

CHAPTER 5 OVERVIEW

In Chapter 5 the Rebbe explains that in every meditation {*HISBONONOOS*} into a G-dly topic there are two dynamics. One is a thorough understanding of the process of how each level is brought into being. This understanding is clear and achieved through a thorough study and digestion of the explanations and examples. From his thorough understanding of the G-dly topic the contemplator achieves a feeling of happiness and satisfaction. This thorough understanding is called *BINA*.

The second dynamic in every *HISBONONOOS* is the non-apprehension of the “G-dly Nothing” which brings each level into existence. This “G-dly Nothing” is not comprehended completely but sensed as a flash in the intellect. This seeing of the flash in the intellect of the One who brings each level into being is called *CHACHMA* and is accomplished thru the “Power of What” the *KOACH MA* of *CHACHMA*. This non-realization of the “G-dly Nothing” produces a self-nullification and aggravation because of the inability to grasp the being of the “G-dly Nothing” by the contemplator.

So, no matter the level, which is, being understood in *BINA*, the contemplator realizes there is the One Who brings it into being, the “G-dly Nothing”. And the One who brings that level into being is hidden and removed from the understanding. This process continues as he moves up thru the “Chain of Descent” from *ASYA* to *YETZIRA* to *BRIA* he understands how each level and world is brought into being, like the “Wheel Angels” in the world of *ASYA* who are brought into being from the outer vessels of *MALCHUS* of *MALCHUS* of *ASYA*; or the “Fiery Angels” in the world of *BRIA* who are brought into being from the level of *MALCHUS* of *MALCHUS* of *ATZILUS* to which they are nullified. And thru understanding each level well he achieves a state of happiness and satisfaction. But the “G-dly Nothing” which brings each level into being recedes farther and

OVERVIEW OF CHAPTER 5

farther from his grasp making for frustration and aggravation, the opposite of the satisfaction and happiness from what he does understand

The same dynamic applies in contemplating the lights and vessels in the world of *ATZILUS*. The *SPHEROS* of *ATZILUS* have a realization and are nullified to the light, which animates them but they have no grasp on the emanating principle, which emanates them. And so too when a person contemplates the world of *ATZILUS* even though the *SPHEROS* are beyond and essentially separate from a persons comprehension, as they are called separate sources, like it says “He is wise but not with a knowable wisdom” But, nevertheless the attributes can be understood thru examples, like the example of the emanation of the spirit of Moses to the Elders. But the essence of the “One” who emanates” can not be grasped or understood by the intellect and can only be sensed as a flash

And if one thinks he has one without the other, either satisfaction from what he does understand but he does not achieve self-nullification; or if he thinks he has achieved self-nullification from the absolute hidden exaltedness of the “G-dly Nothing”, but he has no happiness from understanding how the worlds are brought into being, then without a doubt he has neither one.

WORDS TO REMEMBER

KOACH MA of *CHACHMA* is literally the “Power of What” of *CHACHMA*. The word *CHACHMA* can be broken into two words *KOACH* means “Potential” and *MA* means “What” hence the “Power of What” the *KOACH MA* of *CHACHMA*. It basically indicates the nullification of the mind to receive new *CHACHMA* from the source of *CHACHMA*

TRANSLATION OF CHAPTER 5

CHAPTER FIVE

After we explained that it is necessary to contemplate in a detailed way, it is imperative to know all the details of the levels of the “Chain of Descent” from cause to effect of the [four worlds *ATZILUS*, *BRIA*, *YETZIRA* and *ASYA*] *ABYA*. To contemplate [well] in them because they are not understood from the general teachings and to explain in one book the necessity of every detail .So automatically it will be understood by the one who understands, many other details [*in addition to the details he has realized thru his contemplation of the explained details*].

But before [we lay out the details of the chain] we must first explain [another dimension] in the meditation even when it is done in a detailed way. It is a dimension that is very necessary to each one who truly desires to be close to G-d, and not just do a minimum and fool himself [to be satisfied with lip service].

