

LESSONS IN קונטרס
החלוצ

A TREATISE ON AHAVAS YISRAEL
BY THE REBBE RASHAB

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Heichaltzu, a discourse delivered by the Rebbe Rashab, creates a paradigm shift in human relationships. Through understanding mystical and Chassidic teachings, **Heichaltzu** gets to the crux of finding unity in diversity.

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PUBLISHER'S FOREWORD

As mentioned several times in these forewords, we initiated the republication of *Heichaltzu* to service as a spiritual shield and a source of blessing in the face of Covid-19. Little did we realize how important the theme of *achdus*, “unity,” would become in the ensuing months. Certainly, the present situation is one which calls for intensification of our efforts to join together with our fellowmen, realizing that unity does not involve the obliteration of differences, but rather the synergistic union of diverse and even opposing energies.

In this chapter and those to follow, the Rebbe Rashab elaborates regarding the loftiest expression of this motif, explaining how it operates with regard to the revelation of G-d's infinite light and the *tzimtzum*. Although the two represent entirely opposite spiritual thrusts, they function in unison to bring about the existence of our world and all the spiritual worlds above it.

In this exposition, the Rebbe Rashab explains many of the loftiest concepts in *Chabad Chassidus*, touching on the unique dynamics of realms existing in an entirely different stage of being than in our material world. The abstract nature of the concepts explained is amplified by our Rebbe in the footnotes he added where he touches on Kabbalistic concepts rarely broached in *Chassidus*.

As often emphasized in *Chassidus*, the explanation of these mystical concepts should not be a mere intellectual exercise undergone to satisfy one's curiosity – what are the highest levels of G-dliness it is possible to speak about? Instead, when a person comprehends that our entire existence results from the concealment of G-d's light and that there is a reality – which is the true reality – entirely above our perception, it is almost imperative that he organize his priorities in a different manner, determining what is really important and valuable in his life, and what is secondary.

These themes receive additional focus this *Shabbos*, the 20th of Marcheshvan, the Rebbe Rashab's birthday, the day when *mazalo gover*, “the spiritual source of his soul shines powerfully.” On one hand, the Rebbe Rashab was known as “the *Rambam* of *Chassidus*,” the one who brought chassidic thought to the peaks of systematic and thorough development. Simultaneously, it was he who founded *Yeshivas Tomchei Temimim* and gave its students the marching orders that they

were *chayalei Beis David*, “soldiers of the House of David,” charged with the mission of readying the world from *Mashiach’s* coming.

Sichos In English

18 Cheshvan, 5781

* We will בעז"ה be publishing weekly installments of the maamar. If you would like to receive these texts, contact us via email sichosinenglish@gmail.com or WhatsApp 917-868-6509.

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(כז) וביאור הענין יובן בהקדם תחלה ענין ההעלם והגילוי בשרש הראשון, וכמשארו¹³⁶ מתחלת ברייתו של עולם ברישא חשוכא והדר נהורא, שיש כאן ג"כ בחי' חשך ואור, העלם וגילוי, וההתאחדות להיות מהחשך והעלם, אור

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In the previous chapters, the Rebbe Rashab focused on the union between *Chochmah* and *Binah* and the synergistic way in which they complement each other. He concluded the treatment of that subject by explaining that the oneness between these contrasting qualities is brought about by a higher power, the essence of G-d's infinite light. He also identified *Chochmah* with concealment and *Binah* with revelation.

In this and the following chapters, he explains that the same motif applies on an even higher spiritual plane. In doing so, he introduces certain fundamental kabbalistic concepts, describing G-d's infinite light that existed before all being, clarifying that the revelation of that light was followed by the *tzimtzum*, which involves concealment, and after that *tzimtzum* ensued the revelation of the light of the *kav*. The synergistic interrelation between these two forces is brought about by the essence of G-d's infinite light that transcends both concealment and revelation.

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|--|---|
| <p>וביאור הענין יובן
בהקדם תחלה</p> | <p>In order to better understand this matter, we must first explain</p> |
| <p>ענין ההעלם והגילוי
בשרש הראשון</p> | <p>the motifs of concealment and revelation in the context of their original source.</p> |
| <p>וכמו שאמרו רז"ל מתחלת
ברייתו של עולם ברישא
חשוכא והדר נהורא</p> | <p>Our Sages declared:¹ "In the beginning of the world's creation, first there was darkness and then light."</p> |
| <p>שיש כאן גם כן בחינת
חשך ואור העלם וגילוי</p> | <p>As such, creation involves the harmonious inter-relation of darkness and light, concealment and revelation,</p> |
| <p>וההתאחדות</p> | <p>and their unification;</p> |
| <p>להיות מהחשך והעלם אור
וגילוי ומהגילוי העלם כו'.</p> | <p>– that from darkness and concealment emerged light and revelation and revelation led to concealment.</p> |

1. *Shabbos* 77b.

וגילוי, ומהגילוי העלם כו'. דהנה ידוע מה שכתוב בע"ח¹³⁷ דקודם הצמצום הראשון הנק' מקום פנוי, הי' אוא"ס ממלא כל החלל כו'¹³⁸, ולא הי' רק גילוי אוא"ס כמו שהוא לבדו,

To focus on these concepts as explained in their source in the Kabbalah:

דְּהִנֵּה יָדוּעַ מַה שֶּׁכָּתוּב בְּעֵץ חַיִּים There is a **well-known teaching of the *Etz Chayim***:²

דְּקוּדָם הַצְמָצוּם הָרִאשׁוֹן הַנִּקְרָא מְקוֹם פְּנוּי Before the first *tzimtzum* – the contraction and concealment of the infinite light – **that is referred to as the “vacant space” (*makom panui*)**,

הָיָה אֹר אֵין סוּף G-d's infinite light (*Or Ein Sof*) filled “the void” **entirely.**³

The terms “void” and “vacant space” are relevant only after the *tzimtzum*. When G-d's infinite light was revealed, there was no conception of anything else. The complete comprehension of this concept is beyond our capacity because we exist in a world created within space. We conceive of light as being projected into a world that exists outside of that light. That was not true before the *tzimtzum*. There was nothing else aside from G-d and His light.

