

OVERVIEW OF CHAPTER 12

LESSON ONE OVERVIEW OF CHAPTER 12

In Chapter 12 the Rebbe explains the “original contraction” [*TZIMTZUM HARISHONE*] and the “impression” [*RASHIMU*] left from the light before the *TZIMTZUM*. He says that by deepening the concentration on these concepts one can achieve a true level of giving away of self to be nullified to the essence of Hashem. Because thru this concentration and *HISBONONOOS* a person will realize that any existence, even the most sublime supernal levels, are merely a reflection of a reflection from an impression. Like King David says "who is with me in the heavens" [besides Hashem] and "with You there is no other pleasure on the earth" not to cleave to any desire whether physical or sublime the whole intention and passion is to Hashem alone. And it says that there is nothing that contains Him in the Heavens and not in the Heaven of Heavens. The “Heavens” that can’t contain Him means the light that surrounds the whole empty place, *MALCHUS* of *EN SOF* after the *TZIMTZUM* called the “Lower Purity” [*TAHARA TATAA*] and ‘The Heaven of Heavens’ means *MALCHUS* of *EN SOF* before the *TZIMTZUM* called the “Upper Purity” [*TAHARA ILAA*] cannot contain Him.

On the other hand, to paraphrase the explanation of this chapter by Reb Hillel of Paritch, the deep understanding and concentrating of the mind into a detailed understanding of the *TZIMTZUM* will lead one to realize that the contraction of G-dly revelation does not mean a true absence of the G-dly essence in the “empty place” [*MAKOME PANOY*] nor even an absence of the G-dly essence light. It is only a hiding of the Infinite in order to allow a revelation to the worlds and creations.

The *TZIMTZUM* is not really a true absence of Hashem's essence [*TZIMTZUM LO KI PESHUTO*], only a hiding of G-dliness so that only his light and ray shines to establish and bring into being and enliven the creations.

It is just that the *TZIMTZUM* is the absence of revelation of the G-dly essence. But even though His essence and being is completely hidden after the

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TZIMTZUM, it remains hidden in every detail of the “chain of descent” from the beginning of all levels [*MALCHUS* of *EN SOF* after the *TZIMTZUM*] to the end of all levels, this physical world, so that there is really no place that is empty of Him.

So even the revelation after the *TZIMTZUM* is included in His essence and never goes outside of him at all. Therefore everything is really completely nothing and inconsiderable compared to His essence. Because every ray takes no place in the essence from which it shines. A ray of sunlight exists in the sun on a level of complete non-existence (only we must say it is there on some level because it comes out from there and only then it appears as an existence). But the metaphor breaks down when we are talking about the G-dly essence in which the ray never goes out from the G-dly essence at all. Therefore the contraction of the *OR EN SOF* to reveal a ray of G-dliness is not a true absence of Hashem's essence after the *TZIMTZUM*, Therefore the ray of the chain of descent remains actually nothing even after the hiding of the *TZIMTZUM* just like before the *TZIMTZUM* without any change at all like it says in “Tanya”

The metaphors which explain the *TZIMTZUM* all explain one point, which is that for the *OR EN SOF* to spread out through being contracted into a thread like line of infinite light called the *KAV*, it is necessary to contract the essence of the Light of the *OR EN SOF* so that it remains hidden in His essence so that not all of it shines. Only a small amount becomes revealed so that afterwards the light after the *TZIMTZUM* can skip from its level of completely simple and infinite to a lower level, which can be revealed to the receivers.

The first metaphor is of a deep and wide intellect as it shines in the essence of the intellect of a teacher. In order for the teacher to draw the teaching down from himself to the student, (whose level can't be compared to the teacher), the teacher must hide the depth of the teaching in his intellect. The teacher reveals only a point from the length and width of his own understanding of the topic to the student. But the width and depth of the topic is not taken away

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and hidden completely from the teacher, it only remains hidden from the student because of the abbreviated way the teacher brings it out according to the ability of the student to comprehend. So really the whole depth and width of the complicated explanation remains open and revealed in the teacher's intellect, only that for a time it stays hidden and included in his essence at the time when he is teaching the topic in a contracted way. But immediately when he is asked a question he widens the topic by his answer, which reveals the width, and depth he had originally needed to hide, to reveal the point to his student. The teacher only hid the full idea for a short time so he could reveal the point to his student in a compacted way. So what remains as a point which is the compacted idea is not a true contraction like one who contracts a thing to hide it completely like keeping it a secret from the student but he compacts all the information, not leaving out anything not even a small fraction (like the short statement of a law in a *MISHNA* includes in it all the long explanation of the *GEMORAH*) like the whole long explanation as he understands it in himself. Even when he thinks about it in a short way, like if a father tells his young child "Hashem gave us the Torah" All the details of the event are still concealed from the son but not from the father and when the son asks the father questions about the event the father answers all the questions fully

So we see that the knowledge of the long explanation and all the information it includes surrounds, in a hidden way, the whole revelation of the compacted point that is revealed to the student and the teacher is not removed from it completely as if the teacher had forgotten the explanation.

In the same way that a teacher contracts his intellect and knowledge and compacts it into a point, so too, does Hashem contract the *OR EN SOF* and leave an "impression" symbolized by a point called the *RASHIMU*.

The second metaphor for the *TZIMTZUM* is how the body is enlivened by the soul, which also explains the same point about the *TZIMTZUM* and

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RASHIMU, that even though there is a hiding it is not a complete hiding to obscure but a hiding to allow a revelation. The way this metaphor works is that in order for the soul to change from its spiritual life state as it is in the essence of the soul to a state of enlivening a physical body, it is necessary for the soul to contract and hide its essential light, because spiritual life and physical life are completely not in the same category and are not comparable. But even though the soul must contract its spiritual life to enliven a physical body the soul is affected by what happens with the body, so, even the light of physical enlivenment is connected and tied to the essential spiritual light of the soul which proves that the essence of the soul does not contract and hide itself completely when it enlivens a body. This is similar to a plant whose physical growth is tied to the spiritual power of growth in the soil.

And when a limb is removed from a body nothing is lost from the light of the spiritual life, which enlivened that limb, the proof being that a blind person has a child who can see. This is because the spirituality is hidden and hovers over the physical life and is called the “person image”. Like the knowledge of the whole explanation of an idea that remains hidden when it is revealed, compacted as a point

A third example is the spiritual power of movement when it comes to be revealed in a physical movement, the spiritual power of movement is contracted and hidden in the essence of the mover to allow a specific physical move, nevertheless the physical movement is tied and unified with the spiritual power of movement. And the same is true in other examples like with wisdom as it emerges from the power to generate wisdom [*KOACH HAMASKILE*], which stays over the revealed wisdom in a hidden way.

So there are two aspects of the *TZIMTZUM*:

1-Hashem is far removed and separate from any revelation even from the highest source of sublime, spiritual enjoyment and His true essence is not

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contained even in the revealed light of the *OR EN SOF* before the *TZIMTZUM* called “The Heaven of Heavens”

2-Even down to the very lowest level of G-dly revelation in our dark, physical world, there is no absence of the G-dly essence.

WORDS TO REMEMBER

MAKOME PANOY is the empty place left after the *TZIMTZUM* where the worlds will be revealed.

TZIMTZUM LO KI PESHUTO means the *TZIMTZUM* is not a simple, true absence of the G-dley essence in the empty place after the *TZIMTZUM* but only an apparent absence just a hiding of the essence in order to reveal.

TAHARA ILAA means “Upper Purity” *MALCHUS* of *EN SOF* before the *TZIMTZUM*

TAHARA TATAA means the “Lower Purity” *MALCHUS* of *EN SOF* after the *TZIMTZUM*

THINGS TO THINK ABOUT

To illuminate the dynamic of the *TZIMTZUM* we can again paraphrase the Paritcher, this time from his explanation of chapters 7, 8 and 9.

If a teacher is a good man and develops a desire to do good to his student by teaching, then that teacher must reveal in himself the ability to teach. He then identifies which subject to teach and then which point he will teach and finally he breaks up that point into the many details he will use to communicate the subject to his student, all before he begins to teach. Each one of these steps of contraction of the teacher’s intellect (although none of them contain the essence of the teacher or even the essence of his intellect) necessitates the concentration and attention of the teacher himself. Without the concentration and attention of

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the teacher himself no communication can be accomplished. Similarly Hashem can remain essentially separate (and unchanged) from His revelations while simultaneously being essentially involved in each and every one.

LESSON TWO OVERVIEW OF CHAPTER 12

Having explained the *TZIMTUM* thru the previous metaphors, the Rebbe continues by explaining the “impression” [*RASHIMU*] left in the empty place after the *TZIMTZUM* and how far removed is that mere “impression” from the G-dly essence. Much farther removed than the previous metaphors would indicate. To illustrate this level of separation brought about thru the hiding of the essence and the essence light and leaving just an impression of the Essence of the *OR EN SOF* the Rebbe brings more examples: These examples illustrate a level of hiding more than compacting an idea into an abbreviated form, which includes the whole length of an idea in a short way.

