

Erev Shabbos Kodesh Parshas Matos-Masai 5780

D'ei Chochmah L'nafshechah

An Important and valuable
Introduction to the Concepts of
Kabbalah discussed in De'ah
Chochma L'Nafshecha

From the discourses of Moreinu v'Rabeinu
the Gaon and Tzaddik Shlit"a

- not for general circulation -



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An Important Introduction to the Foundations of Kabbalah Referenced in this Sefer

A. The Revelation of the Creator through the Four-Letter Name

1. The Four-Letters and the Top Point of the Yud Correspond to the Five Worlds

*It is known that the essential revelation of the Creator towards the lower realm is by way of the Four-Letter name which is His essential name that is comprised of four letters and the top point of the Yud. Corresponding to each of the letters, Hashem revealed five worlds, which are: **Adam Kadmon**- corresponding to the top point of the Yud; **Atzilus**- corresponding to the letter Yud; **Briyah**- corresponding to the first letter Hei; **Yetzirah**- corresponding to the letter Vav; and **Asiyah**- corresponding to the last letter Hei.*

*The way in which these worlds encloth one another is as follows: **Adam Kadmon** encloths the Kav from the top down to the bottom, reaching from one end to the other. **Atzilus** encloths the world of Adam Kadmon from the tibur (waist) down close to its ankles, and the worlds of **Briyah, Yetzirah and Asiyah**- one beneath the other- rest underneath the world of Atzilus enclothing the ankles of Adam Kadmon*

2. Ten Sefiros Contained within Five Partzufim

*It is also known that Hashem reveals himself to creation by way of ten traits which are referred to as the ten sefiros, which are: **Keser, Chochma, Binah, Chesed, Gevurah, Tifferes, Netzach, Hod, Yesod and Malchus**. At the time of rectification (Tikkun) these ten sefiros are included within five partzufim: the sefirah of Keser becomes the partzuf **Arich Anpin**; the sefirah of Chochma becomes the partzuf of **Abba**; the sefirah of Binah becomes the partzuf of **Imma**; the six sefiros of Chesed, Gevurah, Tifferes, Netzach, Hod and Yesod, referred to as va"n become the partzuf of **Ze'ir Anpin**; and the sefirah of Malchus becomes the partzuf of **Nukvah**.*

3. The Five Partzufim can be Broken up into Ten or Twelve Partzufim

*When these five partzufim are looked at in their particularity we find ten partzufim, because each one is comprised of both a masculine and feminine side. **Arich Anpin** which is the Keser contains **Arich Anpin and Nukvah**; **Abba** which is*

the Chochma contains **Abba v'Imma Illain**; **Imma** which is the Binah contains **Yisrael Sabba v'Tevunah**; **Ze'ir Anpin** which is the va"K contains the enlarged Ze'ir Anpin and Nukvah which are referred to **Yisrael and Leah**; and **Nukvah** which is Malchus contains **Yaakov and Rochel**.

They can also be broken up into twelve partzufim, because at the moment of rectification the sefirah of Keser becomes two partzufim: **Atik and Arich Anpin**, because since Keser is the intermediary between the higher and the lower it must contain within itself both levels. Meaning, it must contain within itself the lowest level of the higher which is the aspect of the Malchus of the higher, as well as the highest level of the lower which is the aspect of the Keser of the lower. **Atik** is the Malchus of the higher and **Arich Anpin** is the Keser of the lower, so we find two partzufim which both comprise the aspect of Keser. And when they are looked at in their particularity, they are really four partzufim, because each one is comprised of both a masculine and a feminine side like we said. Atik contains **Atik and Nukvah**, and Arich Anpin contains **Arich Anpin and Nukvah**.

According to this breakdown we find six general partzufim, with each one containing both a masculine and feminine aspect, leading us to a total of twelve partzufim. Nevertheless, there are many times when Atik (comprised of Atik and Nukvah) is not included as we will explain later on, therefore generally speaking we usually count five general partzufim which become ten when looked at in their particularity.

We find then that there are ten sefiros which at the time of rectification become five partzufim, and they are all contained within the Four-Letter name of Hashem along with the top point of the Yud. Because Keser corresponds to the **top point of the Yud**; Chochma corresponds to the **Yud**; Binah corresponds to the **first Hei**; the six sefiros of Chesed, Gevurah, Tifferes, Netzach, Hod and Yesod correspond to the **Vav**; and Malchus corresponds to the **second Hei**.

4. *Five Aspects of the Soul*

Corresponding to these five aspects, there also exist five aspects of the soul. **Nefesh** corresponds to the last Hei; **Ruach** corresponds to the Vav; **Neshamah** corresponds to the first Hei; **Chaya** corresponds to the Yud; and **Yechidah** corresponds to the top point of the Yud.

Four-Letter Name	Point of Yud	Yud	Hei	Vav	Hei
Worlds	<i>Adam Kadmon</i>	<i>Atzilus</i>	<i>Briyah</i>	<i>Yetzirah</i>	<i>Aisyah</i>
Sefiros	<i>Keser</i>	<i>Chochma</i>	<i>Binah</i>	<i>CG" T NH"Y</i>	<i>Malchus</i>
Five Partzufim	<i>Arich Anpin</i>	<i>Abba</i>	<i>Imma</i>	<i>Ze'ir Anpin</i>	<i>Nukvah</i>
Ten Partzufim	<i>Arich Anpin v'Nuk</i>	<i>Abba v'Imma Illain</i>	<i>Yisral Sabba v'Tevunah</i>	<i>Yisrael and Leah</i>	<i>Yaakov and Rochel</i>
Twelve Partzufim	<i>Atik v'Nuk; Arich Anpin v'Nuk</i>	<i>Abba v'Imma Illain</i>	<i>Yisral Sabba v'Tevunah</i>	<i>Yisrael and Leah</i>	<i>Yaakov and Rochel</i>
Aspects of the Soul	<i>Yechidah</i>	<i>Chaya</i>	<i>Neshama</i>	<i>Ruach</i>	<i>Nefesh</i>

B. The Person Below is a Chariot for the Person Above- The Distinction of the Partzufim According to the Path of Avodah

1. The Individual is a Chariot for the Higher Levels in Two Ways- In the Body and In the Soul

The passuk states that "God created man in His image, in the image of God He created them". The passuk also states that "from my flesh I shall behold God", meaning "that the intention is for us to understand a small amount of His Godliness from our souls that which are embodied within our flesh", as it is known that the person below is a chariot for the person above, like a ladder planted on the ground whose head reaches the heavens.

