

OVERVIEW OF CHAPTER 10

LESSON ONE OVERVIEW CHAPTER TEN

In Chapter Ten we learn the chronology of the progression of the levels of G-dly Desire [*RATZONE HAPUSHET*] in the Essence of the "Infinite Light" [*OR EN SOF*] before the *TZIMTZUM*. That level in which the Desire emerges is called, in general, the "Upper Purity" it is a "Simple Unity", which is not compounded of parts. But this necessitates an obvious question, how can the myriad details of all the worlds and the "Chain of Descent" emerge from a "Simple Unity"?

In general, there are three levels before the *TZIMTZUM*, and each has ten attributes

1-"One Alone" [*YACHID*] –This is the level called "The King has pleasure" in His own essence [*SHA ASHUAY HAMELECH*]. It is a simple essence level, not compounded of attributes at all

2-"One" [*ECHAD*] –This is a unity compounded of parts, it is the level in which a desire rose up in the G-dly Essence 1- to "Do Good" [*CHAFETZ CHESED*] 2-by being the King [*ANA EMLOCH*]. In this unity of "One" [*ECHAD*] we see there is a combination of desires 1-"Do Good" [*CHAFETZ CHESED*] 2-by being the King [*ANA EMLOCH*], A *CHESED* and a *MALCHUS*, necessitate a *CHACHMA* and *BINA* etc. So, on this level of *ECHAD* we see a Unity combined of 10 attributes

(Even though it is a Unity composed of parts it is still called a "Simple Unity" from the point of view that there is not yet any definition of what it is the King will rule.)

3- Originator [*KADMON*]. This is the level in which Hashem measures out in Himself an inscription [*GALIF GALIFU*] of the "Chain Of Descent" which He will rule as King after the *TZIMTZUM*

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RATZONE HAPUSHET means a “Simple Will-Desire”, like a person’s desire to stay alive is simple and not compounded with any particulars outside of the person

YACHID means “One Alone” This is the level called “The King has pleasure” in His own essence [*SHA ASHUAY HAMELECH*]. It is a simple essence level, not compounded of attributes at all

ECHAD means a unity combined of 10 attributes

CHAFETZ CHESED means a desire to do kindness

ANA EMLOCH means “I Will Rule” it connotes Hashem’s simple desire to be King even before there is anything to rule

KADMON means “Originator” meaning the measuring out in potential what is desired to be actualized

GALIF GALIFU means to engrave an inscription. In kabala terms it refers to the description of the letters in the G-dly essence of what will exist and be revealed after the “Original Contraction”

SHA ASHUAY HAMELECH means the “Pleasure of the King in His own essence”

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In truth, even the Essence of the *OR EN SOF* called “One Alone” the 1st level we described called *YACHID*, includes in itself Ten *SPHEROS* but on that level it is called “wise, but not with a knowable wisdom”. But, as we said, attributes cannot be ascribed to Him at all. So how can we say there are Ten *SPHEROS* in the Essence?

The answer to the contradiction is the dynamic called *HIYULI*, which means there are no defined, apprehended, separate attributes in the “Simple Unity” of *YACHID*.

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But we must say there are defined, apprehended, separate attributes in the Essence because since the “Simple Desire” to be King, which does include attributes, rose up in the Essence then it must have its source in the Essence. So, therefore, those attributes must have their source in the Essence. So we are forced to say that the attributes of G-dly Kingship have their source in the G-dly Essence.

The answer is that those attributes in the Essence are called *HIYULI* attributes which means they are not there in a defined, apprehended way but just that the G-dly Essence has the ability to reveal those attributes.

There are numerous metaphors for this dynamic of *HIYULI*:

1-A blank piece of paper has the *HIYULI* property that by connecting various points on its plane, it is possible to reveal any combination of letters or images or any symbol, even though those letters and images are not on the blank paper at all before lines are described to connect those points.

2-A learned person involved in his own thoughts and contemplation is exalted and separate from teaching. If he is dedicated to his students and a good person a desire will rise in him to share his knowledge. At that time he reveals in himself the heretofore-unrevealed ability to teach, which until this point had not been realized like a light and a ray from the sun, which are still in the flame of the sun.

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HIYULI means a level, which is unformed, and non-apprehended, not yet a potential because it needs an action or an actor, a shaper, to cause a revelation of existence from this *HIYULI* state. For example a blank paper has the *HIYULI* ability to have any combination of words or figures revealed on it by connecting points on it, even though those words and figures did not originally exist on that paper. Although it must be admitted they were there originally, or where did they

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come from? So when a desire rises in the G-dly essence that desire is said to have its source as a *HIYULY* in the “Simple Unity”

LESSON THREE OVERVIEW OF CHAPTER TEN

In Chapter 10 the Rebbe brings several examples of the dynamic of *HIULI*, like the example of a soul, which enlivens a body. The revelation of life force from a soul to enliven a still body is included in the essential spirit of life as a general unformed-unarticulated force, even though when that life force is revealed it breaks up into particular powers like sight in the eye and hearing and ear etc. Before the soul reveals, in its essence, its intention to enliven a body it exists as a simple essence. But when this soul develops a desire to enliven (because it is commanded to do so and because the benefits of enlivening a body are revealed to it); everything which is prepared to be revealed later in the revelation of enlivenment is unified in it as a unification which is included of parts, the parts of a whole, like the power of seeing, and hearing etc.

But before the soul prepares to reveal them they are completely included in the essence of the soul, unformed and unarticulated as *HIYULI* powers. At this point they are still completely non-existent as enlivenment that could flow out from the essence at all. They are completely included in the essence of the soul, much higher than the level of spreading out to enliven a body. The soul, however, does include in its essence, the unformed-unarticulated power of outflow to enliven, like a live thing that includes in itself the power to move even before it is prepared to move.

If so, we can say that the level of unity and inclusion of the details like seeing and hearing are not included as separate entities in the essence. Only later will they be prepared to emerge as an outflow of life force in separate details of enlivenment like seeing and hearing

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From this we must say that all these details like seeing and hearing that do flow out to enliven are completely included in the essence unformed-unarticulated called *HIULI* because if they are not completely included unformed and non-existent in the essence then where do these specific powers come from to be revealed in the outflow of the life force?

LESSON FOUR OVERVIEW CHAPTER TEN

The chronology of the dynamic can be illustrated by the example of a person who is naturally kind and desires to do a particular kindness.

The act of kindness will necessitate,

- 1-an intellect, to know how to do the kindness
- 2- Emotion attributes, such as how much to do and what to hold back, or how fast to do it while being careful not to cause damage etc.,
- 3- Dressing the original desire into the garments, of thought speech and action to accomplish the kindness.