Indeed, this – the conception of a “void” and “vacant space,” i.e., something other than Him – was the fundamental change that the *tzimtzum* brought about. The term “vacant space” refers to the setting allowing for the possibility of existence. “Space” is being used as an analogy, for the term is referring to spiritual existence and space as we know it is a component of material existence.

However, even as an analogy, the term “vacant space” is not entirely appropriate because it implies that there is space, only it is not filled with anything. That cannot be said about existence before creation. There was absolutely nothing – not a vacuum, i.e., space that is empty – but absolute nothingness, not even space.

Even this abstract conception of space is appropriate only after the *tzimtzum*. Before the *tzimtzum*, there was only G-d's light. It was only after the *tzimtzum*, when G-d's light was withdrawn that it became evident that beforehand, it had existed in a “space.”

2. *Eitz Chayim*, Shaar 1, sec. 2.

3. See *Likkutei Torah*, *Vayikra*, *Hosafos*, p. 52c; *Derech Mitzvosecha*, p. 34a, et al., where these concepts are discussed.

שעז"א¹³⁹ עד שלא נברא העולם הי' הוא ושמו בלבד, וכמו שאו' אתה קדוש ושמך

וְלֹא הָיָה רַק גִּילּוּי אֹרֶךְ אֵין סוֹף Nothing existed other than the revelation of G-d's infinite light,

כְּמוֹ שֶׁהוּא לְבִדּוֹ as it existed unto itself. As explained in *Chassidus*, G-d's light is merely a ray with no substance. It is not an entity unto itself. Therefore, its existence together with G-d is not a contradiction to His oneness.

שֶׁעַל זֶה אוֹמֵר עַד שֶׁלֹּא נִבְרָא הָעוֹלָם הָיָה הוּא וְשְׁמוֹ בְּלִבְדּוֹ Concerning this it is stated,⁴ "Before the world was created there was only Him and His name," i.e., His name refers to His essential light,⁵ i.e., the light that reflects His Essence.

In a physical sense, light represents a ray that expresses the source of light, enabling the qualities of the source to be known to others. For example, because the sun is a bright orb, its light shines brightly.⁶ Similarly, in a spiritual sense, G-d's essential light expresses His Essence and, therefore, is entirely infinite and undefined as His Essence is.

וְכִמּוֹ שְׂאוּמֵרִים אַתָּה וְכִדּוּשׁ וְשִׁמְךָ קָדוֹשׁ Similarly, in our prayers we say,⁷ "You are holy and Your name is holy."

As mentioned, His name is synonymous with His light. "Holy" implies distinction and separation.⁸ Just as G-d's Essence is holy, i.e., entirely distinct from our existence, so too, His name is holy, distinct in a similar manner.

4. *Pirkei DeRabbi Eliezer*, ch. 3. See *Shelah* at the beginning of his Introduction.

5. Both "name" and "light" are analogies to describe the emanation from G-d's Essence. They are similar in that like that essential emanation, neither is an entity of substance. To explain that statement: Light is different from types of matter. Every type of matter has dimensions and fundamental characteristics that define it. That cannot be said about light; it is energy, not matter.

Similarly, when a person is described as wise, strong, generous, or with other adjectives, who he is has been described. Mentioning his name, by contrast, does not reveal anything about him.

At the same time, because light is not a separate entity with a definition of its own, it reveals its source as it is. Similarly, a name relates to a person in his totality. When you call a person by name, he turns to those who call him with his entire being. Because both "name" and "light" reflect undefined qualities, yet simultaneously, they bring about an inclusive revelation, they are appropriate to enable us to understand the emanation from G-d's Essence, each one adding a certain dimension to the analogy that complements the other. See the series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, p. 192ff., where the intent conveyed by both terms is explained.

6. See *Derech Mitzvosecha*, pp. 51a, 153a, et al.

7. Text of *Shemoneh Esreh* prayer.

8. *Likkutei Torah*, *Vayikra*, p. 22c, *Shir HaShirim*, p. 21b.

קדוש¹⁴⁰, וכן אתה אחד ושםך אחד כו'¹⁴¹, שזה בחי' מל' דא"ס, שנק' ¹⁴² שמו הגדול, שמי' רבא כו'¹⁴³, שכלול במהו"ע ית' ממש כו'. ואח"כ צמצם א"ע, ונסתלק האור

וְכֵן אַתָּה אֶחָד And we say,⁹ “You are one and Your name is one.”
וְשִׁמְךָ אֶחָד כו',

שְׁזָה בְּחִינַת מַלְכוּת G-d's name refers to the level of *Malchus* (“King-
דְּאִין סוֹף שֶׁנִּקְרָא שְׁמוֹ ship”) of *Ein Sof*, also called *shmo hagadol* and
הַגְּדוֹל שְׁמִיהּ רַבָּא כו' *shmei rabbah*¹⁰ (“His great name”),

As explained in many sources, the attribute of *Malchus* is associated with G-d's name, because both *Malchus* and a name do not reflect the internal aspects of a person, but how he functions in relation to others.¹¹

Although generally, *Chassidus* speaks of *Malchus* as a *Sefirah*, when speaking of *Malchus* of *Ein Sof*, the Rebbe Rashab is speaking of a much loftier rung, the manner in which G-d's Essence extends itself and brings into being a realm of existence outside Himself, as it were.

