

## OVERVIEW OF CHAPTER 7

### LESSON ONE OVERVIEW CHAPTER SEVEN

In Chapter 7 the Rebbe explains that the whole “Chain of Descent” from the highest level [*MALCHUS* of *EN SOF* after the *TZIMTZUM*] to the lowest level, this lowly world of ours [*MALCHUS* of *MALCHUS* of *ASIYA*] consists of one simple unity. And they are connected in the fashion of a chain, which consists of links connecting one level to the next lower one. The lower part of the higher level is linked into the higher part of the lower level, like links in a chain from cause to effect. That’s why the dynamic of cause to effect of the contractions of the “Infinite Light” is called the “Chain of Descent” [*SEDER HISTALSHALUS*]

The first light [or link] is the simple G-dly, supernal unity called the cause of all causes, or first origin, like it says “I am first and I am last” I am first” means *MALCHUS* of *EN SOF* after the *TZIMTZUM* [which *TZIMTZUM* is] called the empty place. “I am last” refers to the end of the chain, the level called *MALCHUS* of *MALCHUS* of *ASIYA*, which is the source of the coming into being of our low world.

They are one, like a chain where the lowest link is tied to the highest and the highest link is directly connected to the lowest. If the lowest link in a chain is shaken, the highest link moves the most, and when the highest link is shaken the lowest link moves the most, even though the vibration flows thru the chain from one link to the next. But the final affect is the original intention of the shake, like it says, “The end is wedged in the beginning and the beginning is wedged in the end”

At first glance this may seem like some kind of poem to connote an intuitive mystical concept but it is actually a clearly logical explanation of the spiritual machine. Our actions down here in prayer, study, and good deeds, cause a supernal light to shine down thru the chain of descent from the original

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cause called *MALCHUS* of *EN SOF*. And, conversely when the King commands his desire the intention is for it to be accomplished down here.

Like it says "I, I am He." This connotes that there is no change from top to bottom. There is, however, a necessary lowering of the revelation from one level to the next called contractions in order for the lowest level to appear to exist as a seemingly independent existence, which allows for a revelation of the Infinite Will in this limited world. Nevertheless, all this is done with no change from beginning to end and without any middleman to connect them even though there are many particular levels in this chain of descent of the Divine Will from top to bottom.

And this is the work of man to occupy himself with understanding all the particular levels of the chain from top to bottom and to connect them to the general simple unity called "First [Cause]" like it says "I., I am He" "I am Hashem, I don't change"

This is the whole foundation, and axis on which spins the secret of understanding the particular levels - to draw them all to, and connect them to the general principle of Hashem's Unity.

### WORDS to REMEMBER

*MALCHUS* of *EN SOF* is called "First Cause" it is the revelation of the G-dly Will to rule this particular "Chain of Descent"

*MALCHUS* of *MALCHUS* is one level in the attribute of *MALCHUS*, Kingship, or Royalty. Like a decree of a King reveals his intention. The level of *MALCHUS* includes in itself all ten attributes, like *CHACHMA* of *MALCHUS* to know how and when to issue a decree. Or the *GEVURA* and *CHESED* of *MALCHUS* what is allowed and what not allowed by the decree. So too, is there a level called *MALCHUS* of *MALCHUS* which is the actual issuance of the royal decree.

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SEDER HISTALSHALUS is the “Chain of Descent” of the G-dly light as it contracts down from one level to the next from cause to effect until a creation which feels itself separate from G-dliness can be brought into being

TZIMTZUM is a contraction or holding back of revelation. So the original *TZIMTZUM* is contraction of the “Infinite Light” [*OR EN SOF*] to leave an apparently empty place for the “Chain of Descent” to take place.

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The lowest level of each link in the chain is designated as Kingship or Royalty [*MALCHUS*] of that level, like a decree of a King reveals his intention. So that the lower link of the higher level becomes the highest link of the next lower level called Crown [*KESSER*], which is the Will for the details of that next level. Like the decree of a king becomes the Will of the ministers and generals.

The Rebbe explains that before the “First Contraction” [*TZIMTZUM*] there was only Hashem and His Name alone meaning the essence of the Infinite One, His light and its ray called His Name. All [these] were included in his essence, completely unlimited, completely filling the empty place where the world is now, all the worlds, to include the G-dly worlds of *ATZILUS* and higher; and the lower worlds in which the creations feel themselves separate from G-dliness, *BRIA YETZIRA* and *ASIYA*, all spiritual and physical worlds.

Then he contracted himself and His light. And only an “Impression” [*RASHIMU*], of the completely “Infinite Light” from before the contraction remained in the empty place. From this impression was drawn down a thin threadlike line of infinite light [the *KAV*], which became the source of both the surrounding and inner dynamics.

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In this part of Chapter 7 the Rebbe describes the contractions and drawing down of the inner light called the “Straight Lines” [*YOSHER*]

The infinite light before the “Original Contraction” [*TZIMTZUM*] is called the “Higher Purity” [*TIHARA ILAA*] and the “Big Circle” that surrounds the empty place in which the thread-line of light [*KAV*] is drawn down is called the “Lower Purity” [*TIHARA TATAA*]. This “Big Circle” called the “Lower Purity” is the level we called “First” or “Original” [*MALCHUS* of EN SOF after the *TZIMTZUM*]. It is the level referred to as “first” in the verse “I am first and I am last.”

Then the *KAV* contracts to become the Crown of the primordial – archetypal Man [*KESSER* of *ADAM KADMON*] whose thought, at one glance, includes all four worlds in space and time, all the 50, 000, 50 year cycles until the culmination of the Messianic Era and the farthest generation of the waking of the dead. They are all included in this one thought, how every molecule is positioned in each point in time, the song of every angelic being, the waving of the wind of each sheave of wheat, everything from before the beginning of time until after the revelation of eternity in time, all at one glance, one thought .The original thought of *ADAM KADMON*

Then the lowest level [*MALCHUS*] of *ADAM KADMON* contracts itself to become *KESSER* the Crown, meaning the desire for the next lower level called “Ancient of Days” [*ATIQUE YOMIN*] which is the G-dly enjoyment in emanating a world of *ATZILUS* and the long faces [*ARICH ANPIN*] which is the Will-Desire for the world of *ATZILUS*.

The Rebbe continues explaining the “Chain\_of Descent” of the worlds from cause to effect called *SEDER HISTALSHALUS*. He continues to explain how *MALCHUS* of the higher level “The decree of the King” becomes the Will-Desire, or Crown, *RATZONE* or *KESSER* for the next lower world. Like when a

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king gives an order (which is the lowest level of the king, completely secondary and subordinate to his wisdom, feelings, and thoughts).