1-The impression that is made by a craftsman who is able to include the whole plan of a building in the short sign of an impression which includes all the whole details of the building in an abbreviated form like an impression perhaps like if a builder makes an inverted “v” at a building lot he is telling himself that on this lot will be built the building whose plan calls for a pointed roof.

A. Or like the builder makes a reminder with a letter, and the letter has no inherent connection to the essence of the thing. It is just a letter, which is a reminder of a whole plan like build here a type “A” building. The letter is a completely removed and separate entity from the building plan it indicates.

2- The example of one who throws a stone. The power of throwing, the aim, trajectory, acceleration etc is separate from the one who throws the stone. Nevertheless the whole power of the hand that throws the stone is hidden in the

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flying stone, so the stone and its movement is separate and removed from the essential power in the hand that threw it. Not so the power of movement itself when it moves a thing, which it is connected to, its connection is very close and reveals itself as the source which touches, in a close way, the thing being moved. In the same way, the *RASHIMU* although it appears separate from the essence, is like a flying stone that appears separate from the thrower but the inner dynamic and power is from the prime mover.

3-. There is an example, which describes a deeper level of hiding which is even deeper than the example of a sign for remembering. It is movement of the hand, which symbolizes an intellectual topic. The physical movement merely hints to a spiritual idea, but the idea [*SECHEL*] is understood from it. Like a person who rotates a finger near his temple is really saying that his friend has lost his mind

4- An even deeper example of hiding is the light of the intellect in the movement of the finger when it is writing down an intellectual topic.

All these examples explain the same point that the essence remains hidden and included in this impression point, which includes and represents a deep topic, which is expressed, yet hidden by it.

THINGS TO THINK ABOUT

It is very interesting that the “*AITZ CHAYIM*” (The kabala of the Arizal which was explained by his student Chayim Vitale) does not explain the details of the *TZIMTZUM* and the *RASHIMU*. Another student of the Arizal, Avraham Seruk did explain these details, which his student relayed in the book “*AYMEK HAMELECH*” (Valley of the King).

It explains there that after the *TZIMTZUM* a letter “*YUD*” remained as an impression from before the *TZIMTZUM*. From this “*YUD*” was generated a whole square like a net or blanket of Hebrew letters which composed the famous “Two Hundred and Thirty One Gates” [*RALA SHAARIM*]. The corners of this square

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were the names (of the different ways the name *HAVAYEH* is spelled) “Seventy Two” [AV}, “Sixty Three” [SAG], “Forty Five” [MA], and “Fifty Two” [BAN]. Hashem folded that square of letters in half and all the names married up perfectly except for the final “YUD’ of the name “Sixty Three” [SAG} which is the point or *RASHIMU* which is being explained here in chapter 12. The square blanket of letters is called the “World of the Garment” [*OLAM HAMALBISH*]

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And now we need to explain the “Original Contraction” [*TZIMTZUM HARISHONE*] and the level of the Impression [*RASHIMU*] left [in the empty place *MAKOM PANOY*] Even though it is known to the ones who know that there are many particular [aspects] and it is necessary to deepen the concentration [*DAAS*] in them [study them with great concentration] because this [concept of the *TZIMTZUM* and *RASHIMU*] is the main point of the true unification of the essence of the *OR EN SOF*, [and] how everything is non-considerable [in relationship to it even] including the whole generality of the “chain of descent” of the “Thread-like line” *KAV* [and everything that descends from it]

[And by the study and deep concentration into the concept of the *TZIMTZUM*] a person can focus his intention to give [and dedicate his soul completely] exclusively to the essence of the *OR EN SOF*. Like it says, “You Hashem are alone” which means the King who is exalted and by Himself [the level of *MALCHUS* of *EN SOF* before the *TZIMTZUM*]. [He is] Exalted even from the Days of the world of the Original, Archetypal, Primordial, Man [*ADAM KADMON* called *the Ancient of Days, The King-MALCHUS* of *EN SOF* is exalted even higher than this very supernal and recondite aspect of *ADAM KADMON*].

And this is [the level called “The heavens” the general [G-dly] light that surrounds [and permeates] after the *TZIMTZUM* and the “heaven of heavens” [is the level] before the *TZIMTZUM* “do not contain Him” not even a Vessel for a Vessel, like [it says] “He engraved an inscription in the higher purity” [Hashem measured out in Himself in potential] what would be revealed after the *TZIMTZUM* and like it is written [by King David] “Who is with me in the Heavens?” [Meaning the level] which includes the general surrounding light before the *TZIMTZUM* called the “heaven of heavens”. And ‘besides you there is no [thing worth] wanting on the earth” [meaning] the *KAV* [which is the level] of the general [light that] fills all worlds.

Behold, there are many metaphors to explain the *TZIMTZUM* [which is called] the empty place, like it is known [to the one who] contemplates [thoroughly] and in general they [come to explain] one point, which is that for the *OR EN SOF* to spread out

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[through being] contracted into [a thread like line of infinite light called the] *KAV*, it is necessary to contract the essence of the Light [of the *OR EN SOF*] to remain hidden in His essence so that not all of it shines. Only a small amount [becomes revealed] so that afterwards the light [after the *TZIMTZUM*] can be drawn down and skip from its level [of completely simple and infinite to a lower level which can be revealed to the receivers].

Like a deep and wide intellect as it shines in the essence [of the intellect of] a teacher, in order to draw it down from himself to the student, whose level can't be compared to the teacher, the teacher must hide the depth of the teaching in his intellect. [A teacher reveals] only a point from the length and width [of his own understanding of a topic]. But the [width and depth of the topic] is not taken away and hidden completely, [it is] only [hidden from the student because of] the way [the teacher] brings it out [according to the ability of the student to comprehend] in a contracted way. [So really] the whole depth and width of the [complicated] explanation remains [open and revealed] in his [the teacher's] intellect, only that for a time it stays hidden and included in his essence at the time when he is saying the [final] law in a contracted way. And immediately when he is asked a question he widens the topic [*by his answer which reveals the width and depth he had originally needed to hide, to reveal the point to his student*]. He only hid the full idea for a short time so he could reveal the point to his student in a compacted way [but the whole time] he hid [the depth and width of the explanation] in himself. And what remains as a point which is the compacted idea is not a true contraction like one who contracts a thing to hide it completely from the student but he compacts all the information, not leaving out anything not even a small fraction like the short statement of a law in a *MISHNA* includes in it all the long explanation of the *GEMORAH* like the whole long explanation as he understands it in himself, even when he thinks about it in a short way [*Like if a father tells his young child "Hashem gave us the Torah" All the details of the event are still concealed from the son but not from the Father and when the son asks the father questions about the event he answers all the questions fully*]

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So we see that the knowledge of the long [explanation and all the information it includes] surrounds, in a hidden way, the whole revelation of the compacted point [that is revealed to the student] and [the teacher] is not removed from it completely [as if the teacher had] forgotten [the explanation]. [*And in the same way that a teacher contracts his intellect and knowledge and compacts it into a point, so too does Hashem contract the OR EN SOF and leaves an "impression" called the RASHIMU*]

The way of the second metaphor [for the *TZIMTZUM*] is how the body is enlivened by the soul [*which also explains the same point about the TZIMTZUM and RASHIMU, that even though there is a hiding it is not a complete hiding to obscure but a hiding to allow a revelation*]. The way [this metaphor works] is in order for the soul to change from its spiritual life state [as it is in] the essence of the soul to a state of enlivening a physical body, it is necessary for the soul to contract and hide its essential light because [spiritual life and physical life are completely not in the same category] they are not comparable. But [even though it must contract its spiritual life to enliven a physical body] the soul is affected by what happens with the body, so, even the light of physical enlivenment is connected and tied to the essential spiritual light [of the soul which proves that the essence of the soul does not contract and hide itself completely when it enlivens a body]. [This is similar to a plant whose] physical growth is tied to the spiritual power of growth [in the soil].

And when a limb is removed from a body nothing is lost from the light of the spiritual life [which enlivened that] limb, the proof being that a blind person has a child who can see. This is because the spirituality is hidden and hovers over the physical life and is called the "person image". Like the knowledge [of the whole explanation of an idea] that remains hidden [when it is revealed, compacted as a point]

Also [another example is] the spiritual power of movement when it comes [to be revealed] in a physical movement, it [the spiritual power of movement] is contracted [and hidden] in the essence [of the mover to allow a specific physical move], nevertheless the physical movement is tied and unified with the spiritual power of movement. And [the same is true] in other examples like with wisdom as it emerges from the power to

generate wisdom [*KOACH HAMASKILE*], which stays over it [the revealed wisdom] in a hidden way.

And now we will understand the level of the *RASHIMU*, which represents a going away and hiding, leaving nothing except an impression [of the Essence of the *OR EN SOF* called the *RASHIMU*], from other examples. Like an impression that is made by a craftsman who is able to include the whole [plan of the] building in the short sign of an impression which includes the whole length [many details] of the building [of the building] in an abbreviated impression [*perhaps like if a builder makes an inverted “v” at a building lot he is telling himself that on this lot will be built the building whose plan calls for a pointed roof.*]. Or like he makes a reminder with a letter, and the letter has no [inherent] connection to the essence of the thing just [the letter –like build here a type “A” building] a reminder, like “make for yourself a sign”

This [example illustrates] a level of hiding more than compacting an idea into an abbreviated form, which includes the whole length of an idea in a short way which is, at least, a contraction of a length.