It is known that in every meditation in the G-dly topic of the coming into being [of the creations] from “Nothing” to “Something” (in every level according to its being), there are two [coexisting dynamics].

1- The nullification of [the created] something to the [G-dly] “Nothing”, which is first to realize how the limited thing is brought into being from “Nothing”. This [dynamic] is very close to the understanding through many, explanations, examples, and metaphors. [*Which were explained in Chapter Three, like the sun and its ray or how the soul enlivens the body etc*] Until the truth of it is understood very well in the brain.

2-[the second aspect of the *HISBONOOS* into the G-dly dynamic of bringing the creation into being from the G-dly “Nothing”] is the idea of the level of the “G-dly Nothing” [itself] that brings it [the creation] into being and how it [the “G-dly Nothing”] is categorically separate [from an existent creation] because it [the “G-dly Nothing”] is unlimited [as opposed to a limited creation]. [And the “G-dly Nothing” creator principle]

TRANSLATION OF CHAPTER 5

is completely hidden from the eye of the intellectual understanding. But [even though the “G-dly Nothing” is separate because it is unlimited] nevertheless [there is some kind of realization of the “G-dly Nothing” in the mind as] it flashes [in the mind], [allowing] a glimpse in the mind, [of] the truth of its [the “G-dly Nothing’s”] existence. But it is hidden [from the complete understanding] like realizing the truth of a thing that is seen with a physical eye [*without measuring the details of the thing seen so that it is not completely understood but its existence is known to be true since it was seen*].

This is the difference between the seeing of *CHACHMA* the *KOACH MA* in the soul, that sees but not with a physical seeing, but a seeing of the intellect [the seeing] of a flash higher than a complete understanding. Therefore the arousal from this [seeing of the intellect] is only self-nullification, which is the absence of feeling any aspect of self-existence [in the face of this revealed flash of the “G-dly Nothing”]; and between the hearing of *BINA* which comes in a way of complete understanding of the coming into being of the [created] something from the [“G-dly] Nothing”.

The arousal from this [hearing level of *BINA*] is the happiness that is felt wholeheartedly, the more one understands the better [he feels] and the one that goes deeper understands more. But the level of seeing of *CHACHMA* is the opposite, whoever goes deeper, the [“G-dly] Nothing” that brings everything into being [becomes] more exalted [and farther] away from him. [It reveals itself to be] exalted higher and higher from him until he will be aggravated and upset [from this lack of ability to grasp the being of G-dly revelation that he glimpses in a flash]

And in this way [we will understand] that everyone who does the *IYUN* [in the *HISBONOOS*] in the detailed way will achieve these two levels in the *HIBONONOOS*, hidden and revealed. And the arousal born will be two opposites 1-[From *CHACHMA*] his heart will be aggravated from [the fact that] the “G-dly Nothing” which brings him into being is exalted from the grasp of the intellect [and] 2-[From *BINA* will come an arousal] of happiness from grasping well in the intellect how the [created or emanated being is brought into] being.

TRANSLATION OF CHAPTER 5

Like, for example, the detailed understanding of the coming into being of the heavenly spheres [of this universe] from the “G-dly Nothing”, which is from the outer vessels of *MALCHUS* of *MALCHUS* of [the spiritual level of the world of action] *ASIYA*. This means only the outer vessel, a reflection of a reflection that shines in the soul of this heavenly sphere in its realization of what brings it into being. And in this way also the angels of the world of *BRIA* [where] the “Mother” is seated [*That the world of BRIA is called the seat of BINA*]. [These angels of *BRIA*] realize the G-dly power of *MALCHUS* of *MALCHUS* of *ATZILUS* that brings them into being which is realized in their understanding [which causes] excitement [for them of the] greatness of their creator and how they are continually nullified [in their service]. Like it says “the hosts of the heavens bow down to You” in their turning.