The decree is the expression of the inner will of the king to the generals and ministers and becomes their highest level. So, for example, *MALCHUS* of *ATZILUS* becomes *KESSER* of the next lower world, the world of *BRIA*

Having explained this progression from *MALCHUS* of *EN SOF* to *KESSER* of *ADAM KADMON* and from *MALCHUS* of *ADAM KADMON* to *KESSER* of *ATIQUÉ YOMIN* and *ARICH ANPIN*, the Rebbe brings us down thru the details of the lower levels, *ATZILUS*, *BRIA*, *YETZIRA* and *ASIYA*

Then *MALCHUS* of the “Long Faces “ [*ARICH ANPIN*] becomes *KESSER* of Wisdom and Understanding [*CHACHMA* and *BINA*] in the world of *ATZILUS*, which are symbolized as the Father and Mother principal. Then *MALCHUS* of Wisdom and Understanding [*CHACHMA* and *BINA*] becomes the Crown of the emotion emanations in the world of *ATZILUS* called Small Faces [*KESSER* of *ZAIR ANPIN*] And from *MALCHUS* of *ZAIR ANPIN* to the feminine aspect *NUKVA* or *MALCHUS* as it is included in the world of *ATZILUS* until *MALCHUS* of *ATZILUS* as it becomes *KESSER* of the world of *BRIA*.

The progression of the chain of contraction continues in this fashion thru the worlds of *YETZIRA* and *ASIYA* until *MALCHUS* of *MALCHUS* of *ASIYA*, which is the source of our universe, its shape, dynamic and content. It is the end of the whole the chain of descent

The point here is to know that *MALCHUS* of *MALCHUS* of *ASIYA*, the end of the chain, is wedged in the beginning, *MALCHUS* of *EN SOF* [because the original desire is the completion of the final act] as it contracts itself to be *KESSER* of *ADAM KADMON*. Like it says in *Aitz Chaim* “I am first and I am last”.

Through understanding this chronology one will realize how each of these details is only one detail of the general principle, *MALCHUS* of *EN SOF* after the *TZINTZUM* the “Big Circle” which surrounds the whole empty space where the

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*KAV* was drawn down. And that *MALCHUS* of *EN SOF* is only a detail to Hashem's simple desire "I Will Rule" [*ANA EMLOCH*, the level of *MALCHUS* of *EN SOF* before the *TZIMTZUM*]

After each particular level of the "Chain of Descent" of the world from cause to affect is explained to a person he can and must know and fix it in his thought at one glance and contemplate in his soul the culmination of the whole chain which means to understand how the physicality of the heavenly spheres and the four physical elements fire, air, water, and earth -their shape and nature and all the particulars of this lowly world of ours come into being from nothing, no apparent cause. Like it says, "Lift your eyes to the physical creation and see "Who created these"

Physicality is a seemingly separate existence. It appears to be separate thru the contraction that brings about this last level. In this final, apparently separate level dwells the level of the Infinite [*EN SOPH*] called the beginning of all, *MALCHUS* of *EN SOF* before the source of *ATZILUS*. Therefore the book of Psalms does not mention the exalted greatness of Hashem in the supernal, spiritual worlds to the highest levels, but only in the simple way of his greatness in the works of heaven and earth and all their physical hosts. Because the beginning is wedged in the end like it says "I, I am He" And the essence of the *OR EN SOF* permeates and surrounds all.

And this is the true intention in the contemplation in a particular way. Even though when a person contemplates all the details the beginning is very, very far from this world. But really it is very close with no separation, like it says "I, I am He" with no middleman with me" Like it says "Because Hashem made the Archetypal Man, from the beginning of the *KAV*, straight from head to foot, the heels of *ADAM KADMON* which end at the end of *ASIYA*, a complete inclusion from beginning to end.

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### WORDS to REMEMBER

KESSER literally means Crown. The *KESSER* of any world is the G-dly enjoyment and will to emanate or create that world.

RASHIMU literally means an impression in the sense it is used here it is the impression of the “Infinite Light” which remained after the “Original Contraction”. It is also the impression of the “Inscription of Letters”[*GALIPH GALIPHU*] in the essence of the *OR EN SOF* before the *TZIMTZUM* as will be explained in Chapter 10

KAV is the threadlike line of “Infinite Light” drawn from the *RASHIMU*

YOSHER means the straight line progression of the contractions from cause to effect

TIHARA ILAA means “The Upper Purity”. *MALCHUS* of *EN SOF* before the *TZIMTZUM*

TIHARA TATAA means “The Lower Purity”. *MALCHUS* of *EN SOF* after the *TZIMTZUM*

ATIQUE YOMIN is “The Ancient of Days” it is the G-dly pleasure in anything, the inner dimension of the Crown of any level. It is the lowest aspect of the *EN SOF*. It usually (as is the case here in Chapter 7) signifies the inner level of *KESSER* of *ATZILUS*

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ARICH ANPIN is “The Long Faces”. It is the level, which signifies the G-dly Will-Desire [*RATZONE*] for the world of *ATZILUS*. It is the outer level of the Crown [*KESSER*] of *ATZILUS*

RATZONE a will-desire for anything, in *KABALA* terms the outer level of *KESSER* of any level

ZAIR ANPIN means “Small Faces,” it is the name for the six-emotion attributes in the world of *ATZILUS*

NUKVA is the feminine principle (as opposed to the masculine principle ZAIR ANPIN) in the world of *ATZILUS*

EN SOPH means “The Infinite”

OR EN SOF means the “Infinite Light”

ANA EMLOCH is the simple desire in the essence of Hashem (before the *TZIMTZUM*) to rule as King

### LESSON THREE OVERVIEW of CHAPTER SEVEN

After explaining the details of the Chronology of the [*YOSHER*] “Straight Lines” the Mittler Rebbe deals with the dynamic of the “Circles” [*IGULIM*].

Before it descends to form the *KESSER* of *ADAM KADMON* the *KAV* describes ten circles one inside the next like a wheel within a wheel These circles signify the principle of the “Light that surrounds all worlds” equally [*SOVIV KOL ALMIN*]

This means that unlike the straight lines –*YOSHER*, which progresses in a process one step to the next, the *IGULIM*- circles are not connected one to the other like a circle within a circle is not connected on any side to the higher circle that surrounds it. So the question becomes, “how do you say it is a chain of descent when one circle is far and not connected to the one above it? The details of how the circles work is explained later in Chapter 17

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The Rebbe explains the working of these circles thru the example of the Crowns of each world. The Crown of each world is the *KESSER* of that world which is composed of the G-dly Desire and Pleasure in the emanation or creation of that particular world.

The relationship of Crowns does not have the nature of cause to effect in a distanced way like every effect is far from its cause. For example, how the simple Will rose up in the essence of the *OR EN SOF*, [*RATZONE HAPUSHAT*] which is the actual Essential G-dly Desire [*MALCHUS* of *EN SOF*] before the “Original Contraction” that ‘I will be King’ [*ANA EMLOCH*], which is much higher than the Will for the world of *ATZILUS* or the Will for the world of *BRIA* because [before the *TZIMTZUM*] it is still unformed and un-particularized as to what ‘He would rule’ [after the *TZIMTZUM*].

