



LESSONS IN
TORAH
OR

PRECIOUS TEACHINGS THAT AWAKEN THE HEART
TO DIVINE SERVICE FROM THE HOLY MASTER
❧ **RABBI SHNEUR ZALMAN OF LIADI** ❧
TRANSLATED AND EXPLAINED

תּוֹרַה אֹר

פְּרִשְׁת וַיֵּרָא

דְּבוּר הַמִּתְחִיל

פְּתַח אֱלֹהֵינוּ אַנְתָּ הוּא קָד

“The Ten Sefiros and Hashem”

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Torah Or

תּוֹרַה אֹר

דְּבוּר הַמִּתְחִיל

(שְׁיִיךְ לַפְּסוּק "אֶרְדָּה נָא")

פְּתַח אֵלֵיהוּ אַנְתָּ הוּא חֵד¹

פְּרֶשֶׁת וַיֵּרָא דף יג,ג

“The Ten Sefiros and Hashem”²

In Parshas Vayeira (Bereishis 18:21), the Torah describes how Hashem “went down” to judge the wicked inhabitants of the cities of Sedom and Amora. There are two general questions regarding this story: 1- Why would have to go down to judge people, doesn’t Hashem already know everything that happens without having to go to see it firsthand? Furthermore, what does it mean that He “went down,” Hashem is everywhere, there is nowhere for Him to “go”?

To explain the answers to these questions, the Alter Rebbe first explains many essential concepts of how Hashem interacts with the world. The explanation will be centered around a teaching of Eliyahu the Prophet. It is recorded in the Tikkunei Zohar, as heard by Rabbi Shimon bar Yochai and his students, and the souls in Gan Eden, including Moshe Rabeinu who instructed Eliyahu to speak, in Gan Eden.

¹ (דְּבוּר הַמִּתְחִיל פְּתַח אֵלֵיהוּ: תּוֹרַת חַיִּים דְּבוּר הַמִּתְחִיל "וַיְהִי כֹל הָאָרֶץ", וְדְבוּר הַמִּתְחִיל "וַיֵּאמֶר ה' זַעֲקָת". סִידוּר דְּבוּר הַמִּתְחִיל "אַנְתָּ הוּא". - צִיּוֹן כְּבוֹד קְדוּשַׁת אֲדָמוֹר.)

נֵאמַר בְּיוֹם הַשַּׁבָּת קִדְשׁ פְּרֶשֶׁת וַיֵּרָא, יז מְרַחֲשׁוֹן תַּקְס"ו. הַנְּחוּת נוֹסְפוֹת מִהַמְאָמֶר וַדְרוּשִׁים הַמְיוֹסְדִים עַל מְאָמֶר זֶה נִלְקְטוּ בְּסֵפֶר "הַגְּהוּוֹת לְדְבוּר הַמִּתְחִיל פְּתַח אֵלֵיהוּ תַרְנ"ח" - קָה"ת תשע"ח.)

² The Rebbe Rashab wrote an extensive commentary on this maamar, known as “Notes on Pasach Eliyahu, 5658.” We will attempt to bring some points from his commentary throughout the translation, published by the Kehot publication society. In addition, the work “Torah Or Hamevuvar” from Kehot publication society and Hamaayanos provided valuable sources for this commentary.

This teaching, commonly known as “Pasach Eliyahu,” the most famous discourse (said over as a prayer to Hashem) of Eliyahu, contains many of the fundamental teachings of Kabbalah³, of the Inner Dimension of the Torah. It describes the Ten Sefiros of Atzilus and how they exist relative to the Infinite Light, and relative to creations. This prayer/discourse is commonly recited before Mincha on Erev Shabbos, since on Shabbos is when the created worlds ascend into Atzilus, and this discourse discusses the nature of the world of Atzilus relative to creation.⁴

(א) Chapter 1

”פְּתַח אֱלֹהֵינוּ [וְאָמַר]: [רְבוֹן עֲלַמִּין
דְּ] אַנְתָּהּ הוּא חָדָר וְלֹא בְּחוּשְׁבָן, [אַנְתָּה
הוּא עֲלָאָה עַל כָּל עֲלָאִין, סְתִימָא עַל כָּל
סְתִימִין, לִית מַחְשְׁבָה תְּפִיסָא בְּךָ כְּלָל.]

In the in Tikkunei Zohar (17a) it is written:⁵ “[The Prophet] **Eliyahu started to speak** [the following praise to Hashem that contains many explanations of mystical concepts], and said: “Master of the Worlds, **You are He that is One, but not one that is counted.** You are He that transcends all transcendence, concealed beyond all concealments. No thought can possibly grasp You.

אַנְתָּהּ הוּא דְּאַפִּיקַת עֶשֶׂר תִּיקוּנִין
[וְקָרִינִין לִוְן עֶשֶׂר סְפִירָן, לְאַנְהָא בְּהוּן
עֲלַמִּין סְתִימִין דְּלֹא אֲתַגְלִינִין, וְעֲלַמִּין
דְּאֲתַגְלִינִין, וּבְהוּן אֲתַבְּסִיאַת מַבְנֵי נְשָׂא.
כִּי”⁶

You are He that brought out ten ‘Tikunim/adornments.’ We call them ten Sefiros. You emanated them to direct the worlds, concealed worlds and revealed worlds. And within them You disguise Yourself from the sons of men.”

The prayer/discourse continues to discuss various aspects of the Sefirot and how Hashem creates souls and worlds through them, but that Hashem is ultimately beyond the entire category of the Sefirot and the World

³ See Pardes Rimonim of Rabbi Moshe Cordevero, Shaar 4, chap. 5-6, where he explains this discourse at length.

⁴ [ראה אורה"ת וירא תשמו, ב.]

⁵ The translation of the original text of Tikunei Zohar is based on the not yet published translation of Pasach Eliyahu by Rabbi Tzvi Freeman, used with his permission.

⁶ (תקוני ז'הר ב'הקדמה יז, א.)

Atzilus completely, even though He invests Himself, as it were, into the Sefiros.

לְהַבִּין עֵינֵינוּ זֶה - לְמַה נִקְרָאוּ י
סְפִירוֹת בְּשֵׁם "תְּקוּנֵינוּ" - צְרִיךְ
לְהַקְדִּים בַּיָּאוֹר עֵינֵינוּ מֵהוּת הַנֶּפֶשׁ:

In order to understand the reason for which the “Ten Sefiros” are referred to as “Ten Tikunim-Adornments/Jewelry,” we must first explain the nature of the soul itself.

כִּי הִנֵּה הַנֶּפֶשׁ מִצַּד עֲצֻמָּה הִיא אוֹר
פְּשוּט בְּלִי הַתְּחַלְקוֹת שְׂכָל וּמִדּוֹת.

Because, the soul itself is a simple and indivisible spiritual entity, undifferentiated into intellect and emotion.⁷

⁷ The Rebbe Rashab notes here to that this concept is explained in Tanya chap. 51. We will quote here a portion of that chapter, as translated in “Lessons in Tanya,” published by Kehot publication society (the bold text reflecting direct translation of the original Hebrew text of the Tanya):

*“Now, the variation in receiving the functional powers and life-force by the organs of the body from the soul, each organ receiving from the soul a life-force and power in a different form, **does not derive from the soul’s essence and being, that we should say that its being and essence is divided into 248 different parts, which are en clothed in 248 locations, according to the design of the various locations of the body’s organs, because, according to this, it would follow that the soul’s essence and being is designed in a physical design and a likeness and structure similar to the structure of the body, G-d forbid.** Just as the organs of the body have various shapes and forms, so, according to this outlook, are the functional powers, while still within the soul, different from each other in form. But, again, we cannot accept this:*

Rather is the soul entirely a single spiritual entity—it is (1) a single entity, (2) a spiritual entity. As a “single” entity, its oneness is plain and uncompounded. As a “spiritual” entity, its spirituality is in a form which is divested of any physical design and of any type of definition of physical space, measure, or limitation, the soul is free of all such dimensions by virtue of its intrinsic being and essence.

In fact, the soul is so “plain” and free of all these that even when it is actually en clothed within the organs, they cannot effect any change in the soul. Therefore, the Alter Rebbe continues:

In Tanya chap. 51, part of which is quoted in the footnote, the Alter Rebbe explains how the soul itself is a simple, uncompounded, indivisible, spiritual entity. It contains the potential for various “soul powers,” capabilities, such as intellect and emotion, and the ability to manifest as a life force in the body, and the power to become manifest in thought, speech, and action.

However, in the essence of the soul itself there is no “actual” intellect or emotions, thought or speech, or even bodily life force. Rather, in the essence of the soul all these various powers and capabilities exist only in completely potential form, as various possibilities of the one singular and indivisible essence. Only “outside” of the essence do the various soul powers become manifest as “actual” and definable (different) powers.

וְהַשֶּׁקֶל וְהַמְדוּת שְׁלֵה הֵן בְּחִינַת
 לְבוּשֵׁין לְנַפֶּשׁ. **And its intellectual and emotional
 capacities are only “garments,” as
 it were, of the soul itself.**

And it is not valid to say, concerning the soul’s being and essence, that it is in the brain of the head more than in the feet, since its being and essence is not subject to the concept and dimension of physical space and limitation. It is therefore impossible to attribute to the soul this limitation of being more in the head than in the feet.

Rather, 613 kinds of functional powers and vital forces are included within the soul, within its being and essence, to become actualized and to emerge from this concealment and inclusion within the soul’s essence. Previously, while still included within the soul’s essence, they are only in potential and therefore hidden within the soul—not even as functional powers which are revealed as such while still included within the soul. In other words, within the soul is concealed a potential for 613 functional powers “to become actualized and to emerge from concealment” (i.e., to become revealed):

in order to animate the 248 organs and 365 blood vessels of the body through the functional powers of the divine soul becoming enclothed within the animating (or vital) soul, which also possesses the corresponding 248 and 365 functional powers and vital forces.”

שְׁהַנֶּפֶשׁ יֵשׁ לָהּ שִׁכְל וּמְדוּת אָבֵל
 אֵינָן מְהוּת וְעֲצָמִיּוֹת הַנֶּפֶשׁ.⁸
 Since the soul has intellect and emotions, but they are not the essence and being of the soul.⁹

⁸ (ומה שכתוב בתניא (ראה פֶּרֶק ג ופֶּרֶק יב): שְׁהַנֶּפֶשׁ עֲצָמָה מִתְחַלֶּקֶת לְשִׁכְל וּמְדוּת שֶׁהֵם נִקְרָאִים עֲצָמִיּוֹת הַנֶּפֶשׁ - אֵין זֶה אֶלָּא לְגַבֵּי מַחְשְׁבָהּ, דְּבוּר וּמַעֲשֵׂהָ, שֶׁהֵן לְבוּשֵׁין נִפְרָדִין מִמְהוּת הַנֶּפֶשׁ, שֶׁהֵן בְּחִינַת בִּי"ע. שְׁעַל זֶה אָמַר "לְבוּשֵׁין תִּקְיַנַּת לֹון כּו", דְּאֵינֹון בִּי"ע.

אָבֵל הַשִּׁכְל וְהַמְדוּת, עִם הַיּוֹת שֶׁהֵן בְּחִינַת לְבוּשֵׁין, אֵינֹן לְבוּשֵׁין נִפְרָדִין מִמֶּשׁ, אֶלָּא כְּמוֹ בְּחִינַת כְּלִים דְּדִאֲצִילוֹת ד' אֵיהוֹ וְגִרְמוּהֵי חֵד כּו" (תְּקוּנַי זֹהַר בְּהַקְדָּמָה ג, ב). וְלִכֵּן נִקְרָאִין בְּשֵׁם עֲצָמִיּוֹת, וְלֹא עֲצָמִיּוֹת מִמֶּשׁ).

⁹ In the text of the maamar is a parenthetical note that will be translated here:

"In Tanya (chapter 3 and 12) it says that the soul itself is divided up into three intellectual faculties and seven emotional faculties, which are described as being part of the soul itself. So, how does the Alter Rebbe say here that the intellect and emotions are not part of the soul itself, and are only "garments" for the soul?

The answer is that in Tanya it was discussing the intellect and emotions relative to the "garments" of thought, speech, and action. In that context, the intellect and emotions are described as being "part of the soul itself" relative to how the garments of thought, speech, and action become separated from being part of the person himself. The thought, speech, and action, are "garments that are completely separate from the person." However, in the context of the intellect and emotions relative to the simple and indivisible essence of the soul, the intellect and emotions are considered "garments" for the soul, as it were. However, these "garments" are not completely separate from the person himself, and in fact, are always bound up and united with the essence and of the soul.

The difference between the "separate garments" of the soul - thought, speech and action - and the "garments that are united with the soul" - the intellect and emotions, reflects the difference between the Sefiros of the created worlds of Beriah, Yetzira, and Asiya, that are "separated" from the Infinite Light, and like "separated garments" for it, and the Sefiros of Atzilus that are Divine, that are "garments that are united" with the Infinite Light of Hashem, as it were."

אֵלָא שְׁהֵן נִקְרְאִין בְּשֵׁם "תִּיקוּנִין" -
שְׁהַנֶּפֶשׁ מִתְתַקֶּנֶת וּמִתְלַבֶּשֶׁת בָּהֶן.

Rather, they are referred to as "Tikkunim-Adornments," since the soul becomes adorned, made beautiful, and expressed through them.

וּכְמוֹ שֶׁתִּרְגַּם אוּנְקֵלוֹס עַל פְּסוּק
(תִּצַּא כִּב, ה): "לֹא יִלְבַּשׁ גִּבֹר
שְׂמֵלַת אִשָּׁה" - "לֹא יִתְקַן גִּבֹר
בְּתִיקוּנֵי אִתְתָּא".

As Unkelos translated the verse (Devarim, 22:5) "A man should not wear the garment of a woman" into Aramaic, saying "A man should not adorn himself with the adornment of a woman."

וְעֵינֵי תְקוּן הוּא מְלִשׁוֹן תְּכֵשִׁיט,
שְׂמֵתְקֵשֶׁט בּוֹ וּמִתְפַּעֵל מִמֶּנּוּ.

Now, the idea of a "Tikun-adornment" is an expression connoting jewelry, through which someone beautifies himself and becomes positively affected, i.e., enhanced, by it.

וְהָרִי מִתְאֶחָד עִם תְּכֵשִׁיט זֶה כְּאֵלוֹ
הוּא מְגוּפוֹ מִמֶּשׁ.

In this way, one becomes unified with the jewelry, as if it is part of his own body.

There is a difference between regular clothing and jewelry. Regular clothing is mainly for the purpose of covering over the body. However, jewelry actually brings out the natural beauty of the person, enhancing his own beauty. (Another analogy for a garment that enhances the capabilities of the person himself is eyeglasses. Instead of covering over his eyes, it actually improves his ability to see.) Because of this quality that the adornments/jewelry enhance the person, they become like an extension of the person himself, to a much greater extent than regular clothing. (We find this with eyeglasses: a person can forget he is wearing glasses, to the point he can look for his glasses only to realize he was wearing them the whole time...)

וּכְמוֹ הַנֶּפֶשׁ עִם הַגּוּף, שְׁעַם הַיּוֹת
שֶׁהַגּוּף הוּא לְבוּשׁ לְנֶפֶשׁ, מִכָּל
מְקוֹם הָרִי הַנֶּפֶשׁ מִתְפַּעֵלֶת מִמְקָרֵי
הַגּוּף.

This is also comparable to how the soul exists within the body. That even though the body is only a "garment" for the soul, the soul is

nonetheless affected by what happens to the body.

שְׁכֵשְׁהָגוֹף נוֹקָף אֶצְבְּעוֹ מִרְגָּשֵׁת הַנֶּפֶשׁ.

Such as, when the finger of the body gets knocked, the soul feels the pain.

וְכֵן מֵה שְׁעוֹלָה בְּרָצוֹן הַנֶּפֶשׁ לַפְּעוּל אֵיזָה פְּעוֹלָה בְּאֲבָרִים,

Similarly, when the soul has a desire to do something using one of his limbs,

הָאֲבָרִים נִשְׁמָעִים לְרָצוֹן זֶה תִּיכָף וּמִיָּד בְּשְׁעוֹלָה בְּרָצוֹנוֹ לַעֲשׂוֹת הַפְּעוֹלָה - הֶרְגֵּל לַהֲלוֹךְ בּוֹ כו' - בְּלִי שׁוּם קְדִימַת הַתְּפַשְׁטוֹת וְהַמְשַׁכֵּת הַמַּחֲשָׁבָה מִהַמוּחַ בְּרַגְלָהּ,

the limbs follow this desire as soon as it comes up in his will to do something, whether it is a desire for the feet to walk, etc., or any other desire to move one of his limbs, the limbs follow through without any extended thought process connecting the brain and the foot.

שְׂאֵם כֵּן הָיְתָה אֵיזָה שִׁיהוּי זְמַן מֵה, וְהָרִי אֵינּוּ שׁוֹהָה אֶפִּילוֹ רִגַע, אֶלֶּא מִיָּד שְׁעוֹלָה בְּרָצוֹנוֹ כו'.

For, if such a process occurred, there would be some lapse of time, but there is no time lapse whatsoever. Rather, as soon as the desire arises, it occurs.