The Rebbe Rashab speaks of “His great name,” because he is speaking of G-d's very first name, i.e., the original possibility for another realm of being to exist.

שְׁכָלִיל בְּמַהוּתוֹ וְעֶצְמוּתוֹ which is included in G-d's very Essence.¹²
יִתְבָּרֵךְ מִמֶּשׁ כו'.

וְאַחַר כֵּן צִמְצַם אֶת עֲצֻמוֹ Afterwards, He contracted Himself, i.e., His essen-
וְנִסְתַּלַּק הָאֹר הָאֶחָד כו' tial light, withdrawing the first light totally,
וְנִכְלָל בְּעֶצְמוּתוֹ אֵין סוֹף and subsuming it within the Essence of the *Ein Sof*.

וְלֹא נִשְׁאַר רֶק רוֹשֶׁם Nothing but a vestige¹³ of the original light
מִהָאֹר הָרִאשׁוֹן remained,

9. The *Shemoneh Esreh* prayer for *Minchah* on *Shabbos*.

10. *Shmo hagadol* is the Hebrew term, while *shmei rabbah* is the Aramaic.

11. *Likkutei Torah, Vayikra*, p. 26a, et al.

12. G-d's Essence exists above time. All existence came into being, i.e., was created from nothingness. By contrast, G-d is true existence. He simply is. Never did He not exist. The potential for His light is included in His very Essence. See the series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, p. 220ff.

13. Possibly the text refers to the level mentioned in *Shaar HaYichud*, beginning of ch. 15, that describes the *Reshimu* as the *yud* of G-d's name whose *milui* is numerically equivalent to 63, that is within *Tehiru Ila'ah*, as stated in *Emek HaMelech*.

הראשון ונכלל בעצמות א"ס, ולא נשאר רק רושם¹⁴ מהאור הראשון, בחי' נקודה אחת לבד, כנקודה דיו"ד כו'. דנקודה זו כוללת כל מה שאפשר להיות בא בסדר

בחינת נקודה אחת לְבַד one solitary point like the point of a *yud*.
כְּנִקְוֵה דְיִו"ד כו'.

דְּנִקְוֵה זו כּוֹלֵלֶת כָּל This point includes within itself all that could possibly be revealed in the Spiritual Cosmos (*Seder* מֵה שְׁאֶפֶשֶׁר לְהִיּוֹת בָּא *Hahishtalshelus*), the chainlike progression of בְּסִדֵּר הַשְּׁתַּלְשֻׁלוֹת realms of existence.

There is an apparent contradiction in the Rebbe Rashab's statements: On one hand, the *tzimtzum* is described as absolute, a total withdrawal of the light. Simultaneously, he states that a point – the *reshimu* – from the original light remains and from that point, the *kav* radiates forth.¹⁴

These concepts can be explained by referring back to the analogy mentioned in ch. 21 and referred to below in this chapter – that of a teacher, whose understanding is of an entirely different level than that of his students, but wishes to communicate an idea to them. The teacher cannot reveal the concept as he understands it. Were he to do so, the student would be entirely confused and not grasp anything. Nor will simply communicating a portion of the idea be beneficial, because every aspect of the idea as the teacher conceives it is filled with the full intensity of his original conception. Therefore, he must withdraw his initial understanding entirely. He does not forget it; he merely diverts his attention from it.

From the text of *Emek HaMelech*, *Shaar* 3, and the commentary of *Mikdash Melech* on the *Zohar* I, 15a – quoted in *Likkutei Torah*, *Shir HaShirim*, in the explanation of the *maamar* entitled *Shechorah Ani*, ch. 3 – it is evident that the *yud* referred to above is the *yud* of the *milui* of the final *hei* of the name *Yud-Hei-Vav-Hei* whose *milui* is numerically equivalent to 63.*

Emek HaMelech, *Shaar* 1-3, and the above-mentioned commentary of *Mikdash Melech* state that within the *Makom Panui*, "vacant space," is found the *Reshimu* of *Ein Sof* which is called the "Primordial Light" (*Or Kadmon*, אֹר קַדְמוֹן) and the *Reshimu* of the garment which is called the point, i.e., the letter *yud* י. Thus this *Makom Panui* is called *Avir Kadmon*, אֲוִיר קַדְמוֹן (the *yud* of the *reshimu* is added to the *or* (אֹר, "light"). However, the *Makom Panui* referred to in these texts is not the same as the *Challal* and *Makom Panui* referred to in the beginning of *Etz Chayim*, *Otzros Chayim*, or *Mavo She'arim* (*Maamar* 8), and as cited in many chassidic discourses, for the "vacant space" discussed in *Emek HaMelech* transcends (lit., "precedes") the *tzimtzum* of *igul* (spherical), it being *meruba* (square), etc. For a discussion of these matters in *Chassidus*, see the *maamar* entitled *HaOseh Sukaso*, 5674.

As the Rebbe mentions (*Toras Menachem*, *Hisvaaduyos* 5745, Vol. 2, p. 1222), *Chassidus* rarely speaks about such levels. See the discussion in that place and on p. 1338 of that source where further explanation is found.

* I.e., according to that scheme, the letters of G-d's name *Havayah* are spelled out יוּד הֵי וָוּ אֵי, which are numerically equal to 63.

14. See the *maamarim* entitled *Chassidim ViAnshei Maaseh* and *BaYom HaShemini* (*Sefer HaMaamarim* 5670, p. 30ff.), which speak of this concept.