From that simple Will to be King which rose up in Hashem’s desire before the *TZIMTZUM* was contracted a Will which became a particular first will called the *KESSER* of *ADAM KADMON* and after that a Will for [the world of] *ATZILUS* [*KESSER* of *ATZILUS*], followed by a Will for *BRIA* [the level of] *KESSER* of *MALCHUS* of *BRIA*, then *KESSER MALCHUS* of *YETZIRA* until *KESSER MALCHUS* of *ASIYA* the Will to make this world of action. Like it says “everything Hashem wants he does”

These various Will-Desires then don’t evolve in a way of cause and affect one from the other but rather are all included equally in the original Will-Desire. And just like with a man down here, whose essential unformed non-particularized desire for life, includes four desires. Like the desire for well being of his body or the desire to make money for clothes and food, they all come from one source his desire for life. So too, there is no difference between the simple G-dly desire that draws itself to be the source of the desire for the world of *ATZILUS* all the way to the simple G-dly Will for all the particulars of all the creations in *ASIYA* this world of ours.

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Like when a person wants a house he has a will for a roof, a will for a floor, a will for a kitchen etc that are all included equally in the inclusive will for a complete house. They don't proceed logically from each other.

Cause and effect, on the other hand, can be understood; when a person has a will for a floor he must develop an intellect as to how to obtain that floor, which materials he desires, and the whole process of transportation and communication of that desire for a floor.

### WORDS TO REMEMBER

IGULIM means "Circles." Before it descends to form the *KESSER* of *ADAM*  
*KADMON* the "Thread-like line" called the *KAV* describes ten circles one inside the next like a wheel within a wheel. These circles signify the principle of the "Light that surrounds all worlds" equally called *SOVIV KOL ALMIN*

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In connecting the details to the general principle it will be seen that from the highest level [*MALCHUS* of *EN SOF* after the *TZIMTZUM*] to the lowest level, this lowly world of ours consist of one simple unity. And they are connected in the fashion of a chain, which consists of links connecting one level to the next lower one. The lower part of the higher level is linked into the higher part of the lower level, like links in a chain from cause to effect.

The first light [or link] is the simple G-dly [supernal] unity called the cause of all causes, called first [origin] like it says “I am first and I am last” I am first” means *MALCHUS* of *EN SOF* after the *TZIMTZUM* [which *TZIMTZUM* is] called the empty place. “I am last” refers to the end of the chain [the level] called *MALCHUS* of *MALCHUS* of *ASIYA* [which is] the source of the coming into being of our low world.

But the beginning is wedged in the end and the end is wedged in the beginning [*at first glance this may seem like some kind of poem to connote an intuitive mystical concept but it is actually a clearly logical explanation of the spiritual machine as we will explain*]. They are one like a chain where the lowest link is tied to the highest and the highest link is directly connected to the lowest [*if the lowest link in a chain is shaken, the highest link moves the most, and when the highest link is shaken the lowest link moves the most, even though the vibration flows thru the chain from one link to the next. But the final affect is the original intention of the shake. ]*

So too, our actions down here [in prayer study and good deeds] cause a supernal light to shine down thru the chain of descent from the original cause called *MALCHUS* of *EN SOF* [*the end is wedged in the beginning*]. And when the King commands his desire we accomplish it down here [*the beginning is wedged in the end*].

Like it says “I, I am He.” [This connotes that there] is no change from top to bottom. There is, however, a necessary lowering of the revelation from one level to the next [called contractions] in order for the lowest level to appear to exist as a seemingly

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independent existence allowing for a revelation of the infinite will in this limited world; nevertheless, all this is done with no change from beginning to end and without any middleman to connect them even though there are many particular levels in this chain of descent of the Divine Will from top to bottom.

This is the work of man to occupy himself with understanding all the particular levels of the chain from top to bottom and to connect them to the general simple unity called “First [Cause]” like it says “I, I am He” “I am Hashem, I don’t change”

This is the whole foundation, and axis on which spins the secret of understanding the particular levels - to draw them all to, and connect them to this general principle of Hashem’s Unity.

[We will] explain now to the beginners [in a short way] what this means. The progression of the many levels of the *KAV* [thread-like line] of infinite light [*which is drawn down after the original contraction of the Infinite Light which filled the whole empty place before the contraction*] is known

Before the first *TZIMTZUM* [contraction] there was only Hashem and His Name alone, meaning the essence of the Infinite One, His light and its ray called His Name. All [these] were included in his essence –completely unlimited, completely filling the empty place where the world is now. [*All the worlds to include the G-dy worlds of ATZILUS and higher, and the lower worlds where the creations feel themselves separate BRIA YETZIRA and ASIYA, spiritual and physical. worlds.*]

Then he contracted himself and His light. And only an “Impression” [*RASHIMU*] remained in the empty place, of the completely “Infinite Light” from before the contraction.

From this impression was drawn down a thin threadlike line of infinite light [the *KAV*], which became the source of [both] the surrounding and inner dynamics The infinite light before the “Original Contraction” [*TZIMTZUM*] is called the Higher Purity and the “Big Circle” that surrounds the empty place in which the thread-line of light

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[KAV] is drawn down, is called the Lower Purity.[Or alternately *MALCHUS* of *EN SOF* after the *TZIMTZUM*]

After the thread-line of light [KAV] is drawn down there is another contraction on the level of *MALCHUS* of the *EN SOF* [Ruling aspect of the Infinite which is invested in the KAV] of the KAV to become *KESSER* of *ADAM KADMON* [*the primordial – archetypal Man whose thought, at one glance, includes all four worlds in space and time, all the 50, 000, 50 year cycles until the culmination of the Messianic Era and the farthest generation of the wakening of the dead. All included in one thought, how every molecule is positioned in each point in time, the song of every angelic being, the waving of the wind of each sheave of wheat, everything from before the beginning of time until after the revelation of eternity in time, all at one glance, one thought .The original thought of ADAM KADMAN*]

Then the lowest level [*MALCHUS*] of *ADAM KADMON* contracts itself to become *KESSER* [*the Crown, meaning the desire for the next lower level, like when a king expresses his desire to his ministers*] of *ATIQUE YOMIN* [The Ancient of Days, which is the G-dly enjoyment in emanating a world of *ATZILUS*] and *ARICH ANPIN* [the long faces which is the Will-Desire for the world of *ATZILUS*].