אֲךָ אֵין זֶה אֶלֶּא מִפְּנֵי שֶׁהַגּוֹף מִתְאַחַד עִם הַנֶּפֶשׁ, וְהַנֶּפֶשׁ פּוֹעֵלֶת בּוֹ בְּרָצוֹנָהּ, כְּאִילוֹ הָיְתָה עֲצָמוֹתָהּ וּמְהוּתָהּ מִמֶּשׁ.

However, this is only because the body is unified with the soul, and the soul expresses itself through the body at will, as if it [the body] were part of [the soul] itself.

וְאֵף שֶׁהַגּוֹף הוּא לְבוּשׁ הַנֶּפֶשׁ מְכַל מְקוּם הוּא מִתְאַחַד עִם הַנֶּפֶשׁ.

And even though the body is only a garment of the soul, it nevertheless becomes fused with the soul.

וּכְמוֹ כֵּן יוֹבֵן עַל דֶּרֶךְ זֶה עֲנִין הַשֶּׁכֶּל וְהַמְדוּת שֶׁל הַנֶּפֶשׁ - שֶׁהֵן גַּם כֵּן רַק בְּחִינַת תְּקוּנִין וּלְבוּשֵׁין שֶׁהַנֶּפֶשׁ

Similarly, we can understand this concept in the context of the intellect and emotions of the soul, that they are also only like

מתתקנת ומתלבשת בהן,

adornments and garments for the soul, that the soul becomes adorned and enclothed in them.

והן כלי הנפש שבהן ועל ידן פועלת הנפש כגרון ביד החוצב בו - לאהוב במדת האהבה, ולהשכיל בחכמה כו',

And they are the “instruments” of the soul, whereby the soul acts, like the ax in the hand of the woodchopper. For example, the soul expresses love through the emotional attribute of love, and generates new ideas through the intellectual attribute of Chochmah-Wisdom.

שכל זה וכיוצא בזה הוא רק פעולת הנפש והתפשטותה, שאינן אלא ממנה לזולתה.

All of this and similar is only the activities of the soul and its expressions, which are just the way the soul relates to another (but not the essential being of the soul as it exists by itself and with itself).

אבל הנפש מצד עצמה היא למעלה מכל הבחינות הללו.

However, the essence of the soul itself transcends the limitation and definition of all these aforementioned levels.

The Alter Rebbe will now bring proof for this statement that the essence of the soul is beyond the limitations of intellect and emotions:

שהרי השכל והמדות הם מקבלים שינויים:

Since, the intellect and emotions undergo changes.

כי במדות יש קטנות וגדלות, שהקטן אוהב דברים קטנים כו';

For, emotions exist in both immature and mature states; one who is immature is drawn to small, i.e., relatively insignificant, things, and as one matures emotionally, he is drawn to more important things;

והשכל - "כל זמן שמזקינים כו"¹⁰.

ולא שייה כל זה בעצמיות הנפש
ומהותה, שהיא אינה בעלת
שינויים כלל, ואינה מקבלת
שינויים ממקרי הגוף,

שאינה מתלבשת בעצמותה בגוף,

אלא הארותיה וכחותיה שהן
המתפשטות בגוף ומתלבשות בו,

הן מקבלים שנויים מצד הגוף
המקבל - בקטן כה, ובזקן כה כו.

וגם השכל והמדות אינן רק
הארות הנפש, וכחותיה
המתפשטות בגוף, ואינן עצמיות
הנפש ומהותה,

and similarly, regarding intellect, our Sages say (Kinim 3:6) regarding those who study Torah, that **“as long as they continue to age,”** their mind continues to develop” a more mature intellectual appreciation.

Now, none of this applies to the essence of the soul itself, since it is not subject to any changes at all, and is never affected by what happens to the body.

This is because its essential state of being does not become [directly] invested within the body, in which case the occurrences of the body could affect it.

Rather, it is only its expressions and capabilities which extend forth from the essence of the soul into the body and become invested within it,

they are subjected to becoming changed and affected by the experiences of the body that receives them – in a young person the intellect and emotions are experienced one way, and in an older person they are experienced in a different way.

And since the intellect and emotions are only expressions of the soul and its capabilities that extend from the soul's essence into

¹⁰ (משנה קנים ג, ו: "זקני עם הארץ, כל זמן שמזקינין, דעתן מטרפת עליהן, אבל זקני תורה אינן כן, אלא כל זמן שמזקינין, דעתן מתישבת עליהן").

the body, but they are not the essence of the soul itself,

אֵלָא שְׁהִנְפֵשׁ פּוֹעֵלֶת וּמִתְפַּשֵּׁטת
בְּכַחוֹת וְהָאֲרוֹת הֵלְלוּ.
rather, the soul expresses itself
and works through these
expressions,

This is why they are subject to change and to being affected by the body and its experiences, since they are not the essence of the soul.

וּמְכַל מְקוּם אֵינָן לְבוּשֵׁין נִפְרָדִים
מִמֶּשׁ
Nevertheless, the intellect and
emotions are not actually
“garments that are separate” from
the soul,

כְּמוֹ מִחֻשְׁבָּה דְּבוּר וּמַעֲשָׂה,
which is the case with the
“garments” of thought, speech and
action,

שְׁהֵן הָאֲרוֹת וְכַחוֹת הַמְּלַבִּישִׁים
מִמֶּשׁ אֶת הַנֶּפֶשׁ (כְּמוֹ לְבוּשׁ
הַמְּכַסֶּה כו'),
which are expressions and
capabilities that actually clothe
the soul (as a garment covers the
body and conceals it).

אָבֵל הַשִּׁכָּל וְהַמְדוּת הֵן הָאֲרוֹת
מַעֲצָמִיּוֹת הַנֶּפֶשׁ,
However, the intellect and
emotions are direct expressions of
the soul's essence.

וְאֵינָן לְבוּשֵׁין מִמֶּשׁ אֵלָא "תְּקוּנִין" -
שְׁעֲצָמוּתָהּ מִתְּתַקְנָתָהּ וּמִתְנַאֶה
בָּהֶן,
They are not considered actual
clothing, that covers over the person
to provide modesty, rather, they are
“adornments/jewelry” that
“adorn” and beautify the essence
of the soul.

כְּמוֹ תְּקוּן הַתְּכַשִּׁיט שֶׁהוּא הַמִּינֶפֶה
אֶת הָאָדָם שֶׁמִּתְקַשֵּׁט בּוֹ וּמִתְנַאֵה.
This is like the way a decorative
piece of jewelry “beautifies” the
appearance of the person wearing
it, who adorns himself with it to
enhance his appearance.

The main purpose of regular clothing is to cover over the person to provide modesty. (Which is why Adam and Chava did not have to wear regular clothing before the sin of the Tree of Knowledge, since they had no need

for that aspect of modesty, as explained elsewhere.) Even though clothing also has a certain style and expresses something about the person based on what type of clothing they wear, it expresses the person by covering over the person, albeit in a certain style.

Adornments or jewelry however, unlike regular clothing, serve purely to reveal the inner beauty of the individual. Thus, the intellect and emotions, which are likened to adornments, serve no purpose that is separate from the soul. They serve only to reveal the true greatness of the soul. Thought, speech and action, on the other hand, are compared to clothing. Just as clothing have a distinct purpose (modesty), and cover the person, so do thought, speech and action function with a certain degree of separation from the essence and being of the soul, and they express and reveal the soul by covering over and concealing it in a certain “style,” as it were.

In other words, intellect and emotion are direct expressions of the soul, and are always bound up with the essence of the soul. They cannot exist separate from the essence of the soul in any way.

However, the “garments” of thought, speech, and action, are a step removed from the essence of the soul. They are bound up directly with the intellect and emotions, but not directly with the essence. (In these “garments” themselves the only garment that is directly bound up with the intellect and emotions is the “garment” of thought. Whereas speech and action can only exist as a derivative of thought, since, without thought (on some level) one cannot speak or decide how to act.) These garments exist with a degree of separation from the soul, since the a person can act by copying someone else (or being forced by them to act a certain way contrary to their essential nature), and the same applies to speech, and even a person thoughts could be based on someone else’s feelings or ideas, not from withing one’s one inner self.

It comes out that there are two opposite ways to look at the relative significance of intellect and emotion versus thought, speech, and action:

- 1- From the perspective of the essence of the soul, intellect and emotions are truly revealing it, whereas thought, speech, and action are concealing the true nature of the essence, in things that have a degree of separation from the soul.
- 2- However, from the perspective of another person, the only way we know anything about another person is by looking at their actions, listening to their words, and trying to figure out their thoughts. The other person’s intellect and emotions are not

directly accessible to another person. So, from that perspective, the garments of thought, speech, and action are revelation, whereas intellect and emotion are concealed.

The point is that these two stages of expression of the soul - “united garments” of intellect and emotions, and “separated garments” of thought, speech, and action - are the system, the method, of how the essence of the soul can relate to something outside of itself.

The essence of the soul is so spiritual and intangible that it has no way to relate to anything else directly, only through the stages of this interface system of “united garments” and “separated garments.” It uses its own “interface system” to relate to something outside of itself, whether to a physical body, or through the body to other people or objects.

Based on this, we can extrapolate an analogy for how the Infinite Essence of Hashem, and His Infinite Light, which are completely undefinable and intangible, interact with worlds and creations using its own “interface system” of Sefiros, as will be explained.

At the end of the maamar we prepared a chart of the various aspects of the soul and how they correspond to the the system of the Sefiros. That chart should help summarize some of the concepts discussed so far.

(ב) Chapter 2

ועל דרך זה יובן גם למעלה, ביו"ד
ספירות שנקראים תקונין:

Similarly, this can be understood Above, in the system of 10 Sefiros, which are called Tikkunim-Adornments.

(והיינו חכמה ומדות דאצילות,
ד"איהו וגרמוהי חד כו".¹¹)

(This refers to the wisdom and emotions of the Sefiros of Atzilus,

¹¹ [ראה תקו"ז ג, ד, א: "דעשר ספירות דאצילות מלכא בהון, איהו וגרמיה חד בהון, איהו וחייו חד בהון, מה דלאו הכי בעשר ספירות דבריאה, דלאו אינון וחייהון חד, לאו אינון וגרמיהון חד. ועלת על כלא הוא נהיר (נ"א נחית) בעשר ספירות דאצילות, ובעשר ספירות דבריאה, ונהיר בעשר כחות דמלאכיא, ובעשר גלגלי דרקייעא, ולא אשתני בכל אתר." ובתרגום: "שעשר ספירות של האצילות, המלך בהם, הוא ועצמו אחד בהם, הוא וחייו אחד בהם, מה שאין כן בעשר הספירות של הבריאה, שהם וחייהם אינם אחד, שהם ועצמם

where: “He [the Infinite One] and the Keilim-Vessels of His Sefiros are One and united.”

In Tikkunei Zohar (3b), in the teaching of Moshe Rabeinu, he contrasts the Sefiros of Atzilus with the Sefiros of Beriah, Yetzirah, and Asiya. There are two aspects of the Sefiros: The “Oros-Light” and life-force/soul, and the “Keilim-Vessels,” which give definition and form to the Life-force/Light, so that the Light and Life from Hashem can be expressed in our world in a certain format, such as wisdom or kindness.

(The word “וְגֵרְמִיּוֹת” or “וְגֵרְמוֹהֵי” is Aramaic and can mean “bones” or “a body,” which is made of bones. As mentioned earlier in the maamar, the body fuses together with the soul, until it becomes a living body, and an extension of the soul itself. Similarly, these Keilim-Vessels of Atzilus are like the “body” to the “soul” of the Oros of Atzilus, fusing with them. For this reason, the Keilim are referred to as “bones/bodies” relative to the Oros-Lights of Atzilus.)

To quote the teaching of Moshe Rabbeinu mentioned above (translation based on commentary of Masuk MiDvash):

“In Atzilus, [Hashem,] the King, is invested in the Sefiros of Atzilus. He and His Keilim [of the Sefiros] become One when He is invested in them; He and His Life-force [of the Sefiros] become One when He is invested in them. [Thus, in Atzilus, everything exists in One Unity, the Infinite Light of Hashem, the Life-force of the Sefiros, and the Keilim of the Sefiros, they all exist as One.]

This is not the case with the Sefiros of Beriah. There, the Keilim [of the Sefiros] are not fully united with their Life-force [Oros], and they [the Keilim of Atzilus, which is the source of Life of Beriah] are not fully united with the Sefiros of Beriah. [Thus, in Beriah all three aspects, the Oros, the Keilim, and their source of Life from Atzilus, are not merged into absolute Oneness.]

אֵינָם אֶחָד. וְעַלֵּת עַל הַבֵּל, הוּא מְאִיר (יורד) בְּעֶשֶׂר סְפִירוֹת שֶׁל אֲצִילוֹת, וּבְעֶשֶׂר הַסְּפִירוֹת שֶׁל בְּרִיאָה, וּמְאִיר בְּעֶשֶׂר כְּתוֹת שֶׁל מְלָאכִים, וּבְעֶשֶׂר גְּלַגְלֵי הָרְקִיעַ, וְלֹא מִשְׁתַּנֵּה בְּכָל מְקוֹם.”

The Cause of all Causes [the Infinite Light of Hashem] descends and shines into the Ten Sefiros of Atzilus, and the Ten Sefiros of Beriah, Yetzira and Asiya, but He does not change in any place [He shines].”

I.e., even though the same Infinite Light of Hashem shines in all four worlds of Atzilus, Beriah, Yetzira, and Asiya without changing, the way the worlds receive the Light is vastly different. In Atzilus the Sefiros merge with the Light completely, and in Beriah Yetzira and Asiya they do not, but they remain separate from the Infinite Light.

אָבַל בְּרִיאָה יִצְיָרָה עֲשִׂיָה הֵן בְּחִינַת
לְבוּשֵׁי מַמָּשׁ, וְעַלֵּיהֶם אָמַר:
"לְבוּשֵׁי תְקִינַת לֶזֶן כִּי".

However, the three lower worlds of **Beriah, Yetzirah, and Asiya (BY”A) are compared to “actual garments”** that conceal the person, relative to the Sefiros of Atzilus. **Regarding them**, the Zohar (in the Pasach Eliyahu prayer/discourse) **states, “You [Hashem] have made “garments” for those [Ten Sefiros of Atzilus].”**)

In other words, the Ten Sefiros as they become manifest in the worlds of Beriah, Yetzira, and Asisya, are like “garments” for the Ten Sefiros of Atzilus.

This will be understand based on the analogy of the human soul mentioned above:

The person’s intellect and emotions are united and bound up with the essence of the soul. They reveal the soul, they do not cover it over.

However, the “garments” of thought, speech, and action are like “separated garments” of the soul that have a degree of separation from the essence of the soul, and reveal the soul by concealing it in a certain “style,” like a person is identified by his physical clothing. These garments are directly expressing the intellect and emotions, and only indirectly the essence of the soul. Thus, they are like “garments” for the intellect and emotions.

The Ten Sefiros of Atzilus relative to the Infinite Light are like the intellect and emotions relative to the essence of the soul. They are directly united and bound up with the Infinite Light of Hashem. However, the Sefiros of Beriah, Yetzira, and Asiya are like the garments of thought, speech, and action. (In particular: Beriah corresponds to thought, Yetzira to speech,

and Asiya to action.) They are not directly united with the Infinite Light. They are directly only receiving from the Keilim of the Sefiros of Atzilus, and even that revelation is not fused with them to become one. In that sense, they are like “garments” for the Sefiros of Atzilus. Through the Sefiros of Beriah, Yetzira, and Asiya the created beings can perceive something about the Sefiros of Atzilus, just as person can be identified based on his words and actions.

כִּי הִנֵּה "אַנְתָּה הוּא חֲכִים"¹² For (as the Zohar continues), “**You are He Who is wise.**”

פִּירוּשׁ: "אַנְתָּה הוּא" - הֵינּוּ אוֹר אֵינְךָ
 סוּף, "חֲכִים" - שְׁנַמְשֵׁךְ בְּבַחֲיִנַת
 חֲכָמָה, עַל דְּרָךְ "בְּמָקוֹם שְׁאַתָּה
 מוֹצֵא גְדוּלָתוֹ כִּי"¹³.

The meaning of “**You are He**” refers to Hashem’s Infinite Light, which is “**wise,**” meaning drawn down into Wisdom. This is similar to the statement of the Sages (Megilla 31a): “**The place in which His [Hashem’s] Greatness is found** is the place in which His humility is found.”

The idea of this saying is that any level on which Hashem’s Greatness can be perceived is so far beneath Hashem’s true reality that it shows Hashem’s humility, that He allows His light to descend to a level that can be perceived as greatness. This applies to His Wisdom of Atzilus: The fact that Hashem’s Infinite Light comes down into Wisdom of Atzilus is great descent and humility. Hashem does this in order that we should be able to appreciate some of His Infinite Wisdom. Thus, saying that Hashem is “wise” is not describing Hashem’s true greatness, it is describing His humility, that He brings himself down into Wisdom of Atzilus so that we can have some slight perception of Him.