The fact that a person is a chariot for the upper worlds is true in two aspects- the body and the soul. With regards to the body, it means that a person should direct all of their movements to awaken these things above, as it is brought down in the words of the holy Tzaddik, our master R' Tzvi Hirsch of Zidichov and the holy Tzaddik R' Tzvi Elimelech of Dinov, author of Sefer Bnei Yissascher zy"a along with all of the holy Tzaddikim, and as it is brought down as well at the beginning of Sefer Eitz Chaim, that the purpose for the creation of the world was so that God "could bestow goodness upon his creations so that they may come to recognize His greatness and so that they may merit to serve as a chariot for the higher realms in order to cleave to Him may His name be blessed." And with regards to the soul, meaning to say the pathways of the avodah of the soul as it is discussed at length in the writings of Chabad, as we will discuss soon.

2. Malchus- Accepting the Kingship

The pathways of the avodah of the soul according to the five partzufim that we discussed above go from the bottom to the top. In the beginning a person merits the level of Malchus, then they ascend to the level of va"k, from there they ascend to the level of Binah, then to Chochma and then Keser. The general concept as it emerges from the writings of our teachers in short is as follows: Malchus which corresponds to the world of Asiyah which is the last Hei in the four-letter name of Hashem, represents the concept of accepting the yoke of the kingship of Hashem which is something that is needed at all times, even when a person feels that their hearts are asleep devoid of love or fear. Corresponding to the avodah of accepting the yoke, Chazal instituted the recitation of the

korbanos at the beginning of davening , so that when a person gets up from their sleep, before they have merited to awaken their hearts with love and fear, they may purify their souls through the work of teffilah with the recitation of the korbanos, as it is written in the Zohar, "at the time when a person awakens, they must first purify themselves, afterwards they must accept upon themselves that yoke, to spread upon our heads the spreading of mitzvot, afterwards tying upon our heads the knot of unity which are the teffilin etc. afterwards when a person arrives at the house of prayer they should first purify themselves with the utterance of the korbanos, and only after can they accept upon their heads the yoke of kingship through the praises of Dovid HaMelech."

3. Chesed, Gevurah and Tifferes (CG"Y)- Love, Fear and Connection

Ze'ir Anpin corresponds to the world of Yetzirah which is the letter Vav in the four-letter name of Hashem. We have already stated that Ze'ir Anpin is comprised of six sides- Chesed, Gevurah, Tifferes (CG"Y), Netzach, Hod and Yesod (NH"Y). The general concept as it applies to avodah is as follows: the three sefiros of Chesed, Gevurah and Tifferes represent love (chesed), fear (gevurah) and connection (tifferes). Meaning, after one has ascended and clarified themselves through accepting the yoke of kingship, they may now merit to feel love, fear and connection within their hearts.

Connection (diveikus) is the pleasure that emerges from the essential bond between the Creator and the creation, and it is the intermediary between love (ahavah) and fear (yirah). Love is the desire of the one who is created to cleave and unify themselves to their creator with a singular connection in such a way that it lasts. Fear is the concern over transgressing the desire of Hashem because that could potentially cause a break in the connection. Connection is the pleasure that emerges from within both experiences.

4. Netzach, Hod, Yesod (NH"Y)- The Memory of Love, the Memory of Fear and the Memory of Connection

The concepts of the three sefiros Netzach, Hod and Yesod are similar to what we described regarding Chesed, Gevurah and Tifferes. The difference is that the levels of Chesed, Gevurah and Tifferes within the soul is when the three aspects of love, fear and connection are shining in a revealed way; while the levels of Netzach, Hod and Yesod in the soul is when the three aspects of love, fear and connection are shining in a concealed way. Nevertheless, through the strength of the holy trace left by Chesed, Gevurah and Tifferes, the memory of love, fear and connection has a positive impact even when they are not shining in a revealed way. For the memory of love (chesed) will draw down the power and courage to be victorious over the negative drives that come upon a person (netzach). The memory of fear (gevurah) will draw down the power of gratitude and praise to Hashem, to follow everything that He commands and to accept everything He does with one's own will (hod). And the memory of

connection (tifferes) will draw down the unbreakable bond with Hashem at any moment or time, to the extent that even when love, fear and connection are not shining in any actual way, the memory of connection will awaken the connection to Hashem through an unbreakable bond which lasts forever (toffeees).

The love and fear which we are discussing within the level of Ze'ir Anpin, are the natural states of love and fear (as opposed to the contemplative states of love and fear within the level of Binah- above the level of Ze'ir Anpin). Corresponding to these states, Chazal instituted the recitation of Pesukei D'Zimrah following the order of the korbanos, in order to awaken the soul with the inner excitement of love, fear and connection that comes through words of gratitude towards Hashem.

We have now explained briefly the sefiros CG"t NH"Y (va"K) and Malchus, which are the partzufim of Ze'ir Anpin and Nukvah according to the pathways of avodah. It is important to add that Ze'ir Anpin is the root of the Torah in which the natural states of love and fear between the Jewish people and their Father in Heaven are revealed; and Nukvah is the root of Tefillah, for tefillah is the searching after Hashem. Upon awakening from their sleep- even before it is permissible to engage with words of Torah- one immediately connects themselves through a singular bond with Hashem, in the secret of tefillah whose general concept represents the acceptance of the yoke of kingship which we discussed earlier. For the general concept of tefillah is the recognition of

Hashem's presence which is in and of itself the acceptance of the yoke of Kingship, whose entire essence is the recognition of Hashem at each moment in any situation.