[*The Rebbe continues explaining the chain of descent of the worlds from cause to effect called SEDER HISTALSHALUS. He continues to explain how MALCHUS of the higher level “The decree of the King” becomes the Will-Desire or Crown [RATZONE or KESSER] for the next lower world. Like when a king gives an order (which is the lowest level of the king, completely secondary and subordinate to his wisdom, feelings and thoughts)[ that order is the expression of the inner will of the king to the generals and ministers and becomes their highest level. So, for example, MALCHUS of ATZILUS becomes KESSER of the next lower world, the world of BRIA So having explained this same progression from MALCHUS of EN SOF to KESSER of ADAM KADMON and from MALCHUS of ADAM KADMON to KESSER of ATIQUE YOMIN and ARICH ANPIN the*

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*Rebbe brings us down thru details of the lower levels of ATZILUS, BRIA, YETZIRA and ASIYA]*

Then *MALCHUS* of the “Long Faces “ [*ARICH ANPIN*] become *KESSER* of *CHACHMA* and *BINA* [Wisdom and Understanding in the world of *ATZILUS*, they are symbolized as the Father and Mother principle]. Then from *MALCHUS* of Wisdom and Understanding [*CHACHMA* and *BINA*] becomes *KESSER* of *ZAIR ANPIN* [the emotion emanations in the world of *ATZILUS* called Small Faces] And from *MALCHUS* of *ZAIR ANPIN* to the feminine aspect [*NUKVA* or *MALCHUS* as it is included in the world of *ATZILUS*] of *ATZILUS* until *MALCHUS* of *ATZILUS* as it becomes *KESSER* of the world of *BRIA*. [The progression of the chain of contraction] continues in this fashion thru the worlds of *YETZIRA* and *ASIYA* until *MALCHUS* of *MALCHUS* of *ASIYA* [*the source of our universe, its shape, dynamic and content*] the end of all [the chain of descent]

So *MALCHUS* of *MALCHUS* of *ASIYA*, the end of the chain, is wedged in the beginning, *MALCHUS* of *EN SOF* [because the original desire is the completion of the final act] as it contracts itself to be *KESSER* of *ADAM KADMON*. Like it says in *Aitz Chaim* “I am first and I am last”.

Not so the essence of the Infinite Light [*OR EN SOF*] before the “Original Contraction” [*TZIMTZUM HARISHON*] before it is drawn down to flow down [thru the original contraction], which is not yet called a beginning and end [the level of] “He is holy, His name is Holy”

So after understanding well the unity of all the levels of the chain of descent of the worlds from the beginning of all levels which is *MALCHUS* of *EN SOF* to the last which is *MALCHUS* of *MALCHUS* of *ASIYA* All of it [equally] is drawn to its original source- the essence of the *OR EN SOF* before the [original] contraction [*TZIMTZUM*]. The level that is higher than the Ten Attributes [*SPHEROS*]. Like it says “You are One”, but not in a combination of ten, meaning His simple indivisible unity about which level it

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says in Sefer Yetzira “before one what can be counted?” Higher than Ten Attributes [SPHEROS]

This is the level referred to in the supernal unity of the scripture “Hear O Israel the Lord your G-d the Lord is One” And the general intention of the lower unity of “blessed be the glory of the Name of His glorious kingship for ever and ever” Refers to *MALCHUS* of *EN SOF* after the *TZIMTZUM*, until *MALCHUS* of *MALCHUS* of *ASIYA*, like it says “Your Kingship is a Kingship of all worlds” and “I am first, I am last”.

And every unification and connection from top to bottom after the contemplation in all of the many details between them is only one detail to the general level that includes all of them together which is the “Large Circle” [referred to earlier as the “Lower Purity” it is the level of *MALCHUS* of *EN SOF* after the *TZIMTZUM*] that surrounds the whole area into which the “Threadlike Line” [KAV} is drawn

This “Big Circle” [is the general principle which includes all the myriad details of the Chain of Descent] but it is only one detail compared to the essence of the *OR EN SOF* before the *TZIMTZUM* called the Higher Purity, which is essentially higher than any general or particular level its designation is “Holy” or separate. This is the level referred to in the verse “the one and only life of the world”. This level of “Only” [YACHID] is drawn down thru the original *TZIMTZUM* to be called the life of all the worlds of *ATZILUS*, *BRIA*, *YETZIRA*, and *ASIYA* of the *KAV* [in all its aspects] surrounding and in-dressing.

After each particular level of the “Chain of Descent” of the world [from cause to affect] is explained to a person he can and must know and fix it in his thought at one glance. In one moment he [can] contemplate in his soul the culmination of the whole chain which means the understanding of how the physicality of the heavenly spheres and the four physical elements [fire, air, water, and earth -their shape and nature] and all the particulars of this lowly world of ours come into being from nothing [no apparent cause]. Like it says, “Lift your eyes [physical eyes] to the physical creation and see “Who created these”

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Physicality is a [seemingly] separate existence [from G-dlines]. [It appears to be separate] thru the contraction that [brings about] this last level. In this [final, apparently separate] level dwells the level of the Infinite [*EN SOPH*] called the beginning of all, *MALCHUS* of *EN SOF* before the source of *ATZILUS*. Therefore the book of Psalms does not mention the exalted greatness of Hashem in the supernal, spiritual worlds to the highest levels, but only in the simple way of his greatness in the works of heaven and earth and all their physical hosts. Because the beginning is wedged in the end like it says “I, I am He” And the essence of the *OR EN SOF* permeates and surrounds all.

And this is the true intention in the contemplation in a particular way. (Even though when a person contemplates all the details the beginning is very, very far [from this world]. But really it is very close with no separation, like it says “I, I am He” with no middleman with me”) Like it says “Because Hashem made the Archetypal Man, from the beginning of the *KAV*, straight from head to foot, the heels of *ADAM KADMON* which end at the end of *ASIYA* a complete inclusion from beginning to end.

*[So far in this Chapter the Mittler Rebbe has described the “Straight Line” aspect of the “Chain of Descent” of the KAV, but before describing the descent of the “Straight Line” dynamic, the KAV describes ten circles [IGULIM] one inside of the other, now he takes up the dynamic of the “Circles” the surrounding aspect. This means that unlike the straight lines –YOSHER, which progresses in a process one step to the next, the IGULIM- circles are not connected one to the other like a circle within a circle is not connected on any side to the higher circle that surrounds it. Therefore the ones who ask the question, “how do you say it is a chain of descent when one circle is far and not connected to the one above it? (How the circles work is explained, in detail, in chapter 17) In the next paragraph the Mittler Rebbe explains this seeming contradiction]*

There are those who question how that is since the circles [made by the *KAV*] are separate and not connected- they are one higher than the other [These questions] can be

understood in a short way of example thru the Crowns of each world [*The Crown of each world is the KESSER of that world which is composed of the G-dly Desire and Pleasure in the emanation or creation of that particular world*].