וְעַדִּינְךָ אֵינוּ חֲכִים "בְּחֲכָמָה יְדִיעָא",
 אֲלֵא שְׁנַקְרָא "חֲכִים" לְפִי שְׁהוּא
 מְקוֹר הַחֲכָמָה, וּמִמֶּנּוּ הַמְשַׁכֵּת
 חֲכָמָה בְּבִי"ע.

And, nevertheless, **He is still not Wise “by a knowable Wisdom.”** Rather, He is called “Wise” because He is the source of all wisdom, including also the wisdom that is drawn into BY”A.

¹² (תְּקוּנֵי זֹהַר שָׁם יז, א).

¹³ ("שֶׁל הַקְּדוּשׁ בְּרוּךְ־הוּא, שֶׁם אֵתָּה מוֹצֵא עֲנוּתוֹתוֹ". מְגִלָּה לֵא, א בְּגִירְסַת הָעֵין יַעֲקֹב).

In other words, the descent of the Infinite Light into Wisdom of Atzilus still does not yet allow created beings to comprehend some of His wisdom, since Wisdom of Atzilus is still lofty for creations to comprehend. This is why His Wisdom of Atzilus is called “not a knowable wisdom,” since creations cannot grasp it directly. However, once His Light came down into Wisdom of Atzilus, it is now able to descend even further until it can become wisdom that is understandable to creations.

הַגֵּם שְׂאִין עָרוֹךְ חֲכָמָה דְּבְרִיָּאָה כּוּ,
וְכָל שְׂכֵן דְּעִשְׂיָה כּוּ, לְהִיּוֹת נִקְרָא
בְּשֵׁם חֲכִים עַל שֵׁם זֶה.

This statement that Wisdom of Atzilus is the source of wisdom in the created worlds of BY”A is the case even though there is no comparison between Hashem’s Wisdom in Atzilus and the Wisdom in Beriah, and certainly not the Wisdom of Asiya that would justify calling Hashem “Wise” from our perspective, since, we still can’t perceive His Wisdom as it exists in Atzilus.

The Alter Rebbe is asking a question: How can we say that Hashem is called “wise” because He invests Himself in Wisdom of Atzilus, which allows us to perceived some of His Wisdom, when, in fact, we still do not perceive Hashem’s Wisdom of Atzilus? That level of Wisdom is still too lofty for creations to comprehend. So why would Hashem’s descent into Wisdom of Atzilus warrant calling Him “Wise” from our perspective?

(Imagine a second-grade math student walks into an advanced calculus college class, and proclaims that the teacher is very smart! It is not a true proclamation from his perspective, since he does not comprehend anything of that type of wisdom. If we cannot perceive Wisdom of Atzilus, then why we would we describe Hashem as being Wise because of that level?)

הִנֵּה הָעֲנָנִין יוֹבֵן עַל דְּרָךְ מְשַׁל מִמָּה
שְׂאֲמָרוּ רַבּוֹתֵינוּ וְזָרוּנָם לְבִרְכָּה:
"אֵין לָהּ כָּל עֵשֶׂב כּוּ"¹⁴,

Now, the idea here can be understood from on an analogy regarding the statement of our Sages (Bereishis Rabbah 10:6): “There is no blade of grass below

¹⁴ ("מִלְמֻטָּה, שְׂאִין לוֹ מִזֵּל מִלְמַעְלָה הַמִּכָּה בּוֹ וְאוֹמֵר לוֹ: גִּדְל!" - בְּרֵאשִׁית רַבָּה פְּרָשָׁה י,

that grows without its spiritual source ‘striking’ it and commanding it to grow,”

וְגִבוֹהָ מֵעַל גְּבוֹהָ כו' (קהלת ה, ז).

and a similar idea is found in the verse (Koheles 5:7): “**there are many lofty levels of angels, one higher than the other**” (see Koheles Rabbah 5:1).

We see from the Sages and the above verse that everything that exists in this world has a spiritual source, and its spiritual source has an even higher spiritual source, and this spiritual system has many, many levels.

וְהָרִי הַתְּפוּחַ הַגֶּשְׁמִי יֵשׁ בּוֹ
מְתִיקוֹת, "וְחֵיךְ אוֹכֵל יִטְעֵם" (איוב
יב, יא) -

Now, a physical apple has sweetness that the palate physically tastes in the food.

הֲאִם נֹאמֵר שֶׁיֵּשׁ בְּכַח הַצּוּמָח אֲשֶׁר
בְּאֶרֶץ טַעַם וּמְתִיקוֹת גַּם כֵּן?

Should we, therefore, say that the spiritual power of vegetative growth contained in the soil also has a sweet taste?

וּפְשִׁיטָא בְּמִזְלָ שְׂאִינּוּ מֵעֶרֶךְ וּמֵהוֹת
זֶה בְּלָל!

And obviously, regarding the “mazal-spiritual source of life-flow,” which transcends physicality to such an extent that it is not comparable or in the same category at all as the physical apple, it certainly does not have physical sweetness!

אֲלֹא הֶעֱנִין הוּא, שֶׁהִמְתִּיקוֹת נִמְשָׁךְ
מִחֶסֶד וּמְרִירוֹ מִגְּבוּרָה -

Rather, the idea is that the physical taste of sweetness derives from the spiritual idea of sweetness, which is **Kindness**, and similarly the physical taste of bitterness is a derived from the spiritual aspect of **Severity**.

וְהָרִי הֵם עֲנִינִים רוּחָנִיִּים!

But these are spiritual levels and not physical qualities, so, how can

the physical taste derive from a spiritual level?

רק שְׁבִה־שְׁתַּלְשְׁלוֹת וְסֹדֵר יְרִידַת
הַמְּדֻרָּגוֹת מְדֻרָּגָה אַחֵר מְדֻרָּגָה
נִתְגַּשְׁמוּ, עַד שֶׁנִּמְשָׁךְ מִבְּחִינַת חֶסֶד
- מִתִּיקוֹת כו',

However, as a result of the “Hishtalshelus” (chainlike hierarchy) **and order of descending spiritual levels, from one to the next,** these abstract, spiritual levels **materialized to the point that physical sweetness developed from the level of Chesed-Kindness.**

עִם הֵיְוִת שְׂאִין עֲרוֹךְ אֱלִיו, מִכָּל
מְקוֹם הוּא מִמְזַג וְתִכְוֶנְתּוֹ.

This is true **even though there is no direct connection between the two,** nevertheless, physical sweetness **shares the same profile of attributes** as kindness.

וְכִמוֹ שְׂרוּאִין כְּמָה מִיַּי עֲרִיבוֹת
וּמִתִּיקוֹת בְּרוּחָנִיּוֹת: כְּמוֹ תַעֲנוּג שֶׁל
דְּבַר חֶכְמָה הוּא גַם בֵּן מִתִּיקוֹת;

And similarly, we see many types of enjoyable things and sweetness regarding spiritual matters, such as the delight of understanding an intellectual idea, which is also a type of sweetness.

וְכֵן תַעֲנוּג שֶׁל נִיגוֹן שֶׁהוּא מִן הַקוֹל
הַיּוֹצֵא מִן הַלֵּב - בְּחִינַת הַמְדוּת.

And similarly, the delight of a melody sung from the emotions of the heart.

וְלִכֵּן בְּכֶמָה יְרִידוֹת וְהַשְׁתַּלְשְׁלוֹת
נַעֲשֶׂה מִתִּיקוֹת גְּשָׁמִי מִמֶּשׁ, הֵגַם
שֶׁהַפֶּרֶשׁ וְהַהֲבִדֵל רַב בֵּינֵיהֶם.

Therefore, by way of numerous levels of descent, this spiritual kindness becomes an actual, physical taste of sweetness, even though there is a great difference and distinction between the idea of sweetness expressed in spiritual kindness and the physical taste of sweetness.

וְכֵן הוּא הָעֵינִין בְּבְחִינַת חֶכְמָה,
שִׁישׁ בָּהּ גַם בֵּן "גְבוּהַ מַעַל גְבוּהַ".

The idea is the same regarding Chochma-Wisdom, which also has many different levels and

instances, **“one level above the other...”**

Chochma also exists on many corresponding levels, varying from more abstract and spiritual to more physical and tangible.

וְהַגֵּם שְׁחֻמָּה-דְּבְרִיאָה אֵינָה מֵעֵרָה
 וְלֹא מֵהוּת חֻמָּה הַנִּרְאִית וְנִגְלִית
 בְּעֵשְׂיָהּ, מִכֹּל מְקוֹם הוּא מְקוֹר
 וְשֵׁרֵשׁ לְהִיּוֹת מִמֶּנָּה הַתְּהוּוֹת
 בְּחִינַת חֻמָּה-דְּעֵשְׂיָה הַנִּגְלִית כו'.

Now, even though Chochma of Beriya is completely beyond the level of known and revealed Chochma of Asiya, it is still the source and root from which the revealed Chochma of Asiya comes to be.

Beriyah is the highest of the created worlds, where the highest souls and angels exist. Asiya is the lowest of the created worlds, which contains the physical world. The wisdom that exists in the physical dimension is completely incomparable to the lofty spiritual wisdom of the world of Beriya. Nonetheless, since the Wisdom of Beriya is a type of wisdom that created beings can comprehend, it can serve as the source for the wisdom of all the lower created worlds, including the wisdom that exists in the physical world.

וְכֵן הִיא חֻמָּה-דְּאֶצִּילוֹת, עִם הָיּוֹת
 שְׁהוּא בְּחִינַת "חֻכִּים וְלֹא בְּחֻמָּה
 יְדִיעָא", מִכֹּל מְקוֹם הִיא בְּחִינַת
 מְקוֹר דְּמְקוֹר כו'.

And similarly, for Chochma of Atzilus, even though it is described as “Wise, but not with a knowable Wisdom,” it is the source of the source of Chochma of Asiya.

The wisdom of Asiya, of the physical world, is derived from the wisdom of the world above it, the wisdom of Yetzira, which is derived from the wisdom of Beriya. Thus, even though Beriya is a stage removed from Asiya (separated by the world of Yetzira), nonetheless, it is ultimately the source of the wisdom of Asiya. Similarly, even though Atzilus is far removed from the wisdom of Beriya, nonetheless, ultimately it is the source of the wisdom of Beriya. Based on this, even the wisdom of Asiya is actually derived from the wisdom of Atzilus, not directly, but as the source of the source of its wisdom.

אָבַל לְהִיּוֹת "אַנְתָּ הוּא חֲכִים",
 דִּהְיִינוּ הַמְשַׁכֵּת אֹר אֵין־סוֹף
 בְּחֻכְמָה,

However, regarding the fact that we say that “You are wise,” referring to the original stage of Hashem’s Infinite Light becoming invested into Chochma,

הִנֵּה הַחֻכְמָה מִמֶּשׁ "מֵאֵין תִּמְצֵא"
 (אֵיּוֹב כח, יב),

we say that the Chochma itself literally “Comes from ‘ayin-nothing knowable at any level,” i.e., His Infinite and Unknowable Light, which is a level that is completely beyond the ability any world, even Chochma of Atzilus, to relate to and comprehend.

וְלִכֵּן הִיא בְּחִינַת עֲנוּתָנוּתוֹ יִתְבָּרַךְ
 - שֶׁהוּא יְרִידָה גְדוּלָה לְפָנָיו יִתְבָּרַךְ.

Therefore, of the fact that His Infinite and Unknowable Light came into Chochma of Atzilus expresses Hashem’s humility, since it is a great descent from Him, as it were..

We had a question before: How can we praise Hashem for “being Wise” through His coming into Chochma-Wisdom of Atzilus, if we do not comprehend Chochma of Atzilus at all? (Like we said above, it would be like a young child praising the wisdom of a great genius that he does not understand in the first place.)

The answer, based on the above teaching of the maamar, is:

Even though we cannot directly understand Chochma of Atzilus, the fact is, that the only reason that there exists any wisdom in any of the created worlds, including our physical world, is only because Chochma of Atzilus exists. If there wouldn’t be Chochma of Atzilus, then there wouldn’t be wisdom in Beriya, or Yetzira, or Asiya, or in the physical world. Only after Hashem limited and contracted His Unknowable Light into the “limitation” of Chochma of Atzilus, can any other definable and knowable wisdom exist at all.

That is why we praise Hashem for “being Wise” in Chochma of Atzilus, since, ultimately, the wisdom that we understand in this world is derived from Chochma of Atzilus. The wisdom of Hashem we see in how Hashem

creates nature and how living things work etc., which we can understand, ultimately is also derived from Chochma of Atzilus. In that sense, we praise Hashem as “being wise” in Chochma of Atzilus.

(An analogy: a person can praise the wisdom of an architect from the beauty of his building’s appearance, even though he doesn’t understand the deep wisdom that went into the structural design and engineering etc., since, even the external beauty of the building is ultimately derived from that deep wisdom.)

וְזֶה לְשׁוֹן "אַצִּילוֹת" בְּלְשׁוֹן הַקֹּדֶשׁ

And this is the significance of the term “אַצִּילוֹת-Atzilus” in the Holy Language of Hebrew:

שְׁהוּא לְשׁוֹן יְרִידָה וְהַשְׁפָּלָה
מִמְדְּרָגְתוֹ הָעֲלִיּוֹנָה, לְהַשְׁפִּיל אֶת
עַצְמוֹ כְּאִלוֹ הוּא בְּמִדְרָגָה פְּחוֹתָהּ.

it is an expression of descent and lowering, of someone going from a higher level and lowering himself, as if he is on a lower level.

וּכְמוֹ (בְּהַעֲלוֹתְךָ יָא, יז): "וְאַצִּלְתִּי מִן
הָרוּחַ" דְּגִבִּי מִשָּׁהּ:

As the verse states regarding Moshe Rabbeinu (Bamidbar 11:17), “And I will draw down from the spirit that is upon you and place it upon them, and they will share the burden of the people with you, so you will not carry it alone.”

דְּלִפֵּי שְׂאֵמֶר (שָׁם, יג): "מֵאֵיִן לִי
בָשָׂר",

Since he [Moshe] said (ibid. v. 13), “From where will I get meat to feed this entire nation?”

This story is described in Parshas Behaalosecha. There the “Eirev Rav-mixed multitude” of converts complained that they wanted to eat meat instead of the munn, and they convinced a large group of the Jewish people to complain as well. Moshe asked Hashem how would he be able to provide meat for all the people that want? Moshe added that it was too difficult for him to take care of the people by himself.

Hashem told him to gather 70 sages, and that He would transfer Moshe’s prophetic power onto them, and they would help him take care of the people. Then Hashem caused a flock of fat birds to descend onto the Jewish camp for the meat-hungry people.

The implication of this story is that there is a connection between Moshe's "inability" to provide meat for the people, and the transferring of prophetic powers onto 70 sages. The Alter Rebbe will explain this connection:

שְׁהִיְתָה מְדַרְגָּתוֹ בְּמַעַלְהָ הָעֲלִיּוֹנָה
וְלֹא הָיָה יָכוֹל לְהַשְׁפִּיל אֶת עַצְמוֹ
בְּהַמְשַׁכֵּת בָּשָׂר גְּשָׁמִי,

Since he was on such a high level, he was therefore unable to bring himself down low enough to be able to bring down the spiritual flow to be manifest in physical meat.

לְכָךְ אָמַר לוֹ הַקְדוֹשׁ בְּרוּךְ־הוּא
(שם, טז): "אֶסְפָּה לִי שִׁבְעִים אִישׁ"
שֶׁהֵם בְּמַדְרָגָה הַפְּחוּתָה, הַיִּנּוּ
[רק¹⁵] שְׁלֹא יִהְיוּ מִתְגַּשְׁמִים מִמָּשׁ,

Therefore, Hashem told Moshe, "Gather for me 70 men," who were on a lower level than Moshe, and able to relate more to physicality, not lower in the sense that they would be actually be on the coarse level of the meat-hungry people

אֶלֶּא "וְאַצְלֵתִי מִן הַרוּחַ אֲשֶׁר עֲלֶיךָ
וְשַׁמְתִּי עֲלֵיהֶם",

rather, "And I will draw down the spirit that is upon you and place it upon them,"

פִּירוּשׁ: שְׂאוּרִיד וְאַמְשִׁיךְ בְּחִינָה
שְׁלֶךְ שְׁיִהְיֶה לְמַטָּה מִמְדַרְגָּתְךָ,
"וְשַׁמְתִּי עֲלֵיהֶם" (שם) - שְׁיִהְיֶה
יְנִיקָה גַם לָהֶם מִמְדַרְגָּה זוֹ.

meaning, that Hashem is saying "I will draw down and extend your spiritual status to those below you, and place it upon them," so that they may also access this lofty spiritual level, and take down from Moshe's power to a level lower than Moshe could descend to by himself, i.e., to the level of giving meat.

אָבָל לֹא שְׁיִהְיוּ עוֹלִים בְּמַעַלְת
וּמְדַרְגַּת מֹשֶׁה עַצְמוֹ כו'.

However, they were unable to ascend to Moshe's own level, but they were able to access some degree of it from their own level.

¹⁵(נוסף בכתב-יד 13).

וּכְמוֹ כֵּן לְמַעַלָּה: עֲנִין אֲצִילוֹת הוּא,
בְּחִינַת יְרִידָה לְהִיּוֹת הַתְּלַבְּשׁוֹת אֹר
אֵין-סוּף בְּחֻכְמָה כו'.