השתלשלות, שזהו מה שנשאר הנקודה לאחר הצמצום, להיות דהאור הראשון א"א לעולמות לקבל אור זה כלל, ולזאת צמצם והעלים את האור בעצמו, ונשאר רק

Nevertheless, that stage of withdrawal does not allow for communication. What then does the teacher do? He starts to think, not about the idea, but about who his student is and what are his capacities of understanding. Having established that frame of reference, he then recalls the initial concept and contemplates what is necessary to communicate to the student, taking into account what he will be able to accept and comprehend. At this stage, a point forms in his mind¹⁵ – the starting point from which he can begin relating the idea to the student. From this point, he builds a new framework of conception, one that the student can understand and relate to.¹⁶

Similar concepts apply in the analog above. G-d withdraws the revelation of His infinite light, absorbing it into Himself, as it were. He conceives of the possibility of independent existence, bringing into being the "vacant space," i.e., a realm where no trace of the initial revelation remains. Were any vestige of it to remain, there would not be the possibility of the world seeing itself as an independent entity. Establishing that possibility brings into being the *reshimu*, the point of light from initial revelation that can serve as the starting point for existence that comes into being. He determines the degree of the original light¹⁷ that this framework of existence could accept and radiates that light forth – this being the vector of light described as the *kav* – and then, with that vector of light, brings into existence *Seder HaHishtalshelus*, the Spiritual Cosmos, the entire framework of spiritual and physical worlds.¹⁸

שְׁזָהוּ מַה שְּׁנִשְׁאַר The reason that only this point remains after the
הַנְּקוּדָה לְאַחַר הַצְּמָצוּם *tzimtzum*

לְהִיט דְּהָאוּר הָרִאשׁוֹן is because the worlds cannot receive the original
אֵי אֶפְשָׁר לְעוֹלָמוֹת light at all.
לְקַבֵּל אוֹר זֶה כָּלֵל

15. See ch. 21, which describes how before transmitting a concept to a student on a drastically lower level, the teacher contracts his understanding into a single point. This is an analogy for G-d's light as it serves as the source of existence after the *tzimtzum*.

As mentioned in that chapter and in ch. 22, a student also first grasps the lesson the teacher conveys in a point. That point serves as an analogy for lower levels of G-dliness, the *Chochmah* of Adam Kadmon, and even lower rungs.

16. As explained at length in *Chassidus* (see the *maamar* entitled *Veyadaata*, 5657, et al.), the new framework the teacher builds contains within it – albeit in a hidden manner – the full intensity of the teacher's original conception.

17. However, just as in the analogy, as explained in the previous footnote, in a hidden manner, the teacher invests his full understanding in the lesson he communicates, so too, in the analog, the full intensity of G-d's infinite light is invested in the light He shines forth within creation, albeit in a hidden manner.

18. It must be emphasized that in the analogy, these different phases are stages in a progression that involves time. Above, there is no conception of time, and the entire process happens as one, as it were.

נקודה, שהוא אפס קצהו, מה שאפשר לבוא לידי גילוי כו'.¹⁴⁴ והרי זה כמשל משפיע ומקבל הנ"ל¹⁴⁵, דלהיות שעצם אור המשפיע א"א להמקבל לקבל, לזאת בהכרח שיעלם המשפיע בתוכו כל עומק חכמתו, ונשאר רק נקודה א', מה שאפשר לבוא לידי גילוי להמקבל כו'. ובדוגמא כזאת הוא למעלה, שנתעלם האור העצמי, ונשאר רק נקודת הרושם¹⁴⁶ שהוא לפ"ע העולמות כו'. אמנם נקודה זו היא ג"כ בהעלם עדיין,

וְלִזְאוֹת צִמְצָם וְהֶעֱלִים
אֶת הָאוֹר בְּעֶצְמוֹ G-d therefore contracted and concealed the light
within Himself,

וְנִשְׁאַר רַק נְקוּדָה
שֶׁהוּא אָפֶס קֶצֶהוּ leaving only a point, which is merely a trace of the
original light,

מֵה שֶׁאֶפְשָׁר לְבוֹא
לִידֵי גִילוּי כו'. all that could possibly be revealed.

וְהָרִי זֶה כְּמִשְׁלֵי מִשְׁפִּיעַ
וּמִקְבֵּל הַנִּזְכָּר לְעֵיל This is comparable to the (aforementioned¹⁹)
analogy of a *mashpia* (a person who transmits)
and a *mekabel* (recipient).

דְּלִהּיוֹת שְׁעֵצָם אוֹר
הַמִּשְׁפִּיעַ אֵי אֶפְשָׁר
לְהִמְקַבֵּל לְקַבֵּל, As explained previously, since the essence of the
light of the *mashpia* cannot be appreciated and
accepted by the *mekabel*,

לִזְאוֹת בְּהִכְרַח שִׁיעֵלָם
הַמִּשְׁפִּיעַ בְּתוֹכוֹ כָּל
עוֹמֵק חֲכָמָתוֹ it is, therefore, necessary for the *mashpia* to
conceal the entire depth of his wisdom within
himself.

וְנִשְׁאַר רַק נְקוּדָה א' There then remains only a point,

מֵה שֶׁאֶפְשָׁר לְבוֹא לִידֵי
גִילוּי לְהִמְקַבֵּל כו'. that which can be revealed to and accepted by the
mekabel.

וּבְדוּגְמָא כְּזֹאת הוּא לְמַעְלָה Similarly, in the spiritual realms above,

שֶׁנִּתְעַלַּם הָאוֹר הָעֲצָמִי G-d's essential light was concealed,

וְנִשְׁאַר רַק נְקוּדַת הָרוֹשֵׁם and, from the original light, there remained only a
residual point,

שֶׁהוּא לְפִי עֲרָף a level of light that could relate to the worlds.