The [the relationship of] Crowns does not have the nature of cause to effect in a distanced way [like every effect is far from its cause] For example, how the simple Will rose up in the essence of the *OR EN SOF*, [*RATZONE HAPUSHAT* which is] the actual Essential G-dly Desire before the “Original Contraction” [*MALCHUS* of *EN SOF*] that ‘I will be King’ [*ANA EMLOCH*], which is much higher than the will for the world of *ATZILUS* or the Will for the world of *BRIA* because [before the *TZIMTZUM*] it is still unformed and un-particularized as to what ‘He would rule’ [after the *TZIMTZUM*]. From that [simple Will to be King which rose up in Hashem’s desire before the *TZIMTZUM*] was contracted a Will which became a particular first will called the *KESSER* of *ADAM KADMON* and after that a Will for [the world of] *ATZILUS* [*KESSER* of *ATZILUS*], followed by a Will for *BRIA* [the level of] *KESSER* of *MALCHUS* of *BRIA*. Then *KESSER MALCHUS* of *YETZIRA* until *KESSER MALCHUS* of *ASIYA* the Will to make this world of action. Like it says “everything Hashem wants he does”

And just like with a man down here his essential unformed non-particularized desire [for life], which includes in it four desires. Like the desire for well being of his body or the desire to make money for clothes and food, they all come from one source [his desire for life] So too, there is no difference between the simple G-dly desire that draws itself to be the source of the desire for the world of *ATZILUS* all the way to the simple G-dly Will for all the particulars of all the creations in *ASIYA* this world of ours. [*Like when a person wants a house he has a will for a roof, a will for a floor, a will for a kitchen etc which are all included equally in the inclusive will for a complete house, they don’t proceed logically from each other. Cause and effect, in the other hand, can be understood, when a person has a will for a floor he must develop an intellect as to how to obtain that floor, which materials he desires and the whole process of transportation and communication of that desire for a floor*]

TRANSLATION OF CHAPTER 7



## OVERVIEW OF CHAPTER 8

### LESSON ONE OVERVIEW CHAPTER 8

In chapter 7 the Rebbe started to explain the Chain of Descent of the worlds from cause to effect and how to realize their ultimate unification in the “Simple G-dly Desire” to be King [*ANA EMLOCH*]. This realization is accomplished thru contemplating how each level of *KESSER-RATZONE* is included in *MALCHUS* of the immediate higher level, all the way up to *MALCHUS* of *EN SOPH*.

The Rebbe continues the theme of “Unification” of all levels in the G-dly Essence in Chapter 8. He explains how the unification of the details into the General principle can also be realized thru contemplating on the particular levels of *CHACHMA* in each aspect in the “Chain of Descent” of the levels and worlds from cause to effect.

For example the *CHACHMA*, which was given to King Solomon, which flowed and was drawn from *CHACHMA* in the essence of the *OR EN SOF* to *CHACHMA* of *ADAM KADMON* [the original Archetype Man which includes the archetype for all four worlds] And from *CHACHMA* of *ADAM KADMON* to *CHACHMA STIMA* [the concealed *CHACHMA*] of the “Ancient of Days” [*ATIQUE YOMIN* which symbolizes the G-dly pleasure in Emanating a world of Emanation *ATZILUS*] And the “Long Faces” [*ARICH ANPIN* which symbolizes the Will-Desire of Hashem to Emanate a world of Emanation-*ATZILUS*] and from there to the “Light of the Father” principle, [*OR ABA* which symbolizes the revealed *CHACHMA* of the world of Emanation called *ATZILUS*] until *CHACHMA* of *MALCHUS* of *ATZILUS*.

The descent then continues down thru the created worlds, to *CHACHMA* of *MALCHUS* of *BRIA* and in this way from the world of *BRIA* to the world of *YETZIRA* until *CHACHMA* of the world *ASIYA*.

Finally after all this descent the light and flow of G-dly *CHACHMA* entered the soul [*NESHAMA*] of King Solomon from *CHACHMA* of *MALCHUS* of *ASIYA*.  
[Contraction from cause to effect]

## OVERVIEW OF CHAPTER 8

Like, with a person in the world. His essential unformed –non-defined *CHACHMA* “Wisdom Power” includes every *CHACHMA* -Wisdom, which will branch from it. All the way outside of himself, which is the intellect dressed in physical action Like a person who gets a concept for an invention, he brings it down inside his mind to a specific plan until he applies his intellect to actually physically produce the invention- all different levels of wisdom drawn from his essential power to be wise. And even though the final action entails a wisdom that produces an effect which is completely separate from him, but to the person manifesting the action there is no difference between the flow of *CHACHMA*, from his power of *CHACHMA* in thinking deeply in his intellect on how he uses the intellect to accomplish an act in the cleverness of his action which is outside of himself. Until to him it is all one *CHACHMA*, which moves and spreads from how he thinks in his intellect to his emotions and thought until he carries out the original plan he thought of, like the *CHACHMA* used to make money requires many stages and levels of wisdom to accomplish a deal, acquiring the product, finding a buyer, making the sale etc, they are all particular wisdoms drawn from the unformed power of wisdom in the soul of the businessman.

Like when Hashem said, “Let there be light”, in speech, and light came out into being –“there was light.” Meaning that light started with the essential *CHACHMA* in the essence of the One who emanates *ATZILUS* to emanate light, and afterward the emanation of light in the world of *ATZILUS*. He “Created” world of *BRIA*, He formed light in the world of *YETZIRA* and made light in action by saying the combination of letters and words in the world of *ASIYA*. All thru His “Essential *CHACHMA*”

LESSON TWO OVERVIEW CHAPTER 8

In Chapter 8 the Rebbe also reveals that the “Unifications” [*YICHUDIM*] can be done with all the other attributes, Emotions [*MIDDOS*] and Thought, Speech and Action of each of the four worlds of *ABYA*

The *MIDDOS* of *ATZILUS* are dressed in the *MIDDOS* of *BRIA* and the *MIDDOS* of *BRIA* are dressed in the *MIDDOS* of *YETZIRA* and the *MIDDOS* of *YETZIRA* are dressed in the *MIDDOS* of *ASIYA* until the six physical directions, north, east, south, and north and up and down.

Just as there are six supernal “Emotion Attributes” called *MIDDOS*, there are six directions of the physical world. These six directions are one of the physical manifestations of the spiritual *MIDDOS* (just as the six days of creation are the temporal aspect in the physical world drawn from the six supernal “Emotion Attributes”). These six lines the *MIDDOS* of *ASIYA* are the end, which is wedged in the beginning and all of these levels of “Emotion Attributes” (loving kindness, justice, mercy, victory, splendor, and foundation) are all included in the *MIDDOS* in Hashem’s essence before *ATZILUS*. Like it says, “He is exalted from the days of the world. These “days of the world” are the time aspect of the “Supernal Attributes” of each level; the seven lower aspects [*MIDDOS*] of *ATIQUE YOMIN* and *ADAM KADMON* until the *MIDDOS* in the essence of the *OR EN SOF* itself, which is hidden and included in His actual essence.

Every one of these attributes shine into each level or world from Hashem. Like, *CHESED* of the *OR EN SOF*, about which it is said, “The *CHESED* of Hashem doesn’t stop”. It is the level of actual “Infinite Kindness”. And when we request kindness from Hashem we are requesting that the *CHESED* we want to

## OVERVIEW OF CHAPTER 8

shine on us is actually kindness from Hashem, Himself. But we are requesting this kindness be contracted *CHESED*, which could be handled and absorbed by limited beings. So even though it needs to be mightily contracted from the infinite *CHESED* it is still Hashem's *CHESED* even though it is delivered thru the *CHESED* of *MALCHUS* of *MALCHUS* of *ASIYA* which shines in this world.