Similarly, Above, the idea of Atzilus is a descent so that Hashem's Infinite Light can come down and be invested into the Sefira of Chochma.

וְלָכֵן נִקְרָאִים עֶשֶׂר סְפִירוֹת
דְּאֲצִילוֹת "עֶשֶׂר תְּקוּנִין" - שֶׁהֵן
בְּחִינַת לְבוּשֵׁין לְאֹר אֵין-סוּף, וְלֹא
עֲצָמִיּוֹת כו'.

Therefore, the Ten Sefiros of Atzilus are known as "Ten Tikkunim/Adornments," since they are only "garments" for Hashem's Infinite Light, but not the Light itself.

וּמְכַל מְקוֹם אֵינֶן לְבוּשֵׁין מִמֶּשׁ אֶלָּא
תְּקוּנִין, מְשׁוּם ד'אִיהוּ וְגִרְמוּהֵי חָד
כו'.

Nevertheless, they are not actual "garments," but "adornments," since "He [the Infintie Light] and His Keilim of the Sefiros are one."

Meaning that the Keilim-Vessels of the Sefiros of Atzilus are unified with Hashem, as explained previously. The sefiros are not like clothing that serve a separate function, but rather, like jewelry and adornments that are as one with the wearer. Just as jewelry serves to bring out the inherent beauty of the wearer, so do the sefiros of Atzilus serve only to reveal Hashem's Infinite Light, but they do not serve their own function as "sepearated garments."

מֵה שְׂאִין בֵּן בִּי"ע כְּנ"ל :

This is not the case regarding the Sefiros of the worlds of Beriya, Yetzira and Asiya, as explained previously.

We mentioned above that the Sefiros of Beria, Yetzira, and Asiya are themselves "garments" for the the Ten Sefiros of Atzilus. However, they do not have the level of unity with the Infinte Light of Hashem the Sefiros of Atzilus possess. They are like the "separated garments" that cover over the person, and only tell you about the person through the choice of "style" of the covering, as explained at length above.

(ד) Chapter 4

"וְהוּא" אַנְתָּה הוּא חֵד וְלֹא בְּחֹשֶׁבֶן
- שְׂאִינוּ נִמְנָה בְּכֹל הַיּוֹד סְפִירוֹת,

And this is the meaning of, “You are He that is One, but not one that is counted,” meaning, that “He” is not counted amongst the Ten Sefiros.

(וְקָאֵי עַל כְּתָר־עֲלִיּוֹן הַמְּמוּצָע בֵּין
הַמְּאֲצִיל לַנֶּאֱצִילִים),

(And this “One that is not counted” refers to the level of the Kesser-Crown Above, which acts to interface between the Infinite Source of Atzilus and the Sefiros of Atzilus).

שְׂאִין עֲרוֹךְ אֵלָיו בְּלָל.

this level of “Kesser-Crown” - referred to as “He” - is not counted as one of the Ten Sefiros since there is no comparison between the Sefiros of Atzilus to it at all, since it is different category altogether.

In the maamar entitled Pasach Eliyahu 5715, the Rebbe explains (based on teachings of the Previous Rebbe):

In the beginning of the passage of Tikkunei Zohar of “Pasach Eliyahu,” it says the phrase “You are He,” three times, 1- You are He that is One but not one that is counted, 2- You are He that transcends all transcendence, concealed beyond all concealments. No thought can possibly grasp You,” 3- You are He that brought out ten “Tikunim-adornments’ We call them ten Sefiros.” These three expressions correspond to three levels, the first “You are He that is One, but not one that is counted,” refers to the higher levels of Kesser, which is called Atika Kadisha, the second expression “You are He that transcends all transcendence,” refers to the lower level of Kesser, Arich Anpin. The third expression “You are He that brought out Ten ‘Tikunim-adornments,’ are the Ten Sefiros.

Based on this, perhaps we will understand what the Alter Rebbe says in our maamar:

The level called “Kesser-Crown” is the intermediary stage between Atzilus and its ultimate source, the Infinite Light of Hashem. This

intermediary level has two parts to it: The higher aspect is called “Atika,” which means separate and removed, since it completely transcends the world of Atzilus. The lower aspect is called Arich Anpin, which means “all-encompassing revelation,” since it is the direct source of all the revelations of Atzilus, yet it still transcends Atzilus, even though it has a connection to Atzilus.

Now, the lower level of Kesser, which is Arich Anpin, even though it is above Atzilus, it is connected to the world of Atzilus. However, Atik is not directly connected to the world of Atzilus, and therefore it is “One that is not counted” among the Sefiros of Atzilus, since it is a level of Hashem’s Oneness that transcends Atzilus.

However, this level of Atik is still part of Kesser, it is still part of the intermediary levels between the Infinite Light of Hashem and Atzilus, and therefore it can still be described as an “intermediary” between the Infinite Source of Atzilus, the Infinite Light, and the world of Atzilus, starting with Arich, which is the “beginning” of the realm of Atzilus.

To make it easier to relate to this:

The two aspects of Kesser, which are “Atik” and “Arich” correspond to two encompassing soul powers, which are pleasure – Atik, and will power – Arich. These two encompassing soul powers are the intermediary stage between the simple indivisible essence of the soul, and the definable and limited conscious soul powers of intellect and emotion (see Soul System chart above). The higher of these two soul powers, pleasure, relates only to the person himself, a “pleasure” cannot be transferred to anything outside of himself, it only exists in the context of the person in himself. Intellect and emotions are levels that can be given over to someone else, you can express an idea or feeling in words. Will power has two aspects to it: On the one hand, it is the person’s own will and desire, it does not exist outside of the person. However, it can be expressed to someone else, you can share with others your will by putting it into words and instructions others to fulfill your full. Thus, it is the beginning of how the soul extends to something outside of itself. Now, this will power is driven by the power of enjoyment. Thus, the power of enjoyment is the “indirect source” of how the simple essence of the soul interacts with the outside of itself.

Similarly, Atik is the pleasure Hashem has in our service of Him, which is the driving force behind why Hashem has a will and desire to create the world etc. Arich is the will and desire of Hashem that there should be the world of Atzilus, and the subsequent worlds of Beriah, Yetzirah, Asiya.

Therefore, Atik is the “indirect source” of Atzilus and that other worlds, and serves as the intermediary between the Infinite Light of Hashem and the beginning of worlds, starting with Arich and Atzilus.

כִּי הַתְּהוּוֹת חֻכְמָה מִהַכְּתָר הִיא
מֵאַיִן מִמֶּשׁ, וְלֹא בְּסֹדֶר הַשְּׁתַלְשָׁלוֹת
שֶׁהֵן בְּחִינַת הַתְּהוּוֹת יֵשׁ מִיֵּשׁ כּו'.
.

Since the existence of Chochma-Wisdom, as derived from Keser-Crown comes from literally ‘ayin-nothing in the same category at all.’ (ex-nihilo). It does not come to be by way of orderly progression from one level to another, similar, but lower level.

In other words, for Chochma to come into being from Kesser, especially from Atik, there needs to be a “jump,” from Infinite to finite. This is unlike the progression from Chochma to Bina, and from Bina to Ze'eir Anpin etc., since those levels are all in the same general category, similar to the orderly fashion of cause and effect, e.g., intellect producing emotions.

וְהִנֵּה בְּכָל הָעוֹלָמוֹת אֲבִי"ע יֵשׁ
בְּחִינַת כְּתָר הַמְּמוֹצֵעַ:

Now, in each of the four Worlds of Atzilus, Beriya, Yetzira and Asiya, there is a level of Keser that serves as an intermediary level:

כִּי מַלְכוּת־דְּאֲצִילוֹת נַעֲשֶׂה כְּתָר
לְבְרִיאָה, וּמַלְכוּת־דְּבְרִיאָה כְּתָר
לְיִצְרָה.

Malchus of Atzilus becomes Keser of Beriya, and Malchus of Beriya becomes Keser of Yetzira.

The level of Malchus of each level becomes the intermediary level for the next world to come into being. This is because Malchus has two level: It has one aspect of how it exists in its own world, and one aspect of how it “descends” into the next, lower, world. Because of this, it can be the “connection point” between the worlds. From the perspective of the lower world, the Malchus of the higher world is called Kesser, and from the perspective of the higher world it is called Kesser. (This is similar to a building with many levels: The floor of one level is also the ceiling of the lower level.)

אֲךָ הַהֶפְרָשׁ בֵּין כְּתָר־דְּאֲצִילוֹת
לְכְתָר שְׁבֶכֶל הָעוֹלָמוֹת:

However, the difference between the Keser of Atzilus connecting it

to the Infinite Light to the **Keser** in between each world is as follows:

כי התהוות אצילות הוא על ידי
צמצום אור אין-סוף להיות מקום
פנוי וחלל ממש כו'

The existence of Atzilus is by way of a Tzimtzum-contraction/withdrawal of Hashem's Infinite Light. This causes an "empty space" and a "void" in which Hashem's revelation is withheld.

והתהוות בי"ע היינו על ידי פרסא
המפסיק בין אצילות לבריאה, ובין
בריאה ליצירה כו' - ולא מקום פנוי.

However, the existence of Beriya, Yetzira and Asiya comes by means of a "Parsa-Curtain," which separates between Atzilus and Beriya, and then between Beriya and Yetzira, etc. However, the three lower worlds do not come to be through an "empty space."

וההפרש שבין 'פרסא' ל'מקום
פנוי',

Now, the difference between a "Parsa-Curtain" and a "Mokom Ponui-An Empty Space,"

יובן בהקדם ענין הצמצום באור
אין-סוף:

can be understood by first explaining the idea of a "Tzimtzum- Withdrawal" of Hashem's Infinite Light.

כי הנה, "אור אין-סוף", היינו אור
וגילוי להיות איה התפשטות
והתהוות מקור וחיות.

Now, "Hashem's Infinite Light" refers to a revelation of Light that extends to become a source of life for all the worlds.

In other words, this "Infinite Light" is not Hashem Himself, it is His revelation of His power to create and enliven infinite worlds.

ואור אין-סוף שבעצמותו, היינו
בחינה זו שיש בו אור להיות מאיר
ומתפשט להוות ולהחיות.

And the Infinite Light within Hashem Himself refers to the idea that He contains within Himself a power that can be used

to create and animate created beings that exist outside of Himself.

The Rebbe Rashab explains: In Hashem Himself, as it were, there are two aspects (from our perspective¹⁶): Hashem Himself is not a “luminary,” it is not Hashem’s job to shine light. If He did not want, there would be no Light, no Infinite, at all. This is the absolute truth of Hashem’s Essence, that He is beyond being called “the source of Light,” even Infinite Light. However, once Hashem decided that He wants there to be Light, He then has in Himself that “potential” for Infinite Light. This is what the Alter Rebbe means by “the Infinite Light within Hashem Himself.”

וְזֶהוּ "קוֹדֵם שֶׁנִּבְרָא הָעוֹלָם הִיָּה
הוּא וְשֵׁמוֹ בְּלִבְדוֹ"¹⁷, דְּהֵינּוּ: "הוּא" -
אֵין-סוּף בְּעֵצְמוֹ.

And this is the meaning of what is stated in Pirkei D’Rabbi Eliezer (Ch. 3), that “**Before the world was created, only Him and His Name existed.**” “Him” refers to the **Infinite One Himself.**

"וְשֵׁמוֹ" - הוּא אור אֵין-סוּף
שֶׁבְעֵצְמוֹתוֹ, שֶׁהוּא רַק בְּחִינַת
"שֵׁמוֹ", שֶׁהוּא בְּחִינַת הַגִּילּוּי.

“His Name” refers to the **Infinite Light that is contained within Himself, which is likened to a name, since it is a source for revelation.**

Just as a name makes it possible for others to relate to them, the Infinite Light within Hashem is what enables others to eventually come to be and relate to Him. Thus, His “Name” is that “potential” for Infinite Light, as it exists in Himself, as explained above.

דְּהֵינּוּ מֵה שֶׁיְכוּל לְהִיּוֹת מִתְגַּלֶּה
וּמִתְפָּשֵׁט.

This refers to merely the **possibility to be revealed and relate outwards,** but not

¹⁶ We cannot describe Hashem Himself in any way at all, period, we cannot say that Hashem has different “aspects,” since He is beyond all limitations, including that of being comprised of various aspects, chas veshalom, He is a Singular Oneness, uncompounded in any way. However, in order to describe certain aspects of His revelations relative to His Essence, we use different descriptions from our perspective. This concept is very subtle and must be carefully understood.

¹⁷ (פְּרָקִי דְרַבִּי אֱלֵעָזָר פְּרָק ג.)

כְּמוֹ זֵיו הַשֶּׁמֶשׁ מֵהַשֶּׁמֶשׁ - שֶׁהֵזִיו
הוּא הָאֹר שֵׁישׁ בְּשֶׁמֶשׁ לְהָאִיר עַל
הָאָרֶץ, וְהַשֶּׁמֶשׁ עֲצָמוֹ הֵינּוּ גּוֹף
הַשֶּׁמֶשׁ עֲצָמוֹ.

וְהֵנָּה הָאֹר הַיּוֹצֵא מֵהַשֶּׁמֶשׁ נִקְרָא
בְּשֵׁם "אֹר", כְּמוֹ שְׁכַתּוּב (בְּרֵאשִׁית
א, ה): "וַיִּקְרָא אֱלֹקִים לְאֹר יוֹם",
שֶׁהַיּוֹם נִקְרָא אֹר עַל שֵׁם
הַתְּפִשְׁטוֹת הָאֹר וְהֵזִיו מֵהַשֶּׁמֶשׁ
בַּיּוֹם.

מֵהַשֶּׁמֶשׁ נִקְרָא
"מֵאֹר", וְכֵמוֹ שְׁכַתּוּב (בְּרֵאשִׁית א,
טז): "אֵת שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים כֹּי".

וְכֵן הוּא בְּאֹר אֵינ־סוּף, שֶׁהָאֹר
נִקְרָא הַגְּלוּי שֶׁמִּתְפַּשֵּׁט מִמֶּנּוּ
הַתְּהוּוֹת הָאֹר וְחַיּוֹת כֹּי,

וְאֵינ־סוּף בְּעֲצָמוֹ הוּא בְּחִינַת
הַמְּאֹר, שֶׁהוּא מְקוֹר הָאֹר, וּמִמֶּנּוּ
נִמְשָׁךְ הָאֹר. :

וְהֵנָּה הַצְּמִצּוּם הֵיךְ בְּאֹר אֵינ־
סוּף, דֵּהֵינּוּ שֶׁהָאֹר נִכְלָל בְּמֵאֹר.

necessarily actually relating to others.

This is analogous to the rays of the sun that shine from the sun. The rays are the ability, from within the sun, to shine upon the earth. And the sun itself refers to the actual solar globe.

The light that shines forth from the sun is called "Light," as the verse states (Bereishis 1:5), "And Hashem called the light 'day.'" Day is called 'light' due to the light rays that shine forth during the daytime.

However, the sun itself is not called 'light,' but rather, "the luminary" or the source of the light. As the verse states regarding the sun and the moon (Bereishis 1:16) "The two great luminaries, etc."

This is the idea of Hashem's Infinite Light: The "light" refers to the revelation from which light and life exists and extends forth.

And, accordingly, the Infinite One Himself is the "luminary," the source of the light, from which the light extends.

Now, the Tzimtzum-Withdrawal was only in the Infinite Light, meaning, that Light retracted to become included within the Luminary.

The Tzemach Tzedek (Likutei Torah, Vayikra 52d) explains this:

When a person is by himself, he generally communicates to himself through thought. However, sometimes he may speak over to himself his thoughts, to help concretize a concept. (In fact, when we learn Torah, even by ourselves, we need to verbally recite our learning in order to internalize it and help us remember it etc.)

Similarly, as it were, before Hashem created the world, He had the “potential” for Infinite Light in Himself. This is like a person’s thoughts, which are the potential for revelation in speech. In addition, Hashem had “self-speech,” a revelation of His Infinite Light, of His infinite power to create and give life. The effect of the Tzimtzum was to “retract” this self-revelation of His Infinite Light, to revert to the “potential stage,” like a person who stops speaking and retracts his “self-revelation” back into his thoughts.

Now the Alter Rebbe explains the reason why this “retraction” of the expression of the Infinite Light was needed:

כִּי לְפִי שְׂאִין הָעוֹלָמוֹת יְכוּלִים לְקַבֵּל
גִּילּוֹי אֹר אֵין-סוֹף כְּמוֹ שֶׁהוּא
בְּעֶצְמוֹתוֹ, וְהָיוּ בְּטִלִּים בְּמַצִּיאוֹת
מִמֶּשׁ כּו',

The worlds were unable to receive the revelation of Hashem’s Infinite Light as it existed previously within Himself, and they would have lost their own seemingly independent existence.

לְכָךְ צִמְצַם הָאֹר שְׂיוּבָלָל בְּמֵאוֹר
(לְהִיּוֹת רַק בְּכַח וְלֹא בְּפוּעַל),

Therefore, Hashem retracted the Light so that it should be included within “the Luminary,” (so that it exists only in potential, but not actually revealed,)

וַיִּתְעַלֵּם בּוֹ שֶׁלֹּא יִהְיֶה גִילּוֹי הָאֹר
רַק הַמֵּאוֹר.

and thereby concealed it, so that the Light would not be revealed, rather, only “the Luminary” would be “revealed.”