Before this desire to do a particular kindness occurred to this naturally kind person, the particulars entailed in doing the kindness did not exist. So we are forced to say there is a *HIYULI* power for each one of those attributes besides the general *HIYULI* attribute of kindness in the Essence of the soul, even though they are not individually or specifically defined in the essence of the soul.

The same point can be illustrated by a person's power of movement in which each move with all its particular directions and measurements does not individually exist in the power of movement even though the power of movement has the *HIYULI* ability to move in all the myriad directions and distances.

Just as in the example of the Essence Power of Kindness [*CHESED HA HIYULI*] we can understand how all the other Essence powers, the Attributes of *KESSER*, *CHACHMA* and *BINA*, *CHESED*, *GEVURA* and *TIFFERES*. *NETZACH HOD*, *YESOD* in their unformed aspect in the essence of the soul,

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cannot be described to be gathered as a unity of parts in the essence of the soul called *YECHIDA*. They are not separate or articulated at all from the essence. Like the aspect of the unformed-unarticulated power to desire to “Do Good” [*CHAFETZ CHESED HAHYULI*] which is fixed as a nature in the soul’s essence. Even though it is one expression of a detail from the essence of the soul, which is higher than the revealed desire to “Do Good” in the essence. It is rather a detail of the essential simple being, but it can’t be said to be a detail that is unified with another detail like the aspect of the unformed-unarticulated aspect of “Victory” [*NETZACH*], which is also implanted in the essence of the soul (later to be revealed from the simple essence). So even though they are both unified in a way that they will both be revealed from the essence of the soul in which they are not separate in any way or countable or apprehended in the essence of the soul.

They are similar to the power of movement, which is included in the essence of a living thing before it moves which is not separate from the essence at all. When the power to move is revealed in a particular move, however, it breaks down into the many details of that particular move.

So we see three levels one after the other, as they are drawn down from the essence of the soul, which is called *YECHIDA*.

- 1- The ten unformed-non-articulated powers in the essence-*YECHIDA* level, like the unformed- non-articulated power to “Desire Good” in the essence of the soul, like the power of movement is completely included in a living thing even before there is a revealed desire to move. Or like the inclusion of the life giving power in the soul even before the soul develops a desire to enliven a body.
- 2- When a desire for a particular rises in the soul it is included of ten attributes, which are unified in the desire as a unity of parts. Like a desire for *SECHEL* to know how to accomplish that particular, and a desire for *MIDDOS* and thought speech and action, all included in the desire for the one particular accomplishment.

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3- The measuring out how each attribute will be utilized to accomplish the desire.

And we don't say about the examples of the first level of the three that they are an inclusion of various parts together to make a whole, because they are so completely included and nullified in the essence that they cannot even be said to exist, except that they will be revealed later from the essence.

The second level is the spreading out of the ten powers that are prepared to be revealed for a particular accomplishment before there is a move to accomplish it in actuality. At this point it is only prepared to go out to accomplish but has not gone out to move to accomplish. At this second level we can say there is a unity of parts, like *SECHEL* and *MIDDOS* of the desire to "Do Good" as the desire becomes revealed from its unformed power to desire.

The third level constitutes the going out to do the particular act; only there is no going out yet because something is holding it back. Meaning the exact move that is necessary to complete the act has already been measured out. But, for example the beneficiary of the act of kindness has not yet arrived.

LESSON FIVE OVERVIEW CHAPTER TEN

So far we have used metaphors like the power of movement in a living thing and the power of a soul to enliven a body and also the power in the earth to make things grow to illustrate the three levels of progression from 1-a simple essential unity to 2-a unity of parts 3-the measuring out of how to actually accomplish the desire which emerged in the unity of parts.

But when there is an actual move there is a change in being [*SHINOI HAMAHOOS*] because before the move everything was potential and included in the subject but after the move there is a particular accomplishment outside of the live thing that moved or the soul that enlivened etc.

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In the actual move or enlivenment there is a change in state from spiritual to physical. It necessitates a contraction in the spiritual power in order to change from spiritual to physical, potential to actual, like we will explain in chap 12

WORDS TO REMEMBER

SHINOI HAMAHOOS means a change in being like from “potential to actual”

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Chapter 10

Now we need to understand the details of the four worlds of *ABYA* [*ATZILUS, BRIA, YETZIRA and ASIYA*], meaning all the particulars of the ten *SPHEROS* [*particular emanations*] of the four worlds of *ABYA*. [Meaning] the lights and vessels and how they are dressed one in the other in all their detailed combinations. Even how each particular *SPHERA* [*particular emanation*] is broken into its many details, for example, *CHESED* of *MALCHUS* of *CHACHMA* of *MALCHUS* of *CHESED*.

And [*we also need to understand*] how they are all included [*unified*] in the *KESSER* [*the Crown of that world, which means the G-dly desire for the existence*] of each [*particular*] world. This [*KESSER*] is the connection from the next higher world to the lower [world]. Like it is known [of the] general way of understanding this in an expurgated way, that *MALCHUS* [*the lowest level, speech*] of the higher world becomes *KESSER* of the lower world [*Like if the King makes a decree that decree becomes the will of the Minister as per chapter 7*] until the highest heights.

But first [*we have to explain how each person*] who contemplates [*the G-dly “chain of descent”*] should contemplate into the first source called the “source of everything”, which is the “Essence of the Infinite Light” [*ATZMUS OR EN SOF*] before the “Original Contraction” [*TZIMTZUM*] called the empty place. Even [*in the essence before the contraction, one must contemplate*] in a particular way. This contemplation is called [*going*] “Long into One” [*MAARICH BIECHAD*], into the “Simple Unity” [*before the original TZIMTZUM*].

There are many particulars even in the “Simple Unity”, [*This obvious and astonishing contradiction of, how there can be particulars in a simple unity will be explained in the remainder of Chapter 10 and Chapter 11*]. [This “Simple Unity” before the Original Contraction the *TZIMTZUM HARISHONE*] is broken into three levels in general. Each one includes ten *SPHEROS*. [These three levels] are called:

1-One Alone [*YACHID*]

2-One [*ECHAD*]

3- Originator [*KADMON*]

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[All three levels are included] in the level of the “Essence of the *OR EN SOF*” before the “Original *TZIMTZUM*” [that filled the “Empty Place”, *MOKOM PANOI*] [The first of these three levels is-*YACHID* meaning], “One Alone”[means] alone [and unique which is] higher than the second level *ECHAD*- which means] “One” which is a [unity combined of separate parts] called *ECHAD* [as opposed to “One Alone” which is the level called “One Alone” *YACHID*] like it is known.