[*Since those angels in the higher worlds have an actual realization of the light that brings them into being even though it is not a revelation of the actual “G-dly Nothing” that brings them into existence they are automatically nullified in their service. But for us who intellectually contemplate*] the level of the “G-dly Nothing” of *MALCHUS* of *ASIYA* [which *MALCHUS* of *ASIYA* is obviously a much lower level than *MALCHUS* of *ATZILUS*, nevertheless, the actual level of the “G-dly Nothing”] is not revealed to the contemplator but he is forced to understand [*that there is the existence of a hidden “Creating Principle”*] after he has truly understood how his existence is brought into being, the [actual] being [*and existence of the “G-dly Nothing” which creates*] is hidden from the understanding. And only [from] the level of [*the fact that the creator is completely*] hidden, is [the contemplator] able to understand the incomparable exaltedness and separateness [of the “G-dly Nothing” that brings the created something into being].

So too, in the detailed contemplation into the world of *ATZILUS* in its lights and vessels, like in *ATZILUS* the light of *CHESED* of *MALCHUS* [of *ATZILUS*] or *CHESED* of *CHACHMA* of *ATZILUS* and how the emanated level realizes [the emanated light that animates it] like from the example, of an emanated light down here that is revealed from

TRANSLATION OF CHAPTER 5

its hidden essence like the [elders got the spirit of Moses through an emanation of his spirit like it says] “Was emanated from the spirit of Moses”

And similarly understanding the coming into being of the *MIDDOS* of *ATZILUS* [by the person who contemplates] even though they [the attributes of the *SPHEROS* of *ATZILUS*] are separate sources from the G-dly flow into the creations [*the created separate worlds of BRIA YETZIRA and ASIYA it is still possible to understand how those SPHEROS are emanated by the emanating principle*]. But the true [G-dly] Nothing that shines on them [the *MIDDOS* of *ATZILUS*] from the essential source of their emanation is not understood even thru an example, [it is only sensed] in a hidden way, the seeing [of the flash] of the intellect higher than a graspable understanding. Like it says, “no thought can grasp Him” [a thought means a thought] of understanding of *BINA*.

This means the opposite of a [clear understanding of] *BINA* because the deeper one goes the deeper and further removed from him is the essence light of the “Emanating Principle”. And the sign that this is taking place is that a self- nullification takes place [a realization of ones inability to grasp the actuality of G-dliness].

So we see that nullification and happiness branch and are born from *CHACHMA* and *BINA* in each particular [contemplation of G-dliness]. They [self-nullification and happiness] must come as one in each G-dly contemplation [*HISBONONOOS*] in each detail and each one depends on the other.

And if there is no happiness [and satisfaction] from understanding well [how the created entity is brought into being] there is no progress towards the exaltedness of the G-dly “Nothing” of the creator. So according to the happiness [in understanding] will be the level of self-nullification. Because according to the understanding of how the created being is brought into being, accordingly is the exalted separateness of the One who brings it into being.

And this is a great general principle in every [G-dly] contemplation [both] in detail and in general (not so the one who [seems to himself] to have grasped well how the creation is brought into being but he has no nullification to [the exaltedness] to the One who creates, [meaning] he has not understood anything without a doubt.

TRANSLATION OF CHAPTER 5

And one who appears to himself [to be] completely nullified due to the great exaltedness of the creator but does not have a good understanding of how he is created [his nullification] is a false imagination and he has no nullification at all because each one depends on the other and weighs against the other equally for the reasons given. And all who have tasted the taste of the true meditation and are not fooling themselves know it, like those who are accustomed to the Chasidic philosophy discipline from their youth know. And many fool themselves in all this in many different ways).

.....