These two aspects of Ze'ir Anpin and Malchus also correspond to the two parts of the soul that exist within each person- the godly soul and the animal soul. The animal soul corresponds to Malchus which is the aspect of nefesh, and the godly soul corresponds to Ze'ir Anpin which is the aspect of ruach .

5. Binah- Godly Contemplation- Contemplative States of Love and Fear- Nullification of the Self

Immah corresponds to the world of Beriyah, which corresponds to the first Hei of the four-letter name of Hashem. It represents godly contemplation which has the power of awakening the contemplative states of love and fear. It is the source of all movement and effort within the world because its general concept comes about by way of effort, movement and noise, all of which give birth to the joy that stems from the feelings of wholeness and a sense of self. Therefor the essential mode of avodah associated with Binah is the aspect of self-nullification. Corresponding to this, Chazal instituted the brachos and recitation of Kriyas Shemah, where the concept of godly contemplation takes place. It is associated as well with the contemplation of the camps of the seraphim, chayos and ofanei ha'kodesh who praise Hashem through great movement and loud noise.

Binah is also the root source of the acceptance of the yoke of Kingship, for Malchus in its external nature is like Binah, as both are representations of femininity- mother and daughter as we will explain later. Therefor Binah is the root source of the avodah and the acceptance of yoke that becomes actual at the level of Malchus.

6. Chochmah- Calmness- Nullification of Existence

Abba corresponds to the world of Atzilus, which corresponds to the letter Yud in the four-letter name of Hashem. It represents calmness and the nullification of existence by way of unity and holiness, along with godly vision. Calmness and silence emerge it, just as movement and noise emerge from Binah. Corresponding to this, Chazal instituted the Amidah teffilah which is recited in silence. For while Binah is the secret of the "Mal" of "Chashmal" which represents speech with loud noise, Chochmah is the secret of the "Chash" of "Chashmal" which represents quietness and the silence of godly calmness.

7. Keser- Atik and Arich Anpin- Pleasure and Desire

Higher than Abba is the level of Keser which corresponds to Adam Kadmon, which corresponds to the top point of the letter Yud, and it is comprised of both Atik and Arich Anpin as we explained earlier. Atik is the root of pleasure and it is the aspect of the supernal "I" (Ani) from which all godly pleasure stems. Against it stands the level of Arich Anpin which is the root of desire, and it is the full manifestation of the aspect of "nothingness" (Ayin) and the complete nullification of the lower level. Arich Anpin is the root of all desires that a person has towards cleaving and connecting with Godliness . We see then that Keser is comprised of both "I" (Ani) and "nothing" (Ayin) at once, for Atik is the root of (the supernal) "I" (Ani) and Arich Anpin is the root of (the lower) aspect of "nothingness" (Ayin).

The complete nullification associated with Keser is the highest and most refined form of nullification, above and beyond the nullification of existence associated with Chochmah and the self-nullification associated with Binah. Corresponding to this, Chazal instituted the order of Nefilas Apayim, as it is explained in the Sefer Shaarei Teshuvah from the Admor HaEmtzaee zy"a that the level of self-abandonment (mesirus nefesh) associated with Nefilas Apayim is higher than the self-abandonment associated with Kriyas Shema as well as the nullification of existence associated to the Shemonah Esrei. As it is written the Zohar, that one must see themselves as if they have actually left this world, for it represents the "removal of the independent vitality of the physical body as well as one's natural desires as if one has actually died. This is not simply one's imagination but rather it is as if it were true etc. As the stories regarding the true Tzaddikim like the Baal Shem Tov tell us, that when they experienced an ascent of the soul etc. they were completely removed from the materialization of the body in its state of physicality to the point that it was as if they had actually fainted, in the aspect of the depths of slumber etc. This was of an even higher level than the disassociation with the physical body that the prophets experienced at the moment of prophecy. This state can only stem from the Yechidah of the soul etc. where the darkness of the intermediary klippas of the world of Asiyah are no longer blocking and concealing whatsoever , for even the power of the physical body ascends with the soul in the aspect of inclusion and absolute connection. The physicality of the body no longer serves as concealment, for it too is included in this connection. This is the aspect which will be apparent in the future etc. in the days of Mashiach and the reanimation of the dead etc. Therefore, the books of Kabbalah teach us that the essential clarification and elevation of negativity associated with the intermediate klippah within the

body is during Neffilas Apayim etc. to the point that it is an example of the future when all negativity will be completely removed."

Meaning to say that the aspect of nullification associated with Keser is a complete nullification referred to the nullification of "Ani" and "Ayin" at once, and through it we have the ability to ascend to the level of complete Nothingness to the extent that we are then able to reveal the true existence of Hashem and the disclosure of unity even within the worlds of Briyah, Yetzirah and Asiya which are the worlds of separation. For the aspect of complete nullification associated with Keser is when even the separation in the aspect of "Ani" returns back to and is included within the holiness of unity, revealing the aspect of the true "Ani" which is the "Ani" of "Ani Hashem Elokeichem".

C. The Difference between the Unity of Keser and the Unity of Chochma

1. The Unity of Chochma- Above and Not Below

The difference between the intensity of the unity of Adam Kadmon which is associated with the unity in the aspect of Keser, and the unity of Atzilus which is associated with the unity of Chochma, is that the unity of Atzilus remains solely above in the world of Atzilus itself. In the world of Atzilus there is a revelation of the ten sefiros and their vessels, and in spite of the particularization of the sefiros into ten, [nevertheless] “it, its vitality and its vessels are unified” (I’hu, v’Chiyihu v’garmeihu chad), for they are all unified as one in the secret of unity within the light of the Infinite which unifies them in a full unification. Nevertheless, despite this unity [of Atzilus] being an incredibly lofty and profound level, it is only revealed within the holiness of Atzilus above, and it lacks the power to draw this unity below into the levels of Briyah, Yetzirah and Asiyah. Rather, these lower worlds remain in the level of separateness as they did originally.