Because [since the level called “One” *ECHAD* includes an aspect which is the G-dly desire to rule so] if you say *MALCHUS* of *EN SOF* [which means the aspect of G-dly King being infinitely exalted] it necessitates that there must be before it a *KESSER* and *CHACHMA* of *EN SOF*. And, in truth, even the Essence of the *OR EN SOF* called “One Alone” [the 1st level we described called *YACHID*], includes in itself Ten *SPHEROS* but it is called [for example] wise but not with a knowable wisdom. So you can’t attribute attributes to him at all.

[The Rebbe is still describing the contradiction, that the Simple Unity is composed of 3 levels, each of which is composed of Ten SPHEROS]

In truth, just as the essence of the *EN SOF* [Infinite One] is a completely simple, and quintessential, so too is His light and ray that is called [the ”Infinite Light”] *OR EN SOF* [is also Simple-Quintessential]. Like, [before the worlds exist], it was just He and His name alone, called the “Upper Purity” [*TAHARA ILAA*], the level of the revelation of the light of His essence like it is, called “One Alone” [*YACHID*]. [On that level] there is none with Him even to say a unity of parts. Like it says, “You are “One” but not a unity of ten.” [*On this level his light is completely included in Him and not even a desire has been revealed*]

But [on the other hand it says] “He is wise, but not with a knowable wisdom [so, again, how can a simple essence unity be described as having an attribute like wisdom even if it is an unknowable wisdom] so [it would appear] there are in Him various

attributes, wise, understanding, merciful etc. [And this seeming contradiction can be explained through the fact that the attributes] are not of the [“fabric”] of his essence but only what He measures out in Himself in potential, that which will be made actual after the Original *TZIMTZUM* (as explained by Rabbi Isaac Luria)

[Here the Rebbe starts to explain the process in the “Upper Purity” leading up to the “Original Contraction”. The chronology of progression starts with the level of “One Alone”, YACHID, which is a “Simple Unity” and not a unity of parts. On this level His name called the OR EN SOF is still included in His essence in a simple unity. Next a simple desire rose up in His essence to “Do Good”, CHAFETZ CHESED, by being “King”, ANA EMLOCH. . These two RATZONES 1-to do good 2-by being King combine to make the second level of “Unity” a unity of parts called ECHAD. This level of ECHAD is called the “Simple Desire” because it is an unlimited G-dly RATZONE with no definition of what will exist and be ruled after the TZIMTZUM.]

Next Hashem measures out in Himself in potential exactly what will exist and be ruled after the TZIMTZUM, the “Chain of Descent”. This measuring out is called the carving of the inscription, GALIF GALIFU. This inscribing of the “Letters of the Impression” in the “Upper Purity” is the level of MALCHUS of EN SOF and the “Simple Desire” to be King is KESSER on the level of revealed RATZONE in the EN SOF before the TZIMTZUM.]

In general this is the idea expressed in the beginning of the Zohar, “In the first desire of the King He engraved an inscription in the Upper Purity” [*TAHARA ILAA*] which is the idea of carving in the letters [*GALIF GALIFU,*] of the King’s first desire that rose up in His simple will. [So the] Simple Will [*RATZONE HAPUSHET*] that rose up is the level of the Crown of the “Infinite Light” [*KESSER* of the *OR EN SOF* meaning *the will to be King*] and the Carved in Letters [*GALIF GALIFU* which is the third level we called “Original” or *KADMON* is the level of *MALCHUS* of the *OR EN SOF* [*Like the letters of the decree of an earthly king before he reveals the decree to his ministers*].

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So we see a beginning and an end a *KESSER* and *MALCHUS* [even in] the [simple] essence of the *OR EN SOF* [before the *TZIMTZUM*].

To explain [this process better, how] it rose up in the “Simple Thought” and “Simple Desire” [in the *OR EN SOF*] “I will rule” [*ANA EMLOCH*] all still in his essence before the measuring in himself in potential, [over that which] what will be His revealed kingship. [Meaning exactly what it will be that the King will rule] after the *TZIMTZUM*, [That *TZIMTZUM*] is called the empty space. [*Meaning at the point when Hashem decides to do good by being the King he has not yet measured out in himself exactly what it is he will rule, so the "Will to Rule" –ANA EMLOCH is KESSER and the measuring out of the worlds, the "Carved Inscription" –GALIF GALIFU- the kingdom to be ruled. So the GALIF GALIFU is MALCHUS of the "Divine Will"*].

[The example of this] can be understood from the expressive powers of the soul [of a person], which become revealed from Desire-*RATZONE* to Action. Before they are revealed they are included in the essence of the soul. , Called “Only” – *YACHIDA* [*the feminine of YACHID, which is analogous to the first level we described in the G-dly Essence before the first "Contraction" called "One Alone" YACHID*].

[Like for example] when a person is naturally good and he wants to do a particular good thing and he wants to do this good thing because this inclination for good is in the nature of the essence of his soul called *YECHIDA*. This [fact that the essence of his soul is good by nature] is the reason why this desire to do good becomes revealed [to him] from its hidden state. And it is necessary to say that this desire to do good which is [hidden] in the essence of his soul is an “Unformed-Simple-Non-Defined Power” [*HIYULI*] as to any desire for any particular act of good that will be asked from him.

If so, we must say that before it rose up in his desire to do this particular good thing it was included as an essential “Unformed Power” to desire to do good. And subsequently when it comes out as a revealed desire to do a particular good act, we see that in this [revealed] desire to do a particular good that there is a “Reason” [*SECHEL*]

and “Intellect”[*CHACHMA*] and “Emotions” [*MIDDOS*] and “Thought,” ” “Speech, ” and ”Action” [to be able to accomplish that desire to do a particular good]

[Now the Rebbe reveals that even in an essential and unformed desire there must be, by definition, attributes like Intellect, Emotions etc, nevertheless on this level of unformed unarticulated called HIYULI these attributes are completely unified and included and undefined in the essence. They are therefore described as attributes that are unformed and unarticulated –HIYULI.]