הָעוֹלָמוֹת כו'.

ונמשך ממנו הקו וחוט שהוא בחי' גילוי אור, וראשית התלבשותו הוא בא"ק²⁰, שזהו

אֲמָנָם נְקוּדָה זוּ הִיא However, this point is still in a state of
גַם כֵּן בְּהַעֲלָם עֲדֵיין concealment.

To refer back to the analogy of the teacher, after he has established the starting point for his lesson, he must then build it. Similarly, the point of the *reshimu* is concealed and revelation comes only afterwards, as the Rebbe Rashab proceeds to explain. Nevertheless, there is a fundamental difference between the analogy and the analog. The point from which the teacher begins his lesson is what remains from the substance of his initial conception, which had shape and form. The point of the *reshimu*, by contrast, is one of utter nothingness.

וְנִמְשָׁךְ מִמֶּנּוּ הַקוֹ וְחוּט The *kav* (“vector” or “line”) or *chut* (“thread”),
שֶׁהוּא בְּחִינַת גִּילּוּי אֹר, i.e., a revelation of light, is drawn down from it²⁰ it.²¹

A line and a vector connect one point to another. Similarly, the *kav* connects the essence of G-d's light with the framework of material existence.

To summarize the kabbalistic concepts explained until this point: Originally, on a level above all being, there existed only G-d and His light. Afterwards, when He desired to bring existence into being, He had to conceal His light. Furthermore, that concealment had to be total and absolute, leaving no revelation of the original light. Otherwise, that light would be too powerful to allow for there to be any other existence. Only a single point (the *reshimu*, “vestige”) remained. From that single point, was drawn down a vector (*kav*) of light from which all existence came into being.²²

20. The same wording (“A RESIDUAL POINT... THE KAV... IS DRAWN DOWN FROM IT”) is used in *Shaar HaYichud* (*loc. cit.*) and in other texts. On the surface, this is difficult to understand, for the *kav* is rooted in a much higher level. *Etz Chayim*, *Mavo She'arim* and *Shaar HaHakdamot* explain that its source is *Igul HaGadol*, or, as is noted at the beginning of the gloss of *Otzros Chayim*, in an aspect of G-d's infinite light that was not affected by the *tzimtzum* (viz., the attribute of *Malchus* of *Ein Sof* or *Tiferes HaNe'elam*). The difference of opinion reflects the difference between the external and internal aspects of the *kav*. In other texts, this difference is explained as depending on the opinions of whether the *oros* are *peshutim* or not. Note the discourses *Adam Ki Yakriv*, 5666, *BaYom HaShemini*, 5676, *Zeh HaYom*, 5679.)

However, there is no contradiction because the intent of the present *maamar* is not to focus on the ultimate source of the *kav*, but rather to describe its immediate source, i.e., the *kav* as it is drawn down through the *tzimtzum* and the *reshimu*, albeit in a state whereby it is attached and cleaves to its abovementioned source. For an explanation of the above according to *Chassidus* see the *maamarim* entitled *Shuvah*, 5698; *Ki Imcha*, 5701; *Kimei Tzeis'cha*, 5708.

21. To refer back to the analogy: The point from which the teacher begins his explanation represents a point that has just now come into existence. On the other hand, it results from his original conception. Similarly, in the analog, the point of the *reshimu* comes into being after the *tzimtzum*. However, its origin is in G-d's infinite light that shined before the *tzimtzum*.

22. As the Rebbe emphasized in the footnote 20, the ultimate source of the *kav* is indeed far loftier, but that is not the focus of this *maamar*.

תחלת ההתהוות שנתהווה ע"י הקו, והוא בחי' השטח, ונק' טה"ע שאחר הצמצום,

וְרֵאשִׁית הַתְּלַבְּשׁוֹתוֹ The first stage of its enclothement

When light is revealed naturally, it does not have a *k'li*, "medium"; instead, it is revealed as is, without reckoning with the limitations of the place into which it shines. Thus, as explained in *Chassidus*,²³ the sun's light shines into murky places, totally unfit for its light. When light is enclothed within a *k'li* or a *mekabel*, "recipient," the light is enclothed within – i.e., adapted and tailored to fit – the limits of the medium or recipient, like a teacher who adapts his lesson so that his students can understand.

This constitutes the difference between the light that shined before the *tzimtzum* and the light that shined afterwards. The light that shined before the *tzimtzum* radiated forth G-d's undefined infinity as is. The light that shines after the *tzimtzum*, by contrast, adapts and tailors G-d's light so that it fits the limits of defined existence.

הוא בְּאָ"ק is in *Adam Kadmon*, literally, "primeval man."

The term *adam*, "man," is used because the human body is a varied being, with different organs and limbs coming together as a comprehensive whole. As such, the term *adam* is employed by Kabbalah as an analogy for different rungs of existence. *Adam Kadmon*, "primeval man," is used because

שְׁהוּהוּ תְּחִלַּת הַהִתְהוּוֹת it is the first existence brought into being by the
שְׁנִיתֵהוּיָה עַל יְדֵי הַקוֹ kav.

וְהוּא בְּחִינַת הַשְּׂטַח This level is called an "area"

In geometry, a point has no dimensions, a line is one-dimensional, and an area is two dimensional, possessing both length and width. The Rebbe Rashab uses this analogy to describe the sequence through which the Spiritual Cosmos,²⁴ i.e., a framework of existence that appears apart from its G-dly source has been brought into being. It begins with the point of the *reshimu*. Like a point that has no dimensions, the *reshimu* is entirely concealed. From the *reshimu*, emanates the *kav*, a vector of light, a revealed ray, and that ray brings into being a framework of existence, an area, which appears to exist as an independent entity.