But there is another example for this “impression” [*RASHIMU*] we are explaining, much more hidden and contracted, which is the example [of one who] throws a stone. The power of throwing [aim, trajectory, acceleration etc] is separate from the essence [of the one who throws the stone]. But even so the whole power of its [the hand that throws it] movement is hidden in it. But [the stone and its movement] is separate and removed from the essential power in the hand that [threw it]

Not so the power of movement itself when it moves a thing, which it is connected to, its connection is very revealed to the thing it moves.

[There is another example which describes] a deeper level of hiding [which is even deeper] than the example of a sign for remembering. [This is the example of] a movement of the hand, which hints to a deep intellectual topic. It is the physical movement of the hand [which connotes] the spiritual idea, but the idea [*SECHEL*] is understood from it.

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An even deeper example of hiding is the light of the intellect in the movement of the finger [when it is] writing down an intellectual topic. All these examples explain the same point that the essence remains hidden and included in this impression point [which represents a deep intellectual topic.]

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In Chapter 13 the Rebbe returns to the *TZIMTZUM* and how it encompass two opposite dynamics in G-dliness 1- the essence of Hashem and his essence light [*ATZMUS OR EN SOF*] is not taken away, but only hidden so the receivers can receive. 2- Hashem is completely exalted from any revealed aspect.

- In Chapter 13 the Rebbe brings the same metaphors he used in Chapter 12.
- In Chapter 12 the metaphors illustrating the concepts of the *TZIMTZUM* and *RASHIMU* brought the concepts close to the understanding thru bringing the explanation down so it can be understood by a human intelligence.
- The metaphors brought for the *TZIMTZUM* were,
 - 1-an abbreviated explanation of a deep concept,
 - 2-how the soul enlivens a body and
 - 3-how the power of movement makes a physical move (and included in the metaphor of the power of movement is the metaphor of how an idea is generated by the source of intellect).

Chapter 13 explains how each metaphor corresponds to its object in the G-dly realm. In so doing it widens the explanation by revealing which point in the dynamic being explained is illustrated by each of the metaphors.

The metaphor of an abbreviated explanation of a deep concept illustrates that the *TZIMTZUM* is not a complete hiding of the light period, but like a teacher who hides the whole depth and width of an explanation in himself when he explains it in an abbreviated way so one who is unfamiliar with it can understand it. When a teacher explains an idea in its abbreviated form, he can answer any question pertaining to the whole long explanation even at the time he is stating the case in a short way. Like it says “can darkness hide anything from Him?” And as the sages said, “in the beginning was dark [the *TZIMTZUM*] and light was returned [the *OR EN SOF* measured thru the *KAV*]. So this metaphor shows how

even though the *TZIMTZUM* hides from the receivers, nothing is hidden from Hashem. And the hiding is only in order to eventually reveal G-dliness.

Therefore even after the whole “chain of descent” stands in the empty place, the hidden essence encompasses permeates and surrounds the whole “chain of descent” of the threadlike-line [*KAV*]. And just like before the *TZIMTZUM* the “essence light” [*ATZMUS OR EN SOF*] filled up the whole “empty place” [*MAKOME PANOY*]. So too, after the *TZIMTZUM*, the essential light loses nothing of its infinite proportion and quality, it is just not revealed to the lower level in the flow to the receivers which are all included as levels of the “chain of descent” of the *KAV* all the way thru the four worlds of *ABYA*. It is precisely because of the depths of the darkness and hiding that the essence light from before the *TZIMTZUM* can be revealed as measured thru the *KAV*

But even though there is no true absence of the “essence light” [*ATZMUS OR EN SOF*] after it is hidden thru the *TZIMTZUM*, it is not called a surrounding principle that surrounds the “chain of descent” in the empty place. Like a surrounding principle that fits around, so to speak, the inner thing it surrounds, like how the *KAV* is a general surrounding principle for the whole “chain of descent” of the four worlds of *ABYA*. Because the *KAV*, which emanates all levels, surrounds all of them equally, which is different from the “essence light” which cannot even be revealed as a surrounding light of anything after the *TZIMTZUM* because it is exalted in the Essence before the *TZIMTZUM*

Because the “essence light” of the *OR EN SOF* before the *TZIMTZUM* is not yet in a category to be a downward flowing light to the receivers, not even in a way of surrounding them. It is not yet even the light that surrounds all worlds. It is still the “essence light” as it is revealed in the essence before the *TZIMTZUM*.

So, from the “essence light” [*ATZMUS OR EN SOF*] there is not even a connection to the “chain of descent” of the *KAV*, not even in a way of a surrounding light.

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Only from the letters that He carved as an inscription in the “higher purity” [TAHARA ILAA known as GALIF GALIFU (which we called KADMONE in Chap 10) can there be drawn down a flow to the worlds. And this inscription is how He measures in himself, in potential, what will be revealed after the TZIMTZUM And even this level of the “carved inscription” [GALIF GALIFU] is not yet directly surrounding the worlds, but is hidden and removed a little, it is only the source of what will be needed to establish the chain [of the KAV] after the TZIMTZUM.

So we see both dynamics in the example of a teacher who hides the essence of his intellect and the depth of an idea in order to reveal it to the students 1-nothing of the idea and the teacher’s intellect is hidden from the teacher but 2-the teacher and the depth of the idea remain hidden and exalted from what is revealed.

Of course, no metaphor can embody all the aspects of a G-dly dynamic. The second metaphor is how the soul enlivens a body, which illustrates a change of state from spiritual life to physical life. The essence of the soul remains separate and exalted from its ray, which enlivens a physical body. There is no change at all because even though there is a connection and tie between the physical life and spiritual life as we see that the soul is affected from what happens thru enlivening the body, but the spiritual state does not change from its essential spiritual state when it is not flowing life into a physical limb like G-d forbid if a person loses a limb the soul has not lost the ability to enliven that limb. So the new dimension illustrated by the metaphor for the TZIMTZUM of how the soul enlivens a body by a change of state from an essential spiritual life to an enlivenment of a physical body is the principle that the revelation of the measured “line” [KAV] of infinite light necessitates a change of state from the “Essence” light as it is before the TZIMTZUM

And through this metaphor and through the third metaphor of the power of physical movement or the example of how wisdom flows from the source of

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wisdom, the same point is explained. That the "essence light" of the *OR EN SOF* even though it changes its being by radiating a reflected light after the *TZIMTZUM*, does not itself change, like the power of movement when it contracts itself to make a physical move. So too, there is no change in the essence light [of the *OR EN SOF*] in its shining after the *TZIMTZUM* even though that shine is only what is needed for the "chain of descent." Even though there is a connection and tie between them so that even the contraction of the light into the *KAV* does not cause a change in the "essence light" [of the *OR EN SOF*] at all. It is possible that the metaphor of movement, although illustrating the same points about the *TZIMTZUM* as the first two metaphors, adds the dimension that a soul can only enliven one body at a time but a person can move with both hands at once and the heart beats and eyes blink even when the feet are walking. This is, so to speak, G-d like in the fact that when Hashem is enlivening one world He can simultaneously enliven infinite other worlds. On the other hand the example of movement does not illustrate the dynamic of enlivenment as illustrated by the metaphor of a soul enlivening a body

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The *RASHIMU* is the impression left in the empty place after the *TZIMTZUM* it consists of an impression of the light from before the *TZIMTZUM* and an impression of the letters inscribed as a potential of what would be revealed in the "chain of descent" in the level called *GALIF GALIFU* before the *TZIMTZUM*

The level of the *RASHIMU*, as we explained above in chapter 12, is like an abbreviation that contains a long explanation. And in the supernal level we can understand that the point of the *RASHIMU* represents the power to limit in the Infinite, which is unlimited even in His power to limit the infinite. This power to limit brings the unlimited "essence light" [*ATZMUS OR EN SOF*] to a level of limited

revelation, which is the inner dynamic of the “impression” [*RASHIMU*]. So the *RASHIMU* includes the level to limit the infinite outspread of the whole essence of the *OR EN SOF* like an abbreviation that includes a long explanation. Because He, the Blessed One, is “completely able” [*CHOL YOCHEL*] to do anything he wants and included in him is the ability to limit and include in one “impression” [*RASHIMU*] the whole “Essence Light,”

But really, this example of an abbreviated point is not similar to the *RASHIMU* which remains [after the *TZIMTZUM*] in the empty place, because the example of an abbreviation connotes that all the light was removed except for a small, limited-abbreviated amount but not even that was left, rather only a mere impression of the light was left

So a truer example of this *RASHIMU* is an impression, sign, or mark that a craftsman makes which includes the whole plan of a building like an upside down “V” will tell a builder that a peaked roof building will be built here. And an example which is more illustrative is a sign or letter like build here an “A” type building, which is a reminder of which building plan should be carried out here. So referring to Hashem it is written, “Remember, Your great essential goodness” So the letter is merely a sign for a reminder not a representation

And an example, which connotes an even higher degree of hiding and separation, is the example of one who throws a stone. Similarly, the *RASHIMU* remains separate and removed from the “essence light”. Just as a stone in its trajectory is separate from the hand that threw it, even though that trajectory and acceleration are a direct result of the hand that threw it And the power of hiding in this *RAHIMU* is the hiding of a separate light from the hiding of the “essence light” of the *OR EN SOF*, like a separate power that is hidden in a thrown stone. In the stone, is the power of the hand that threw it, which was already taken away and hidden in the essence of the one who threw the stone.