2. The Unity of Keser- Above and Below at Once

This is not the case when it comes to the unity of Adam Kadmon which is associated with the unity of Keser, for it is equal in all places, from the loftiest heights of the beginning of all levels down to the limit and end of all levels, including even the worlds of Briyah, Yetzirah and Asiyah which are sanctified with the holiness of the true revelation of unity. Even the aspect of “somethingness” (yeish) within [these lower worlds of separation] are included and transformed within the revelation of the unity of Adam Kadmon, serving towards the purpose of unity, for they can now serve as vessels for the further revelation of unity. This is the fullest expression of grasp (ha’saagah) for “the essential wholeness of the Tzaddik is when they are able to be above and below etc. for the essential wholeness is above and below etc. for when they are only in one world alone that is not wholeness, rather only the two of them together- above and below- that is the wholeness of a world.”

D. Ze'ir Anpin and the Two Feminine Aspects- Leah and Rochel

1. Ze'ir Anpin and Nukvah- A Reversed Relationship- Abba is Rooted in Atik and Immah is Rooted in Arich Anpin

When it comes to Ze'ir Anpin and Nukvah we find that they maintain a reversed relationship. For in truth both of them are comprised of both Chochma and Binah, and both of them act as intermediates between Chochma and Binah, similar to Daas which serves to bridge Chochma with Binah. However, the interiority of Ze'ir Anpin is rooted in Binah, as the passuk states, "Heaven was established with understanding (tevunah)" while its exteriority is rooted in Chochma, for externally it appears similar to its "father" which is Abba, as they are both masculine. The opposite is true when it comes to Nukvah, its interiority is rooted in Chochma, as the passuk states, "Hashem has established the land through wisdom (chochma)"- or as the Zohar states "the father (chochma) is the root of the daughter (malchus)- and its externality is rooted in Binah.

	<i>Ze'ir Anpin</i>	<i>Nukvah</i>
<i>Source of Interior</i>	<i>Binah</i>	<i>Chochma</i>
<i>Source of Exterior</i>	<i>Chochma</i>	<i>Binah</i>

2. Leah and Rochel- Thought and Speech

Ze'ir Anpin has two feminine aspects associated with it which are Leah and Rochel. Leah enclothes Ze'ir Anpin on the backside from its Daas down to below its chest, and underneath Leah, Rochel enclothes Ze'ir Anpin from below its chest down to the end of the partzuf. The aspect of Leah is the aspect of teffilah, in the secret of the passuk, "And eyes of Leah were soft", while the aspect of Rochel is the aspect of Torah in the secret of the passuk, "Beautiful form and beautiful image" which represents the Torah. Leah is the root of speech, because the essence of the partzuf of Leah is formed by the backside of Immah, and as we have already made clear Immah is the root of speech. And Rochel is the power of holy imagination that opens the gates towards the grasp of supernal Chochma, in the secret of the passuk, "With this (zos- malchus) Aharon entered into holiness (chochma, for all holiness is in chochma)".

However, because Rochel is pushed out from her place in the world of Atzilus every night during the times of exile, descending into the worlds of Briyah, Yetzirah and Asiyah in the secret of the exile of the Shechina, we find two aspects within her. When Rochel is in Atzilus, she is root of the power of holy imagination, but when she descends into the worlds of Briyah, Yetzirah and Asiyah she becomes the root of speech. Because even though the essential root of speech is Binah which is the

aspect of Leah who is built with the backside of Binah as we have explained, nevertheless it is specifically Rochel who descends into the worlds of Briyah, Yetzirah and Asiyah which are referred to as her soldiers and armies.

Regarding the difference between the world of Atzilus and the worlds of Briyah, Yetzirah and Asiyah, we find written in the words of the Arizal, that "the world of Atzilus is referred to as "thought", for the Infinite One and his traits and expressions are unified there. Thought expresses itself in actuality within the world of Atzilus and therefor action and thought within Atzilus are one and the same thing, taking place in simultaneously without either preceding the other etc. But in the world of Briyah it is not like an individual with their thoughts themselves, but rather like two different people, like a king and his servants, for when the king desires some type of action from his servants it is not enough that his thoughts be expressed towards the servants, for there is a need for the king to speak the words as well. Speech is the secret of the collision between Atzilus and the partition of Briyah." See those words at length, for they show us that the concept of speech is associated with Briyah, as opposed to Atzilus which is the place of thought alone. Therefore, Rochel who descends into the worlds of Briyah, Yetzirah and Asiyah becomes the root of speech as she goes down into those places.

3. The Concept of the Speech and Thought of Leah and Rochel in Greater Depth

We can add in greater depth that the world of Atzilus is the world of unity and thought . Leah enclothes the partzuf of Ze'ir Anpin from the chest and upwards, and even though we have already said that Leah is built from the backside of Immah which is the root of speech, nevertheless because she stands at the chest of Ze'ir Anpin and above- which is essentially the world of Atzilus- she represents thought as opposed to speech. And because as we have said already Leah is comprised of both aspects, she can be considered the "letters of thought". Meaning to say- thought is comprised of two elements- "the thought of thought" which is the simple nature of thought prior to its formation in letters, and the "letters of thought" which is the aspect of thought once it has already materialized in the aspect of letters while the letters still remain enclosed within thought itself, prior to their full actualization in the secret of speech. We see then that the essential aspect of Leah is the "letters of speech".

It is known, however, that the heels of Leah are enclothed by the crown of Rochel at the second third of Tifferes which corresponds to the chest (chazeh) of Ze'ir Anpin down to its waist (tibbur). That is the point of speech within thought, meaning that one speaks to Hashem with their thoughts without expressing any actual speech. This level of "speech within thought" is a lower level than the "letters of thought". It

turns out then that Leah contains two aspects- her general aspect is “the letters of thought”, while her heels are the aspect of “speech within thought”. We also find two aspects within Rochel- when she is in Atzilus she is the root of holy imagination, and when she descends into the worlds of Briyah, Yetzirah and Asiyah she becomes the root of actual speech. We see then that actual speech is rooted in Rochel and not in Leah, for it is Rochel who descends into the worlds of separation and not Leah, and while the essential nature of speech is drawn from Binah, it only finds actual expression by Rochel as she descends into the worlds of Briyah, Yetzirah and Asiyah.