Also from the level of "Thought" in His essence is drawn down the "Thought" of *MALCHUS* of *ASIYA*, which means the "Thought" to actually do. Also in {the G-dly} Speech and Action, because like everything He desires in His essential desire He accomplishes in action. So too, everything He desires [in Himself] he thinks [in Himself]. And it descends and is drawn in a chain of descent until His desire and will and intellect and thought in actual action in the world of *ASIYA*. But the whole Creation is all only one desire and emotion and thought and action compared to His infinite ability in His essence

And after all this when a person contemplates on "Who" creates "These" physical creations of our world, he will realize how the last detail is from the original general source which is first and includes every detail of everything like the hosts of the heaven and earth and all the particular levels of inorganic, plant life, animal and people, how their source is in *MALCHUS* of *ASIYA* and thru it all the way up to the highest levels, tied and connected like a chain.

### LESSON THREE OVERVIEW CHAPTER 8

So with all this will be understood the unification of the particular details in a "General Way" Meaning that everything is included and originated by Hashem. From the essence of the *OR EN SOF* descending in a "Chain" into the four worlds of *ABYA* Each particular level of *CHACHMA* or *MIDDOS* or Thought Speech and Action is from that aspect as it is included in the essence of the *OR EN SOF*

## OVERVIEW OF CHAPTER 8

The realization of the inclusion of every level in the “General Unification” in the essence of the *OR EN SOF*” accomplished thru the contemplation on the details of the “Chain” is in addition to the “Particular Unification” of each world in the ten *SPHEROS* of each particular world. Like *MIDDOS* are included and nullified in *CHABAD* and *CHABAD* is unified and included in the *KESSER* of each world.

But even though a person knows the whole explanation of the whole chain of descent of *ABYA* in all the particular details, his soul is drawn to unify the details into the “General Unification” thru the chain from effect to cause all the way up until the final “General Principle” of its inclusion in the *OR EN SOPH*.

## TRANSLATION OF CHAPTER 8

### CHAPTER 8

*In this chapter the Rebbe explains that just like one is able to contemplate thru the levels of Ratzone [Will-Desire called KESSER] thru each particular level all the way up to the general source, the Simple RATZONE in the essence of the OR EN SOF before the TZIMTZUM. So too, it is possible to contemplate on all the particular levels of the attribute of CHACHMA [Wisdom] in all the particular worlds all the way up to the CHACHMA in the Essence of The G-dly light before the TZIMTZUM and how all these particular levels are a manifestation of the G-dly Wisdom itself just contracted down to the particular level which needs that level of Wisdom. Like the wisdom of one who writes a sentence in letters to know how to form those letters is part and parcel of the same wisdom that is contained in the concept that is being communicated through those letters, and that wisdom is included in the unformed power of wisdom in the soul of the one who is communicating the concept.*

*And through the same principle one can contemplate on all the particular emotion attributes of each particular world all the way up to their inclusion in the general emotion attributes in the Essence of the OR EN SOF. So since they have their source in the essence of G-dliness they are actual G-dly attributes which have been contracted, to be dressed into a particular world.*

*So too, the G-dly thought, speech and action of each level has its ultimate source in the essence of the OR EN SOF before the original TZIMTZUM.*

*This process of drawing all the details of every dynamic and level to its ultimate general source in the Essence of the OR EN SOF is called “Unifications” [YICHUDIM]. And the name of this book is the “Gate of Unification”*

*[In the Torah, the sentence] “In the beginning was created” is translated by the TARGUM YONASON “it was created thru CHACHMA” not [as understood from other places that it was created] thru KESSER. This is because KESSER is the essence before CHACHMA meaning KESSER is a primordial level not a beginning level. Like it says*

## TRANSLATION OF CHAPTER 8

*CHACHMA* is found from “Nothing” but [is] not [the] actual “Nothing” [that *KESSER* is].

So just like [we said in chapter 7 that] *RATZONE* [*KESSER*] is contracted, to be revealed from the essence until [thru the chain] it becomes dressed in the world of *ASIYA* [action] to accomplish [that] everything He desires [*KESSER*] He does [*ASIYA*].

So too, *CHACHMA* is contracted, [from the essence of the infinite light] to be revealed from the essence [which level, the *CHACHMA* of the essence of the infinite light] is called the primordial *CHACHMA* or Simple *CHACHMA* in the “Simple Unity” [*RATZONE HAPUSHET*], [as will be explained in chap 10-11] And from there it [*CHACHMA*] is drawn down into each of the four worlds [*ABYA –ATZILUS*, *BRIA*, *YETZIRA*, and *ASIYA*] until *CHACHMA* of *MALCHUS* of *MALCHUS* of *ASIYA* [the lowest spiritual level of the world of action].

Like it says all of them are done [*ASIYA*] with *CHACHMA*. Just [as we said] that the creation [*BRIA*] is accomplished with *CHACHMA*, so too, He forms [world of *YETZIRA*] and does [*ASIYA*], [all] with *CHACHMA*.

Just like with *RATZONE* [Will-Desire called *KESSER*] He created [world of *BRIA*], formed [World of *YETZIRA*] and did [World of *ASIYA*] all with one *RATZONE*, only that it descends from the world of *BRIA* to *YETZIRA* and from *YETZIRA* to the world of *ASIYA*, in a descent from cause to effect. For example, *MALCHUS* of *KESSER* of *BRIA* makes *KESSER* of *YETZIRA*.

So too, [as with *KESSER*] from one *CHACHMA* he creates [*BRIA*], forms [*YETZIRA*], and does [*ASIYA*]. Only [the *CHACHMA*] descends from *BRIA* to *YETZIRA* to *ASIYA* etc. Meaning from *MALCHUS* of *CHACHMA* of *BRIA* to *CHACHMA* of *MALCHUS* of *YETZIRA* and in this way from *YETZIRA* to *ASIYA* until *CHACHMA* of *MALCHUS* of *ASIYA*, on which it says, “they are all Made [*ASIYA*] with *CHACHMA* “and also “with *CHACHMA* he establishes the earth” [world of *ASIYA*].

## TRANSLATION OF CHAPTER 8

Even though, in a particular way [cause to effect] the descent is from *MALCHUS* of *MALCHUS* of *BRIA* to become *KESSER* of *YETZIRA* and [then] *CHACHMA* of *YETZIRA* comes from *MALCHUS* of *KESSER* of *YETZIRA*.