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A similar example to the throwing of a stone is the example of the orbits of the stars and planets that spin in the sky and are controlled from the hidden power of movement from Hashem. There is no outside force apparent in the movement of the heavenly spheres even though Hashem is moving and controlling them. The G-dly power, which moves the orbits of the heavenly bodies, is the hiding of G-dliness in the laws of nature, symbolized by the name *ELOKIM*. The G-dly aspect of Kingship [*MALCHUS*] contains 10 attributes *CHACHMA* of *MALCHUS*, *BINA* of *MALCHUS*, *CHESED* of *MALCHUS* etc., until *MALCHUS* of *MALCHUS*, which is separate from *MALCHUS* like the stone, which is separate from the hand that threw it.

Like when a king makes a decree, when the decree reaches the minister it is separate and removed from the king even though it is ultimately the power of the king which allows the decree to be carried out. Similarly the supernal aspect *MALCHUS* of *MALCHUS* comes separate and far from its source in *MALCHUS*. So too, the *RASHIMU* must be understood as a mere impression which is separate and far removed from its source from before the *TZIMTZUM* even though it is a G-dly power which cause the limitation in order to allow a revelation to the receivers.

This is not like the power of a hand which causes a movement in a thing it touches which is the actual revelation of a power in a close or connected way called *MALCHUS* as opposed to a non-connected non-apparent way which we are using as a metaphor for the *RASHIMU* called *MALCHUS* of *MALCHUS*

And the metaphors which are closer are like a hint to a thought by a sign of physical movement of the hand called a dressing and containment in a separate thing, like if I point a finger at my temple and spin it around a few times I am explaining my belief that a person or idea is irrational. So too an intellectual concept is captured in a movement of the hand which, in itself, contains no intellect

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Or also when writing a wisdom by moving a finger. Like on high the *RASHIMU* is a thing that is separate and incomparable in which is dressed the general hidden “essence light.”

But from all these metaphors can be understood, at least, the general idea of the *RASHIMU*. Even though it comes after the taking away of the whole light and revelation from before the *TZIMTZUM* and nothing was left except an impression, very hidden in a very abbreviated and hinted way or like a separate power. But nevertheless, from this sign is drawn all the details of the chain of descent of the *KAV*, which is drawn from the *RASHIMU* because this *RASHIMU* includes the generality of everything, in a hidden way at least.

It is the *RASHIMU*, which gives the ability for everything to come into revelation thru the *KAV* to the end of this world of *ASYA* like it says, “every likeness is not forgotten from You”

This means that everything is made and drawn down and revealed like it rose up in His simple Will [*RATZONE*] in the essence of his light before the *TZIMTZUM* like He measured out in himself in potential what would be revealed after the *TZIMTZUM*. Because in this first thought which he measured out in himself he looked and saw everything at one glance. Which means what he saw was hidden in short as a hint in the *RASHIMU*.

This is the metaphor of the impression a craftsman makes, thru which he will know the whole process of the building, of all its details from beginning to end so that nothing is hidden from him of the reasons and depth of the whole process, which is the reason for making an impression to remember so that he won't deviate from his plan. And it will not be necessary to go over everything again when he starts to build. And similar to this is the device of a sign to remember an explanation of a deep topic as a hint to remember it. This sign is a help for the person to know and remember from it the whole length of the detailed explanation in its depth to himself, so that he won't deviate from it.

So too, this *RASHIMU* that was left after the *TZIMTZUM* includes in it an abbreviated hint from the whole essence light that is hidden in Him and He is the source of all of what will be drawn down thru the *KAV* thread-like line in all its dimensions of surrounding and infilling from beginning to end.

So that everything would be actualized as it rose up in His “simple wisdom” in the essence of the *OR EN SOF*. This is like what it says that a point has in it two things hiding and revelation, two opposite dynamics. . 1- The hiding of all that is higher than its level and 2- the revelation of everything the receivers will receive from it; this is the *KAV* that is drawn from the point of the *RASHIMU*. The *KAV* is the shape of the Hebrew letter *VAV* like a line from up to down. Whose top is a *YUD* [a point the *RAHIMU*, which goes and is drawn down [into a line, the *KAV*].

So from all this will be understood the whole process of the *TZIMTZUM*, of the empty place [*MAKOME PANOY*], the *RASHIMU* and the *KAV*. Which is all really only the self limiting power of Hashem to draw down everything into revelation, like it says “in You is the source of life, in Your essential light will be seen light” a reflected light as opposed to an essence light which reflected – generation light is the *KAV* like we will explain with Hashem’s help.

And this is the whole of a man to deep his concentration in all this because through this he will come to the true unity in tying his soul to the life of all life which is the essence of the *OR EN SOF* for the above reasons

THINGS TO THINK ABOUT

By contemplating on the fact that everything, including the most sublime enjoyment of the highest spiritual levels, Divine and infinite enjoyment are only revealed from a mere impression of the essence light from before the *TZIMTZUM* a person will be able to subjugate all personal desire and be nullified to Hashem’s desire.

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CHAPTER 13

The concept being explained by the previous examples [which were presented in chapter 12 to explain the *TZIMTZUM* included an abbreviated explanation of a deep concept, how the soul enlivens a body and how the power of movement makes a physical move] in the G-dly realm is the general idea of the “original contraction” [*TZIMTZUM HARISHONE*] called the empty place [in which the “chain of descent” of the worlds would take place and be revealed]. Which is the pulling away and hiding to Himself [of the “infinite light”] so that there will be a possibility [to accomplish an] outflow of light [to those who receive it]. [This is] not a complete hiding of the light period, but like one who hides the whole depth and width of an explanation in himself when he explains it in an abbreviated way [so it can be understood by one who is unfamiliar with it].

If so, then, even after the whole “chain of descent” stands in this empty place, the hidden essence encompasses [permeates] and surrounds the whole chain of descent of the threadlike-line [*KAV*]. And just like before the *TZIMTZUM* the “essence light” [*ATZMUS OR EN SOF*] filled up the whole “empty place” [*MAKOME PANOY*] like it says in “Aitz Chayim”. So too, after the *TZIMTZUM*, the essential light loses nothing of its infinite [proportion and quality] it is just not revealed to the lower level in the flow to the receivers [which are all included as levels of the “chain of descent” of the *KAV* all the way thru the four worlds of *ABYA*]. But to Him there is no change at all; like in the example of [when a teacher tells an idea in its abbreviated form] he can answer any question pertaining to the whole long explanation [even at the time he is stating the case in a short way]. Like it says “can darkness hide [anything] from Him?” And as the sages said, “in the beginning was dark [the *TZIMTZUM*] and light was returned [the *OR EN SOF* measured thru the *KAV*].

Meaning [the light which returns is the light that shines after the *TZIMTZUM*] compared to the lower levels, whose light is drawn only from the level of the *RASHIMU*, which remained after the hiding. And the [“Essence Light” before the *TZIMTZUM* is the level meant by the verse] “You are holy, Your name, the essence light, is holy” and

separate. “And You are [the same] before [the world was created and [the same] after the world was created]” Like it says “I am Hashem, I don’t change”

Because from the depths of the darkness and this hiding [is revealed] afterwards the light of the *KAV*. [Which light] is from the essence light before the *TZIMTZUM*, like it says, “You are [the same] before the creation of worlds [You are the same after they are created], “like it is known.

But the “essence light” [*ATZMUS OR EN SOF*] is not called [a surrounding principle] that surrounds the “chain of descent” in the empty place. Like a surrounding [principle that fits around so to speak] the inner [thing it surrounds], like how the *KAV* is a general surrounding [principle] for the whole “chain of descent” of [the four worlds of] *ABYA*. [*The KAV which emanates all levels surrounds all of them equally, which is different from the “essence light” which can not even be revealed as a surrounding light of anything after the TZIMTZUM because it is exalted in the Essence before the TZIMTZUM*]

This is because [the “essence light” of the *OR EN SOF* before the *TZIMTZUM*] is not yet in a category to be a [downward] flowing light [to the receivers] not even in a way of surrounding [them. It is not yet even the light that surrounds all worlds]. [It is still] the “essence light” as it is [revealed] in the essence [before the *TZIMTZUM*]. And on this level [before the *TZIMTZUM*] we say, “He is established and His Name is established;” [He –meaning His essence and His name meaning the revelation of His “essence light”]. And also “Bless Him and Bless His Name” {*According to Reb Hillel “Bless Him” means He should be drawn down from His state of infinite exaltedness to a level where he reveals his infinite ability to do what he wants –KOL YOCHEL- which is His name, still all included in His essence before the TZIMTZUM*}. [So as we said, from the “essence light” there is not even a connection to the receivers-the “chain of descent” of the *KAV*, not even in a way of a surrounding light.] Only from the letters that He carved as an inscription in the “higher purity” [*TAHARA ILAA* known as *GALIF GALIFU* (which we called *KADMONE* in Chap 10) can there be drawn down a flow to the worlds.] [And this

inscription] is how he measures in himself in potential [what will be revealed after the *TZIMTZUM*]

And even this level [of the “carved inscription” is not yet directly surrounding the worlds but] is hidden and removed a little, only [being the source] of what will be needed [to establish] the chain [of the *KAV*] after the *TZIMTZUM*.