(אֲבָל בְּמֵאוֹר - שֶׁהוּא אֵין-סוֹף עֲצוּמוֹ
- לֹא שְׂיִיךְ צִמְצוּם חֶסֶד-וְשְׁלוֹם וְלֹא
הָעֵלֶם.

(However, in “the Luminary the Infinite One Himself, there is no possibility of Tzimtzum-Withdrawal or concealment, G-d forbid.

ואדרבה, המאור הוא בהתגלות. **On the contrary, “the Luminary¹⁸” is revealed** even more than before the Tzimtzum.

There are three levels¹⁹ in understanding this statement, that “on the contrary, the Luminary is revealed” through the Tzimtzum:

- 1- A basic level of understanding this is that the Tzimtzum did not affect the Luminary, Hashem’s Essence. This is because He transcends the category of Light, He is not a “Light” and therefore cannot be hidden. He is not an idea or concept that can be too lofty to be grasped. He is the “True Existence” of anything that can come into being, and nothing could possibly exist unless He is already there, bringing it into existence. According to this, the emphasis is on the fact that Hashem’s Essence is not affected by the Tzimtzum, and, in fact, He is found everywhere just as before. (See the Rebbe Rashab’s notes on this statement in Notes on Pasach Eliyahu, p. 54 of the new edition (p. 52 previous edition, p. 73 of first edition.) This understanding of the statement is similar to the Alter Rebbe’s explanation in Shaar HaYichud Vehamenua, that the concept of Tzimtzum does not apply to Hashem’s Essence.
- 2- A deeper level of understanding: Hashem is more “found” after the Tzimtzum than before. This is because the Light “distracts” from Essence. (See Hemshech Beshaa Shehikdimu chap. 349, Parshas Lech Lecha 5775 page 717.) In many places (see beginning of Sefer Hamaamarim Yiddish) there in analogy for this concept: When a person wants to test water to see if it is too hot, he does not use his head, which is very sensitive, but rather his

¹⁸ In Sefer Hasichos 5752 page 127, note 59, the Rebbe explains: Here we are referring to Hashem as the “Luminary” not as a “definition,” since it is not Hashem’s job to give light, and here we talking about Hashem’s Essence that transcends all Light. Nonetheless, since we are talking about Hashem in the context of how He is found and “recognized” on a core-level awareness by creations, we use the term “Luminary” figuratively, in the sense that He is “found” below in this world just as He is found Above in the spiritual worlds (and even more so), unlike His Light, which is found Above more than below.

¹⁹ The explanation here that there are three levels of understanding this statement of the maamar, is partially based on two essays on this topic, one from Rabbi Yitzchok Meir Gurary, printed in 449 קובץ היובל ע' and from Rabbi Hertzell Pevzner, printed in הערות התמימים ואנ"ש כפר הב"ד תשע"ג.

feet. This is because the power to jump into hot water regardless of the what will happen comes from a deep part of the person, the essence, that can tolerate anything. However, because the head (and other body parts) have their own function and sensitivity that derives from lower aspects of the soul, they are not “tuned in” to the essence. Only the foot that has no other revealed soul powers “distracting it” can “tune in” to the essence. This is also why the power of self-sacrifice, *mesirus nefesh*, is found specifically in the simple people and in the lowest generation, and not as much in the the great intellectual scholars. The wisdom and understanding they perceive “distracts” them from the core-level essential connection of a Jew to Hashem, which is expressed in *Mesirus Nefesh*.

- 3- A deeper level of understanding: It's not just that the *Tzimtzum* caused us to be less “distracted” from His Essence because He hid His Light. More than that, the awareness and connection to His Essence is specifically found in the physical world, in people who overcome their ego for Hashem. The reason: The source of the notion of ego, that something exists by itself, seemingly independent of anything else, as though its existence is from itself, is derived from the Essence of Hashem, the absolute True Existence, whose being is from Himself, and has no outside source at all. In all the spiritual levels, everything has a source. All the souls and angels recognize their spiritual source. Emotion shows on intellect that is its source, conscious intellect shows on subconscious intellect, etc. Only physical creatures in this world, people, have a notion of existing without a source. Even though this is illogical, because something cannot create itself, nonetheless, this notion exists as a (backwards reflections and) derivative of the fact that Hashem's Essence has no source. When a person overcomes the foolishness of his ego, and chooses to serve Hashem, he transforms the ego itself to reveal its source in Hashem's Essence. Similarly, every physical object that seems to not have a source, by transforming it into something holy through using it for a *mitzvah*, we reveal its source, its special connection, to Hashem's Very Essence, that has no source. In that sense, the “Luminary,” Hashem Himself is found specifically after the *Tzimtzum*, in the physical world, in physical people serving Hashem. (See *Basi Legani 5729* chap. 7-9 and in the footnotes there.)

וְלִבְנֵי אֶפְיָלוֹ תִּנּוּקוֹת יוֹדְעִים שֵׁשׁ
 שֶׁם אֱלֹהֵי מִצְוֵי כו', אֵף שְׂאִין בָּהֶם
 הַשָּׂגָה וְחִפְיָסָה אִיךְ וּמָה, לְפִי שְׂאִין
 בָּהֶם גִּילוי הָאוֹר, שֶׁמִּכָּל מָקוֹם
 הַמְאֹר עֲצָמוֹ הוּא נִמְצָא לְמִטָּה כְּמוֹ
 לְמַעְלָה).

This is why even young children know that Hashem exists, even though they have no intellectual grasp or understanding how He exists or what His existence entails. This is because there is no revelation of intellectual light within these young children. Nevertheless, “the Luminary” itself exists below just as it is Above.)

This concept, that the Tzimtzum only applies to the Light, but not to the source of the Light, is one of the fundamental novelties of Chassidus. (In the time of the Alter Rebbe there were certain other Torah scholars that believed that Tzimtzum could apply on some level to Hashem as well, and this opinion was shown to be erroneous, as explained in Tanya, Shaar HaYichud Vehaemuna, mentioned above.)

The Alter Rebbe’s proof brings this out: If Hashem was a “Light,” a revelation, and idea or concept, then some people would know about Him and some people not. Smarter people would be more aware of that concept, and those of lesser intelligence would be less aware. However, all people are equally aware of the fact that Hashem exists. This is because Hashem is not a Light, not an Infinite Light, or any kind of Light or spiritual level or revelation. Rather, Hashem is just Himself, and He is also the source of all revelations. Since He is not a Light, no Tzimtzum can affect Him at all, He cannot be hidden or concealed in any way whatsoever.

Based on this, what does it mean that “the Luminary” is revealed, if He is not a revelation? He is not revealed in the intellectual sense of understanding how He exists, or what He is. He is only revealed in the basic fact that He does exist. Every person has an intuitive sense of the fact that there is a Creator, even if they have no intellectual explanation for Him at all. This is because His Essential Being is “felt” at the essential level of the soul, at the core-being of every creature, at a level higher than explanation.

This is true in a very profound way in Jewish people, who have an inherent connection to Hashem on a level that transcends intellect. But even non-jews have some intuitive awareness of this most basic truth of existence, that there is a Creator, even though we cannot understand Him.

ולכן נקרא צמצום זה "מקום פנוי
 וחלל כו", פירוש: שהוא חלל וריק
 מן האור, שאין בו אור והתגלות
 כלל, אלא נשאר בכח במאור.

Therefore, this Tzimtzum is called "An empty space and void," meaning that it is empty and devoid of Light, and contains no Light or revelation, whatsoever. Rather, the Light remains entirely in a potential state, within "the Luminary."

As will be emphasized further in the maamar, the effect of the Tzimtzum is only in terms of our perception. It created a space where we do not perceive the Light. It did not actually cancel out the Light, it just hid it from us, so that from our perspective, it seems as though the Light was retracted back into its source, since we do not see it. In that sense, the Tzimtzum created a "space" that looks empty from the Light. This is needed so that the worlds do not become overwhelmed by the intensity of the Infinite Light.

וכמשל הנפש, שבבואה לגוף נראה
 גילוי החיות שבה שמחיה את
 הגוף;

This is analogous to the soul. When it enters the body, the revealed energy through which the soul animates the body is perceptible.

אבל קודם בואה לגוף, אף על פי
 שיש בה כח החיות להחיות את
 הגוף בהתלבשותה בו,

However, prior to entering the body, even though the soul already contains the necessary energy to animate the body upon becoming invested in it,

מכל מקום הרי החיות ההוא בכח
 ולא בפועל,

nonetheless, this energy and ability still only exists in a potential state, but do not actually animate the body,

כל זמן שלא נתלבשה עדיין בגוף
 להחיותו, ולהוציא גילוי החיות
 מכח אל הפועל ומהעלם אל
 הגילוי.

as long as the soul has not yet entered the body to animate it, thereby revealing this potential ability from its hidden state and actualizing it.

וְכֵן אִישׁ חָכָם,

Similarly, regarding the wisdom of a wise man:

שְׂכֵשְׁהָ חֲכָמָה שְׁלוֹ הִיא בְּבַחֲנֵת
הַתְּפֹשְׁטוֹת לְזוּלָתוֹ, אוֹ אֶפִּילוֹ
לְעַצְמוֹ, דִּהְיִינוּ בְּשַׁעַה שְׁעוֹסֵק בָּהּ,
אֲזִי הִיא בְּבַחֲנֵת גִּילוּי, שֶׁנִּרְאִית
וְנִגְלִית חֲכָמָתוֹ לְזוּלָתוֹ אוֹ לְעַצְמוֹ;

When his wisdom is shared with others, or even with himself, when he is consciously involved in it (his own wisdom), then it is revealed, since his wisdom is seen and revealed, either to others or to himself.

אָבֵל בְּעִידָנָא דְלֹא עָסִיק, הָרִי
חֲכָמָתוֹ רַק בְּכַח הַנְּפֹשׁ.

However, when he is not involved in utilizing his wisdom consciously, then his wisdom only exists in his soul in potential.

דִּהְיִינוּ, שְׂיֵשׁ בְּכַחוֹ לְהַשְׁכִּיל אִם
יַעֲסוֹק בְּהַשְׁכָּלָה, אָבֵל לֹא בְּאֵה לִידֵי
גִילוּי מִכַּח אֶל הַפּוֹעֵל.

Meaning, that he has the ability to understand if he will apply his intellect to understanding, but this ability is not realized from its potential state unless he actually applies himself to understanding some matter.

וְכֵן כַּח הָרְאִיָּה שְׁבַעֲיָן, שְׂאָף שְׂאָם
יִסְתּוֹם הָעֵינַי יֵשׁ לוֹ כַּח הָרְאִיָּה
בְּשְׁלִימוֹת,

Similarly, regarding the ability to see with the eyes. Even if one closes his eyes, his *ability* to see remains perfectly intact.

מְכַל מְקוֹם לֹא בָּא לִידֵי גִילוּי לְהִיּוֹת
הָעֵינַי רוֹאֶה מִמֶּשׁ עַד שֶׁיִּפְקַח עֵינָיו.

Nevertheless, this power of vision is not revealed so that the eye can actually see unless one opens his eyes.

וְכֵן כַּח הַהִילוּךְ שְׁבַרְגָּל, וְכִיוּצָא בְּזֶה
בְּשָׂאָר הַחוּשִׁים שֶׁבְּכָל הָאֲבָרִים כּו'.

The same is true for the ability to walk that is invested in the foot, and with all other senses and abilities in each of the limbs of the body.

ועל דרך זה יבין למעלה בבחינת
הצמצום באור אין־סוף,

Similarly, this can be understood regarding the Tzimtzum of Hashem's Infinite Light Above:

שהאור והגילוי נתצמצם ונתעלם,
להיות רק בכח המאור ולא בפועל.

The Light and revelation are retracted and concealed so that they remain only in a potential state within the Luminary, but are not actualized and revealed in the world.

והרי זה נקרא "מקום פנוי וחקל" -
לגבי האור, שלא נשאר אור וגילוי.

This is known as an "Empty space and void," with respect to the Light, since there is no revealed Light apparent.

ואף שבאמת אינו מקום פנוי לגמרי
חס־ושלום - שהרי המאור ממלא
את כל החקל,

Now, it is not a truly "empty space," Heaven forbid, since the Luminary fills the entire void and is present despite the lack of revelation.

שבמאור עצמו לא שייך צמצום
והעלם חס־ושלום, והאור הוא
בכח כו' -

This is because the Luminary cannot possibly undergo a tzimtzum or concealment, and the Light remains only in potential.

As mentioned above, not only is there no Tzimtzum at all regarding Hashem Himself, "the Luminary," even in the Infinite Light of Hashem it is not an actual "removal" or cancelation of the Light. The Light exists just as strongly as it did before the Tzimtzum. All that happened is that it became hidden from our perspective. This is described as reverting to a potential state. The power of sight in the eye is just as strong when the eyelids are closed, it is just not noticeable. The wisdom in the mind of the sage is just as strong when he is temporarily involved in something else, it didn't disappear. It just isn't noticeable.

Similarly, Hashem's Infinite Light is actually still here, in the place where we exist. It did not actually leave or go somewhere else. It just became unnoticeable, invisible, to us. That is most people don't even know that the Infinite Light exists in the first place, since it became invisible to us.

However, regarding Hashem Himself even that type of Tzimtzum did not take place. Hashem's Essential Being is found and experienced here and now exactly as before. That is why everyone knows deep down that Hashem exists.

אף על פי כן, לפי שהמשיל האריז"ל את הגילוי וחיות הנמשך מאין-סוף והתהוות עשר ספירות - חכמה, בינה כו', בשם "אורות", שהם כמו אור וזיו היוצא משמש ומאיר כו',

Nevertheless, since the Arizal used the analogy of light to describe the revelation and life-force that extends from the Infinite One that brings into being the Ten Sefiros (Chochma, Bina, etc.), likening it to the radiance and rays that travel from the sun in order to shine upon the world and its inhabitants,

לכך קרא להצמצום מה שנכלל האור במאור בשם "מקום פנוי",

therefore, he (the Arizal) called the Tzimtzum, which describes how the light retracted and become included in its source within the luminary, as an "empty place,"

שהוא התעלמות האור.

in reference to the concealment of light and revelation, indicating that the place is empty and devoid of our perception of Hashem's revelation.

והתעלמות זו היא העדר האור, עד שאינו עולה בשם כלל להיות נקרא בשם "חכמה", ואפילו "חכים ולא בחכמה ידיעא כו'";

This concealment is a lack of expression, to the extent that it cannot be given any name at all, not Chochma-Wisdom, and not even "Wise, but not in the sense of a wisdom that can be known [to others]."

(שאינו ניכר מורגש אפילו בכח);

(in fact, it cannot be felt or experienced at all, not even as an abstract potential),

The Rebbe Rashab explains: When Hashem "retracted" the expression of His Infinite Light to become included back into the Luminary, it became

reunited with its source in Hashem so powerfully, that it lost any sense of being a possibility to be the source of creation in any way.

To explain this: When a person holds up a candle in the middle of the day facing the sun, the light of the flame is unnoticeable. However, the flame still exists, and if one were to put something in the flame of candle it would still get burned, since the fire exists, even though it isn't noticeable.

However, the light of the sun that we see, when it was still inside the sun, it did not exist as light at all. If you could somehow go inside the sun, you would not find light, only fire. Inside the body of the sun is only the "possibility" for light, no actual light, not even "unnoticeable light."

Similarly, when the Infinite Light was retracted into the Luminary of the Infinite Hashem, it only exists as a "possibility" for Light, not "potential Light," not "unnoticeable Light."

עַד אַחַר כְּמֵה יְרִידוֹת וְהַשְׁתַּלְשְׁלוֹת
הַמְדַרְגּוֹת עֵקוּדִים, נְקוּדִים כּוּ.

This "possibility for Light" found in the Luminary can **only** be perceived **after** it is drawn down in a "Kav-Singular Ray of Light" that undergoes **numerous descents from one level to the next, through the various levels of Adam Kadmon, Akudim, Nikudim and Brudim, etc.**

The maamar does not mention here (although it will mention it later) a concept that is important to note: The Light that was retracted back into the Luminary through the Tzimtzum had to go through another process before it becomes accessible to worlds.

This process is called "חזר והאיר-it had to return to be revealed" but this time in only a "קו קצר וקטן-a tiny thread," a hairsbreadth, of the original Light. This "Kav" (also known as Kav VeChut-Line and String of Light), this singular ray of Light, had to penetrate through the Tzimtzum to come into the "void and empty space" of concealment on the Light, so that there should be some revelation in the place of concealment.

The Rebbe Rashab (see Sefer Hamaamrim 5661, p. 166) explains this process with an analogy:

A teacher has a deep idea in his head, but it is too deep for the student to grasp. In order to be able to give over to the student some grasp of that concept, he must do two things:

First, he must remove from his mind his deep way of understanding the concept that is way above the level of the student. He needs to create an “empty space” devoid of the intensity of that revelation. If his original way of thinking is shining in his head, there is no possibility of finding a way to explain it to the student.