23. See the series of *maamarim* entitled *BeShaah Shehikdimu*, 5672, Vol. 2, p. 890, et al.

24. See *Ner Mitzvah*, *Shaar HaYichud*, p. 120a, et al.

שעז"א¹⁴⁶ גליף גליפו בטהירו עילאה, שיש שם כללות ההשתל' מרכ"ד עד סוכ"ד עד המדרי' היותר תחתונה, הכל אשר לכל כלול בבחי' א"ק כו', כמ"ש במ"א¹⁴⁷. ונמצא יש כאן ב' בחי' אור, הא', בחי' האור הראשון שלפני הצמצום שהי' אוא"ס ממלא

וְנִקְרָא טְהִירוֹ עֵלְאָה
שְׁאֶחֶר הַצְמָצוּם, and it is referred to as *Tehiru Ila'ah* ("the Supernal Purity") which follows the *tzimtzum*.

שְׁעַל זֶה אוֹמֵר גְּלִיף
גְּלִיפוֹ בְּטְהִירוֹ עֵלְאָה, Of this it is said,²⁵ "He carved an engraving in *Tehiru Ila'ah*."²⁶

שֵׁישׁ שָׁם כָּלְלוֹת
הַהִשְתַּלְשְׁלוֹת מִרִּישׁ כָּל
דִּרְגֵּינָן עַד סוֹף כָּל דִּרְגֵּינָן This "engraving" includes the entire *Seder HaHishtalshelus* (Spiritual Cosmos) from the most sublime to the lowest of all levels

עַד הַמְדְּרִיגוֹת
הַיּוֹתֵר תַּחְתּוֹנָה – including even to the very lowest level.

הַכֹּל אֲשֶׁר לִפְלֵל כְּלוּל
בְּבְחִינַת א"ק כו' All levels of being are included in *Adam Kadmon*,

כְּמוֹ שֶׁכָּתוּב בְּמָקוֹם אֲחֵר. as discussed elsewhere.²⁷

וְנִמְצָא יֵשׁ פֶּאֶן ב'
בְּחִינּוֹת אֹר, Thus, there are two levels of "light."

הָא' בְּחִינַת הָאֹר הָרִאשׁוֹן
שֶׁלִּפְנֵי הַצְמָצוּם The first is the original light which preceded the *tzimtzum*,

25. Beginning of Zohar.

26. *Adam Kadmon...is referred to as Tehiru Ila'ah...which follows the tzimtzum.... concerning which it is said He carved...* Numerous chassidic discourses explain that *Tehiru Ila'ah* transcends (lit., "precedes") the *tzimtzum*. According to that conception, "the engraving" refers to G-d's estimation of the potential for the worlds' existence prior to the *tzimtzum*, while *Tehiru Tata'ah* is manifest after the *tzimtzum*. Note *Shaar HaYichud*, ch. 16; *Imrei Binah*, *Shaar Kerias Shema*, ch. 10ff.; *Toras Chayim*, *Parshas Noach*, the *maamar* entitled *VaYehi Kol HaAretz*, ch. 23ff.; *Adam Ki Yih'yeh*, 5666; *BaSukkos*, 5670; *BaSukkos*, 5692; and other texts.

It appears that the exposition in the present *maamar* is based on the interpretation given at the end of the explanation of the *maamar* entitled *Vesachas Raglav* in *Torah Or*. There it is stated that according to the Kabbalah of R. Chayim Vital, *Tehiru Ila'ah* is *Adam Kadmon*. Note the commentary of *Mikdash Melech* on *Zohar I*, 15a, which quotes the *Zohar Chamah* in the name of the *AriZal*.

However, if this is indeed so, it is difficult to understand why numerous chassidic discourses do not explain this in accordance with the teachings of R. Chayim Vital.

27. *Likkutei Torah*, *Bamidbar*, p. 95a ff.; *Imrei Binah*, *Shaar HaKerias Shema*, ch. 10.

כל החלל כו'. והב', בחי' אור הקו שאחר הצמצום כו'. רק שהאור הראשון הוא בחי' הגילוי הראשון שמאיר מא"ס, ונעשה אח"כ בבחי' צמצום והעלם, ונשאר ממנו רק כנקודה, שהיא ג"כ בבחי' העלם עדיין כו'. ואור הקו הוא מה שבא בגילוי מהעלם הנקודה כו'. וא"כ הרי יש כאן ב' הפכים, והוא מה שמהאור והגילוי הראשון דאוא"ס נעשה בחי' העלם בהצמצום הראשון, ומה שנשאר נקודה הוא ג"כ בחי' העלם והעדר

שְׁהִיָּה אֹר אֵין סוֹף when G-d's infinite light filled the entire "void,"
מְמַלֵּא כָּל הַחֲלָל כו'. i.e., the space that came into being after the light was
withdrawn,

וְהַב' בְּחִינַת אֹר הַקוֹ and the second is the light of the *kav* after the
שְׁאַחַר הַצְמָצוּם כו'. *tzimtzum*.

These two levels of light are entirely different from each other.