But the level of the essential “Unformed Desire” to do good like it is before it comes into a desire to do a particular good thing, even though there are categories such as Reason and Emotions, [*there must be because that Intellect and Emotions will emerge from the Essence when it is time to actually do this good deed*], nevertheless, they are completely included and unified there [*in the essence, unformed and unarticulated before they emerge to become defined thru a desire*]. Likewise the other particular *MIDDOS* in the essence like the aspect of Judgment [*GEVURA*] or Mercy [*RACHMANIS*] or Victory [*NETZACH*] etc. Until the aspect of Kingship [*MALCHUS*], the aspect of exaltedness, which itself is surely included of Ten Attributes, a “Desire to Rule” [*KESSER of MALCHUS*] and Wisdom how to rule [*CHACHMA of MALCHUS*] and Emotions [*MIDDOS*] and thought of ruler ship [*MACHSHAVA of MALCHUS*].

But before this aspect of Kingship becomes revealed in a particular, like the desire to rule a particular country that desire was included completely in the unformed essential power of the aspect of “Ruler Ship-Kingship” [which is completely included and unified, unformed and unarticulated in the essence,] just like we said about the level of the unformed essential power of desiring good.

Therefore, it is understood that the Essence powers [Attributes] of *KESSER*, *CHACHMA* and *BINA*. *CHESED*, *GEVURA*, and *TIFFERES*. *NETZACH HOD*, *YESOD* in their unformed aspect in the essence of the soul, can not be described to be gathered as a unity of parts in the essence of the soul called *YECHIDA* because they are not separate [or articulated] at all from the essence, like the aspect of the unformed-unarticulated power to

desire to “Do Good” [*CHAFETZ CHESED HAHYULI*] which is fixed as a nature in the soul’s essence. Even though it is one expression [of a detail] from the essence of the soul, which is higher than the [revealed] desire to “Do Good” in the essence. It is [rather] a detail of the essential simple being, but it can’t be said [to be a detail] that is unified [with another detail like the aspect of the] unformed-unarticulated [aspect of] “Victory” [*NETZACH*], which is also implanted in the essence of the soul [later to be revealed from the simple essence]. So even though they are both unified [in a way that they will both be revealed] from the essence of the soul [from which] they are not separate in any way [or countable or apprehended] in the essence [of the soul], they are similar to the power of movement which is included in the essence of a living thing before it moves [called the power of movement] which is not separate from the essence at all. When the power to move is revealed in a particular [move], however, it breaks down into the many details of that particular [move].

And we can’t say that all the details of that particular move were included and unified [particularly] in the power of movement as it was included in the essence of the living thing because [as it is included in the essence] it is not in the category of movement at all not in general and not in particular.

So too, the revelation of life force [from a soul] to enliven a still body is included in the essential spirit of life [as a general unformed-unarticulated force] even though [when that life force is revealed] it breaks up into [particular powers like] sight and hearing in the eye and ear etc.

[Now the Rebbe starts to explain the second level down called “One” –Echad, in which the particular powers, even though they are still included in the essence are no longer unformed and unarticulated but are prepared in potential to emerge from the essence in a particular accomplishment and are included in the essence as a unity of parts]

For sure even before it [the life force] comes into physical life in the physical eye and ear it must be that the light of the spiritual power of the eye to see and the ear to hear

exist distinctly in the essential unity of the soul [*This corresponds to the second level called "One" ECHAD, a "Unity of Parts" as opposed to YACHID a "Simple Unity"*] Nevertheless, before the soul reveals in its essence [its intention] to enliven [*with all its details included as a unity of details (the second level)*], the power of enlivenment is included in it like the power of movement which is included in the essence of a living thing [*the first level of unarticulated-unformed simple unity*]

Everything which is prepared to be revealed later in the revelation of enlivenment is called a unification [which is] included of parts [the parts of a whole] like [the power of] seeing, and hearing etc But [before it is prepared to be revealed] it is completely included in the essence of the soul [unformed and unarticulated, *HIYULI*] and is completely non-existent as enlivenment that could flow out [from the essence] at all because [it is completely included in the] essence of the soul, much higher than the level of spreading [out to enliven] Only it includes in itself [in the essence unformed-unarticulated the power of] outflow, like a live thing that includes in itself the power to move [even before it is prepared to move].

If so, we can say that the level of unity and inclusion of the details [like seeing and hearing are included] only because later they will be prepared to emerge as an outflow of life force in separate details of enlivenment [like seeing and hearing]

From this we must say that all these details [like seeing and hearing] that [do] flow out [to enliven] are completely included in the essence [unformed-unarticulated called *HIULI because*], if [they are] not [completely included unformed and non-existent in the essence then] where do these specific [powers] come from to be revealed in the outflow [of the life force]? Like a ray of the sun that is included in the essence of the sun that has in it in a hidden way all the detailed ways the ray will shine out [from the sun.]

So we see three levels one after the other, drawn down from the essence of the soul, which is called *YECHIDA*. The first [of the three] are the ten unformed-non-articulated powers like the unformed- non-articulated power to "Desire Good" in the essence of the soul, that is completely included in it like the power to move in a living

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thing [even before there is a revealed desire to move]. Or like the inclusion of the life giving power in the soul [even before the soul develops a desire to enliven a body].

And we don't say on these [examples of the first level of the three] that they are an inclusion of various parts [*together to make a whole*] because they are so completely included and nullified in the essence that they cannot even be said to exist [except that they will be revealed later from the essence].

The second level is the spreading out of the ten powers that are prepared to be revealed for a particular accomplishment before there is a move to accomplish it in actuality, [at this point it is only prepared to go out to accomplish [but has not gone out] to move to accomplish. At this second level we can say there is a unity of parts, like *SECHEL* and *MIDDOS* of this desire to "Do Good" as the desire becomes revealed from its unformed power to desire [to do the kindness].

The third level constitutes the going out to the particular act, only there is no going out yet because something is holding it back [*like the cat who is ready to pounce but is waiting for the mouse to come into range*] but the preparation to move is complete, the only thing missing is the actual move, meaning it has already been measured out [as to] the exact move that is necessary to complete the act.

Like the power of movement that is prepared to move into a particular move, or like the spreading out of the life giving power from the soul, that is revealed in the soul [the second level] which includes in it all the general life power [as it is revealed in the soul] and after it is measured out in a particular way [how to enliven this particular body] to make a particular move and the measuring out in the soul how to enliven a particular body. Or like the power in the earth to make things grow [also has these three levels] and all three are before an actual move to actually accomplish the desired act. Like [the power to move] before the life form moves, or like the spiritual power to enliven before it comes into a physical body.