And also according to the second metaphor of how the soul enlivens a body [entailing a change of state] from spiritual [life] to physical [life. In which the essence of the soul remains separate and exalted from its ray, which enlivens a physical body]. There is no change at all because like there is a connection and tie between the physical life and spiritual life as we see that the soul is affected from what happens thru enlivening the body but the spiritual [state] does not change from its essential spiritual state when it is not flowing life into a physical limb [*like G-d forbid if a person loses a limb the soul has not lost the ability to enliven that limb*]

So too, there is no change in the essence light [of the *OR EN SOF*] in its shining after the *TZIMTZUM* even though [that shine] is only what is needed for the “chain of descent” there is a connection and tie between them so that even the contraction of the light into the *KAV* does not cause a change in the “essence light” [of the *OR EN SOF*] at all.

And through this metaphor and through the third metaphor of the power of physical movement or the example of how wisdom flows from the source of wisdom, the same point is explained. [*That the” essence light” of the OR EN SOF even though it changes its being by radiating a reflected light after the TZIMTZUM, does not itself change, like the power of movement when it contracts itself to make a physical move*] as we’ve explained.

But the level of the *RASHIMU* we explained above is like an abbreviation that contains a long [explanation]. And in the supernal level we can understand that [the point of the *RASHIMU* represents] the power to limit in the Infinite, which is unlimited [even in His power to limit the infinite] This means, to bring the unlimited “essence light”

[*ATZMUS OR EN SOF*] to a level of limited [revelation], which is the [inner dynamic of the] “impression” [*RASHIMU*], which includes the level to limit [the infinite outspread] of the whole essence of the *OR EN SOF* like an abbreviation that includes a long explanation. Because He, the Blessed One, is “completely able” [*CHOL YOCHEL*] [to do anything he wants] and included in him is the ability to limit and include in one “impression” [*RASHIMU*] the whole “Essence Light,”

But really, [this example of an abbreviated point] is not similar to the *RASHIMU* which remains [after the *TZIMTZUM*] in the empty place, because [the example of an abbreviation] connotes that everything [all the light] was removed except for a small, limited-abbreviated amount [but not even that was left, rather] only a mere impression [of the light was left]

So a truer [example of this *RASHIMU*] is an impression, sign, or mark that a craftsman makes which includes the whole plan of a building [*possibly like an upside down “V” will tell a builder that a peaked roof building will be built here*]. And [an example which is] more [illustrative] is just a sign [or letter like build here an “A” type building], which is a reminder [of which building plan should be carried out here]. So higher [in the supernal realm] it says, “Remember your great essential goodness” [So the letter is merely a sign for a reminder not a representation]

And [an example which connotes an even higher degree] of hiding and separation is the example of [one who] throws a stone, like it says in the book “Bahire” “like throwing” [a stone]. Similarly, the *RASHIMU* remains separate and removed from the “essence light”.. [*Just as a stone in its trajectory is separate from the hand that threw it, even though that trajectory and acceleration are a direct result of the hand that threw it*] And the power of hiding in this *RAHIMU* is the hiding of a separate light from the hiding of the “essence light” of the *OR EN SOF*, like a separate power that is hidden in a thrown stone. In [the stone], is the power of the hand [that threw it], which was already taken away and hidden in the essence [of the thrower]

A similar [example to the throwing of a stone is the example of] the [orbits of the] stars and planets that spin in the sky [and are controlled] from the hidden power of movement from Hashem. [There is no outside force apparent in the movement of the heavenly spheres even though Hashem is moving and controlling them]. Like [the example] of throwing [a stone we mentioned above]. From the light of the G-dly power [ELOKIM] of the 9 outer vessels of MALCHUS of ASIYA which is called the separateness of MALCHUS of MALCHUS which comes separate and far [*from the source like a king who decrees to a soldier All the actions of the soldier are according to the will of the king but the soldier is separate and far away from the king*]. Not like writing with the hand [which can be seen to be connected to the power source]. Or the power of a hand which causes a movement [in a thing it touches] which is the actual revelation [of a power] in a close [or connected way called MALCHUS [*as opposed to a non-connected non-apparent way which we are using as a metaphor for the RASHIMU called MALCHUS of MALCHUS*]

And the metaphors which are closer are like a hint to a thought by a sign of physical movement [of the hand] called a dressing and containment in a separate thing [*like if I point a finger at my temple and spin it around a few times I am explaining my belief that a person or idea is irrational. So too an intellectual concept is captured in a movement of the hand which, in itself, contains no intellect*]

[Or] also when writing a wisdom by moving a finger. Like on high the RASHIMU is a thing that is separate and incomparable in which is dressed the general hidden “essence light.”

But from all this [these metaphors] can be understood, at least, the general idea of the RASHIMU. Even though it comes after the taking away of the whole [light and revelation from before the TZIMTZUM] and nothing was left except [an impression], very hidden [in a] very abbreviated and hinted [way] or like a separate power. But nevertheless from this [sign] is drawn all the details of the chain of descent of the KAV,

which is drawn from the *RASHIMU* because this *RASHIMU* includes the generality of everything, in a hidden way at least.

It is [the *RASHIMU*], which gives the ability for everything to come into revelation thru the *KAV* to the end of [this world of] *ASYA* like it says, “Every likeness is not forgotten from you”

Meaning that everything is made and drawn down [and] revealed like it rose up in His simple Will [*RATZONE*] in the essence of his light before the *TZIMTZUM* like He measured out in himself [in potential what would be revealed after the *TZIMTZUM*]. Because in this first thought which he measured out in himself he looked and saw everything at one glance. Which means what he saw [was] hidden in short as a hint in the *RASHIMU*.

This is the metaphor of the impression a craftsman makes, thru which he will know the whole process of the building, of all its details from beginning to end so that nothing is hidden from him of the reason and depth [*TAAMO* and *NIMUKO*] of the whole process, which is the reason for making an impression to remember so that he won't deviate [from his plan]. And it will not be necessary to go over everything [again when he starts to build.]. [And similar to] this is the device of a sign [to remember an explanation] to learn a deep [topic a person uses to remember for] himself. This [sign] is a help [for the person] to know [and remember] from it the whole length of the detailed [explanation] in its depth to himself, so that he won't deviate from it.

So too, this *RASHIMU* [that was left after the *TZIMTZUM*] includes in it an abbreviated hint from the whole essence light that is hidden in Him and He is the source of all of what will be drawn down thru the *KAV* [thread-like line] [in all its dimensions] of surrounding and infilling from beginning to end.

[So] that everything could be [actualized] as it rose up in His simple wisdom in the essence of the *OR EN SOF*. This is like what it says that a point has in it [two dynamics] hiding and revelation, two opposite dynamics. . [1- the] hiding of all that is higher than its level and the revelation of everything to the receivers find from it. Which

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is the *KAV* that is drawn from the [point of the] *RASHIMU*. Which [*KAV*] is the shape of [the Hebrew letter *VAV* [like a line from up to down]]. Whose top is a *YUD* [a point the *RAHIMU*], which goes and is drawn down [into a line].

So from all this will be understood the whole process of the *TZIMTZUM*, of the empty place [*MAKOME PANOY*], the *RASHIMU* and the *KAV*. Which [is all really] only the self limiting [power of Hashem] to draw down everything into revelation, like it says “in You is the source of life, in Your essential light will be seen light” a reflected light [as opposed to an essence light] which [reflected –generation light] is the *KAV* like we will explain with Hashem’s help.

And this is the whole of a man to deep his concentration in all this because through this he will come to the true unity in tying his soul to the life of all life which is the essence of the *OR EN SOF* for the above reasons

OVERVIEW OF CHAPTER 14

OVERVIEW CHAPTER 14 LESSON ONE

In Chapter 14 the Rebbe explains that the point of the *RAHIMU* is drawn down into the line of the *KAV* and then the *KAV* becomes the unit of measure, which measures and describes everything, which will be revealed in the “chain of descent”

The Rebbe begins Chapter 14 by explaining that the *RASHIMU* and the *KAV* are, at first glance, essentially opposite in their respective functions because since the *RASHIMU*, is a point it symbolizes the dynamic of contraction, the opposite of any outflow. The *KAV*, on the other hand is a line which symbolizes the opposite of a point, a line symbolizes a flow from up to down.

