of the “Liver” of the commandments. This causes an actual issuance of the Infinite Light within the created worlds. (This is similar to the actual spreading forth of particular vitality in the blood to each of the particular limbs and organs of the body, such as the power of sight, the power of hearing or the power of movement etc.)

(ובכלל היינו כונה וברכה ומעשה או יחוד ברכה וקדושה, שנק' יב"ק כו')

(Generally, these are called Intent – *Kavanah*, Blessing – *Brachah*, and Action – *Ma'aseh* or Unification – *Yichud*, Blessing – *Brachah*, and Holiness – *Kedushah*, which are called [by the acronym] *YaBo"K*.

שהוא ענין בשר וגידין ועצמות שבכל אבר כמ"ש במ"א באריכות)

As is explained elsewhere at length, these are [also represented by] the matter of the Flesh (*Basar*), Veins (*Geedin*) and Bones (*Atzamat*) of every limb.³⁵

וה' חסדים המגדילים כו' היינו בחי' כללות המשכת גלוי אור אלקי שעל ידי כל מצוה

Now, the Five Kindnesses which bring about growth (*Heb Chassadim HaMagdeelim*) are the aspect of the general drawing down and revelation of the G-dly Light through [the fulfillment of] each [particular] commandment.³⁶

Now, it is clearly understood that all three of these aspects are necessary for actual vitality to be brought forth. In other words, if one only has the inner intention of the commandments, which is the inner aspect of the vessels, then there is not yet any actual spreading forth of vitality. Likewise, even if one has the intention, plus the love and awe, nonetheless, there is still no actual spreading forth of vitality throughout the “body”. It is only when there is the external aspect of the vessel, which is the performance of the *Mitzvah*-commandment in actuality, that there is an actual issuance of life force, since all three matters are present. (Now, all of the above is only in general, and is only the aspect of the general *Nefesh* of the *Mitzvot* – Commandments. However, just as each of the aforementioned levels of man divide into three particular levels of *Nefesh*, *Ruach* and *Neshamah*, so too, the *Mitzvot* – Commandments also each possess these three aspects. Thus, when the performance of the *Mitzvot*-Commandments is done only with the aspect of the *Nefesh*, this brings about actual vitality to the world, but only in the same way as one who does something by rote (or worse, like the vitality of one who is asleep). However, when, through the toil of *Hitbonenut*-Contemplation, a person causes the higher levels of his soul to become revealed in an inner manner (as opposed to being concealed in an encompassing manner), and when this is invested in the actual performance of the *Mitzvot*-commandments, so too, there is a greater revelation of the True Reality of G-d throughout all of the worlds, and there is a greater influx of the Infinite Light (*Ohr Ein Sof*) throughout all of the worlds in an inner manner.)

³⁵ This is to say that the body of a human being, whether he is a fetus or whether he is a fully grown adult, possesses two hundred and forty eight limbs. Each limb includes three parts: flesh (*Basar*), veins (*Geedin*) and bones (*Atzamat*). (There is also the matter of skin (*Or*) which will be explained later.) This is true whether he is in the fetal state (*Ibbur*), whether he is a child, or whether he is a completely grown adult. There is no difference in the number of limbs, because no additional limbs come about in the course of time of his growth from childhood to adulthood. This is because the source of the limbs themselves is in the *Reshimu*. Rather, there is only additional growth in the limbs themselves, so that a small limb becomes a large limb. However, the growth is proportional. In other words, the length and width of the limb is proportional to the influx of the light of that limb. (This is similar to what was mentioned previously regarding how the length and width of the explanations are according to the grasp of the depth of the concept.)

³⁶ In *Etz Chaim* (*Shaar Pirke HaTzelem*, Chapter 6) it states that the five kindnesses (*Heb Chassadim*) is the aspect of the influence of the last *Heh* of the name *Sa"G* of *Binah*, which is the aspect of *Tvunah*. This matter, and the fact that it is these five kindness which cause an additional revelation of light within the vessels, thus causing them to “grow”, may be understood according to what was stated earlier regarding the aspect of *Tvunah*. In chapter two we explained that there are two matters in *Binah*, there is *Binah* and there

על ידי המשכת הקו שממשיך למקור כל החסדים, דאיהו שקיו דאילנא כו', וכמאמר אנת ממלא כל שמהן כו'

This is by way of the drawing down of the *Kav* – Line, which draws from the Source of all kindnesses, for “He³⁷ water’s the tree”, similar to the statement, “You fill all the names” etc.³⁸

(ולפ"ז מ"ש אשתאר כגופא כו', משום דגם בחי' גופא בג' כלים הנ"ל, צריך להארת אא"ס שבקו, שממלא כל שמהן

(Now, according to this, the statement, “They would remain as a body [without a soul] becomes understood]. This is because even the aspect of the “Body – *Goofa*”, with the aforementioned three vessels, requires the radiance of the Infinite Light within the *Kav*, which “fills all the names”.³⁹

is *Tvunah*. It was explained there that *Tvunah* is the spreading forth of the light of *Binah*, which comes about specifically through the grasp of the depth of the concept in one’s comprehension in a concrete manner. It was further explained that it is specifically one who grasps the depth of the concept who has the ability to bring it down in a revealed manner to the recipient (i.e. the inner lights of the body, the revealed intellect, the heartfelt emotions, or the gut emotions which compel one to act etc). Thus, it is the faculty of *Tvunah* which draws forth the “depth” of the encompassing light (*Ohr Makif*) in an inner manner (*Ohr Pnimi*), thus causing the growth of the emotions, and bringing about the gut emotions which lead to action (or an additional influence of the depth to the recipient) etc.