OVERVIEW OF CHAPTER 6

LESSON ONE OVERVIEW CHAPTER SIX

In chapter 6, before beginning the details of the chain of descent, the Rebbe explains an important dynamic in the meditation, which is the realization by the contemplator of two opposite dynamics. Crying from one side of the heart and rejoicing from the other, both at once like the saying in the Zohar “the heart cries from one side and rejoices from the other side” and with these two dynamics the soul will become a fitting vessel to realize G-dliness through the *HISBONONOOS*.

And if one of these, either the crying or the rejoicing is lacking, or even if it appears that both are revealed in the heart but are not true in the depths of the soul, (only in a mere passing through in the heart), it is a complete proof that nothing at all of the meditation is fixed in the soul

And even if the contemplator has something of both but lacks one of them to a true depth, then with just a small opposition to the realization of G-dliness (like concentration on a hard task or a strong feeling of self by the contemplator), the revelation of G-dliness will be completely removed from the heart.

LESSON TWO OVERVIEW CHAPTER SIX

The way this works is that Enjoyment [*TAANUG*] and Happiness [*SIMCHA*] are two levels that are expressed respectively through *CHACHMA* and *BINA*. Enjoyment [*ONEG*] is expressed thru through *CHACHMA*, while Happiness [*SIMCHA*] is expressed through *BINA*. This can be understood thru the difference between *SHABBOS*, which is the day, which manifests *ONEG*, and *YOM TOV*, the day, which manifests *SIMCHA*. Because intellectual understanding [*BINA*] produces happiness [*SIMCHA*], a happiness of the soul like it says in the *HALLEL* prayer we say on *YOM TOV* “the mother of the

OVERVIEW OF CHAPTER 6

children is happy” [*BINA* is called the Mother]. And it is known that real happiness is happiness in G-dliness like it says, “Rejoice in Him”.

This presents an internal contradiction. As we said, true happiness is happiness in Hashem and happiness is produced thru understanding. But as we said in Chapter 5 there is no thought of understanding that can grasp Hashem. In fact, He is completely exalted and separate from any thought of understanding. And the existence of His being can only be sensed through realizing that the thought of understanding cannot grasp in him. Only through the level of the “Power of What” [*KOACH MA*] the self-nullification of Wisdom [*CHACHMA*] can one somewhat sense the existence of His true being. .

Therefore the opposite is true, meaning that the happiness produced from the understanding of the G-dly topic is not really happiness in His essence. Because what is grasped in the understanding is not His true being but only how He contracts himself to be the one who brings the beings into being.

So, really *CHACHMA*, the intuitive seeing of the intellect, the level which perceives the G-dly “Nothing” is where happiness should be experienced. Like it says, “Rejoice in Him” [in Hashem’s essence].

But we said in Chapter 5 that self-nullification, which is the result of a realization of *CHACHMA* is the opposite of happiness. Happiness is from *BINA*, a grasping through understanding. So there is a contradiction in that since true happiness can only be experienced in G-d’s essence and since no thought can grasp him, therefore how can true happiness be experienced in the understanding of *BINA*?

WORDS TO REMEMBER

TAANUG means enjoyment

SIMCHA means happiness

OVERVIEW OF CHAPTER 6

KOACH MA literally means the “Power of What.” It is a construct of the word CHACHMA and connotes an ability to sense the non-apprehensible “G-dly Nothing” thru nullification of the mind

LESSON THREE OVERVIEW CHAPTER SIX

The answer to the contradiction is that everything contains its opposite and even though it is revealed as its opposite, the eye of the intellect sees that every power comes only from its opposite because according to the strength of the power of opposition in an equal amount will be realized the power of what opposes the opposition.

Therefore the antagonists are really one power, like delight and aggravation. Because according to the delight in something will be realized the arousal of aggravation which is the lack of pleasure from the thing that stands in its way. So if something stands in the way to cancel a pleasure it is aggravation, the opposite of pleasure. On the other hand, the pleasure there is in a certain thing is recognized from the amount of aggravation from the lack of that thing. So these two opposites, pleasure and aggravation, are really one power, which branches into two equal measures; one does not outweigh the other even by the breadth of a hair.