But really the “point” of the *RASHIMU* and the “line” of the *KAV* are not contradictory but complimentary, because the point of the *RASHIMU* is the unformed- *HIYULI* power from which the line of the *KAV* is produced. Like any line is made up of points.

And the *KAV*, being a line, is the *HIYULI* power from which the area of any existence of any level in the chain of decent is revealed by unifying up to down, just as any area is described by lines, which unify and delineate its boundaries.

The *KAV* includes both seeming opposites, it has the power to limit and delineate the limits of any world, face or creature and includes and unifies all the opposites, which make up any manifestation, spiritual or physical

For example, the measure of an *AMA* which is a standard measurement of about 18 inches (like we would say a foot or a yard) which is not the level of the area of a building itself in its length and width, it is only a measurement with which to measure all the measure of the length and width. But in itself an *AMA* is only a short line which includes all the ways of measuring all the measure of length and width. Like a building could be 500 yards long and 100 yards wide, so the measuring line is the *HIYULI* for any area, which is measured in length and width.

So too the line-shape of the *KAV* is a *HIYULI* as compared to the area of the letters, to make their length and width. Like the three lines that make up the

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Hebrew letter “*BASE*.” The letter “*BASE*” is made up of three lines. So the line of the *KAV* is the *HIYULI* form from which all letters are constructed

So now, we can understand that the beginning of the drawing down of the line of the *KAV* is from the point of the *RAHIMU*, because the *KAV* includes everything that is hidden, in a *HIYULI* way, in the point of the *RASIMU*. The point of the *RASHIMU* flows down and forms multiple points, because a line is made from many points. And similarly even though the line of the *KAV* describes the level of spreading downwards it is a *HIYULI* and potential to draw down, which includes many particular ways of drawing down in a measure of length and width. For example a square is made up of four lines

And because of this it is called the line that measures [*KAV HAMIDA*] and this indicates its form which is essentially short itself and goes and is drawn down from up to down only.

Nevertheless the point of the *RASHIMU* and the line of the *KAV* that is drawn down from it both come from the power of the light of the essence of Hashem, which is hidden in the essence of the giver from before the *TZIMTZUM* when it is contracted into a point, called the *RASHIMU* And the light of the essence is drawn down in the way of the line of the *KAV* and not like it is in the essence of the Giver where it is wide like the essence is. And with this “line” the light of the essence can be drawn down according to the ability of the receivers to receive. But even so it has in it something similar to the light of the essence that is hidden in the point only that it comes in a way of drawing down. So it comes in the way of the shape of a line and it is a *HIYULI* for all light and flow to the receivers in the “chain of descent” of the worlds.

WORDS TO REMEMBER

KAV HAMIDA means a line that measure

AMA is a unit of measurement like a yard or a foot, which can measure any area

OVERVIEW OF CHAPTER 14

THING TO THINK ABOUT

The contacted point of the *RASHIMU* and the up-down line of the *KAV* are not independent but manifestations of the Infinite and His desire to reveal to the receivers

TRANSLATION OF CHAPTER 14

Chapter 14

[In Chapter 14 the Rebbe explains that the point of the RAHIMU is drawn down into the line of the KAV which then becomes the unit of measure, which measures and describes everything, which will be revealed in the “chain of descent”]

And now [that we have explained the *RASHIMU*] we need to understand the level of the thread-like line [*KAV*], which is drawn down from the *RASHIMU* in all its particular details. And first we have to understand it generally which is that it is really the opposite of the *RASHIMU* [because its function is to draw down and reveal] because a point [like the *RASHIMU*] indicates hiding, and separateness [in that it does not draw down and reveal but is compacted into itself] until all that is left is one point, and also this dot or impression indicates a lack of spreading downward meaning a lack of descending and revealing a length and width like a [letter] “*YUD*” [which is a letter which] does not have in it any open space [the opposite of a bagel, being just a dot which is compacted to a point with no empty space].like it so known.

And the dynamic of the contraction [*TZIMTZUM*] from above is that [symbolically] only a point remains. It is possible [however, that from that point could] come into being the opposite [which is the line of the *KAV*], because everything is included in [this point called the *RASHIMU* which will emerge from it eventually], everything [is included in it] in an abbreviated and hinted [way]. And [really it is] the opposite [of a complete contraction because it is] the whole reason and source for the whole revelation [that will be drawn from it.]

But how [is it possible] from this point [which] symbolizes the lack of spreading down [to come about a spreading down]? At first glance [it might seem to be] a true and complete *TZIMTZUM* [in order] to exalt and hide without bringing the light down. If so, how will its opposite, which is the spreading out and drawing down of the *KAV*, be drawn down from this point, which hides? But it is known that in truth the point [of the *RASHIMU*] and the *KAV* are not two opposites because the *KAV* is [a line which is] drawn down from the point [of the *RASHIMU*] and from a connection of points comes out a line.

But the explanation of the topic is known that a point is like [an unformed source] a *HIUYULI* compared to a line like every *HIYULI* or simple [unformed] thing. Even though it lacks spreading out, it is not impossible at all [for it to spread out] only that according to its essential *HIYULI* [unformed] nature it is still higher than spreading out therefore [the *RASHIMU* symbolized as a compacted point which] doesn't come down from its essence This is like the unarticulated unrevealed [life power] in a live thing when it is still included in its essence before it has spread out to enliven, or the unarticulated power of movement in [a live] essence before it spreads out to move

[Like a hand contains the ability to make an infinite number of individual moves before it makes an actual move and, that ability is called the HIYULI unformed-unarticulated power of movement in the hand. So too a dot can be replicated into any number of dot combinations to make any image. Or the power of growth in the earth can grow many different kinds of plants and trees]

Or the power of growth before it spreads out to grow [a thing], or the power of intellect before it spreads out to intellectualize [to produce an idea]. And [there are] many examples like these [of *HIYULI* powers].

So it is obvious that the lack of flow [of the individual power] is not called a true [complete] contraction in itself. [Really just the] opposite is [true because from this] essential unarticulated *HIYULI* power is [that power from which] will be revealed the whole revealed outflow.

And it will be understood in [comparing] a point to a line, that the lack of spreading out [of a point] is only [its characteristic] of essence, still higher than flowing out yet. But even though [its form] comes thru a contraction of everything until only a small dot remains this [contraction into a point] shows that the whole essence is included in it, since it doesn't spread downward. Like a student before his teacher [who contracts himself] like a point [where he] contracts all his essence [so at the time he is listening to his teacher he is not able] to teach [because he is so intent on learning he can't spread out downward] to teach to another. But after receiving [the teaching] the opposite [of the

contraction occurs] because from this contraction where he was [symbolically] like a point he draws down all the flow [of the teaching] to another

And from all this is understood that the [thread-like line of the] *KAV* which is drawn down from the point [of the *RASHIMU*] is only like a *HIYULI* [power] spreading out from an essence. But it is drawn down in the small line [*KAV*, like it] is explained in another place that just as a point is a *HIYULI* [principle which is an unformed source] to a line, so too is a line a *HIYULI* [unformed source] for the length and width of an area [like a square]

As it is known, that the *KAV*, even though its dynamic is to draw down and spread out from higher to lower, but [this dynamic of symbolizing up and down] is not any particular way of its drawing down [like how long the length and width of the drawing down will be]. Its function is to draw the light from higher to lower, through which is revealed the idea of higher and lower, from the giver to the receiver

Not so the *HIYULI* [state] of the point [of the *RASHIMU* which] has no up and down no head middle and end like it is known. (And this is what is written in “Aitz Chaim” that the whole purpose of the light of the *KAV* is only to be the level of up and down [higher and lower] like we will explain)

For example, the measure of an *AMA* [*An AMA is a standard measurement usually understood as 18 inches but it means a standard measurement like we would say a foot or a yard*] of a building, which is not the level of the area of a building itself in its length and width, only with [this measurement] is measured all the measure of the length and width, In itself it is a short line which includes in itself all the ways of measuring all the measure of length and width. [*Like a building could be 500 yards long and 100 yards wide, so the measuring line is the HIYULI for an area*]

So too, the shape of the *KAV* is a *HIYULI* [as compared] to the area of [the] letters, to make their length and width. Like the [three] lines [that make up] the [Hebrew] letter “*BASE*” like it is explained in another place. [The letter “*BASE*” is made up of three lines. So the line of the *KAV* is the *HIYULI* form from which all letters are constructed]

TRANSLATION OF CHAPTER 14

And according to this [will be understood that] the beginning of the drawing down of the *KAV* from the point [*RASHIMU*] even though it comes to the level of spreading downwards is [still] a *HIYULI* [potential] drawing down which includes [in itself] many particular ways of drawing down in a measure of length and width.

And because of this it is called the line that measures [*KAV HAMIDA*] and this indicates its form which is essentially short itself and goes and is drawn down from up to down only.