[In the actual move or enlivenment it] changes it's being from spiritual to physical. Like physical movement or physical life [of a body] or physical growth [from

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the earth]. So it necessitates a contraction in the spiritual power in order to change from spiritual to physical [*potential to actual*], like we will explain in chap 12



OVERVIEW OF CHAPTER 11

INTRODUCTION TO OVERVIEW OF CHAPTER 11

In Chapter 10 the Rebbe revealed the astonishing fact that in the “Simple Unity” of the essence of the *OR EN SOF* before the *TZIMTZUM* there are, in general, three levels, *YACHID*, *ECHAD* and *KADMONE*. He explained the progression of these three levels using the metaphors of; how a soul enlivens a body, the movement of a living thing and the power of growth in the earth to grow vegetation. Here in Chapter 11 the Rebbe continues explaining the dynamic chronology of the three levels of the progression of the “G-dly Desire” before the *TZIMTZUM*. He then reveals, that, which remains after the *TZIMTZUM*, a fourth level which contains the “Empty Place” [*MAKOME PANOY*], the “Impression” [*RASHIMU*] and the “Thread-like Line” [*KAV*].

LESSON ONE OVERVIEW OF CHAPTER 11

The level of *YACHID* is the simple essence of Hashem higher and removed from attributes just a simple essence. But in His essence Hashem has the infinite ability to do whatever He desires [*COLE YOCHAL*]. So when He reveals a desire to “do good” from the unformed-unarticulated power to “desire good” [*CHAFETZ CHESED HAHYULI*] that is included in the essence of the *OR EN SOF*, the unarticulated –undefined desire for good [*CHAFETZ CHESED HAHYULI*] is the cause and reason for the simple, revealed desire to “do good.” [*CHAFETZ CHESED* as unarticulated and undefined in the essence [*HIYULI*] like any particular move is included in a live thing that moves. But each particular move is not included as defined in the essence of the live thing just the live thing has the [*HIYULI*] power to move in any direction it desires.

So the level of *YACHID* in the G-dly essence contains an unformed and unarticulated power to “do good” which is the source and cause of the particular desire to “do good” and that all the ten powers which will be utilized to

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accomplish the “desire for good” must also be included in the simple essence, unformed and unarticulated [*HIYULI*].

This principle can be understood through the example of the level in the soul of a person called *YACHIDA*, which is the unformed, unarticulated possibility, which is the source and power to produce any particular desire. So if a soul is naturally good it will produce a desire for a particular good. Furthermore we are forced to say that all the particulars included in that desire for a particular good, like why this good deed should be done and how to accomplish it, have their source in the unformed –unarticulated power to good in the level of the soul called *YACHIDA*

Every desire is included of ten attributes, intellect, and emotions etc. Just as the revealed desire has its source in the simple G-dly essence (albeit unformed and unarticulated in that G-dly essence); so too, the ten attributes needed to accomplish this revealed desire to “do good” must have their source in the simple essence. So we must say the ten attributes are included in the simple essence, but since the essence is simple and indivisible, and not a unity which is an inclusion of parts, we must say they are included as unarticulated [*HIYULI*]

And it is the same in the case of the attributes [*MIDDOS*] other than Kindness [*CHESED*] like Strictness [*GEVURA*], or Victory [*NETZACH*] or Mercy [*TIFERES*]. All are included in a *HIYULI* way, unformed and unarticulated in the essence of the *OR EN SOF* called the “Upper Purity”, *YACHID*, which is higher than the revealed “simple desire” [*RATZONE HAPUSHET*] to “do good” [*CHAFETZ CHESED*] by being the King [*ANA EMLOCH*] of all the worlds of the “Chain of Descent.” This second level in the progression of the G-dly desire in His essence, which is a revealed, articulated desire, is called *ECHAD*.

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WORDS TO REMEMBER

YACHID is the simple essence of Hashem higher and removed from attributes just a simple essence. It is also known as the level of “The king enjoying His essence” *SHEASHUEY HAMELECH BIATZMUSO*

COLE YOCHAL is the infinite ability of Hashem to do whatever He desires

CHAFETZ CHESED HAHYULI is the unformed-unarticulated power to “desire good “ that is included in the essence of the *OR EN SOF*

CHAFETZ CHESED is the revealed desire to “do good.” Revealed in the essence not outside of the essence, still the level of *EN SOF*

HIYULI is an unformed-unarticulated property of an essence. For example any combination of letters or forms can be inscribed on a piece of clay by an artisan or artist. So the clay has the HIYULI property of containing any form expressed in it.

YACHIDA is the pure essence level of the soul before it develops a desire to enliven

RATZONE HAPUSHET the “Simple Desire” that is revealed in the essence before the *TZIMTZUM* which is composed of two desires, 1-to “Do Good” 2-by being King which combine to make the second level in the essence called *ECHAD*

ANA EMLOCH The revealed desire to rule, which is still included in Hashem’s essence, literally “I Will Rule”

ECHAD is the second level after *YACHID* in the essence before the *TZIMTZUM*, it is a unity of parts 1-to “do good’ 2- by “Being the King”

THINGS TO THINK ABOUT –

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In the essence of the *OR EN SOF* there is included the infinite ability [*COLE YOCHEL*] for Hashem to do what He wants and when Hashem desires something that ability is revealed in the essence as a revealed desire. Since the desire revealed in Hashem's essence is a desire to "do good" we must say that the essence, which revealed this desire, is essentially good. That is what is said that the nature of a good one is to "do good" [*TEVA HATOV LEHAYTIVE*]

LESSON TWO OVERVIEW OF CHAPTER 11

Similarly, the attribute of Kingship in the essence the *OR EN SOF* called *MALCHUS* of *EN SOF* is also included as an unformed-unarticulated power in the essence of the *OR EN SOF* where it is the level of the actual *EN SOF*. Like the power to "Desire Good" [*CHAFETZ CHESED HAHYULI*] is the level of the *EN SOF* in the essence level of Hashem called *YACHID*. Because, as we are explaining, they are all unformed and unarticulated powers and are not included in Him as a unity of powers that are articulated but they are "unformed and unarticulated" just His essence is able to emanate a desire for these powers.

So too, the G-dly attribute of 'Being Exalted' which is another aspect of Kingship- *MALCHUS* is included "unformed and unarticulated" [*HISNASUS HAHYULI*] in the essence of the *OR EN SOF*. It is the level of *EN SOF* and includes in itself in an unformed state ten powers, hidden in the essence. These ten attributes of the G-dly attribute of being exalted are a desire for, and enjoyment in being exalted, and the G-dly enjoyment and desire for *CHACHMA* of and *MIDDOS* of being exalted, all are unformed and unarticulated [*HIYULI*] in the simple G-dly essence.