This grasp of the depth comes about specifically through active *Hitbonenut*-contemplation, which brings about the inner sublimation and sight of the mind’s eye into the essential depth and G-dliness of the G-dly matter which one contemplates. This is to say that through *Hitbonenut*-contemplation and the automatic sublimation to G-d which results from it, (i.e. the *Koach Ma”H*) one causes the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*) to be drawn down and vested within the inner light and revelation of the *Kav* – Line (which reaches all the way down to this world, as explained before). As explained previously, it is this aspect of the *Kav* - Line which is the source of all “kindnesses” and revelations throughout the entire chaining down of the world. (It is for this reason that it states, “*Talmud Torah K’Neged Koolam* – The study of Torah is equal to all [of the other *Mitzvot*-commandments]”, since it causes the Essence of the Infinite Light to be drawn down into all the worlds and “limbs” (i.e. all the other commandments) in a revealed manner. This is specifically true of the inner aspects of the Torah, such as *Kabbalah* and *Chassidus*, which are the aspects of the *Chayah* and *Yechidah* of the Torah.)

³⁷ The word “He” refers to the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*) which is vested within the *Kav* – Line, as explained at length in previous chapters, and as is evident from the text of the introduction to *Tikkunei Zohar* (page 17).

³⁸ That is, just as the soul vitalizes and animates the body, so too, it is the radiance of the Essence of the Infinite Light within the *Kav* – Line which pervades and vitalizes all of Creation. (As explained previously, the names are the vessels for the light.) To the degree that the Essence of the Infinite Light is drawn forth in an inner pervading manner within the *Kav*, is the degree that the worlds become bound up with the very Essence of G-d in a revealed and pervading manner (as opposed to only an encompassing manner). When this radiance is diminished and withdrawn, the names, i.e. the vessels and all the worlds, remain “as a body without a soul”, or like a tree without water.

³⁹ This is to say that although the vessels have their source in the *Reshimu*, independent of the radiance of the Lights within them, nevertheless, without the radiance of the lights they would be like a “body without a soul”. However, the Rebbe asks, if the source of vessels preceded and is higher than the source of the lights, what difference does it make if the revelation of Light in an inner manner is lacking or not? In other words, why does the *Zohar* tell us that they would remain as a body “without a soul” if the source of the “body” is higher than that of the “soul”?

לפי שיש שרש להתהוות הכלים בפ"ע כנ"ל.

This is because there is an independent source for the existence of the Vessels (*Kelim*), as previously explained.

אך אם כן, למה תלה הדבר במה שאינו עיקר הדבר, שהוא מ"ש בלא נשמתא?

However, if this is the case, then why is this statement made dependant upon something which [at first glance] is not the essence of the matter, which is the statement “they will remain like a body without a soul”.

אך להיות שעיקר הכלים הן לנגד ט"ס דנר"נ, ובסיבת הגדלת האור יבא הגדלת הכלי, בשביל הבאת אור השפע למטה, ואי את תסתלק כו'

However, since the essential matter of the vessels is that they correspond to the nine *sefirot* of the *Nefesh*, *Ruach* and *Neshamah*, and it is because of the increase of the light that there is growth in the vessels, in order for the light of the influence to be brought down, [therefore,] “If You would withdraw [from them, they would remain as a body without a soul”].

ישאר הכלי כגוף בלא נשמה, בלא התפשטות כלל וד"ל):

[In other words], the vessel would remain like a body without a soul; i.e. it could not spread forth, whatsoever. This will suffice for those of understanding.)

End of Chapter Thirty

However, the explanation of the matter is that the **ultimate** purpose of the vessels is to draw down the Infinite Light, and to specifically reveal it, in an inner manner. This is similar to the fact that the essential light of the soul is drawn forth specifically when it is vested within the vessels and organs of the body. However, when the light of the soul is withdrawn from the vessel of the body, G-d forbid, then the body remains as an inanimate mass, and does not reveal the soul. Similarly above, if there would not be any radiance of the Infinite Light within the *Kav* in an inner manner, to pervade the vessels of the *Reshimu*, there would be no spreading forth of G-dliness into the worlds and they would remain, as a “body without a soul”.

(Actually, they would withdraw back into their source within the *Reshimu*, and lose all existence, and all that would remain of them would be the simple primal matter (*Chomer Pashut*). From this we see that all of created existence is dependant upon the radiance of the Infinite Light within Creation, which is drawn forth specifically through the two hundred and forty eight positive *Mitzvot*-commandments (and specifically through *Hitbonenut*-contemplation into the Torah which “is equal to them all”). The rest of the paragraph may now be clearly understood.