But nevertheless it includes everything that is in the hidden *HIYULI* of the point [like a line is made from many points] only it comes in a way of being drawn down. And [the line that is drawn down] comes from the power of the light of the essence [of Hashem], which is hidden in the essence of the giver from before the *TZIMTZUM* into a point

Only it comes in the way of a line [*KAV*] and not like it is in the essence of the Giver [where] it is wide like the essence is. And with this line the light of the essence comes according to the level of the receivers. But even so it has in it something similar to the light of the essence that is hidden in the point only that it comes in a way of drawing down. So it comes in the way of the shape of a line and it is a *HIYULI* for all light and flow to the receivers [in the “chain of descent” of the worlds].

TRANSLATION OF CHAPTER 14

OVERVIEW OF CHAPTER 15

OVERVIEW CHAPTER 15 LESSON ONE

In Chapter Fifteen the Rebbe explains the dynamic and relationship between the *RASHIMU* and the *KAV* and how they are both aspects of, and manifestations of the “essence light” [*ATZMUS OR EN SOF*] from before the *TZIMTZUM*.

He says that even though the generality of the “essence light” [*ATZMUS OR EN SOF*] was hidden by the *TZIMTZUM* until only a mere impression [*RASHIMU*] remained, nevertheless everything, all emanations, and creations, and lights and vessels would proceed and be drawn from that impression. So the *RASHIMU* is the *HIYULI*-unformed potential, which includes everything that will branch from it through the “Thread-like line” [*KAV*]. And all the worlds, lights, and vessels were all included in the *RASHIMU* in a contracted way thru the *TZIMTZUM*.

The *RASHIMU* shows a lack of spreading downwards, because it is like a point, which doesn't spread downward. It is, however, not an absolute contraction, but it is an unformed and unarticulated power, which will spread downward in any way necessary to accomplish a particular desire, called a *HIYULI* power. So the *RASHIMU* is only the factor that contains and limits the generality of the “original light” from before the *TZIMTZUM*, so the *OR EN SOF* only spreads down in the way of a line called the *KAV*.

OVERVIEW CHAPTER 15 LESSON TWO

Since the *KAV* is limited thru being drawn down thru the *RASHIMU* the whole light of the *KAV* is only a secondary light, a reflection, or a glow of a glow from the original “essence” light that was hidden thru the *TZIMTZUM*. And with this will be understood the statement that “In Your light I will see light”.

And with this introduction will be understood the explanation of the two opposite dynamics that are found in this *KAV*.

OVERVIEW OF CHAPTER 15

1-The *KAV* includes the potential to include the left in the right, which is the level of inclusion and unification of all the lights which branch from *KESSER* of *ADAM KADMON* until *MALCHUS* of *ATZILUS* until through the *KAV* the light can be traded into a vessel which is not its own light. For example thru the *KAV* a light of kindness can be dressed in a vessel of harsh judgment, for example, when a father reprimands a child, the reprimand is a vessel of strict judgment but the intention of the father is a light of kindness, because thru the reprimand his son will become a better person.

2- The second property of the *KAV* is that it is called the line that measures, to measure and delineate the limits and boundaries of all the lights and vessels because the *KAV* is called a measure of building, like a yard or a foot.

At first glance, the second aspect of limitation and measurement expressed thru the *KAV* is the opposite of its aspect of inclusion of opposites. But the answer to this seeming contradiction is that they are both true. In fact, one really depends on the other, because really, the opposite of contradiction is embodied in these two powers. The reason why these two opposite powers are really complimentary is because the source of this *KAV* is from the original power of the “essence light” of the *OR EN SOF* before the *TZIMTZUM*. . As we said that, “in Your light particularly will be seen the light” of this *KAV*. And with the power of the “essence light” of the *OR EN SOF* there is the ability to include and unify opposites on one hand, and to set and define limits and boundaries on the other

So it is seen that the essence light in the *KAV* is designated an unformed, non-specific *HIYULI* source, which includes and unifies everything. And the power of the *RAHIMU* from which the *KAV* is drawn is to limit. And in this limiting power of the *RASHIMU* is measured the measure of everything as it was originally measured to be revealed and measured from the *KAV*. Like a builder

OVERVIEW OF CHAPTER 15

who makes a sign to remind him what to build, and how to limit the work according to the exact measurement that he prepared originally in order not to deviate from his original plan. So *RASHIMU* is the limiting and separating force, which is the potential to measure and set boundaries. And *the KAV* is the unifying force which includes and unifies all the opposites of the whole chain of descent from the beginning of *ADAM KADMON* to *MALCHUS* of *ATZILUS* like it says "You are He who unifies them, You are the one who ties them together You are the inner principle, You are the outer principle

LESSON THREE OVERVIEW CHAPTER 15

Both of these dynamics, 1-the power to limit and 2-the power to include opposites are manifested through the shine of the essence light of the infinite into the *KAV*, which moves and is drawn down to *MALCHUS* of *ATZILUS* the end of all levels. So it is the essence light, which gives the *KAV* the ability and power to limit the measure and borders of all lights and vessels in all unifications of giver and receiver how much, there is, masculine waters and feminine waters. And the *KAV* has this power to measure and limit because it descends thru the level of the *RASHIMU* that limits every light of the essence in different configurations as they were measured out in the essence of the *OR EN SOF* before the *TZIMTZUM*.

Just like the power of spreading out and including opposites, so too, from the essence of the *OR EN SOF* comes the power to limit and measure, which is in the *RASHIMU* at the head of the *KAV*. So through this connection to the *RASHIMU* the *KAV* is called the line [*KAV*] that measures. And each balances the other and depends on the other, the power to spread and include opposites and the power to limit and measure

LESSON FOUR OVERVIEW OF CHAPTER 15

The power to limit and measure is the attribute of *GEVURA* of the essence of the *OR EN SOF* and the power to include opposites is the attribute of *CHESED* of the essence of the *OR EN SOF*. These two powers manifest in two ways in the *OR EN SOF*

1- The power of limitation is *GEVURA* which limits and hides in the essence higher and higher deeper and deeper without limit or measure.

2- The power of kindness-*CHESED* is the level of the light, which spreads downward without limit through the *KAV*.

And both sides balance because they are both the level of The Infinite [*EN SOF*]. And He is exalted from His attributes and therefore He rules over those attributes according to His desire. Because the essence of the *OR EN SOF* is simple, non-combined and does not have in it any attributes [*MIDDOS*] at all. Meaning You are the one Who connects them all. “You” specifically which is, You are one but not with a counting of ten *SPHEROS*.

Therefore also the coming down of the *OR EN SOF* in the *KAV* balances these two powers, to contract and limit or to gather and unify. And also the change in the revelation of the light and its drawing down whether more or less revelation of light from time to time, like the difference between the mundane week and *SHABBOS* or *YOM TOV*; or also the difference between the time of the Holy Temple to the time of the Exile. All is from one power that waves between two sides, *CHESED* and *GEVURA*, which come from the power of the original light of the essence of the *EN SOF*.

So the *KAV* is the *HIYULI*, which forms all limited configurations after the *TZIMTZUM* all emanations and creations, lights and vessels. . And in the light of this *KAV* is included the essence power of the essence of the “Supernal Giver” Only the essence of the light is comparatively very, very wide and in this *KAV* the essence power comes into a contraction of flow and drawing down to the

receivers. If so, both the level of limiting and contraction and the power of inclusion and out-flow that are in the *KAV* come from the “essence light”, the *ATZMUS OR EN SOF*.

THINGS TO THINK ABOUT

In the process of contemplation explained in *SHAAR HAYICHUD* is an aspect called “making unifications” [*LIYACHADE YICHUDIM*]. It is possible that the whole *SEFER SHAAR HAYICHUD* is making these unifications, especially since the title “*SHAAR HAYICHUD*” literally means the “Gate of Unity”.

Here in Chapter 15 the Rebbe makes a beautiful and elegant unification. First he unifies the apparent contradictory powers of the *RASHIMU* and the *KAV* in that even though the *RASHIMU*, being a point, is contracted to it self and not spread out; and the *KAV* which describes a line symbolizes the dynamic of spreading downwards, they both serve a higher intention which is that a limited light should be drawn down to the receivers. Then he explains the source of both powers in the One Whose intention is to draw down that limited light. The source of the limiting power of the *RASHIMU* is the attribute of *GEVURA* of the *OR EN SOF* to hide higher and higher and the down spreading power of the *KAV* has its source in the attribute of *CHESED* of the *OR EN SOF* to spread downward without limit. Then the Rebbe reveals that both attributes are included in Hashem’s simple essence called “ONE”, “Who” is exalted and removed from all attributes

WORDS TO REMEMBER

LIYACHADE YICHUDIM means the intellectual process of unifying all the details of the “chain of descent” into the original source in the “Essence of the *OR EN SOF*”

OVERVIEW OF CHAPTER 15

Chapter 15

And the G-dly concept being explained [by the examples in the previous chapter] is the level of the impression [*RASHIMU*] which remained in the empty place, (Which [*RASHIMU*] is the final “YUD” of the name *SAG* in the higher purity as explained in the book Aimek Hamelech [*there are particular levels in the process of the TZIMTZUM but the point here is that this final “YUD” of the name SAG is the RAHUMU we have been explaining, it is the point from which the KAV will descend*]). This [*RASHIMU*] is the *HIYULI*-unformed potential, which includes everything that will branch from it through the Thread-like line [*KAV*].