But, nevertheless, in a general way the chain of cause and effect from one world to the next is drawn down from one to the other not thru a contraction of many connectors [middlemen] between them. Like, [for example], Hashem gave *CHACHMA* to King Solomon who was in the world of *ASIYA*. [*So even though the flow of CHACHMA is contracted from world to world until it gets to King Solomon in the world of ASIYA, it is given to King Solomon directly from Hashem, just Hashem contracts it into a form that can be utilized and contained in the low world of ASIYA.*]

So [in] the [example of the *CHACHMA* which was given to King Solomon which] flowed [and] was drawn from *CHACHMA* in the essence of the *OR EN SOF* to *CHACHMA* of *ADAM KADMON* [the original Archetype Man which includes the archetype for all four worlds] and from *CHACHMA* of *ADAM KADMON* to *CHACHMA STIMA* [the concealed *CHACHMA*] of the “Ancient of Days” [*ATIQUE YOMIN* which symbolizes the G-dly pleasure in Emanating a world of Emanation *ATZILUS*], and the “Long Faces” [*ARICH ANPIN* which symbolizes the Will-Desire of Hashem to Emanate a world of Emanation-*ATZILUS*] and from there to the “Light of the Father” principle, [*OR ABA* which symbolizes the revealed *CHACHMA* of the world of Emanation called *ATZILUS*] of *ATZILUS* until *CHACHMA* of *MALCHUS* of *ATZILUS* and from there to *CHACHMA* of *MALCHUS* of *BRIA* and in this way from *BRIA* to *YETZIRA* and from *YETZIRA* to *ASIYA* until the light and flow of G-dly *CHACHMA* to the soul [*NESHAMA*] of King Solomon from *CHACHMA* of *MALCHUS* of *ASIYA*. [Contraction from cause to effect]

Also [how the G-dly *CHACHMA* was drawn] into the shrine of the Holy of Holies in the *BAIS HAMIKDASH* [the holy Temple in Jerusalem and] shined from *KESSER* of *CHACHMA* in the essence [of the infinite] until *KESSER* and *CHACHMA* in the shrine of the Holy of Holies of *ASIYA* in the physical tablets and ark that stood in the

## TRANSLATION OF CHAPTER 8

shrine of the Holy of Holies that was built down here [in this world], where dwelt *KESSER* and *CHACHMA* of the shrine of the Holy of Holies of the spiritual level of the world of *ASIYA*. (And so we request from Hashem, “it is You who bestows knowledge to a person.” And it is bestowed from You” [*meaning, we ask Hashem for wisdom and knowledge –Hashem himself- not drawing down from a level, even though we receive it in a contracted way through a particular level*]

(Like, with a person in the world. His essential unformed –non-defined *CHACHMA* [Wisdom power] includes every *CHACHMA* [Wisdom], which will branch from it. All the way outside of himself, which is the intellect dressed in physical action [*Like a person gets a concept for an invention, he brings it down inside his mind to a specific plan until he applies his intellect to actually physically produce the invention- all different levels of wisdom drawn from his essential power to be wise*] completely separate [from him], but to the person manifesting the action there is no difference between the flow of *CHACHMA* [from his power of *CHACHMA*] in thinking deeply in his intellect to how he uses the intellect to accomplish an act [in the cleverness of his action] which is outside of himself. Until to him it is all one *CHACHMA*, which moves and spreads from how he thinks in his intellect to his emotions and thought until he carries out the original plan he thought of, like the *CHACHMA* used to make money [*requires many stages and levels of wisdom to accomplish a deal; acquiring the product, finding a buyer, making the sale etc are all particular wisdoms drawn from the unformed power of wisdom in the soul of the businessman*])

Like Hashem said, “Let there be light”, in speech, and it came out into being – “there was light.” Meaning it started with the essential *CHACHMA* in the essence of the One who emanates *ATZILUS* to emanate light, and afterward [after the emanation of light in the world of *ATZILUS*] He creates [world of *BRIA*], he forms it [the world of *YETZIRA*] and does, [saying the combination of letters and words in the world of *ASIYA*] And it is similarly so with all the [other] particulars of the coming into being of the creations [*BRIA*], formations [*YETZIRA*] and actualizations [*ASIYA*], from the essence of

## TRANSLATION OF CHAPTER 8

the “Infinite One”. All of them are unified and tied in all their details in the essence of the *OR EN SOF* [as the source] of *ABYA* [the four worlds *ATZILUS*, *BRIA*, *YETZIRA* and *ASIYA*] and there is no difference to Him at all from the highest level to the lowest... Therefore what it says, “I am first and I am last” [not only signifies the highest *RATZONE –KESSER* to the lowest] but also from the *CHACHMA* of the head of *ATZILUS* to the *CHACHMA* at the lowest level of *ASIYA*.

*[The Rebbe explained in Chapter 7 that a person is able to make the unification [YICHUD] thru every level of the “Chain of Descent” thru the principle that the KESSER of the lower level is included in the MALCHUS of the next higher world. It is possible to contemplate in this way all the way up to MALCHUS of EN SOF, the original simple RATZONE before the TZIMTZUM*

*Until this point in Chapter 8 he explained that it is also possible to make the unification [YICHUD] thru the levels of CHACHMA in each world and level of the “Chain,” contemplating the particular levels of CHACHMA. So starting from CHACHMA in this physical world it is possible to contemplate thru the CHACHMA in each level and world until the simple CHACHMA in the Essence of the OR EN SOF before the TZIMTZUM. The Rebbe now reveals that the unification [YICHUD] can be done with all the other attributes, emotions and thought, speech and action]*

In this way we can also understand the details of the general unification of the supernal “Emotion Attributes” [*MIDDOS*] and the [supernal] Thought, Speech, and Action of each of the four worlds of *ABYA*

The *MIDDOS* of *ATZILUS* are dressed in the *MIDDOS* of *BRIA* and the *MIDDOS* of *BRIA* are dressed in the *MIDDOS* of *YETZIRA* and the *MIDDOS* of *YETZIRA* are dressed in the *MIDDOS* of *ASIYA* until the six lines [just as there are six supernal “Emotion Attributes” called *MIDDOS*, there are six directions of the physical world which are one physical manifestation of the spiritual *MIDDOS*. These six lines the *MIDDOS* of *ASIYA* are], the end which is wedged in the beginning, all included in the *MIDDOS* in Hashem’s essence before *ATZILUS* like it says, “He is exalted from the days of the world, [which

## TRANSLATION OF CHAPTER 8

“days of the world” are the time aspect of the “Supernal Attributes”] the seven lower aspects [*MIDDOS*] of *ATIQUE YOMIN* and *ADAM KADMON* until the *MIDDOS* in the essence of the *OR EN SOF* itself, which is hidden [included] in his actual essence..

For example, the level of *CHESED* of the *OR EN SOF*, about which it is said, “the *CHESED* of Hashem doesn’t stop”, the level of actual “Infinite Kindness”. And we say, “Your *CHESED*” should [shine] on us, [meaning] the contracted *CHESED* [*which we could handle and absorb. Even though it is mightily contracted from an infinite CHESED it is still Hashem’s CHESED*] of the *MIDDOS* of *MALCHUS* of *MALCHUS* of *ASIYA* which shines in this world.