So too, in our case of rejoicing and crying, because according to the rejoicing in G-dliness from the contemplation, which is the feeling of pleasure in the revelation of G-dliness in his understanding, so too will be realized the second aspect which branches from it which is crying from the lack of revelation of the light in his soul from the hidden-ness of G-dliness until he actually hates his life. And everyone who has tasted the taste of pleasure in G-dliness rejoices and the more the rejoicing from the pleasure of revealed G-dliness will be the bitterness he experiences in his soul from the opposite the non-revelation of G-dliness. Also the opposite, according to the bitterness and crying and being

OVERVIEW OF CHAPTER 6

disgusted with physical life will be realized how much pleasure and rejoicing is experienced in G-dliness, each one according to the strength of the other and weighs exactly against each other. Crying from one side and rejoicing from the other exactly balanced.

LESSON FOUR OVERVIEW CHAPTER SIX

There are three levels to this crying and rejoicing

1-The happiness from understanding well how each level is brought into being

A-Implicit in the happiness from what is understood is the aggravation from what is not understood

2-The rejoicing from the hidden enjoyment in the flash of *CHACHMA*

A-Implicit in the enjoyment from the hidden *TAANUG* is the aggravation from not being able to realize it like we explained in Chapter 5 about the flash of *CHACHMA*, which causes a nullification and even aggravation

3- And there is a crying still higher than this which comes from the lack of understanding because of the essential exaltedness of the subject so that it can't be contained in the vessel of the brain, like the tears which flowed from the eyes of Rabbi Akiva from the deep secrets which his brain could not contain. It is the level of a "Wonder" [*PELLA*], the hidden of all hidden, meaning the essence of the Infinite Light, which can't be understood at all. In fact, the deeper one goes in this aspect the more exalted from the understanding. The effect is that the contemplator becomes upset and cries which comes from the great pleasure and enjoyment in understanding and he is not able. And it is known that this is the vessel for *CHACHMA* in the hidden secrets of the *TORAH* like it says, "the secrets of the *TORAH* are not given except to the one whose heart is worried and upset within him.

OVERVIEW OF CHAPTER 6

WORDS TO REMEMBER

PELLA means a wonder, a thing removed from experience, like a miracle higher even more unobtainable than something hidden, which can become revealed

LESSON FIVE OVERVIEW CHAPTER SIX

Having explained how the Crying and rejoicing exactly balance each other in every level of meditation the Rebbe now explains how these two opposites (which are really two branches of the same dynamic) are realized in the personal service of prayer. Since crying weighs equally against rejoicing, in order to rejoice in prayer one must first arouse a realization of the great separation from true G-dliness, which causes a great bitterness.

Traditionally, the time for this self-reflection was between midnight to before dawn when the pious would awaken [*TIKUN CHATZOS*]. Now that we are in a weaker generation this taking stock is more frequently done at the time of saying the "Hear O Israel" prayer [*SHEMA*] at bedtime.

When a person considers the lacking in his current service and the sins of his youth he will realize his great separation from G-dliness. The sincere regret and bitterness for throwing off the yoke is the crying aspect and weighs exactly against the pleasure he enjoyed in the act of rebellion. This regret fixes and cures the blemish so the morning prayers can be truly joyful in the experience of the closeness to G-dliness.

And with all this will be realized the great happiness and rejoicing to be experienced in the future when Moshiach comes. At that time Hashem will produce the "Great Joust" and feast of Leviathan and the Behemoth when our mouths will be filled with laughter to weigh against the tears of the exile.

OVERVIEW OF CHAPTER 6

CHAPTER 6

Behold, there is a known saying “the heart cries from one side and rejoices from the other side” It is necessary to start [the process of meditation-contemplation] by preparing the soul to the general idea of G-dliness in the chain of descent of the infinite light into the four worlds of *ABYA* [*ATZILUS BRIA YETZIRA ASIYA*] until the soul becomes a fitting vessel for it. [The realization of G-dliness]

And it [the preparation] is only through the connection of these two things of crying and rejoicing. [But] even though they are two opposites, they exist as one, actually from one meditation. And with these [two opposites-rejoicing and crying] a great preparation will be made in the essence of the soul, for [understanding] all the particular understandings [of how] the infinite light [is invested] in the four worlds of *ABYA*.