E. The Essential Purpose of Creation is Revealing the Unity of Hashem with an Additional Adornment (Tosefes Kishut)

1. "After Things Revert Back to the Way they Were"

*It is written in Pirkei D'Rebbe Elezar that "prior to the creation of the world it was Him and His name alone", which means that before creation the Yichud was arranged as it is meant to be. It is also written in Eitz Chaim (the beginning of Shaar Iggulim v'Yosher) "that the purpose for the creation of the worlds etc. is the four-letter name of Hashem which refers to His perpetual existence, and his eternal presence in the past (haya), present (hoveh) and future (yiheyeh), prior to creation, during the time of creation and **after things revert back to the way they were**. For if the worlds and everything within them were not created, we would not be able to see the true expression of His existence which remains eternal in the past, present and future, and He would be referred to by the four-letter name." We need to understand what "**after things revert back to the way they were**" means, because if the intention is that in the future with the complete rectification the world will return back to the aspect of Yichud that existed prior to the creation of the world without any addition, we are then faced with a question, for what purpose or gain is there in all of this? And the passuk has already stated that "Everything Hashem does is for His glory".*

2. "Before the Creation of the World, He and His Name were One"- The Level of the Yichud of Chochma

*Rather, the matter is as follows. Before the world was created the Yichud was in the aspect of the level of Chochma, and Malchus was completely unified with the Infinite in the aspect of "nonexistent existence", in the secret of the ten sefiros that are concealed within the Creator which is the secret of "**He and His name were one**", for "**He**" represents "Ayin" at which point there was only simple unity in the aspect of the Infinite; and "**His name**" represents Malchus which is referred to as a name (shem), were "**one**", which represents the Yichud of Atzilus which is the Yichud in the aspect of Chochma. However, because the only aspect involved in this Yichud is the light of Chochma without the light of Binah, the connection was only in the aspect of "Ayin", and it was lacking in the connection of the aspect of "Yeish" which is the connection of the level of Binah. As a result of this it was impossible to ascend to the true purpose of connection wherein "Ayin" and "Yeish" operate as one which is the connection at the level of Keser. This connection at the level of Keser is the essential purpose behind the thought of creation and it is the fullest possible bestowal of good.*

It is for this reason that Hashem contracted (m'tzamtzeim) Himself thereby concealing the light of Chochma, eventually drawing the light of Binah back down in the secret of the ray of Infinite light (Kav). It was in this level of Binah that the death of the primordial kings took place in order to create space for the avodah of the lower realms. And it is through the avodah that takes place throughout the six-millennia during which the world exists that we will merit to ascend back up to the level of the Yichud of Chochma at the beginning of the seventh millennia. From there we can then ascend even higher up to the level of the Yichud of Keser which contains both Binah and Chochma together- "Ayin" and "Yeish" at once. Through this we will merit the true and fullest expression of goodness that was contained within the initial thought of creation.

3. The Elevation of the Yichud of Keser over and above the Yichud of Chochma and Binah when they Operate in Isolation

The elevation of the Yichud of Keser over and above the Yichud of Chochma and Binah when they operate in Isolation is as follows. When it is only the aspect of Binah alone, there is a great danger that stems from the feeling of wholeness and the sense of self which conceals the light of Hashem. This is the secret of the word "world" (olam) which comes from the word "concealment" (he'elem), for the world conceals the existence of Hashem who gives life to everything. This is also the concept of free choice (bechira) that conceals the light of Hashem, allowing for the possibility of choosing between good and evil. Therefore when a person finds themselves at the level of Binah there is a great need to worry that perhaps one might fall into a sense of self or arrogance, even in the slightest of ways, heaven forbid.

On the opposite side, there is the aspect of Chochma alone. And while the intense level of nullification makes the light of Hashem which animates all things apparent and felt, in the secret of the passuk, "All things are created with Chochma", and "Chochma gives life to her husband", in the secret of foreknowledge (yediah) [as opposed to bechirah], nevertheless, the Yichud is still lacking in its true wholeness, for the fullness of the simple revelation of Hashem's glory which fills all worlds is only when the aspect of "Yeish" -which on its own represents separation and the concealment of Godliness- also admits to the true unity of Hashem. At that point "Yeish" is also included and contained within the holiness of the Yichud in the sense of the true "Yeish" which is Hashem alone, as the passuk states, "I am Hashem your God". It is specifically then that the honor of Hashem is intensified and expanded in the greatest possible expression of honor, to the point that "all flesh will recognize that You are their Builder, and all creation will understand that You are their Creator".

This is similar to what is written in the holy Sefer Likkutei Moharan, that the essential adornment of faith is specifically when those who are distant also admit to and praise

Hashem, to the point that even those who are engaged in foreign worship- drawing their strength from the husks of impurity- will cast away their beliefs and call out in the name of Hashem , drawing themselves closer to the faith of Bnei Yisrael so that all will serve under a unified banner. As it is written in the Zohar, "At the moment when those engaged in foreign worship come close and admit to Hashem, at that point the name of Hashem will be sanctified above and below like we find by Yisro", and as the Baal HaSulam explained, "the joy of all worlds like a child who returns to the parent after many years, understand this."