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LESSON THREE OVERVIEW OF CHAPTER 11

The Kingship attribute then follows in the same progression as the desire to “do good” in the essence of the *OR EN SOF*. The *HIYULI* attribute of kingship (described in lesson two above) is higher than the level of the revealed desire for rulership in the essence of the *OR EN SOF* before the *TZIMTZUM*. The revealed desire “I will rule” *ANA EMLOCH* is a level of desire for Kingship that is not unformed and unarticulated in the essence like the Kingship in the *HIYULI* level. It is rather a desire for Kingship that is revealed in the essence called “unified in the essence” *ECHAD* –the second level we spoke about in chapter 10, it is the level of the revealed simple desire and thought to be King. This simple desire for Kingship is one aspect of the second level called *ECHAD*, which emerges from the hidden unformed power of kingship. Like we explained with the unformed – unarticulated power to “desire good” in the soul of a person down here. Like the example of the ten powers that are included unformed in the *YECHIDA* level of the soul where they are unformed and essential

The level of *ECHAD* is a combination of two revealed desires or rather one desire that contains two aspects 1-the desire to “do good” [*CHAFETZ CHESED*], and 2-to accomplish the desire to” do good” by being the King [*ANA EMLOCH*]. They are still a level of the *OR EN SOF* that actually shines and spreads out and is revealed as a desire –*RATZONE* for a particular, but which is still in the essence before the “Original Contraction” [*TZIMTZUM HARISHONE*]. This combined desire “to do good” by “being the king” is a revealed desire which includes the wisdom and understanding of how to do good and the emotion attributes to bring about that good etc. It is still a unity but a unity of parts as opposed to the simple unity of the level of *YACHID*

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LESSON FOUR OVERVIEW OF CHAPTER 11

Lower still is the third level discussed in chapter ten called “Origin” [*KADMONE*] It is the level in which all the details of the chain of descent are measured out and prepared to be revealed later after the *TZIMTZUM*. It is described as an engraving or inscription in the Upper Purity of the essence of the *OR EN SOF*. This engraving is an inner plan to accomplish the simple desire to “do good”. The engraving corresponds to the third and lowest level of the three we described in chapter ten, it is called Origin-*KADMONE*. The level called *GALIF GALIFU*

This third level is when the “Desire for Good” by “being the King” becomes prepared in an exact plan, measured out in letters. Hashem measures out in himself, in potential, exactly how the flow will go out from His essence. This can be understood from the power of movement in a live thing which is prepared as to how to make a specific move, not just a desire to pick something up, but the exact direction and force of the muscles of the arms and fingers etc necessary to make this particular move. This preparation can also be seen in the power of the soul to enliven a body, in how it measures out exactly how to enliven a particular body. This preparation to enliven a specific body corresponds to the third level before the *TZIMTZUM* [*KADMONE* or *GALIF GALIFU*] comes after the original revealed desire to enliven [which corresponds to the second level discussed above called *ECHAD*].

This third level in the essence of Hashem that measures out, in potential, the exact measurements of the “chain of descent” after the *TZIMTZUM* is called the “Inscribing an Inscription” [*GALIF GALIFU*] in the essence of the *OR EN SOF*, in the “higher purity” [*TAHARA ILAA*]. The “Inscription” or “Engraving” is inscribed in the “higher purity” in the way of measuring the exact measure of G-dly energy that is desired to accomplish the whole “chain of descent” of the

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worlds from cause to effect from the “Thread-like Line” [*KAV*] until the end of this world of action [*OLAM HAASIYA*]. And this is what is meant when it says, “He “engraved an inscription” [*GALIF GALIFU*] in the “Higher Purity”. This third level is called “Origin” [*KADMON*] as opposed to the first level in the essence before the *TZIMTZUM* called *YACHID* and the second level called *ECHAD*. It describes the potential measure of how to reveal the “desire to do good” by “Being the King” outside of the essence of the *OR EN SOF* before it flows in a revealed way. Therefore, this level is still before the original *TZIMTZUM*. On this lowest level before the *TZIMTZUM* [called *KADMONE* or *GALIF GALIFU*] there is still no existence outside of the essence, like a person who is prepared to make a specific move, the move is exactly measured out as to how it will be accomplished, but until there is an actual move everything is still included as an intention in the essence of the mover and no physical movement has been made.

WORDS TO REMEMBER

KADMONE is the third level in the chronology of the G-dly desire before the *TZIMTZUM* level in which all the details of the chain of descent are measured out and ready to be revealed later after the *TZIMTZUM*

GALIF GALIFU means an “Engraved Engraving” it describes the inscription in the level of what will remain after the *TZIMTZUM* This inscription takes place in the “Upper Purity”. It is the action of the level of *KADMONE*

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An actual move requires a contraction, in that to accomplish the move the full spectrum of possible moves is contracted down into this specific, physical movement. So too, in the essence of the *OR EN SOF* even though all the details which will be revealed after the contraction are measured out in the “inscribed inscription” [*GALIF GALIFU*] they don't exist as separate

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from the essence until Hashem contracts and hides his essence light to allow a revelation of the "chain of descent" of the *KAV*.

And the fourth level is how that measure and desire is revealed after the *TZIMTZUM*. This fourth level includes the "Empty Place", *MAKOME PANOY* into which the worlds will be drawn down through the "Thread like Line" *KAV* that, in turn, is drawn out from the "Impression" *RASHIMU*. These aspects of the "empty place" *MAKOME PANOY*, the "impression" *RASHIMU* and the "line" *KAV* are included in the level, after the *TZIMTZUM*, which, in general, is called the "lower purity" *TAHARA TATAA*. They are the general surrounding aspect of the whole chain of descent of the *KAV* and will be explained thoroughly and in detail in chapters 12 to 16.

This fourth level [the "lower purity" *TAHARA TATAA*] is revealed as a flow lower and outside the essence. The essence of the *OR EN SOF* is the level before the *TZIMTZUM* the lowest part of which is the third level explained above called "origin" *KADMONE*.

This fourth level *TAHARA TATAA*, the "lower purity," is analogous to the life force from a soul as it actually enlivens a body. Or like the power of movement when it flows in an actual move. In both cases the power changes its being from spiritual to physical. Another example of this change of state after a contraction is the growth of a physical plant from the spiritual power in the soil to power that growth.

Similar to these examples is the comparison of the light, which is revealed after the *TZIMTZUM* thru the *RASHIMU* and the *KAV* as compared to the "essence light" [*ATZMUS OR EN SOF*] that shined before the *TZIMTZUM*. The process of revealing the "reflected light" after the *TZIMTZUM* required a complete hiding, a contraction of the original light in order to allow the light of the *KAV* to be revealed and be the source of the four worlds of *ABYA* [The world of

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Emanation *ATZILUS*, the world of Creation *BRIA*, the world of Formation *YETZIRA* and the world of Action *ASIYA*].