After he moved his deep understanding into the back of his mind, he can sort out and find some aspect of that idea that is relevant to the student, that is possible for the student to understand. He brings out from his deep understanding in the back of his mind a “Kav,” a singular ray of light, the essential point of an idea that he can develop into an explanation that his student will grasp. When he finds that essential point of an idea, he needs to “flesh it out” and develop it, stage after stage, until it is ready to be given over to the student.

This is the idea of the Tzimtzum: The Infinite Light is too powerful for worlds to handle, even the “World” of Atzilus. In order to give over His revelation to “Worlds,” He first had to retract His Infinite Light into the “back of His mind,” as it were, and create an “empty space,” as it were, to be able to reveal a limited Light. If the Infinite Light is shining, there is no “room” for the limited Light to be revealed. Then He picks out, from the Infinite Light, a limited Light that is possible for the worlds to handle, and shines it into the “empty space” He made for limited worlds to be revealed. This limited Light is called “the Kav.”

Once this “Kav” is revealed in the “empty space,” it can serve as the source of the various levels which bring about the existence of Atzilus. This is similar to how the teacher has to develop and flesh out the essential idea he picked out for this student, until it is ready to be given over to the student.

Specifically, this Kav brings into being three levels that precede Atzilus: 1-Adam Kadmon, the “beginning of man,” the beginning of the concept of 10 Sefiros, which are called “Adam Helyon-the Man Above,” since it is the source of the ten aspects of the soul of man.

2-Akudim, the next stage of the idea of Ten Sefiros, as they begin to take form as a source for “actual” Sefiros.

3-Nekudim/Tohu, the first “World” of “actual” Sefiros. This “World” of the Sefiros of Tohu had the “Sheviras HeKeilim-shattering of the Keilim,” and after it was “repaired” it became the World of the Ten Sefiros of Atzilus.

שָׁהִם²⁰ בְּחִינַת עֵינַיִם²¹, וּמְקוֹר²²
בְּחִינַת בְּחִינַת כְּלִים²³,

These levels are referred to as “the eyes” of Adam Kadmon, which are the source of the Keilim of the levels of Akudim, and Nekudim,

לְהִיּוֹת עוֹלָה בְּשֵׁם הַתְּהוּוֹת בְּחִינַת
”חֲכִים וְלֹא בְּחֻכְמָה יִדְעָא כו’.”

which makes possible for there to come into existence the level of Chochma of Atzilus, that is “Wise,

²⁰ [בתו"א נדפס: "שְׁבַחֲחִינַת עֵינַיִם הִיא מְקוֹר בְּחִינַת כְּלִים", אֲבָל צָרִיךְ לְהִיּוֹת: שָׁהִם בְּחִינַת עֵינַיִם וּמְקוֹר בְּחִינַת כְּלִים - הִגָּהַת כְּבוֹד קְדוּשַׁת אֲדָמו"ר מוהר"ש"ב נִשְׁמָתוֹ-עַד. נִעְתָּקָה ב"הַיּוֹם יוֹם" י"א חֲשׁוֹן].

²¹ [עֵינַיִן לְקוּטֵי תוֹרָה בְּמִדְבָּר, בִּיאוּר "וַיִּדְבֵּר גו' הַמְטוֹת" סְעִיף ג' (לְקו"ת פֵּרֶשֶׁת מִטוֹת, דף פב, ד) - הִעָרַת כְּבוֹד קְדוּשַׁת אֲדָמו"ר. וּבִלְקו"ת שֵׁם:

וְהִנֵּה, "מוֹצֵא פִי הוֹי" יֵשׁ בּו' ב' פִּירוּשִׁים: הָא' הוּא כְּפֶשׁוּטוֹ. ד' מוֹצֵא פִי, רְצוּנוֹ לומר מֵה שֶׁכָּבֵר יָצָא מִפִּי ה' - הַתְּפִשּׁוּת הַחַיּוֹת מְרוּח־פִּי בְעֶשְׂרֵה מֵאֲמֹרוֹת שֶׁנִּבְרָא הָעוֹלָם, וְהֵינּוּ מִבְּחִינַת עֶשֶׂר סְפִירוֹת שֶׁבְּמַלְכוּת דְּאֲצִילוֹת, שֵׁם ב'ן].

וְהַב', דְּמוֹצֵא - לְשׁוֹן מְקוֹר, כְּמוֹ "מוֹצֵא מִים". הֵינּוּ שֶׁהַמְקוֹר שֶׁל עֶשֶׂר סְפִירוֹת דְּבִין הוּא בְּחִינַת שֵׁם ס"ג, שֶׁהוּא שָׂרֵשׁ עוֹלָם הַתְּהוּוֹ, עוֹלָם הַנְּקוּדִים, שֶׁשָּׂרְשׁוֹ מִבְּחִינַת פֶּה דָא"ק, וְהַעֵינַיִם דָא"ק בְּהַסְתַּבְּלוֹתָן עֲשׂוּ כְּלִים לְאוֹרוֹת הַפֶּה דָא"ק, וְהוּא עֲנֵן עוֹלָם הַנְּקוּדִים כו'.

וְלִכֵּן יִחְיֶה הָאָדָם דְּלַעֲלֵא עַל יְדֵי זֶה: כִּי הִנֵּה א"ק נִקְרָא אָדָם דְּבְרִיאָה; וְעוֹלָם הַתְּהוּוֹ הוּא בְּחִינַת יְצִירָה - שִׁצְיָרָה הוּא בְּחִינַת גִּילּוּי הָעֵלָם. וְהֵינּוּ הָאוֹרוֹת הַנִּמְשָׁכִים מֵא"ק עַל יְדֵי הַהֶבְלִים ד' אוֹזוֹן, חוּטִם, פֶּה; וְאֲצִילוֹת, שֶׁהוּא עוֹלָם הַתִּיקוֹן נִקְרָא אָדָם דְּעִשְׂיָה, לְפִי שֶׁהוּא בְּחִינַת אוֹרוֹת בְּכִלִּים, וְשָׂרְשׁוֹ הוּא רַק הָאָרֶה דֶּרֶךְ מִצְחָא דָא"ק. וְעַל כֵּן יִחְיֶה הָאָדָם דְּתִיקוֹן עַל יְדֵי בִירוּרִים שֶׁמ' מוֹצֵא פִי ה', שֶׁהֵם מִבְּחִינַת יְצִירָה שֶׁלְמַעְלָה מִעִשְׂיָה.]

²² (רָאָה עֵץ חַיִּים שֶׁעַר ד' וְשֶׁעַר ח).

²³ [בַּהִגָּהוֹת מוהר"ש"ב שֵׁם: כִּמ"ש בַּע"ח שֶׁעַר אַח"פ פ"ג וּבִשְׁעַר הַקְּדוּמוֹת דַּל"א בְּדְרוֹשׁ ב' בַּעֲנֵין א"ק, דַּעֲנִין הַסְתַּכְלוֹת הַעֵינַיִם הוּא בַּח' מִקִּיף כִּמְש"ש, וְעַמ"ש מִזֶּה לְעֵיל פ' בְּרֵאשִׁית ד"ה הַשְּׁמַיִם כְּסִאי וּבִיאורֵי, וְיודֵעַ דֶּהֱתוּוֹת הַכִּלִּים הוּא מִבַּח' הַמִּקִּיף דוּקָא, וְכִמ"ש כֹּל אֲשֶׁר חִפֵּץ ה' עֲשֶׂה דְבַח' עֲשִׂי' שׁו"ע הַכִּלִּים הוּא מִבַּח' הַפֶּץ וְרִצּוֹן ה' דוּקָא, וְכִמ"ש מִזֶּה בַּהִבְיאוֹר דִּיבִיאוֹ לְבוֹשׁ מַלְכוּת, וּבִמ"א בַּהִבְיאוֹר דְּבִיּוֹם הַשְּׁמַע' צ דַּתְקַע"ב וּבִכְמָה דוּכַתִּין, וְלִכֵּן הַכִּלִּים ג"כ מִקִּיפִים אֵת הָאוֹר כו', וְעַמ"ש בַּע"ח שֶׁעַר עֲתִיק פ"ר דָּאי אֲפֶשֶׁר לְהִיּוֹת הַתְּהוּוֹת הַכִּלִּים כ"א ע"י הַכַּתָּא או"מ באו"פ, וְעַמ"ש מִזֶּה בַּהִבְיאוֹר דִּיבִיאוֹ לְבוֹשׁ מַלְכוּת הַנ"ל וּבד"ה לְהַבִּין הַמֵּאמֵר וְאַנְתָּ הוּא שְׁלִימוֹ דְכוּלְהוּ, וּז"ש בַּע"ח שֶׁעַר אַח"פ פ"ג הַנ"ל דַּע"י הַסְתַּכְלוֹת הַעֵינַיִם בַּהִאֲרוֹת דַּח"פ שֶׁהֵן נר"נ בַּח' או"פ נַעֲשׂוּ הַכִּלִּים לְבַח' הָאוֹרוֹת דַּח"פ כו' שׁו"ע הַכַּתָּא הַאו"מ באו"פ כו' וְעַמ"ש פ"א בַּה"ג בְּשֵׁם הַר"ר גְּדִלִי ז"ל.]

**but not in a knowable sense of
Wisdom.”**

The Rebbe Rashab explains the meaning of the “eyes” of Adam Kadmon, and what it has to do with the Keilim of the Sefiros of Akudim and Nekudim:

The idea of “eyes” is that by looking at something, the person has an “encompassing” connection to that thing. (For example, we find that a Tzadik can have a powerful effect on someone by just looking at him in the face, without even saying a word. This is an “encompassing” light that envelops the person receiving that look from the Tzadik. Similarly, Moshe Rabeinu looked at the entire land of Eretz Yisrael before he passed away, thereby bringing down an encompassing Light and power into it.)

The level of Adam Kadmon, is the first level that came into being from the Kav, it is the all-encompassing plan and desire from Hashem for everything in the subsequent worlds, like the general blueprint of the architect for the entire building. When it “looks” at a certain level of Hishtalshelus, it is drawing into it an encompassing power. This encompassing power it receives enables it to form its own Keilim. (In the analogy of the building, at each stage of construction of the building, by the architect looking at a certain part of the building as it is described in the blueprint, he can go ahead at that stage with the actual construction.)

Through this process of Adam Kadmon “looking” at the revelations of Hashem which are the source of Akudim and Nekudim, it enables them to form Keilim. This allows the next stage of Keilim to come into being, the Keilim of Atzilus.

דְּהֵינּוּ שְׂאֵז נַעֲשֶׂה בְּחִינַת כַּח
הַתְּהוּוֹת אִיזוּ בְּחִינָה, לְהִיּוֹת מְקוֹר
דְּמְקוֹר לְבְּחִינַת חֻכְמָה כּו'.

Meaning, that at that point there can come into being the level (of Chochma of Atzilus), which serves as that source of the source of wisdom that is found in our world.

The Rebbe Rashab explains: Chochma of Atzilus is called the “source of the source,” since, relative to the types of wisdom in created worlds, the Divine Wisdom of Chochma of Atzilus is still unlimited and cannot be fathomed by any creation. However, the Kli (singular of Keilim) of Chochma of Atzilus is the “source” of wisdom of creations, since it creates the limited wisdom in created worlds, even though, the Chochma of Atzilus itself is not actually limited.

וְכָל עֲנִין צִמְצוּם זֶה - לְהִיּוֹת יְרִידַת
וְהַשְׁתַּלְשָׁלוֹת עֵיגוּלִים וְיוֹשֵׁר,
וּפְרָסָא דָא"ק, לְהִיּוֹת עֲקוּדִים
נְקוּדִים כּו' - הַבֵּל בְּכָלל בְּתַר-
דְּאַצִּילוֹת,

(The entire idea of the Tzimtzum leading to the descending levels of Igulim-Circles/Encompassing Light and Yosher-Direct revelation, and the ‘Parsa-dividing curtain’ of ‘Adam Kadmon-the beginning of the source of Man,’ leading to the worlds of Akudim and Nikudim, they are all within the level of Keser of Atzilus.

שְׁהוּא הַמְמוּצָע לְהִיּוֹת הַתְּהוּוֹת
בְּחִינַת אֲצִילוֹת עֶשֶׂר סְפִירוֹת -
חֲכָמָה כּו'. :

Since, Keser of Atzilus acts as an intermediary level, enabling the Ten Sefiros of Atzilus to come into existence, beginning with Chochma-Wisdom, the first of the Sefiros of Atzilus.)

Earlier in the maamar it said that between the Infinite Light of Hashem and Atzilus is a level called “Kesser-crown,” that serves as intermediary level. Regarding the higher part of that intermediary level of Kesser we said that “You are He that is One, but not a one that is counted.”

This higher level of Kesser, Atik, was receives from the Infinite Light, and through it there came into being the lower part of Kesser, Arich, which is the direct source of Atzilus.

So how do all these other levels come into the picture? What is the purpose of the levels of Hashem’s revelation known as Adam Kadmon, and Akudim, and Nekudim/Tohu, if they are too lofty to create actual worlds which will lead to the physical world? If the purpose of Hishtalshelus is to act as an “interface system” between the Infinite Light of Hashem and the limited creations, why do we need so many levels?

The answer is: In general, Kesser refers to two levels of Atik and Arich (the “Kesser-Crown” of Atzilus). But, in a broader sense, the term Kesser can refer to all the levels from the beginning of the Kav until Atzilus. This is because all the levels from the beginning of the Kav until Atzilus all serve one purpose: To serve as an intermediary between the Infinite Light, and the “definition” and relative limitation of the Ten Sefiros of Atzilus. In order for the Infinte Light to actually shine into Atzilus, it has to “travel” through all the levels of the Kav, through Adam Kadmon, Akudim, and

Nekudim, until it reaches Atzilus, and can become manifest in Atik and Arich of Atzilus.

All of those levels are needed in order for the Light of the Kav to come down to the level of Atzilus. In that sense, they are part of the “interface system” between the Infinite Light and creations, since they are needed for Atzilus to come into being, and then Atzilus can create actual worlds, including the physical world.

In that sense, the statement “You are He that is One, but not one that is counted,” is also referring to the levels of Nekudim, Akudim, and Adam Kadmon, since they are not counted in the category of the Ten Sefiros of Atzilus, yet, they are able to bring some of the Infinite Light, that comes into the Kav, into Atzilus, as described above.

Due to the complexity of the terms mentioned here, we will save the explanation of “Igulum-Circles/Encompassing Light” and “Yosher-Direct revelation,” and the “Parsa-dividing curtain” of “Adam Kadmon-the beginning of the source of Man,” leading to the worlds of Akudim and Nekudim. For the end of the maamar in Addendum One.

(ה) Chapter 5

סוף ענין הפרסא שבין אצילות לבריאה ובין בריאה נו',

Now, we need to explain the idea of the ‘Parsa-Dividing Curtain’ between Atzilus and Beriya, and between Beriya and Yetzira, etc.

The maamar previously discussed how Atzilus is a completely different category than the Infinite Light of Hashem. Therefore, it is impossible for Atzilus to come into being from the Infinite Light without a Tzimtzum, retraction of the Light, in a manner of a complete withdrawal, not leaving any of the original Light. Only afterwards could there be the Light of Kav entering the “void and empty space” to eventually come into Atzilus.

This is not the case, however, with the subsequent Tzimtzumim, concealments and limitations on the Light, between the various worlds. In that sense, the various worlds are in the same general category of Atzilus, in comparison of how far removed Atzilus is from the Infinite Light.

הוא על דרך משל, כמו הרב שרוצה להסביר שכל גדול לתלמידו שאין התלמיד יכול לקבלו,

This will be understood by of the analogy of a teacher who wants to teach a difficult idea to his student, but the student will not

fully understand the idea directly, due its depth.

וְצָרִיךְ לְהַמְשִׁילוֹ בְּדֶרֶךְ מִשָּׁל וְחִידָה.

Therefore, the teacher must create an analogy and give examples to explain the idea.

וּכְמוֹ מִשְׁלֵי שְׁלֹמֹה, "לְשֹׁמֵרְךָ מֵאִשָּׁה זָרָה" (מִשְׁלֵי ז', ה), שֶׁהִיא מִשָּׁל לְהִנְמָשָׁל שֶׁמְדַבֵּר בְּעִבּוּדֵה-זָרָה, שֶׁהִיא זָרָה מְדַבְּרֵי תוֹרָה כּו'.

Such as the analogies taught by King Shlomo in the book of "Mishlei-Analogies," for example, when he spoke about (Mishlei 7:5) "guarding you from a 'foreign woman,'" **this was an analogy for guarding you from 'Avoda Zara-serving foreign deities,' which is a service that is 'foreign' with respect to the Torah,** that teaches us to serve Hashem.

וְכֵן כִּיּוֹצֵא בָזֶה שְׂאֵר עֲנִינִים, כְּמוֹ מֵה שֶׁמְבִיאִין מִשָּׁל מְדַבְּרִים פְּשׁוּטִים גְּשָׁמִיִּים ל"דְּבָרִים הָעוֹמְדִים בְּרוֹמוֹ שֶׁל עוֹלָם"²⁴ כּו'.