4. "Truth is Amplified through its Opposite"

*This is also expressed in the words of R' Aharon HaLevi of Strasolye z"l, "For the essential desire of Hashem is that His Godliness should be revealed in heaven above and on the earth below, and that His Godliness should be revealed above and below, specifically from all sides. Now within the desire of Hashem which is the aspect of utter wholeness everything is included within a singular desire etc. so too with regards to His desire, so to speak, that contains within itself the loftiest of heights down to the lowest of all levels in complete alignment, each thing and its opposite as a result of the profound wholeness etc. . However, in order for the wholeness of Hashem in the aspect of His desire to be revealed, there must be an act of contraction (tzimtzum) which allows for the revelation of a higher and a lower level, along with all possible sides. The "other side" (sitra achra) must also be revealed so that it can be subdued and transformed from darkness into light etc. This is how His essence which is the fact that there is nothing besides Him will be revealed in an even stronger way. Meaning to say that even if there were another desire, it will be cast away, **for truth is amplified through its opposite**. An analogy for this is the fact that there is no novelty involved in a child's self-nullification in the face of the parent when the parent is revealed and connected, but when the child is distant from the parent with their own desires and they still nullify themselves, this reveals an even deeper aspect of their true desire and connection to the parent. So too- kavyachol- above, that the wholeness of Hashem will be revealed even more through the concealment of Hashem which allows for opposition and the "other side", and yet one still nullifies themselves to the will of Hashem, this reveals an even truer expression of the intended purpose. Like the Zohar writes, "when one subdues the other side, the glory of Hashem is revealed". It turns out then that Tzimtzum was necessary- kavyachol- so that the opposite could be revealed. Everything is still from the perspective of the desire of Hashem in the aspect of a singular desire, but in order to move away from the opposite there needs to be a Tzimtzum which reveals the possibility of warnings and punishment etc. but in the essence of His desire, everything is directed to a singular and simple point."*

This inclusion takes place specifically in the aspect of Keser which contains both Chochma and Binah together at once, for it is there that "Ayin" and "Yeish", or foreknowledge and freewill are unified like two inseparable lovers. Therefore it is there [at the level of Keser] where the essence of true pleasure is to be found, the pleasure one takes in Hashem and the enjoyment of the "sha'ashuim" of the King in His essence, in the secret of the "Tzachtzachos" which are hinted to by the prophet Yeshayahu in the passuk, "And you will be satisfied in the thirst of your soul", for in the future we will merit the level of the Yichud of Keser which is comprised of both a perpetual pleasure along with an additional adornment. This is the intention of the words of the Arizal that we brought earlier, that "the purpose for the creation of the worlds etc. is the four-letter name of Hashem which refers to His perpetual existence, and his eternal presence in the past (haya), present (hoveh) and future (yiheyeh), prior to creation, during the time of creation and after things revert back to the way they were." Meaning to say- that "after things revert back to the way they were", things will not return back to the original level of Yichud, but rather they will ascend to an ever higher and more refined Yichud than what existed in the beginning. For in the beginning there was only the level of the Yichud of Chochma alone, and even though all levels were contained within it, they were only contained on the level of potential, but nothing had emerged from potential into actuality because in actuality nothing but the Yichud of Chochma which is the holiness of Atzilus was discernable. And that Yichud of Chochma was the aspect of "Ayin" in isolation without the inclusion of "Yeish" along with it. It turns out then that there was simply perpetual pleasure without any movement of renewal. In the future, however, the Yichud will ascend to the level of Keser, and even the aspect of "Yeish" and the worlds of Briyah, Yetzira and Asiyah will return to be included within the holiness of the Yichud. For in the beginning the Yichud of Chochma was alone, and even though it was entirely holy, in the end it was still only comprised of Atzilus alone, while the other worlds of Briyah, Yetzira and Asiyah were left standing in their place below the legs of Atzilus and they were not included within the holiness of Atzilus. But now that things will ascend to the Yichud of Keser, even the "Yeish" will be included within holiness, similar to the Yichud of Adam Kadmon which is the aspect of the Yechidah which will be revealed in the future, where even the worlds of Briyah, Yetzira and Asiyah will be included. For the world of Adam Kadmon stretches from one end to the other, with its heels entering into the worlds of separation (BY"A). It turns out then that the Yichud of Adam Kadmon makes room for the worlds of Briyah, Yetzira and Asiyah within holiness, for even they are included within the unity. Meaning to say that even the multiplicity of physical activities and the manifold forms of effort and struggle that take place through the aspect of the "Yeish" of Binah which all appear to be separate, in the future at the moment of Yichud it will be revealed for all to see how there is nothing other than Him and how everything is rooted in His infinite light as they all return to be included

within Hashem , for His Kingship is found in all places . Through this we find that the Yichud is renewed at each moment with the movements of renewal which leads us towards the perpetual pleasure.

5. The Levels Descend through “Direct Light” (Ohr Yashar) and they Return from Below to Above through “Returning Light” (Ohr Chozer)

This in and of itself is the essential and fullest expression of goodness that emerged within the simple desire of Hashem, to bestow His goodness upon His creations. In order to maintain this level of Yichud, however, there first needs to be an expression and revelation of “Yeish” down to its limit. For this purpose, the worlds descended from above to below with all of the multiplicity and particular levels until they arrived at the lowest and most degraded level possible, in the secret of the passuk, “ And You give life to all things”. The essential avodah involved at this level is that we reveal the true unity of Hashem that gives life to all things even within all of the particulars where the light of Hashem’s true existence is concealed, in the secret of the passuk, “And you shall know Him in all of your ways”. A person should have the intention of elevating them all back into holiness according to the pathways of connection associated with the “lower unity” (Yichud Tattah). Through this we will merit to sanctify the entire existence of “Yeish” thereby transforming it into the aspect of a vessel for Godly light. Once we have rectified all of the levels- from the top down to the bottom- in the aspect of self-nullification (bittul ha’yeish) which is associated with the “lower unity”, then we will be able to return and elevate everything back into holiness from below to above, to unify all the levels of the “lower unity” (Yichud Tattah) within the level of “the higher unity” (Yichud Illah), thereby drawing down the Godly light into those vessels. It turns out then that we have unified the light within the vessels, the “Yeish” within the “Ayin” in all of its myriad levels , to the point that we may merit to ascend from the “filling of all worlds” (mimaleh kol almin) towards the “surrounding of all worlds” (soveiv kol almin) which are the roots of the “lower unity” and the “higher unity”. The “surrounding of all worlds” is the root of the “lower unity”, and the “surrounding of all worlds” is the root of the “higher unity”. Through this we fulfill the essential purpose of creation.