And if one of these [either the crying or the rejoicing] is lacking or even if it appears that both are [revealed] in the heart but are not true in the depths of the soul, only in a mere passing through in the heart, this is a complete proof that nothing at all [of the meditation] is fixed in the soul. [The revelation of G-dliness in the soul is] only a distant [glimmer].

So with just a small opposition [to the realization of G-dliness] like [concentration] on a hard task or [a strong] feeling of self [by the contemplator the revelation of G-dliness] will be completely removed from the heart.

And the explanation is like it is known that Enjoyment [*TAANUG*] and Happiness [*SIMCHA*] [are two levels that are expressed respectively] through *CHACHMA* and *BINA*. *ONEG* [Enjoyment,] through *CHACHMA* and *SIMCHA* [Happiness through] *BINA* (which is the difference between *SHABBOS* [*ONEG*-Enjoyment] and *YOM TOV* [*SIMCHA*-Happiness]. Because intellectual understanding [*BINA*] produces happiness [*SIMCHA*], a happiness of the soul like it says, “The mother of the children is happy” [*BINA* is called the Mother]. And it is known that real happiness is [happiness] in G-dliness like [it says] “rejoice in Him”.

TRANSLATION OF CHAPTER 6

But understanding [is limited in that] there is no thought [which is able] to grasp Him, just the opposite [in fact] He is completely exalted and separate [from any thought of understanding. *This means the "Being" of G-dliness as opposed to the "Existence" of G-dliness can only be sensed through realizing that the thought of understanding cannot grasp him.*] It is only through the level of the "Power of What" [*KOACH MA* -the self-nullification] of Wisdom-*CHACHMA* [can one somewhat sense His true being]. .

Therefore the opposite [is true, meaning that the happiness produced from the understanding of the G-dly topic] is not really a happiness in His essence. Because since what is grasped in the understanding is not His true being but only [how he contracts himself] to be [the one who brings the beings into] being. So in *CHACHMA* [the intuitive seeing of the intellect] the level [of the G-dly] "Nothing" is where happiness should be experienced, like it says, "rejoice in You" [in Hashem's essence]. But it is not true [because] like it is known that self-nullification [which is the result of a realization of *CHACHMA*] is the opposite of happiness [the self-nullification is from] *CHACHMA* specifically, and happiness is from *BINA* [a grasping through understanding] [*So there is a contradiction in that since true happiness can only be experienced in G-d's essence and since no thought can grasp him, therefore how can true happiness be experienced in the understanding of BINA?*]

But the answer [to the contradiction] is that everything contains its opposite [and] even though it is revealed as its opposite, the eye of the intellect sees that every power comes only from its opposite [because] according to the strength of the power of opposition [in an equal amount] will be realized the power of [what opposes the opposition]. .

Therefore the antagonists are really one [power], like delight and aggravation. Because according to the delight in something will be realized the arousal of aggravation [*which is the non-delight in the absence of that which gives pleasure*] which is the lack of pleasure from the thing that stands in its way. This means that if something stands in the way to cancel a pleasure it is its opposite. . On the other hand, the pleasure there is in a certain thing is recognized from the amount of aggravation from the lack of that thing.

TRANSLATION OF CHAPTER 6

Meaning [these two opposites of pleasure and aggravation from a thing] are one power which branches into two equal branches, one does not outweigh the other even by the breadth of a hair.