Similarly, regarding other ideas, such as bringing an analogy from basic, physical things in order to explain "deep spiritual matters that stand at the greatest heights above the world."

וְהִנֵּה הַמִּשָּׁל הַזֶּה הוּא מְעִנִּינִים אַחֲרֵים שֶׁלֹּא מְעִנֵּן הַשְּׂכָל שְׂרוּצָה לְלַמֵּד עָלָיו,

This idea of an analogy is that it draws upon other ideas that are not directly related to the idea that the teacher wants to teach.

רַק לְפִי שָׁבוּ וְעַל יָדוֹ יוֹבֵן הַשְּׂכָל,

Rather, by way of this analogy the intended idea can be understood.

לְכֵן הוּא מְפָסֵקוּ בְּדְבָרִים אַחֲרֵים.

Therefore, he separates from the idea he wishes to teach and explains it instead by **other means**, such as an analogy.

²⁴ ("דְּבָרִים שְׁעוֹמְדִים בְּרוֹמוֹ שֶׁל עוֹלָם (כְּגוֹן תְּפִלָּה שְׁעוֹלָה לְמַעְלָה)". בְּרִכּוֹת ו, ב וְרִש"י).

וְזֶהוּ עֲנָנִי פֶרֶסָא הַמִּפְסִיק בֵּין
אֲצִילוֹת לְבְרִיָּאָה,

This is the idea of a ‘Parsa-
dividing curtain’ that separates
between Atzilus and Beriya.

שֶׁהוּא בְּחִינַת מָסַךְ מְבַדֵּיל, לְדַבֵּר
מֵעֲנִינִים אֲחֵרִים שֶׁלֹּא מֵעֲנִי
אֲצִילוֹת.

It is a covering and separation, to
“discuss,” i.e., create, matters that
are not related to the world of
Atzilus.

שָׁשׁ, הַחֲכָמָה הִיא בְּאוֹפֵן אַחֵר
וּמְהוּת אַחֵר,

For there, in Atzilus, Chochma-
Wisdom functions and exists
completely differently,

שֶׁאֵינָה מְעַרְךְ אוֹפֵן וּמְהוּת חֲכָמָה
שֶׁבְּעוֹלָם הַבְּרִיָּאָה,

it is entirely different from the
manner of function and being of
Chochma in the world of Beriya.

וְאֵין בְּבְרִיָּאָה יְכוּלֵת לְקַבֵּל הָאֶרֶת
חֲכָמָה כְּמוֹ שֶׁהִיא בְּאֲצִילוֹת,

and, therefore, Chochma of
Beriya has no ability to directly
receive even a ray of Chochma, as
it exists in Atzilus.

רַק שְׁעַל יְדֵי הַפֶּרֶסָא הַמִּפְסִיקֵת יִהְיֶה
הָאֶרֶת בְּחִינַת חֲכָמָה בְּבְרִיָּאָה גַם כֵּן
לְפִי מִזְגָּה וּתְכוּנָתָה,

However, by means of the ‘Parsa-
Curtain,’ the analogy, that
separates, it is possible for
Chochma of Atzilus to also shine
into Beriya according to its
capacities and qualities.

כְּדֵי שְׂיוּבֵן הַשְּׂכָל לְהִתְלַמֵּד מִן
הַמְּשַׁל,

This enables the ‘student,’ the
world of Beriah, to understand the
idea by way of the ‘analogy’ of the
Parsa.

וּמִתְחַדֵּשׁ שָׁם בְּחִינַת חֲכָמָה גַם כֵּן.

In this way, there can also come
into being a new type of wisdom,
that of “the student,” the creations,
as they understand the concept of
Hashem’s existence from their
perspective.

וְלָכֵן נִקְרָא בְרִיָּאָה גַם כֵּן "יֵשׁ מְאִיֵּן",
לְפִי שֶׁהִיא מְבַחֵינַת פֶּרֶסָא, שֶׁהִיא

Therefore, the creation of Beriya
is also referred to as “Something-

אור של תולדה, from nothing comparable,” since it occurs by means of the Parsa, which causes a “Second Generation Light.”

דהיינו שנולד ונתחדש אור חכמה בבריאה. **Meaning, that there is born a new Light of Chochma-Wisdom in Beriah that never existed before.**

Thus, even though Beriah and Atzilus are both in the same general category relative to the Infinte Light of Hashem, nonetheless, the existence and wisdom of Beriah is called “something from nothing,” since that type of existence and understanding never existed in Atzilus, and it only through the Parsa that this new type of understanding come into existence.

כמו על דרך משל השכל שמתחדש אצל התלמיד מן המשל שאמר לו, **This can be compared (by way of analogy) to the new type of understanding that the student attains from the analogy taught to him, since the student cannot grasp the abstract idea itself.**

שהמשל הוא בענין אחר והוא מבין מזה דעת רבו, והרי שכל זה הוא חדש אצלו שמתחדש על ידי המשל. **This is because the analogy discusses a different topic from which he can understand his teacher’s idea. Now, this type of knowledge is new to the student, and in fact, to the teacher as well, and it originates from the analogy taught by the teacher.**

In the analogy of the analogy, the way the student understands the teacher’s idea through the analogy is a new perspective, that did not exist in the teacher himself, since he understood it from a very different perspective.

Similarly, the knowledge of Hashem that the creations have is something new, since this information was understood very differently in Atzilus.

This is because in Atzilus the knowledge that Hashem is the True Existence means something entirely differently from how the creations understand that concept.

In Atzilus, this is understood in the absolute sense, that there is no existence other than Hashem, period.

In Beriah, they understand that Hashem exists, and is the Creator and Director and King etc. However, they understand that they also exist.

Thus, their understanding of Hashem's Oneness is completely different from how it is understood in Atzilus. This new perspective, new type of understanding, did not exist in Atzilus. In that sense, it is "something from nothing."

וְכֵן אֹר זֶה, דְּבְרִיאָה, הוּא אֹר
חֵדָשׁ שֶׁמִּתְחַדָּשׁ עַל יְדֵי הַפְּרָסָא.

In this way, this Light (awareness of Hashem) **of Beriya is a new Light that originates by means of the Parsa-Curtain.**

וְהִנֵּה הַמְשֻׁכָּל יִבִּין,

Now, a wise person can understand:

שֶׁהִתְעַלְמוֹת הַשְּׁכָל שֶׁל הָרֵב בְּדַרְךְ
הַמְשָׁל שָׂאוֹמֵר לְהִתְלַמֵּד,

The concealment of the teacher's intellect within the analogy that he teaches the student,

הוּא שְׁכָל חֻקְמָתוֹ בְּעֵצְמוֹתוֹ הוּא
מְלוּבָשׁ בְּמִשְׁלֵי זֶה, וְלֹא בִּכְחַלְבָד
אֲלֵא בְּפוּעַל מִמֶּשׁ.

is in such a manner that the entire depth of his wisdom is invested in this analogy, not only theoretically, but in actuality.

רַק לְפִי שֶׁהֶעֱנִין שֶׁהַחֻקְמָה מְלוּבָשֶׁת
בּוֹ הוּא שְׁלֵא מֵעֵנִין הַשְּׁכָלֶת חֻקְמָתוֹ
בְּעֵצְמוֹ, אֲלֵא יֵצֵא לְלַמֵּד שְׁלֵא
כְּעֵנִינוּ,

However, since the idea (analogy) **that it is invested in is a different idea from the original concept** in the mind of the teacher that he is trying to transmit, **and instead he uses a seemingly unrelated concept to teach it** (the original concept),

לְכַךְ הַשְּׁכָלֶת הָרֵב בְּעֵנִין שְׁמַרְמֹז בּוֹ
-

therefore, the teacher's understanding of the idea that he is hinting to through the analogy is such,

אִין הַהִשְׁכָּלָה הַהִיא נִרְאִית וְנִגְלִית
לְהִתְלַמֵּד אֲלֵא עַל פִּי הַמְשָׁל שֶׁהוּא

that this idea cannot be seen and revealed to the student except by

ענין אחר, way of this analogy, which discusses a seemingly different idea and only hints to the actual concept.

וממנו מתחדש לו השכל עד שנקרא אצלו שכל חדש. Through this analogy, a new type of understanding is generated in the mind of the student, to the extent that it is considered a completely new idea.

אבל מכל מקום השכל החדש הזה במהותו ועצמותו כבר היה לעולמים, Nevertheless, even though this idea is new to the student, this new idea essentially existed before (in the teacher's mind),

ומרומו הכל במשל. and is only being hinted to by way of the analogy.

וכך הוא ענין התעלמות והתלבשות חכמה כו' דאצילות בבחינת פרסא, להיות התהוות בחינת חכמה כו' דבריאה: And this is similar to the process of the concealment and investment of Chochma and the remaining nine sefiros of Atzilus through the Parsa-Curtain, which brings into existence Chochma of Beriya.

שחכמה דאצילות היא במהותה ועצמותה בפועל ממש המתלבשת בבחינת הפרסא, וגורמת התהוות חכמה דבריאה כו', Since it is Chochma of Atzilus itself which actually descends through the Parsa-Curtain, effecting the creation of Chochma of Beriya,

הרי חכמה דבריאה, אף על פי שהיא אור חדש, מכל מקום כבר יש לה איזה ערך ויחוס עם חכמה דאצילות. this means that Chochma of Beriah, despite being a “new” Light, still retains a certain relationship and connection to Chochma of Atzilus.

The maamar is bringing out a point:

Even though we said that the wisdom in Beriah is called “something from nothing,” since it is a new perspective that didn't exist in Atzilus, it is, in fact, not completely new. It is actually the same exact information, just

from a different perspective. In that sense, it is not really “new” in the absolute sense.

This contrasts with how Atzilus is derived from the Infinite. Since Infinite and finite cannot exist in the same category at all, for finite to come into being from Infinite is absolutely new.

In that sense, the existence of Atzilus coming from the Infinite Light is a much greater novelty than the creation of finite creations from the world of Atzilus.

מה שאין בן בחינת צמצום אור אין-
סוף להיות אצילות -

However, this is unlike the Tzimtzum on Hashem’s Infinite Light which enables the existence of Atzilus,

היינו התעלמות האור והעדרו, עד
שאינו עולה בשם כלל בנ"ל,

meaning, the process of the concealment of the Infinite Light and its “removal” from being expressed, to the extent that it is not called by the name “Light” at all as it exists in its source in Hashem, as explained above,

ולכן נקרא "חד ולא בחושבן". :

therefore, due to this tremendous “jump” between the Infinite Light and the relative limitation of Atzilus, we describe this process of how Atzilus is derived from the Infinite through Kesser by saying: “You are One, but not a one that is counted.”

Meaning, Hashem’s True Oneness, on an Infinite level, is not in the category of Atzilus at all, and even the levels of Hishtalshelus that are needed to bring about the existence of Atzilus are also not in the same category of Atzilus at all.

Only after Hashem brings into being the levels of Kesser, which transcend Atzilus, and are “One, but not that can be counted” in the category of Atzilus, only after this do we say “You are He who brought forth Ten Sefiros” of Atzilus.

The fact that these levels of Kesser are “not one that can be counted” is because they are not in the same category of Atzilus, as they reflect the Infinite Light that transcends the limitations of Ten Sefiros of Atzilus.

(1) Chapter 6

אַנְתָּ הוּא דְאַפִּיקַת עֵשֶׁר
תְּקוּנֵינּוּ כו':
Nevertheless, “**You are He that brought out ten ‘Tikunim/adornments’... which we call Sefiros.**”

Even though we said that Atzilus is so distant from the Infinte, it is more distant the creations are from Atzilus, nonetheless, Atzilus is not actually “distant” from Hashem, since it is united with Him, and completely bound up in His Oneness.

שְׁמַכְל מְקוּם אֵינָן בְּחִינַת נִפְרָד
לְגַמְרֵי, אִף שְׂאִין לָהֶם עֵרֶךְ וַיַּחֲס
אֵלָיו כו',
That nonetheless, despite their “distance” from Hashem’s true Infinity, **they are not entirely separated** from His Infinity, **even though they are in a completely different category from His Infinite Light,**

מִכָּל מְקוּם מֵאַחַר שֶׁהָאוֹר נִכְבָּל
בְּמָאוֹר כו',
nonetheless, since the Infinite Light is included within Hashem as He is ‘**the Luminary,**’

In its source in Hashem (the Luminary) the Light is completely united with Hashem in the highest possible manner.

וְגַם אַחַר כֵּן הַמְשַׁכֵּת קוֹ וְחוּט כו' -
and even after it is diminished and limited when it is **drawn down into the ‘Kav VeChut-The Line and String** of Hashem’s Light’

Even when the Infinite Light comes into the limitations of Hishtalshelus through the Kav, that Kav is still bound up with its source in the Infinite Light, and as the Infinite Light is included in its source. Thus, the Kav itself is still completely bound up with its source in Hashem Himself.

הָרִי הִכַּל מְתַאֲחָדִים עִמוּ, so then this causes **all** the levels that it shines in, i.e., the Sefiros of Atzilus, **become unified with**

Him, even with His Infinity, since the Kav binds Atzilus to the Infinite Light.

וַאֲפִילוֹ "לְאִנְהָגָא בְּהוֹן עֲלֵמִין" -

This power of the Kav to cause Atzilus to be bound up with the Infinite Light **is true even** when it is invested **“in directing ‘worlds,’”**

"עֲלֵמִין" הֵם בְּחִינַת כְּלִים, "ת' אֶלֶף עֲלֵמִין דְּכִסּוּפִין כו" -²⁵

and ‘worlds’ here actually refer to the **Keilim** of Atzilus, that create worlds, as expressed in the concept of **“the 400,000 ‘Worlds’ of Yearning** [for the Infinite Light of Hashem],”

These “400,000 worlds” are not actual worlds, rather, they are Hashem’s “thoughts” of creating worlds, each “thought” creating a world. However, as these “thoughts” exist in Atzilus they are One with Him, since the Kav shines in Atzilus. Similarly, the Keilim, which create worlds, are referred to as “worlds” since they create worlds. It is these figurative “worlds” that the Kav is invested in, and unites them with Hashem’s Oneness.

דְּבִאֲצִילוֹת "אִיהוּ וְחִיּוּהִי חֵד"²⁶ אֲפִילוֹ בְּבְחִינַת כְּלִים.

since, in Atzilus, “He and His Life-force (Oros) are One,” and even “He and His Keilim of the Sefiros are One,”

Even as the Keilim are the source of creation of worlds, they are still bound up with His Oneness through the Kav.

וּכְמֹשֶׁל דְּבָר גְּשָׁמִי הַנִּתְפָּס בְּמַחְשְׁבָה, שְׂמַחְשְׁבֹתוֹ מִקְפָּת אֲפִילוֹ גְּשָׁמִי כְּאֶבֶן דּוּמָם.

And this concept can be understood **in the** following **analogy: The way that a physical object is grasped (imagined) in a person’s thoughts, since a person’s thoughts can**

²⁵ (רֵאָה זֶהֱר תּוֹסֶפֶתָא חֵיִי שְׂרָה קַבְגַּב. אֲדָרָא רֵבָה נְשָׂא קַבְח, ב. אֲדָרָא זּוּטָא הָאֲזִינוּ רַפְח, (א).

²⁶ (זֶהֱר חֶלֶק גְּנֵשָׂא קַבְח, ב. אֲדָרָא זּוּטָא רַפְח, א).

“encompass” (through imagination) **even something as physical as an inanimate rock.**

In other words: When a person imagines an object in his thoughts, that physical object “exists” (in the form of imagination) inside his - relatively - spiritual thoughts.

הַגֵּם שְׂאִין הַמָּשֶׁל דּוֹמָה לַנְּמָשֶׁל, לֹא מֵיָה כּוֹי,²⁷

Now, even though the analogy (of a person’s thoughts with a physical object) **cannot compare to the analog** (of how, through the Kav, the Infinite Light can “encompass” the Keilim of Atzilus), **not even remotely,**

מִכָּל מְקוֹם קֶצֶת מִן הַקֶּצֶת יָכוֹל הַמְשָׁכִיל לְהִתְבּוֹנֵן וּלְהַשְׁכִּיל עַל דֶּרֶךְ הַנְּמָשֶׁל מִן הַמָּשֶׁל הַזֶּה:

nevertheless, one can attain a minute grasp of the analog by reflecting on this analogy:

כִּי בְשֵׁם שֵׁיִשׁ כַּח וַיְכוּלֶת בְּמַחְשָׁבָה לְהַקִּיף אֶת הַדְּבָר הַגִּשְׁמִי בְּתוֹכוֹ, עִם הֵיוֹתוֹ דְּבָר נִפְרָד מִמֶּנּוּ מִמָּשׁ וְאִין עֲרוֹךְ אֵלָיו,

For, just as one’s thought have the power to encompass a physical object within itself, even though it (the physical object) **is completely separate from it** (the power of thought) **and incomparable to it,**

מִכָּל מְקוֹם יֵשׁ כַּח הַמַּחְבֵּר לְהִיּוֹת דְּבָר הַגִּשְׁמִי מוּקָף בְּמַחְשָׁבָה שְׁבִמוֹחַ;

nonetheless, there is a power that joins the two, enabling the physical object to be encompassed within the mind.