6. Hashem Desired a Dwelling Place within the Lower Realms

This is the idea that “Hakadosh Baruch Hu desired a dwelling place within the lower realms”. Meaning to say- the beginning of avodah is unifying all the levels with to Hashem- from above to below, down to the lowest possible level beneath which there is nothing lower which is referred to as the most external vessel. Through this we rectify the aspect of vessels down to the lowest form of “Yeish”. Then when things ascend back

upwards, from below to above through the “returning light” (ohr chozer) we can draw the loftiest light of Hashem into the lowest and most degraded vessels. And corresponding to the level of concealment, hiddenness and separation that existed within the degraded vessels, the adornment that emerges with the revelation of Hashem’s unity will be with more intensity and strength than before. For the darker and more concealing the vessel, the greater the wondrous light of Yichud that is revealed. In the aspect of the passuk, “Those who are far will hear, and they will give You a crown of Kingship”, as we discussed earlier. This is the rectification of all existence, when it returns to be included within the Creator along with the additional adornment.

F. Arich Anpin is the Revealed Aspect of Keser and Atik is the Concealed Aspect of Keser

1. Arich Anpin and Atik- Revealed and Concealed Keser

We will spend a little bit more time discussing the aspects of Atik and Arich Anpin. We often find that Arich Anpin is referred to as the aspect of Keser in each world, as we explained earlier on at the beginning of this introduction how generally speaking we count five partzufim- Arich Anpin, Abba, Immah, Ze'ir Anpin and Nukvah; while Atik which is above Arich Anpin is not counted amongst them. We need to understand this however, for is Atik not higher than Arich Anpin in the sense that it is the lowest level of the higher world, considered the interiority of Keser? Why then do we choose Arich Anpin which is highest level of the lower world, considered the exteriority of Keser, to serve as the aspect of Keser in each world? The truth of the matter, however, is that this is the very reason Atik is not considered the Keser of the world, for due to the fact that it is so lofty, identified with the interiority of Keser, it can only serve as the aspect of Keser in a hidden and internal way. But when it comes to the externalized and revealed aspect of Keser, we must see Arich Anpin as representing Keser.

2. The Connection of Atik- The Perpetual Unity of the Light within the Source of Light (Ohr B'Meor)

The matter is as follows: the level of connection associated with Atik is the highest possible form of connection, a form of perpetual unity with no break whatsoever, like the analogy of the light within the source of light (ohr b'meor) which represents the inclusion of the light within its source in a completely unified and perpetually connected way. But while the light is completely subsumed within its source, nevertheless it also expresses itself outwards to illuminate the land and its inhabitants. And even though there is an expression, this expression outwards does not cause it any separation from its source for even the slightest moment, for at each moment this light is operating in two ways: as it exists contained within its source, and as it exists in the aspect of expression outwards. This analogy cannot be fully grasped by the mind because it contains two opposite ideas at once. Someone who merits to reach this level where they are so connected and included within the Infinite (Ain Sof), no longer has any transgression associated with their name, meaning to say that once they returned back to Hashem in the right and necessary way, they are no longer referred to as a "baal teshuvah", but rather they return back to the level of a "chossid from the beginning", as if they have never fallen into

transgression. This is explained in the words of Rav Tzadok HaKohen, that "the essence of teshuvah is when Hashem enlightens one's eyes to see that their transgressions are transformed into merit. Meaning to say, that we should recognize and understand three pessukim, "And You have caused...", that every transgression was also included within the desire of Hashem, like Chazal teach regarding the influence of the heart etc. Similar to the nature of "foreknowledge" (yediah) and "freewill" (bechirah) as described by the Arizal at the end of Sefer Arabah Meos Shekel, that both "yediah" and "bechirah" are true, each one in their own place, in the place of "bechirah" there is no place for "yediah", and in the place of "yediah" there is no place for "bechirah". When a person grasps this profound light, then all of one's transgressions are included within the depth of Hashem's foreknowledge, and He and His knowledge, and He and His desire are on. Once we see that this is how Hashem desired it, then everything is meritorious, and one merits the complete purification on the level of Yom HaKippurim. This is the secret of the "se'ir l'azazel" which if a person were to perform without permission it would be considered an engagement in foreign worship etc. But in truth, all transgression and concealment come from the desire of Hashem etc. ". This is the profound and lofty level of "light within its source" (ohr b'meor) that transcends human understanding, for two opposite ideas are combined together as we explained above. The essential foundation of teshuvah rests upon the root of this level, as it is explained in the words of Rebbe Nossan, that "it is impossible to understand the concept of teshuvah, for once the transgression has caused its damage and destruction to the limb, the trait and world in which it is connected, how is it possible to return and fix what has been broken by this transgression. And in truth the question was already asked, and the response was that in truth the transgressor should be killed etc. But Hashem in His great mercy and kindness prearranged the reality of teshuvah, and He knows that even after all of the destruction that a person causes with their many transgressions, everything will be completed according to His desire. Nevertheless, justice and punishment may come to the transgressor according to their actions, for those are the incomprehensible ways of Hashem. Therefore, immediately when a person engages in teshuvah, nullify themselves in front of Hashem etc. they have immediate compassion and the light of rectification descends from above, from that lofty and elevated space where destruction does not exist whatsoever, rather everything creates and brings about its tremendous rectification."

This is the secret of the "Tikkun Klali" revealed by Rebbe Nachman which he praised so powerfully, as it is known. For this Tikkun is rooted in the loftiest and highest of places, on the level of the Yichud of "light within its source" where all transgressions are rectified in a way that they are transformed into good and into merit. They draw down tremendous rectifications which cannot be grasped by a

lowly intellect. This is the essential secret of the last redemption as explained at length in Yam HaChochma, Tuf-Shin-Samech-Ches, Maamar Kedusha Meshuleshes, Anaf 4.