רַק שְׁהָאֹר הָרִאשׁוֹן הוּא The first light represents the original revelation
בְּחִינַת הַגִּילוי הָרִאשׁוֹן which shines forth from the *Ein Sof*.
שְׁמַאִיר מְאֵין סוֹף

וְנַעֲשֶׂה אַחֵר כֶּף בְּבִחִינַת This light was then contracted and concealed
צְמָצוּם וְהָעֵלֶם – thus, the revelation led to concealment –

וְנִשְׁאַר מִמֶּנּוּ רַק כְּנִקְוָדָה leaving only a trace, resembling a point,

שְׁהִיא גַם כֵּן בְּבִחִינַת which also exists in a state of concealment.
הָעֵלֶם עַדִּיין כו'.

וְאֹר הַקוֹ הוּא מֵה שְׂבָא The second level of light, the light of the *kav*, comes
בְּגִילוי מִהָעֵלֶם הַנִּקְוָדָה כו'. into revelation from the state of concealment in
which the point exists. Thus, the concealment led to
revelation.

וְאִם כֵּן הָרִי יֵשׁ This being so, two opposing motifs are functioning:
כֵּאֵן ב' הַפְּכִים,

וְהוּא מֵה שְׁמֵהָאֹר וְהַגִּילוי On the one hand, the first revelation of G-d's
הָרִאשׁוֹן דָּאֹר אֵין סוֹף infinite light

נַעֲשֶׂה בְּחִינַת הָעֵלֶם gives rise to the concealment which constitutes the
בְּהַצְמָצוּם הָרִאשׁוֹן first *tzimtzum*;

וְמֵה שְׁנִשְׁאַר נִקְוָדָה indeed, even the point that remains

ההתפשטות לגמרי כו', ואח"כ מהעלם הנקודה נעשה אור דהקו"ח כו'. וזהו גולל אור מפני חשך וחשך מפני אור¹⁴⁸, דגולל אור הראשון דאוא"ס שלפני הצמצום מפני החשך והעלם הצמצום ונתעלם בבחי' נקודה אחת כו', ואח"כ גולל את החשך והצמצום מפני האור, שהוא בחי' אור הקו שמאיר אחר הצמצום כו'¹⁴⁹.

הוא גם כן בְּחִינַת הָעֵלֶם is also concealed and utterly lacking expansion.
וְהַעֲדָר הַהִתְפַּשְׁטוּת
לְגַמְרֵי כו'.

וְאַחֵר כִּן מִהָעֵלֶם הַנִּקְוָה Afterwards, from the concealment that characterizes the remaining point, emerges the light of the kav or chut.
נִעֲשֶׂה אִם דִּהְיוּ וְחוּט כו'.

וְזֶה גּוֹלֵל אִם מִפְּנֵי On this basis, it is possible to interpret the words recited in the blessings before the *Shema* at night,²⁸ "He rolls away light before darkness and darkness before light," as follows:
חֲשֶׁךְ וְחֲשֶׁךְ מִפְּנֵי אִם

דְּגוֹלֵל אִם הָרָאשׁוֹן דְּאִם G-d "rolls away" His original infinite light that preceded the *tzimtzum*,
אִם סוֹף שֶׁלִּפְנֵי הַצְמָצוּם

מִפְּנֵי הַחֲשֶׁךְ וְהָעֵלֶם i.e., "before the darkness" and concealment that characterizes the *tzimtzum*,
הַצְמָצוּם

וְנִתְעַלֵּם בְּבְחִינַת and conceals His light within a point.
נִקְוָה אַחַת כו'.

וְאַחֵר כִּן גּוֹלֵל אִם He then "rolls away the darkness", i.e., the *tzimtzum*,
הַחֲשֶׁךְ וְהַצְמָצוּם

מִפְּנֵי הָאִם שֶׁהוּא "before the light," i.e., the light of the *kav* which shines forth after the *tzimtzum*.
בְּחִינַת אִם שֶׁמְאִיר
אַחֵר הַצְמָצוּם כו'.

The anthropomorphic wording of the above phrases as well as the implication that light and darkness are entities of substance which one might possibly reach, are obviously features of speech and not appropriate in a spiritual sense.

28. The beginning of *Maariv*.

קיצור. גילוי והעלם בשרשם והתאחדותם: אור שלפני הצמצום צמצום ורושם כנקודה, אור הקו.

קצור. Summary:

גילוי והעלם בשרשם והתאחדותם: The previous chapters identified revelation with the attribute of *Binah* and concealment with the attribute of *Chochmah* and explained how they unite and function synergistically. In the present chapter, the Rebbe Rashab began discussing the existence of **revelation and concealment in their very source and** how these two motifs **are unified**.

The Rebbe Rashab proceeds to mentions the various stages in the process of the revelation of G-d's light:

אור שלפני הצמצום צמצום ורושם כנקודה, אור הקו. the light before the *tzimtzum*, the *tzimtzum*, the vestige that remains afterwards that exists as a point, and the light of the *kav*, showing how revelation and concealment function harmoniously in bringing our world – and also the spiritual realms above it – into existence.

(נד) **רושם ... נקודה דיו"ד:** אולי הכוונה למ"ש בשער היחוד ר"פ ט"ו שהוא יו"ד דס"ג שבטה"ע כמ"ש בספר עמק המלך. ובעמ"מ שער ג' ובמק"מ זח"א ט"ו, א', הובאו בלקו"ת שה"ש ביאור לד"ה שחורה אני פ"ג ט, ב], מוכח דהיינו יו"ד של מילוי ה"י אחרונה דס"ג. — בעמ"מ שער א"ג' ובמק"מ שם מובא דבמקום פנוי נמצא ג"כ רשימו של א"ס ונק' אור קדמון ורשימו של המלבוש שמכנים אותו בשם נקודה דהיינו יו"ד (ולכן נק' מקום פנוי זה אור קדמון). אבל מקום פנוי זה אינו החלל ומקום פנוי שבו מדבר בע"ח בתחלתו באוצ"ח מבו"ש מ"ח ושהובא בכ"מ בדא"ח, כי הוא לפני הצמצום שבבחי' עגול, מרובע ולא עגול וכו'. ובדברי רבנותינו ע' עד"ז ד"ה העושה סוכתו רדע"ת [המשך תער"ב ח"א ע' תטז ואילך]¹⁴⁴.