Even though it is only the image of the physical object that is encompassed in thought, still, the fact that the image of physical object can become part of one’s spiritual mind also requires a special power to connect the two.

כֶּךָ לְמַעְלָה יֵשׁ כַּח וַיְכוּלֶת לְחַבֵּר אֶת הָאוֹרוֹת וְכֵלִים.

Likewise, Above, there exists an ability to join the Lights and the Keilim.

²⁷ (וְלֹא מִקְצָתֶיהָ).

In fact, not only are the Lights of Atzilus united with the Keilim, but through them also the Kav is united with the Keilim. Through the Kav, the Keilim also become united and bound up with the Infinite Light of Hashem.

וְשֵׁם לְמַעְלָה הֵם מְחוּבְרִים לַהֲיוֹת
הַכֹּל אֶחָדוֹת אֶחָד וְלֹא יִפְרְדוּ.

And there, Above (in Atzilus), they are bound together, making them all one unified, inseparable whole.

מִה שְׂאֵי אֶפְשֶׁר לְצִיֵּיר זֶה בְּמוֹחַ
שְׁכָלְנוּ בְּעוֹלָם הַנִּפְרָד.

This is impossible to conceive of in our minds in this world of separation.

וּבְחִינַת כְּלִים דְּאַצִּילוֹת הֵם "ת"
אֶלֶף עֲלָמִין דְּכִסּוּפִין כו', תְּלִיסַר
אֶלֶף עֲלָמִין כו'²⁸, שֶׁהֵן מְבַחֲנִית
נִימִין וּשְׁעָרוֹת כו',

And the Keilim of Atzilus are the source of "400,000 Worlds of Yearning," "13,00 Worlds" which come from the "threads and hairs,"

In other words, these "worlds" are derived from the the limitation and contraction of Hashem's Life-force and power of the Keilim of Atzilus, just as a person's life-force is constricted and limited in his hair in comparison to the life-force in the rest of his body. Just as the life-force in the hair is derived from the main life force in the body, these "worlds" are extensions of the Keilim of Atzilus into specific aspects, each aspect receiving a limited power and life-force relative to that of the essence of the Keilim. This will be further discussed.

וְעַל דֶּרֶךְ זֶה הַתְּחַלְקוֹת הַמְּחֻשָּׁבָה
לְכַמָּה מִיַּנִּי מְחֻשְׁבוֹת עַד אֵין מְסֻפָּר
כו' :

This is similar to how the power of thought can be divided into infinitely many different types of thoughts.

One person with one mind can think a (relatively) unlimited number of different types of thoughts. Similarly, each of the Ten Sefiros can produce an unlimited amount of specific "thoughts" of creations related to that particular Sefira. For example, from Chesed-Kindness of Atzilus, there can come into being infinite types of expressions of kindness in the created worlds. These "potentials" for different types of kindness, are like Chesed

²⁸ (זֶהָר שָׁם).

having hundreds of thousands of “thoughts” of kindness, that from this “thoughts” are created actual expression of kindness in the created worlds.

These 400,000 worlds and 13,000 worlds are the specific expressions, or “thoughts” of the Sefiros, as they still exist in Atzilus.

Even these “thoughts,” these potential “worlds” as they exist in Atzilus, are united with Hashem’s Oneness. This is because the Kav shines not only in the Keilim of the Sefiros themselves as they exist as general powers, but also in every detail and extension of their creative power, as they exist in Atzilus.

(1) Chapter 7

The following, in italics, is from the commentary of Rabbi Tzvi Freeman on this passage of the Zohar, which is based on the commentary of the Ramak (Rabbi Moshe Cordevero):

Eliyahu now describes the order and relationship of the sefirot. They are not discussed as individual entities, but in terms of their relationship with one another and with the Light they contain.

In the harmony of the World of Atzilus, everything is described in terms of relationships.

Nothing exists as an entity of its own.

[וְאֵלֵינוּ עֶשֶׂר סְפִירוֹת אֵינָנוּ אֲלוּתֵינוּ בְּסֵדֶרָה,] [Now, these ten sefiros emerge according to their order:]

These sefirot begin as a singularity, but emerge harmonized in three columns:

, וְאֵלֵינוּ עֶשֶׂר סְפִירוֹת אֵינָנוּ אֲלוּתֵינוּ בְּסֵדֶרָה, “One [order] is long,

The right column of Chochma-Wisdom, Chesed-Kindness and Netzach-Victory, by which You deal with the worlds in a positive, giving way;

, וְאֵלֵינוּ עֶשֶׂר סְפִירוֹת אֵינָנוּ אֲלוּתֵינוּ בְּסֵדֶרָה, one [order] is short,

the left column of Bina-Understanding, Gevura-Might and Hod-Glory, by which You deal with the worlds in strict judgment;

, וְאֵלֵינוּ עֶשֶׂר סְפִירוֹת אֵינָנוּ אֲלוּתֵינוּ בְּסֵדֶרָה, and one [order] is intermediate.”

and the middle column of Daas-Knowing, Tiferes-Beauty, and Yesod-Foundation, by which You deal with the worlds with compassion and forgiveness.

הַיָּה חֶסֶד נִקְרָא "אָרִיךְ", לְפִי שֶׁהוּא
מִתְפַּשֵּׁט מִלְּמַעְלָה מְעַלָּה לְמִטָּה
מִטָּה, כְּמוֹ מַיִם הַיּוֹרְדִים מִמָּקוֹם
גָּבוֹה לְמָקוֹם נָמוֹר;

Now, Chesed-Kindness is called “long” since it extends from the highest heights all the way down to the lowest depths, like water that flows down from a higher place to a lower place.

In other words, “long” is not a description of the Sefira of Chesed itself, rather it describes the mode of conduct of what the Sefira does, that it extends and spreads Hashem’s Light and Life-force. Even though the Zohar was discussing the “order” of Chesed, which includes Chochma and Netzach, the Alter Rebbe focuses here on the Sefira that embodies that entire “mode” of that “order,” which in this case is Chesed, and in the second order is Gevura, and in the third order is Tiferes.

וּגְבוּרוֹת שֶׁהֵן מִמִּטָּה לְמַעְלָה נִקְרָא
"קָצִיר" שֶׁהוּא מְקַצֵּר וּמְגַבִּיל
הַשְּׁפָעַת הַחֶסֶד שֶׁיְהִי לְפִי
הַהֶעֱלָא שֶׁמִּמִּטָּה לְמַעְלָה.

And Gevura-Might, which goes from below to above, is called “short” since it shortens and limits the influence of Chesed from Above so that it should be in accordance with the effort from below.

Again, “short” is not describing Gevura itself, rather its mode of conduct, that is shortens and limits the revelation of Hashem’s Light and Life-force, that the worlds should only receive what they actually deserve. The Sefira of Chesed wants to give expansively and freely to all, and Gevura tempers that approach by insisting that the creation need to earn what they receive from Above.

The description of the order of Tiferes as “intermediary” is, again, describing its mode of conduct, that it balances out these two opposite approaches. This will be discussed further in the maamar

וְזֶהוּ "וַיֹּאמֶר ה' וַעֲקַת סֹדִם וְעַמֹּרָה כִּי
רָבָה וַחֲטָאתֶם כִּי כְבֹדָה מְאֹד:"

And this is the meaning of (Bereishis 18:20-21): “And Hashem said, “Since the cry [of the oppressed victims of the cruelty] of Sodom and Amorah has become

great, and since their sin has become very grave;

אֲרָדָה²⁹ נָא וְאֶרְאֶה הַכְּצַעְקָתָהּ
[הַבְּאָה אֵלַי עָשׂוּ כָּלָה וְאִם לֹא אֶדְעָה]
כִּי³⁰

I will descend now and see, whether according to her [the tortured girl's] **cry** which has come to Me, they have done; [then I will wreak] destruction [upon them]; and if not, I will know [how to punish them without destroying them].”

The first verse describes the general “cries” of people who were being oppressed in Sodom and Amarah, the second verse is referring to the specific cry of a girl, “her cry,” who was horrifically murdered by the people of Sodom, as mentioned in the commentary of Rashi.

Hashem told His “court” of angels that He will “personally go down” to check if the situation is as bad as it sounds. If it is, He will destroy the cities. If it is not quiet that bad, He will punish them without destroying them.

רוֹצֶה לוֹמֵר: "אֶרְאֶה" אִם
"הַכְּצַעְקָתָהּ הַבְּאָה אֵלַי" מִמַּטָּה -
לְמַעַלָּה

Meaning to say, that “I will see,” i.e., figure out, with my Sefirah of Chochma-Wisdom what to do **if “the cry that comes up to Me” from below to Above** with the aspect of Gevura, to bring up complaints and judgements against the people,

²⁹ [ביאור הצ"צ בענין זה, בהגהה במאמרי אדמו"ר הזקן תקס"ו ח"א, ע' מה:

"ועיקר הפי' בזה כך הוא: ארדה נא בבחי' אור ישר שיורד מלמעלה (למעלה) [למטה] שהוא מבחי' החסדים, ואראה שהרא"י היא מבחי' חכמה שהוא מקור החסדים, ור"ל שיראה ענין מעשה סדום עפ"י החסד דאו"י, הכצעקת' הבא' אלי עשו, פי' הבא' אלי ממטה למעלה שהוא מדת אור חוזר ובחי' גבורות, שעפ"י מדת הגבו' כבר נפסק הדין עליהם לעשות בהם כלי' כי גדל עונם, וזוהי החסד שעשה עמהם שירד לראות מעשיהם עפ"י מדת החסד דאו"י, ואם גם עפ"י מדה זו לא ימצא להם זכות לפי שהוא כמו הכצעקתה הבאה ממטה למעלה בשוה ממש, אזי כלה, ואם לאו, שעפ"י החסד ימצא זכות ואזי ואדעה כנ"ל."]

³⁰ (וַיֵּרָא [פְּרָשְׁתָנוּ] יח, כא).

"אֲרִדָּה נָא" מִלְּמַעְלָה לְמַטָּה, then “I will now descend” with the aspect of Chesed that operates **from Above to below** to attempt to judge them kindly with perspective of Chesed,

שְׂיֵהִיו שְׂוִין הַהֶעֱלָאָה וְהַהִמְשָׁכָה. so as to **balance out** the report **that comes up** from below from a Gevura perspective **and** the report **that comes down** to judge favorably, and He will “see” with His Chochma how to balance these two approaches.

The Mittler Rebbe and the Tzemach Tzedek (Maamarei Admur Hazakein 5566 vol. 1, page 45) explain the end of the maamar:

These two opposite approaches, of Chesed or Gevura, are not just approaches in terms of giving or withholding Hashem’s Light and Life-force, rather, they are also two approaches in how to look at and judge the creations. The approach of Chesed looks at the creations in the most benevolent manner, looking for any possible way to vindicate the creations. The approach of Gevurah is to look at the creations in the strictest possible manner, to look for any reason to condemn them to punishment. Because these two approaches are always “at war” with each other, as it were, there needs to be a higher power to actually decide what to do, whether to follow Chesed or Gevura. This higher power is Chochma-Wisdom of Atzilus. It “comes down” to the level of Chesed and Gevura to decide between them what should actually happen.

How does it decide between the two opposing approaches? It considers whether the situation is truly so bad that there is no way to “appease” the approach of Gevura, since there is no logical way to vindicate these people for their heinous crimes.

However, if there is some logical way to vindicate them on some level, then it will make a “compromise” between Chesed and Gevura. This compromise is called “Tiferes” or Mercy, since it is neither unconditional kindness, nor absolute strict judgement, but rather, is willing to give people more than they actually deserve, as long as they have some merit of some sort.

אך לפי שההמשכה מלמעלה-
למטה היא בחינת אור-ישר ובהינת
חסדים, לכה נאמר: "ארה נא"
תחלה ואחר כך "ארה כו".

However, since the approach of judgment in a manner of from Above to below is in a way of "Or Yashar-Direct Light" and Chesed, the verse says "I will now descend" first, and only afterwards says, "I will see" if the cry coming up to Me through Gevura is justified.

Seemingly, the Alter Rebbe is asking as follows:

How did this story of Sedom start in the first place? Didn't it start with the people of Sedom torturing certain people, which resulted in a complaint against them in Heaven, in Gevura of Atzilus? So, chronologically, the verse should have said "There is a cry and complaint that comes up to Me from the bad deeds of Sedom, it says to destroy them. But I will go down and see if there is a way to vindicate them." So why does the verse first say "I will descend" to see them benevolently with Chesed, and only after it says "and I will see the cry that comes up to me" from Gevura, when the story happened in the opposite order, with a complaint of Gevura followed by a response from Chesed?

The answer: The verse is discussing the order of Hashem's response to the complaint: First He wanted to judge Sedom according to Kindness, to see if He could find any merit for them at all. But what happened was that even the aspect of Chesed came to the exact same conclusion as Gevura, that the people had no merit to live at all. So, after He tried to judge them according to Chesed, He had to judge them according to Gevura, since even Chesed itself agreed to Gevura that they had no merit at all, and should be destroyed.

ו"בינוני" הוא רחמנות, בחינת
ממוצע בין החסד, שהוא שלא
להבחין כלל אף על פי שאינו הגון;
ובין גבורות, לדון אם הוא הגון;

And this is the idea of the "one intermediate" order which is (Tiferes, which is known as) Mercy, the intermediate level between Chesed, which does not discriminate at all, even for those who are unworthy, and between Gevura, which judges strictly if one is worthy.

וְרַחֲמָנוּת הוּא מְמוּצָע - שְׂמִיּוֹד
 עֲצָמוּ אֵינוֹ רְאוּי, מִכָּל מְקוֹם צָרִיךְ
 לְרַחֵם כּוּ: **Mercy is the intermediate level;
 on one's own merits he may be
 unworthy, but nevertheless, one
 must have mercy on him.**

Tiferes/Mercy agrees with Chesed that the creations should receive more than they deserve, but it also agrees with Gevura that the creations should not receive without any conditions at all.

For example, if someone is not serving Hashem as best as he can, but rather in mediocre fashion, according to Gevura he should only receive a mediocre amount from Above, but Tiferes will say that he should receive more than he actually deserves. However, if someone is actively and knowingly rebelling against Hashem, then Tiferes will agree with Gevura that he should not receive from Above (even though Chesed will be inclined to give him anyways).

In the case of our story of Sodom: Hashem wanted to see if, by using the perspective of Chesed, He could find some merit in Sedom. If He could find even a slight merit, then there would be room for mercy to not destroy them, even though they really deserve it.

However, since even Chesed of Atzilus (embodied in Avraham Avinu) could not find any merit in Sedom, so Hashem had to judge them with Gevura and destroy them.

Answering the questions that the maamar came to address:

We said in the introduction of the maamar, that it is coming to answer two questions on the verses regarding Sedom:

- 1- Why would have to go down to judge people, doesn't Hashem already know everything that happens without having to go to see it firsthand?
- 2- Furthermore, what does it mean that He "went down," Hashem is everywhere, there is nowhere for Him to "go"?

To answer these questions, the Alter Rebbe explained the concept of Ten Sefiros. This Sefiros serve as an "interface" between the Infinte Light of Hashem, and His creations.

This level that is between Hashem Himself and creations is called “Elokus,” or Divinity, or “G-dlyness,” meaning that it is not Hashem’s Essence, but it is not separate from Him at all, in any way.

This is like a person’s soul powers of pleasure, will power, intellect, and emotion: They are not the essence of the person, but they are not separate from the person at all. They simply do not exist outside of the person. They are the power and capability of a how the simple essence of the soul comes into expression to be able to interact with itself and others.

Similarly, the Sefiros are Hashem’s “powers” and revelation, His ability to express Himself and interact with creations. They do not exist outside of Hashem at all.

However, since His Sefiros are not His Essence, and they come into the category of limitation, they can be described in certain terms.

It is regarding How Hashem puts Himself in the Sefiros that He is described as “going down” to judge people, and that He needs to “see” for Himself, as it were, how to judge them Kindly.

In other words, as Hashem exists beyond the limitations of the Sefiros of Atzilus, He automatically knows everything about everyone, so he does not need to “see,” and He is everywhere so there is nowhere for Him to “go.”

However, Hashem decided to also bring Himself down to a level of interaction with the creations according to the framework that they relate to: That after they do something, they are judged according to their actions, after they do something good, they are rewarded and after they sin they are punished.

This is understood with an analogy brought by the Magid of Mezritch (Or Torah of the Magid, first teaching, see there): There is a great sage whose only interest is in wisdom. However, he has a young child who likes to play with toys. So, the great sage sits on the floor and plays toy with the child at his level. Since he loves his child, he is fully invested in the game that he is playing with his child, even though, at the same time, he is essentially beyond ever caring about those toys and that game.³¹

³¹ For an article on this topic, see https://www.chabad.org/library/article_cdo/aid/2144811/jewish/G-d-and-Love.htm from Rabbi Tzvi Freeman.

Similarly, since Hashem cares about His creations, He is fully invested in relating to them at their level, through the Sefiros of Atzilus, while He is essentially infinitely removed from the entire category of worlds. In that sense, as He comes down into the Sefiros, He “goes down” to “see” how to interact with us, even while He is Infinite and Transcendent.



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