Nevertheless each particular of the ten *SPHEROS* of *ABYA* were included originally in the essence of the *OR EN SOF* in an unformed-unarticulated [*HIYULI*] way in the essence, and afterwards changed according to the limited general flow into the *KAV*, which includes the whole surrounding aspect for the worlds.

WORDS TO REMEMBER

MAKOME PANOY is the “Empty Place”, into which the worlds will be drawn

RASHIMU is “The Impression” of the original light and of the *GALIF GALIFU*, which remains after the *TZIMTZUM*. It is the *HIYULI* source of the *KAV* as a dot is the source of a line. It describes the infinite power of the *EN SOF* to hold back its infinite outspread.

KAV is the “Thread Like Line” that describes an up and down, time and space etc. it is a limiting measure of *OR EN SOF* infinite light, drawn out from the “Impression”.

THINGS TO THINK ABOUT.

Even though there is an “Empty Place” after the *TZIMTZUM*, it is not truly empty in that “there is no place void of Him”. In other words the contraction is not a true pulling away of Hashem’s essence to leave a true empty place, just Hashem hides Himself and the revelation of His Infinite Light so that worlds can exist. [When a magician wants to make his assistant “levitate” he puts on black clothing and stands in front of a black curtain so when he lifts the assistant it appears she is levitating]

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CHAPTER 11

[In Chapter 10 the Rebbe revealed the astonishing fact that in the “Simple Unity” of the essence of the OR EN SOF before the TZIMTZUM there are, in general, three levels, YACHID, ECHAD and KADMONE He explained the progression of these three levels using the metaphors of; how a soul enlivens a body, the movement of a living thing and the power of growth in the earth to grow vegetation. Here in Chapter 11 the Rebbe continues explaining the dynamic and chronology of the three levels of the progression of the “G-dly Desire” before the TZIMTZUM]

A smart person will understand the supernal dynamic being illustrated by these examples [*like how the soul enlivens a body, or power of movement etc*] in the essence of the OR EN SOF before the TZIMTZUM called “Only” [YACHID] which includes the ten hidden SPHEROS [which are] hidden in the essence. Like the unformed-unarticulated power to “desire good “ [CHAFETZ CHESED HAHYULI] that is included in the essence of the OR EN SOF, which is the cause and reason for the simple [and revealed] desire [to do good] by revealing the whole “Chain of Descent” [of the worlds]. [This desire to do good through the “Chain of Descent” is not just a general power to desire to do good in general. But it is a desire for a] particular [good].

Like it says in the beginning of Aitz Chaim, “when it rose up in His “simple thought” [to do good by being the King], He engraved an engraving in the higher purity” [*the engraving being an inner plan to accomplish the simple desire to do good. This engraving corresponds to the third and lowest level of the three we described in chapter ten, it is called Origin-KADMON. The level called GALIF GALIFU]*

And surely the reason the “simple desire” [*to do good*] rose up in His essence was because He is essentially good. Therefore it rose up in His desire to do a “good” by being the source of the source of the “Chain of Descent” of the KAV. [*This desire to do a particular “good” is the second level described in Chapter Ten called “One”-ECHAD, a*

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unity of parts. Those parts are in general 1-A desire to do good 2-By being the King, [CHAFETZ CHESED, and ANA EMLOCH].

[Now the Rebbe brings the metaphor of how this process can be seen to work in the soul of a person. Just like the level of YACHID in the G-dly essence contains an unformed and unarticulated power to do good which is the source and cause of the particular desire to do good; so too, there is a level in the soul of a person called YACHIDA which is the unformed, unarticulated possibility which is the source and power to produce any particular desire. So that if a soul is naturally good it will produce a desire for a particular good. Furthermore we are forced to say that all the particulars included in that desire for a particular good, like why this good deed should be done and how to accomplish it, have their source in the unformed –unarticulated power to good in the level of the soul called YACHIDA]

Like our example of a person who is naturally good in the [essence of his soul the] level of *YECHIDA* therefore it rises up in his desire to do a particular good thing [This desire which rises up] becomes revealed from the unformed-unarticulated power to desire good [*CHAFETZ CHSED HAHYULI*] that includes every particular desire to good, they are all caused by it and it is the power to produce them.

So when a revealed “will-desire” [*RATZONE*] rises up because of the unformed power to desire good, there are included in it ten powers, *CHACHMA* and *MIDDOS* [etc.]. Therefore, also in the unformed power to desire good in the essence there must be included ten powers, *CHACHMA* and *MIDDOS* [*since the revealed desire to do a particular good is included of ten powers then the unformed-unarticulated power to desire good must have the possibility to reveal ten powers since it is the source and reason for the revealed desire*].

But we don't say [the ten powers] are included and unified as one in it, because they are included as unformed and unarticulated in the essence [*like the power of movement in a living thing is not separately included in the essence, just the essence has*

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the power to move. And the power to move cannot be said to contain separate moves just that the living thing has the power in its essence to make any particular movement.].

[And it is the] same [in the case] of the attributes [MIDDOS] other than Kindness [CHESED] like Strictness [GEVURA], or Victory [NETZACH] or Mercy [TIFERES]. All are included [in a HIYULI way, unformed and unarticulated] in the essence of the OR EN SOF called the “Upper Purity”, YACHID, higher than the [revealed] simple desire [to do good by being the King of all the worlds of the “Chain of Descent”].