(נה) **נקודת הרושם ... ונמשך ממנו הקו:** כן הוא גם בשח"י שם ובכ"מ. ולכאורה אינו מובן דהרי הקו נמשך מהעיגול הגדול וכמ"ש בע"ח מבו"ש ושער ההקדמות בתחלתו, או מאוצ"ס מבחי' שלא הגיע בה הצמצום וכמ"ש בהגהת אוצ"ח בתחלתו (ממל' דא"ס או מת"ת הנעלם. וזהו ההפרש בין חיצוניות הקו ופנימיותו. ובמ"א מבואר שתלוי בהשיטות אם האורות הם פשוטים א"ל. ראה ד"ה אדם כי יקריב רס"ו [המשך תרס"ו ע' רנב ואילך]. ביום השמע"צ תרע"ו [המשך תער"ב ח"ב ע' א'קסט ואילך]. זה היום תרע"ט [סה"מ עטר"ת ע' ב]. אבל הכוונה כאן שהקו נמשך ע"י הצמצום והרושם, אף שנוגע ודבוק במקורו הנ"ל. — הביאור ע"פ דא"ח ראה ד"ה שובה צ"ח [סה"מ תרח"ץ ע' מא], כי עמך מקור חיים תש"א [סה"מ תש"א ע' 143 ואילך], כימי צאתך מארץ מצרים תש"ח [סה"מ תש"ח ע' 161 ואילך].

(נו) **בא"ק ... ונק' טה"ע שאחר הצמצום שעז"א גליף:** בכ"מ בד"ח מבואר דטה"ע הוא לפה"צ, ומש"כ גליף כו' היינו ההשערה בכח לפני הצמצום, ואחר הצמצום הוא טה"ת — ראה שער היחוד פט"ז [קכט, סע"א ואילך]. אמרי בינה שער הק"ש פ"י ואילך [כא, ד ואילך]. תו"ח פ' נח ד"ה ויהי כל הארץ פכ"ג ואילך [סט, א ואילך]. ד"ה אדם כי יהי תרס"ו [המשך תרס"ו ע' רסד ואילך]. בסוכות עת"ר [סה"מ עת"ר ע' כח]. בסוכות תרצ"ב [סה"מ תרצ"ב ע' טט]. ועוד. — וכנראה מש"כ כאן הוא ע"פ מ"ש בתו"א סוף הביאור ע"פ ותחת רגליו [עח, ג] דלפי קבלת מהרח"ו טה"ע הוא א"ק — וע' במק"מ לזח"א ט"ו א' מש"כ מס' זוהר חמה בשם האריז"ל — אלא דא"כ צ"ע מה שבכ"מ בדא"ח פ"י שלא עפ"י קבלת הרח"ו.

(136) שבת עז, ב.

(137) שער א' (דרוש עגולים ויושר) ענף ב.

(138) ממלא כל החלל כו': בעץ חיים שם: ממלא כל המציאות. ובסה"מ צ"ל להצ"צ לד, א: דא"ס ב"ה הי' ממלא כל החלל שנתה בו העולמות. וראה לקמן ספכ"ח: וממלא כל החלל ומקום פנוי דעכשיו". אבל כ"ה כפפים בכ"מ — ראה לקו"ת הוספות לויקרא נב, ג. מאמרי אדמו"ר הזקן תקס"ב ח"א ע' רפב. ועוד. וראה ד"ה בחודש השלישי תשל"ג.

(139) פרקי דר"א פ"ג.

(140) תפילת העמידה.

(141) תפילת מנחה דשבת.

(142) ראה אוה"ת שה"ש ח"א ס"ע רסד.

(143) ראה ברכות ג, סע"א ובתור"ה וענין. סוטה מט, א.

(144) ראה גם ד"ה באתי לגני תשמ"ה (תורת מנחם סה"מ באתי לגני ח"ב ע' תקטז ואילך). ד"ה החודש תשמ"ז (סה"מ מלוקט ח"ב ע' רפה ואילך. בהוצאה החדשה — ח"ג ע' קיב ואילך). שיחת ש"פ תצוה תשמ"ה (התוודעויות ח"ב ע' 1338 ואילך).

(145) פכ"א ואילך (ע' כה ואילך).

(146) זח"א טו, א.

(147) ראה לקו"ת מסעי צה, א ואילך. אמרי בינה שער הק"ש פ"י.

(148) ברכות ק"ש דעריבית (ברכות יא, ריש ע"ב).

(149) ראה מאמרי אדמו"ר הזקן ענינים ע' שיו. תקס"ז ע' רמה. המשך תער"ב ח"א ע' תקנד. ד"ה ויקח ה"א תרצ"ה פרק כט. ספר השיחות תרצ"א ע' 216. ע' 260. וש"נ.

💡 POINTS TO PONDER 💡

◆ **Point of Contact**

I struggle with communication. I naturally dominate conversations and feel the urge to have my voice heard. When I try to give others a chance to speak, my thoughts easily drift. How do I share my convictions with my partner without taking over the show?

◆ **Light or Dark?**

Life consists of highs and lows. When we are in the dark, we cannot fathom that bright moments exist, and when we're doing fine, we find it hard to relate to suffering. How do we calibrate our experiences?

◆ *What insight can you glean from Heichaltzu chapter 27?*