And even though the generality of the “essence light” [*ATZMUS OR EN SOF*] was hidden until only a mere “impression” [*RASHIMU*] was left. Nevertheless, everything is certainly included in [the *RASHIMU*] in a contracted way through this *TZIMTZUM*. And even through [the *RASHIMU*] shows a lack of spreading downwards [because it is like a point which doesn’t spread downward but] it is not an absolute contraction only that it is a *HIYULI* power [*unformed and unarticulated power which will spread downward in any way necessary to accomplish a particular desire*] like we said. [The *RASHIMU*] is only the factor that contains and limits the generality of the “original light” [from before the *TZIMTZUM*] so it [the *OR EN SOF*] only spreads down [*and not infinitely in all directions*] in the way of a line [called the *KAV*].

So it is known from the above that this *KAV* has a power of the “original light” from before the *TZIMTZUM*, [meaning] the actual level of the Infinite, only it comes in a [thin] line according to the [needs] of the receivers.

And with this will be understood the statement that “In Your light I will see light”. A reflection of a reflection [of the original “essence light”] called a secondary light. Which light breaks through after the *TZIMTZUM* in the way of a mere line [of light]. But it comes from “Your essence light” which is all-inclusive in the *RASHIMU* and from it [this essence light which is included in the *RASHIMU*] is drawn down the *KAV* [to be] the level of [potential] *HIYULI* inclusion of down flow [of everything that

will be revealed through the *KAV* because the *KAV* is the revelation of] the concept of up and down, like it says in “Aitz Chayim”.

And with this will be understood the explanation of the two opposite dynamics that are found in this *KAV*. [On] one [hand the *KAV* includes] the potential to include the left in the right, which is the level of inclusion and unification of all the lights which branch from *KESSER* of *ADAM KADMON* until *MALCHUS* of *ATZILUS* until through it the light can be traded into a vessel which is not its own light. [Because thru the *KAV*] a light of kindness [can be dressed] in a vessel of harsh judgment [*for example, when a father reprimands a child, the reprimand is a vessel of strict judgment but the intention of the father is a light of kindness that thru the reprimand his son will become a better person*]

And [on the other hand] the second [property of the *KAV*] is that it is called the line that measures, to measure [and delineate the limits and boundaries of] all the lights and vessels like is known about the *KAV* which is called a measure of building [like a yard or a foot]. This [delineation and measurement of limits] is the opposite of inclusion at first glance.

But the answer [to this seeming contradiction] is that they are both true. [In fact one really depends on the other,] Really the opposite [of contradiction is embodied in these two powers.] [The reason why these two opposite powers are really complimentary is because the] source of this *KAV* is from the original power of the essence light of the *OR EN SOF* before the *TZIMTZUM*. As [we said that,] “in Your light particularly will be seen [the] light” of this *KAV*. And with the power of the essence light of the *OR EN SOF* there is [the ability] to include and unify all the opposites of the whole chain of descent from the beginning of *ADAM KADMON* to *MALCHUS* of *ATZILUS* like it says, “You are He who unifies them, You are the one who ties them [together] You are the inner [principle] you are the outer [principle] [which is also the dynamic of] the name “*MAH*” which is the inner [dynamic] of the length of the whole *ATZILUS*. [*The name “MAH”*]

indicates nullification to Hahem thereby enabling it to rule and organize and include opposites which is the property of the KAV to unify opposites]

This is all[brought about] through the shine of the essence light of the infinite into this *KAV*, which moves and is drawn down to *MALCHUS* [of *ATZILUS*] the end of all levels. [And it is the essence light] which gives [the *KAV* the ability] specifically that it has the power to limit the measure and borders of all lights and vessels [and accomplish] all unifications of giver and receiver how much there is, masculine waters and feminine waters.

[The reason the *KAV* has the power to measure and limit is] because of the *RASHIMU*. Thru the *RAHIMU* the *KAV* limits every light of the essence in different configurations [just] as [they] were measured out in the essence of the *OR EN SOF* before the *TZIMTZUM*.

So it is seen that the essence light in the *KAV* is designated a *HIYULI* [unformed non-specific] source, which includes and unifies everything. And the power of the *RAHIMU* [from which the *KAV* is drawn is the power] to limit and in this limiting [power] is measured the measure of everything as it was originally measured in this *RASHIMU* [which will be revealed and measured thru the *KAV*] [*So the KAV is the unifying force and the RASHIMU is the limiting and separating force*]. Like a builder who makes a sign [to remind him what to build] to limit the work according to the exact [measurement] that he prepared in measuring it out, not to deviate right or left.

And even though sometimes there is more light in [the *SPHEROS*] of *ATZILUS* than was [originally] measured out by the *KAV*, which is [accomplished] by the power of the light of the essence that sometimes shines one way and other times another [less revelation or more revelation]. And this is the reason for all the new [changes] of illumination in [the four worlds *ATZILUS*, *BRIA YETZIRA* and *ASYA*] *ABYA*, they [the changes] are all from the essence of the *OR EN SOF* before the *TZIMTZUM*, because in His essence light is expressed the light of this *KAV*. [Because from the “Essence Light”} sometimes more [light shines] and sometimes less [light shines]. These changes also

include the unifications of all the countenances [*PARTZUFIM*] from [the beginning of] *ADAM KADMON* to the feet of *ADAM KADMON*, [which culminate] in the end of the [spiritual aspect of this] world of *ASYA*.

An example of these changes is] like the changes [in G-dly revelation] between the time of the Holy Temple [where the Divine Presence was revealed] and the exile [when G-dliness is very hidden]

And, in general, we say, “it should be the will before you [*YEHI RATZONE MILFANECHA*]” before [You as You are in] Your essence [even higher] than the 10 SPHEROS [hidden] in the Essence. [We ask Hashem] to change the simple will that was already drawn down from the essence of the *OR EN SOF*, which was [drawn down] when he measured it out in his essence [all the emanations] to the end of the *KAV*, [so that it should be drawn down] in a different way, from judgment to kindness.

(Like it says at the end of chapter 8) about the topic that I am Hashem, I don’t change [whether] from a desire [*RATZONE*] for kindness to a desire {*RATZONE*} for judgment. The original light before the *TZIMTZUM* [does not change] for the above reason [as explained in chapter 10] about the essential unformed –unarticulated desire to do “good” as it is included in the essence [which doesn’t change but remains an unformed-*HIYULI* power].

There are in [the essence] three levels until it comes to a particular [*RATZONE*] (like we explained in a long way in chapter 11). It is said, “To Him and not to His attributes” [*MIDDOS*]. [The Rebbe emphasizes that we are] speaking [even] about the *MIDDOS* in Hashem’s essence [his attributes] in the essential light. Because the essence of the *OR EN SOF* [is simple, non-combined and does] not [have] in it any attributes [*MIDDOS*] at all. Meaning You are the one Who connects them all. “You” specifically which is, You are one but not with a counting of ten SPHEROS. [*This means Hashem is one as a simple unity and not one, which is first to a second and third*]

[Just like the power of spreading out and including opposites] so too, from the essence of the *OR EN SOF* comes the power to limit and measure which is in the

RASHIMU [at the head] of the *KAV*. So through this [connection to the *RASHIMU*] it is called the line [*KAV*] that measures. And each balances the other and depends on the other [the power to spread and include opposites and the power to limit and measure], like [it is] explained in other places about the general kindness [*CHESED*] and strictness [*GEVURA*] of the essence of the *OR EN SOF*. [These two powers manifest in two ways in the *OR EN SOF*].

1- The power of limitation [*GEVURA*] to limit and hide in the essence higher and higher [deeper and deeper] without limit or measure meaning [the] *OR EN SOF* higher without end.

2- The power of kindness-*CHESED* is the level [of] of the light, which spreads downward without limit through the *KAV*. [And the *KAV*] is drawn from the *RAHIMU*.

And both sides balance [because they are both] the level of The Infinite [*EN SOF*]. Therefore also the coming down of the *OR EN SOF* in the *KAV* balances these two powers, to contract and limit or to gather and unify. And also the change in the [revelation of] the light and its drawing down whether more or less [revelation of light] from time to time, like between the week and Shabbos or *YOM TOV*, [or] also [the difference between] the time of the Holy Temple to the time of the Exile. All is from one power that waves between two sides, *CHESED* and *GEVURA*, which come from the power of the original light of the essence of the *EN SOF*, the *CHESED*, and *GEVURA* in the essence. Which we explained before (in chap 10) that the *KAV* compared to a square [area] is a general unarticulated inclusion [*HIYULI*], which includes through this light the essence power of the essence of the “Supernal Giver” [*MASHPIA*]. Only the essence of the light is comparatively very, very wide and in this *KAV* [the essence power] comes into a contraction of flow and drawing down to the receivers. If so, even the level of the contraction and out flow that are in it [the *KAV*] comes from there [the essence light] specifically.

TRANSLATION OF CHAPTER 15