So too [in our case of] rejoicing and crying, because according to the rejoicing [in G-dliness from the contemplation] which is the feeling of pleasure in the revelation of G-dliness in his understanding, so too will be realized the second aspect which branches from it which is crying from the lack of revelation of the light in his soul from the hidden-ness of G-dliness until he [actually] hates his life. And everyone who has tasted the taste of pleasure in G-dliness rejoices [and the more the rejoicing from the pleasure of revealed G-dliness] will be the bitterness [he experiences] in his soul from the opposite [the non-revelation of G-dliness]. Also the opposite, according to the bitterness and crying and being disgusted with physical life will be realized how much pleasure and rejoicing [is experienced] in G-dliness, each one according to the strength of the other and weighs exactly against each other. Crying from one side and rejoicing from the other exactly balanced

So too, on a higher level, the level of the hidden pleasure of [the hidden] *CHACHMA* from which comes a complete self-nullification from the depth of the hidden pleasure [*TAANUG*] he has [in the realization of G-dliness]. And the opposite that comes from it is throwing away his soul to be against every thing that is against it [this level of the hidden essential pleasure] including the feeling of self [which is the obstacle he is throwing his soul against] to be completely disgusted with [the physical pleasures of] his life, the true nullification, [Like King David said] “Who is with me in the Heaven [besides Hashem] and besides him I have no pleasure on Earth “

And there is a crying still higher than this which comes from the lack of understanding because of the essential exaltedness of the subject so that it can't be contained in the vessel of the brain like “the tears from the eyes of Rabbi Akiva” from the deep secrets which his brain could not contain. [It is] the level of a “Wonder” [*PELLA*], the hidden of all hidden, meaning the essence of the infinite light which can't be understood at all ,in fact the deeper one goes [in this aspect] the more exalted [from the

TRANSLATION OF CHAPTER 6

understanding] it becomes, from which the heart is worried and [and causes one to] cry which comes from the great pleasure and enjoyment in understanding and he is not able. And it is known that this is the vessel for *CHACHMA* in the hidden secrets of the *TORAH* like it says, “the secrets of the *TORAH* are not given except to the one whose heart is worried [and upset] within him.

But when he does grasp the essence of the infinite light there is the actual happiness in His essence and even though it is the revealed G-dly enjoyment that is felt [by the contemplator] but in its true source in the essential hidden delight comes out its opposite which is the crying from its lack because of its exaltedness because these two branches weigh exactly equal. That from the essential power of the great delight [which he has] from the delight in [Hashem’s] essence which he actually grasps, so too, is seen the opposite power which is the deep crying that his brain is not a vessel to understand [the great delight of G-dliness]

So we see the order of levels in the thing with its opposite. Happiness and rejoicing from the revealed G-dly light that is grasped [in the understanding of the intellect] and it’s opposite the crying that branches from its opposite [the non-revelation].

And higher is the delight and rejoicing from the hidden nullification of *CHACHMA* [*KOACH MA* of *CHACHMA*] in the essence of *HASHEM* that brings [everything into] being. And its opposite from it to be disgusted with his life and the life of everything else [like King David wrote] “Who is with me in the Heaven [besides Hashem] and besides Him I have no pleasure on Earth”

And higher even than this is the delight and essential rejoicing in the essence of Hashem like, “be happy in Him” revealed. And its opposite is when the vessel of the brain is not able to contain [the G-dly revelation and it produces crying]. (Like the crying of true love in the soul from a separation, like David and Jonathan that they loved with the love of the soul like it says “they kissed and wept “. The crying comes from the great strength of power and delight and love from their being together)

And with all this will be explained the happiness [*SIMCHA*] which is produced through understanding and the delight [*TAANUG*] in *CHACHMA*. Even though the

TRANSLATION OF CHAPTER 6

understanding itself is [only] a contraction of the G-dly light that he understands [So since it is only a contraction. How can there be happiness from understanding?]. But the [reason is that the] source of the happiness reaches to the essence of G-dliness. Like [the phenomenon of how] the souls get pleasure from the ray of the *SCHINA* in paradise even though the grasping [of the understanding] is contracted. This [brings about happiness in Him. rejoicing from one side and crying which is the opposite that comes from its potential in all three levels.