3. The Level of Atik is only Reveled to the Modest

Nevertheless, this level is only revealed to those who are modest, and it should not be announced in a loud voice, rather it should be specifically by way of a secret and great concealment . For heaven forbid, a person may act with stupidity like a fool to imagine within their heart that they may now allow that which is disallowed etc. and other negative thought similar to this , the matter should be silenced and buried immediately. For one who speaks like this is included in the category of Chazal, as one who “says I will sin and I will repent, will not have the ability to repent”. It is rather only after one has fallen into transgression, heaven forbid, that one may then awaken within their heart the desire to return to Hashem with their full heart and soul, engaging more and more in the pathways of teshuvah. Nevertheless, one should remember that even though I have distanced myself from Hashem, I can always return to the face of the King, for it is certain that on the internal level, in a concealed way, everything is part of the desire of Hashem for the sake and purpose of the rectification of the world, but the honor of the King must remain concealed.

This is all explained very clearly in the words of Rebbe Nosson zy”a, “For this is truly the wondrous ways of Hashem, for it is impossible to understand how purity emerges from impurity which is rooted in the One etc. rather Hashem is certainly engaged in the perpetual rectification of the world, and He will certainly always complete what He needs to complete according to His desire etc. Nevertheless, it is forbidden for us to engage in any activity that goes against the Torah, heaven forbid. Somebody who blemishes in some area, heaven forbid, against the Torah, blemishes all the worlds, causing great destruction. Nevertheless, Hashem completes everything according to His desire, but this matter is impossible to understand, for it is a concealed matter etc. Therefor there are many things that a person may do against the desire of Hashem, against the Torah, but specifically out of those things the desire of Hashem will be completed, nevertheless the individual who engaged in the transgression will be punished as they deserve, like we find in many places, for example with Pharoh who hardened his heart against Hashem , but it was specifically through this that the honor and glory of Hashem was revealed etc., yet nevertheless Pharoh received his punishment as was deserving etc. So too with all those who cause pain to the Jewish people like Haman etc. all of these things were for the good of the Jewish people, yet nevertheless their end is utter destruction. Therefor, a person must measure their steps, guarding

themselves with great care not to heaven forbid transgress against any word of the Torah, for even though irrespective of their behavior Hashem will complete His desire, the individual will still be punished etc. But, if a person has already fallen into the places where they have fallen, accidentally or purposefully, even if they have transgressed against the entire Torah a thousand times, heaven forbid, nevertheless, there is no such thing as despair whatsoever etc. for after one has done what they have done, they must rely on the kindness of Hashem who can shine the light of rectification from within the loftiest levels of Hashem's governance, where everything is always transformed into good, and all the transgressions are transformed into merits through the power of teshuva. However, it is certainly forbidden for a person to rely on this, for one who says that they will sin and then repent will not be given the opportunity to repent etc."

4. The Connection of Arich Anpin is like the Analogy of "Direct Light" (Ohr Yashar) and "Returning Light" (Ohr Chozer)

The level of connection associated with Arich Anpin is like the analogy of "direct light" and "returning light" which represents the momentary unity between the light and its source, at which point it immediately detaches itself from its source in the secret of "direct light". It then immediately returns to be included within its source in the secret of "returning light". It continues to do this, back and forth. However, as a result of the rapid speed of the changing colors like the flash of lighting, it seems as if the light is almost always connected to its source with no separation apparent on an external level, to the point that it seems as if it has always remained connected and included within its source. This is the level of connection in the aspect of Arich Anpin. In relation to the profound connection of Atik, this connection of Arich Anpin appears as if it is not constant, and therefore the notion of transgression and teshuvah are relevant there more than they are at the level of Atik. Meaning to say- at the level of Arich Anpin the transgression is still associated with the personal name of the one who has transgressed, which is not the case when it comes to Atik. With this we can understand why Keser is referred to as Arich Anpin as opposed to Atik, because while in truth Atik is of a loftier level than Arich Anpin, it is still a level that needs to be hidden and concealed. Its level cannot be revealed externally in loudness, perhaps one fall as a result, heaven forbid. Therefore the essential nature of Keser is referred to as Arich Anpin, for it is Arich alone that can be discussed in a revealed and external way.

5. "Who Goes First? The Son of Yishai Goes First", and the Matter of Yeravam ben Nevat

We have already written in numerous places how our discussion explains the statement of Chazal, "that Hashem grabbed Yeravam by the garment, and told him to return in teshuvah and you, Me and the son of Yishai will stroll together in Gan Eden. He responded, who will go first? The son of Yishai goes first." Seemingly the beginning of this statement is a question on the beginning of the statement, for in the beginning Hashem said "Me, you and the son of Yishai"- meaning Yeravam comes before Dovid, but in the end Hashem says "the son of Yishai will go first". Accordign to what we have said, however, this is understandable. For Yeravam the king of Israel stems from the lineage of Yosef, and he is therefor the root of Mashiach ben Yosef who is rooted in Chochma and Atik; in contradistinction to Dovid who is the aspect of Mashiach ben Dovid who is rooted in Binah and Arich Anpin. And while it is obvious that Mashiach ben Yosef who is rooted in Atik is of a loftier level than Moshiach ben Dovid who is only rooted in Arich Anpin, nevertheless this is only true on the level of concealment in the aspect of the honor of Hashem is the concealment of these matters. For if we give the true honor to Atik even at the level of revelation and externality, with loudness for all to hear, because that level of Atik retroactively transforms all transgression into merit, we must be concerned that some may come to allow what is forbidden, heaven forbid. Therefor it is necessary to maintain that on an external level "the son of Yishai", which is the level of Arich Anpin will always be first, and not Atik, because there we need to be careful. This was the response of Hashem that "the son of Yishai will be first", and it was only by way of a hint and a whisper that Yosef was placed before Dovid, when Hashen said "Me, You and the son of Yishai" at the beginning.