[And just like with the other six attributes] the Attribute of Kingship [in the essence of the OR EN SOF] called MALCHUS of EN SOF is also included as an unformed-unarticulated power in the essence of the OR EN SOF which itself is the level of the actual EN SOF. Like the power to “Desire Good” [CHAFETZ CHESED HAHYULI] is the level of the EN SOF in the essence [of Hashem] or the power of CHACHMA of the EN SOF [all unformed and unarticulated powers are not included in him as a unity of powers that are articulated but unformed –unarticulated just His essence is able to emanate a desire for these powers.] So too the [G-dly] attribute of ‘Being Exalted’ [which is another aspect of Kingship- MALCHUS] that is included [unformed and unarticulated HISNASUS HAHYULI] in the essence of the OR EN SOF, is the level of EN SOF and includes in itself [in an unformed state] ten powers, hidden in the essence. They are a desire for, and enjoyment in being the King, and the CHACHMA of and MIDDOS of kingship. [Which is different from the level] of “I will rule” [ANA EMLOCH which is a level of desire for Kingship that is not unformed and unarticulated in the essence like the Kingship in the first level but a desire for Kingship that is revealed in the essence called “unified in the essence” ECHAD –the second level we spoke about in chapter 10 ,[ANA EMLOCH is the level of the revealed] simple desire and thought [to be King] of a particular, [the particular desire to be King of] the “chain of descent”. [This simple desire for Kingship] is the second level which] emerges from the hidden unformed [power of] kingship. Like we explained with the [unformed –unarticulated] power to desire good in [the soul] of a person down here, or the example of the ten

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powers that are included [unformed] in the *YECHIDA* [level of the soul where they are] unformed and essential and not articulated [as separate] from the essence at all [*but the HIYULI power in the essence is the source of any particular desire to do good*]. Like the power of movement that is included in the essence of a living thing [even before there is any thought or intention to move]. Or like the unformed ability of a soul to enliven that is included in its essence.

And lower than this [*level of YACHID is the second level down called ECHAD which*] is the level of the *OR EN SOF* that actually shines and spreads out [is revealed as a desire –*RATZONE* for a particular but] which is still in the essence before the "Original Contraction" *TZIMTZUM HARISHONE*. [It is] Called ["One" *ECHAD*] the "Simple Unity" which can be described as a combination of ten powers but they are called "Ten *SPHEROS* without being" [*meaning without existence because they are still the level of EN SOF- G-dly and Infinite*)] because it is higher than being prepared to give any flow in a revealed way [to worlds]. Only it has been drawn out of the unformed-unarticulated state into [a desire] for a particular good [*by being the King*].

And there is a third level down of this desire to "Do Good" [that defined itself in the second level (*ECHAD*)] in a desire [*RATZONE*] and thought [*SECHEL*]. This third level when [the "Desire for Good" by "being the King"] becomes prepared in an exact plan, measured out in letters. Hashem measures out in himself exactly how the flow will go out from Himself, like the power of movement which is prepared as to how to make a specific move [not just a desire to pick something up but exactly the direction and force of the muscles of the arms and fingers etc] or the power to enliven exactly how to enliven [a particular body not just a revealed desire to enliven like in the second level]. How [the soul] measures how much life to give in a limited [tailored way] like we said about the third level in the soul of a person.

And in the supernal level it [this third level that measures out the exact measurements] is called the "Inscribing an Inscription" [*GALIF GALIFU*] in the essence of the *OR EN SOF* called the "higher purity" [*TAHARA ILAA*]. The inscription or

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engraving is inscribed in the higher purity] in the way of measuring the exact measure [of G-dly energy] that is desired [to accomplish] the whole chain of descent [of the worlds from cause to effect] from the “Thread-like Line” [*KAV*] until the end of this world of action [*OLAM HAASIYA*]. And this is what is meant when it says, “He engraved an inscription in the “Higher Purity”. This [third] level is called “Origin” [*KADMON*] [as opposed to the first level in the essence before the TZIMTZUM called *YACHID* and the second level called *ECHAD*.]

This [level] describes the desire of how to reveal [the desire to do good by “Being the King” outside of the essence of the *OR EN SOF*] before it flows in a revealed way. [Therefore this level] is still before the original *TZIMTZUM*. [The result of the original *TZIMTZUM*] is called the “empty place” [*MAKOME PANOY*, which is the place of the Emanations and Creations]

And the fourth level [is how that desire is revealed] after the *TZIMTZUM* [and what is left in that empty space] the “impression” [*RASHIMU*] from which the *KAV* will be drawn. [These aspects of the empty place, the “impression” [*RASHIMU*] and the “line” [*KAV*] are included in the level which] in general is [called] the “lower purity” the general surrounding aspect of the whole chain of descent of the *KAV*.

This level [the “lower purity” *TAHARA TATAA*] comes as a flow lower than the essence [which essence is the level before the *TZIMTZUM* the lowest part of which is the third level explained above called “origin” *KADMONE*] like the life force [from the soul] as it actually enlivens a body. Or like the power of movement when it flows in an actual move [in both cases the power changes its] being from spiritual to physical, like a physical plant grows from the spiritual power in the soil which powers that growth. Similarly is the comparison of the light, which is revealed after the *TZIMTZUM* as compared to the “essence light” [*ATZMUS OR EN SOF*] that shined before the *TZIMTZUM*. [The process of revealing the reflected light after the *TZIMTZUM*] required a [complete hiding] contraction of the original light in order to allow the light of the *KAV* [to be revealed] to come and be the source of the [four] worlds of *ABYA* [The world

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Emanation *ATZILUS*, the world of Creation *BRIA*, the world of Formation *YETZIRA* and the world of Action *ASIYA*].

Nevertheless each particular of the ten *SPHEROS* of *ABYA* were included originally in the essence of the *OR EN SOF* in an unformed-unarticulated [*HIYULI*] way in the essence, and afterwards changed according to the limited general flow into the *KAV* [which includes] the whole surrounding aspect for the worlds.

[*Now the Rebbe explains how the four levels discussed are symbolized in the prayer Baruch Sha'amar*] This is the general explanation [of the prayer] “Bless the One Who spoke and there was a world”, He spoke in the hidden simple desire of *MALCHUS* of *EN SOF*, as it is included in the essential “desire to do good”. And afterwards there was a revealed light that is spread in particular for the “chain of descent” to be the source of all the worlds. And “there was a world” meaning from what he measures out in Himself in potential [*KADMONE or GALIFE GALIFU*] which is the source of what will be brought into being afterward, [meaning] the general worlds that are drawn from the *KAV*. “Bless Him” [refers to] the hidden level, the Originator of the world of what he measured out in potential in himself.

“He declares from the beginning the end” from the beginning of the *KAV* until its end and “from the origination [*MIKEDEM*] before it was done yet. Meaning from the originator of the world called the “original days” [*YEMAY KEDEM*] the originator of what will be drawn into the *KAV*, meaning what originates in potential that will be brought into actuality.

And the saying “bless the One who spoke and [it was done]”, [refers to that which] is brought down into the *KAV* to actually do the creation, which is the whole measure of the stature of *ADAM KADMON*. “He decreed and it was done, he decrees and establishes”, [refers to] the *KAV* before *ADAM KADMON* [which telescopes back] to the Original Contraction [*TZIMTZUM HARISHONE* which left] the Impression [*RASHIMU* which remained after the *TZIMTZUM*] from which the *KAV* is drawn, [all of] which we will explain soon with Hashem’s help.

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