The two branches weigh exactly against each other. From the happiness from all the good in his heart from the understanding of the one who brings him into being like in the future time of Moshiach like it says, “eye to eye you will see” And it says in that day we will say this is my G-d, then we will rejoice and be happy but now all this breaks out and emerges through its opposite which is the crying from the other side [the exile] all the way to the highest levels “you will come in tears” and “go in tears”. And in the time to come will be laughter in our mouths like it is known about the [great] joust [Hashem will arrange for us between the Leviathan and the Behemoth]. Which is [what it means when] it says we will call our father Yitzchak connoting laughter which will come in the future from it’s opposite the crying from the exile.

And with all this we will understand the true reason for *TIKUN CHATZOS* [*this refers to the traditional practice of waking at midnight and doing repentance for sins. personal, and of the general community. It is not a general practice in our generation but something of the same service is supposed to be accomplished when saying the evening SHEMA before bed*] with crying which is a help to the soul so there will be [in the morning] prayers a revealed delight in G-d’s essence like “rejoice in Him” Even though the crying at *TIKUN CHATZOS* is simple [physical] tears about the sins of youth, about which it says “tears are my bread day and night” in saying *SHEMA* and the morning and evening prayers. Because the tears result from the separation from [Hashem] due to his sins [and these tears of regret] fix the source of the [soul’s] imperfection [that came about because of the sin]. [The real source of the imperfection] is the throwing off of the yoke which causes the exile of the G-dly presence [*SCHEENA* and] is manifested in each

TRANSLATION OF CHAPTER 6

particular G-dly spark [soul] and these tears of regret fix and completely take away the imperfection.

And this crying fixes the imperfection completely and arouses on high the [supernal] crying, which parallels it and brings the opposite power, which is the essential rejoicing to light up his G-dly soul in *SHEMA* and prayer, to be actual bread for the soul. And the opposite is the throwing off the yoke, the opposite of crying, like he blesses himself in his heart, like a servant who goes away from the service of the master. He goes away by throwing off the yoke, which is the source of all going against the will of the master, and on this it says “fools are the fallen through throwing off the yoke” even though they fast for the sins of their youth what help is it because “all the eating of *CHACHMA* starves the soul”, the opposite of delight which enlivens the soul. Like it says he reaches to the gates of death like it says [choose] “life and good” which means happiness and a good heart in delighting in the essence [of Hashem]. The opposite of which is death and bad from throwing off the yoke.

And the tears at *TIKUN CHATZOS* are the main preparation in the soul to accomplish through prayer all of the three levels of crying from one side [and rejoicing from the other]. And to fool himself in one of these, either crying alone or rejoicing alone or they are not deeply true, is a sign that the G-dly light has not touched his soul only from very far like the secret of the exile of the *SCHEENA* in the general soul of Israel

(And this is the main source and reason in general for all those who fall continuously from their level of delight and rejoicing in G-dliness which does not last at all because with just a little frustration against him his tie up will be completely removed from his heart, like it says, “Fools go in the way of their sins” and “the eating of wisdom does not satisfy” [Those who have not changed their ways]. And with this each one who truly wants closeness to Hashem will make a great preparation in his soul at *TIKUN CHATZOS* in the thing of crying from one side and he won't fool himself to throw away his soul for free) (And with all this is the main reason for the great general principle by the Magid of Mezritch) [the] nature [of the G-dly soul has an attribute of broken-ness due to the exalted-ness of Hashem and the revelation by the contemplator of this natural aspect in

TRANSLATION OF CHAPTER 6

the soul] is a preparation for the true joy in giving away the soul [*MESIRAS NEFESH*] in the “Unification” [in saying *SHEMA*] and receiving the secrets of the Torah as is explained in another place [*KUNTRES HISPALOS*] at length.