Also from the level of “Thought” in his essence is drawn down to the thought of *MALCHUS* of *ASIYA*, which means the thought to actually do. Also in {the G-dly} Speech and Action, because like everything He desires in His essential desire He accomplishes in action. So too everything He desires [in Himself] He thinks [in Himself]. And it descends and is drawn in a chain of descent until His desire and will and intellect and thought in actual action [in the world of *ASIYA*]. But it [the creation] is all only one desire and emotion and thought and action compared to His infinite “Ability” [*YACHOLOS*] in His essence

And after all this when a person contemplates on “Who” creates “These” physical things [the creation of our world] he will realize how the last detail is from the original general source which is first and includes every detail of everything. Like the hosts of the heaven and earth and all the particular levels of inorganic, plant life, animal and speakers [people], how their source is in *MALCHUS* of *ASIYA* [all the way up to] the highest levels tied and connected like a chain.

It is written “In the beginning was created” [meaning there are] two levels of “in the beginning was created the heaven and earth” 1-] *RATZONE*-Desire [*KESSER*] or [2-] *CHACHMA* [like we explained in chap 7 & and here in Chapter 8] *KESSER* and *CHACHMA* of [the four worlds of] *ABYA* are unified [in those worlds, which unification includes] all of the details that branch from them [*the KESSER and CHACHMA of each*

## TRANSLATION OF CHAPTER 8

*world to include the "General Worlds" of KESSER*. In the "Emotion Attributes" [*MIDDOS*], "Thought" [*MACHSHAVA*] and "Speech" [*DIBUR*] of the general "Ten SPHEROS" of all worlds, ([to include] the "Ancient of Days" [*ATIQUE YOMIN*, the world of "G-dly Pleasure" in emanating a world of *ATZILUS*], the "Long Faces" [*ARICH ANPIN*, the world of "G-dly Desire" for *ATZILUS*], the "Small Faces" [*ZAIR ANPIN*, the six "Emotion Attributes" in the world of *ATZILUS*] and the "Attribute of Royalty" [*MALCHUS*] of [the four worlds of] *ABYA*.), until [the world of] *ASIYA* and [finally] *MALCHUS* of *ASIYA*– the end [which] is wedged in the beginning.

Just like in the "Original Thought" [*KADMON* was the origination of the world which would be] emanated [*ATZILUS*]. So too in this same "Original Thought" [*KADMON*] He "Created" [*BRIA*], "Formed" [*YETZIRA*] and "Did" [*ASIYA*], in action, like it says, "everything He desires He does. [*ASIYA*]"

[Just as the G-dly Desire of all levels was revealed in "Origination", *KADMON*, so too, *MIDDOS* [were originated-*KADMON*] like it says "I am the place" [the "place" connotes the 6 directions north, south, east and west and up and down which is one of the physical manifestations of the six *MIDDOS*], the nullification of the six lines- "You Hashem are great" [great refers to the G-dly attribute of giving-kindness, *CHESED*]. And "You Hashem are mighty" refers to the G-dly attribute of strength and judgment [*GEVURA*], etc. In each world according to its level [all the way up] until the "Essential Place" called "His Place". He is the place of the world. And the world is not His place [he is not in the world, the world is in him] also "He grasps in each world but no world grasps Him. Even the "Original" [G-dly] *RATZONE* and "Thought" [Doesn't grasp his essence]

So with all this will be understood the unification of the particular detail[s] in the general level how [all the details are] included in. a "General Way" [Meaning that everything is included and originated by Hashem]. From the essence of the *OR EN SOF* in *ABYA* [Like each particular level of *CHACHMA* or *MIDDOS* or Thought Speech and Action is from that aspect as it is included in the essence of the *OR EN SOF*]

## TRANSLATION OF CHAPTER 8

[This “General Unification” of everything in the essence of the *OR EN SOF*] is in addition to the “Particular Unification” of each world in the ten *SPHEROS* of each particular world. [*Like MIDDOS are included and nullified in CHABAD and CHABAD is unified and included in the KESSER of each world*].

But even though a person knows the whole explanation of the whole “chain of descent” of *ABYA* [in all the particular] details, his soul is drawn to unify the details into the “General Unification” [thru the chain from effect to cause all the way up until the final general principle of the essence of the *OR EN SOF*] Besides the unification and nullification of every world in particular to the essence of Hashem.

Until he comes to the whole *HISBONOOS* that he considered in all its particulars in a very contracted way like, Your Kingship is a Kingship of all worlds, meaning *MALCHUS* of *EN SOF* in *MALCHUS* of *MALCHUS* of *ASIYA*, like we said with *RATZONE*, *CHACHMA* and *MIDDOS* [and thought speech and action],

.....

## OVERVIEW OF CHAPTER 9

### OVERVIEW CHAPTER 9

In Chapter 9 after having explained in Chapter 7 and 8 the many links in the “Chain of Descent” from cause to effect the Rebbe asks, how it is possible that there is no change in Hashem who is the source for a “Chain” in which we see many changes when we know that “I am Hashem, I don’t change”

The explanation is that the “Chain” is accomplished thru a complete hiding of Hashem’s essence called a Contraction [*TZIMTZUM*]. The metaphor for this Contraction is the example of a ray of light from the sun in which there is no change in the sun even though the ray accomplishes many different actions and many changes.

And all these many changes and actions are all equal to the sun, which is not affected by them.

CHAPTER 9

After having [explained in Chapter 7 and 8 about the “Chain of Descent” from cause to effect] it is difficult to understand, at first glance, how it is that “I am Hashem, I Don’t Change”. That is [there is no change in] the aspect of G-dly Kingship as it is unlimited [*MALCHUS* of *EN SOF*], but there is a change in the aspect of G-dly Kingship [*MALCHUS* of *EN SOF* as it dresses in] the aspect of Kingship of this World of Action [*MALCHUS* of *ASIYA*], where there is a change from judgment to kindness [from one minute to the next from one person to the next].

So we see a change in *MALCHUS* of *ASIYA* [which is the G-dly desire for everything that exists in this world so] ergo there must be a change [in the ultimate source of *MALCHUS* of *ASIYA*] in *MALCHUS* of *EN SOF*. Like it says “I, I am He” and “Your Kingship is a Kingship of all worlds” [Meaning that] when His simple will rises up in His essence to “Desire Good” [*CHAFETZ CHESED*]. That “Desire to do Good” descends all the way thru the Chain to [finally] become the “Desire to do Good” in *MALCHUS* of *ASIYA*

And also each day He renews the work of creation [down here] in the lower worlds. [And this renewal must have its source in] *KESSER* and *CHACHMA* of the creation all the way to the highest levels, until [the Will and Wisdom in] His actual essence. [*The point here is that if there is a change down here there must be a change in the intention in the source of what happens down here. And since change is constant in this world how do we say there is no change in the source of what happens down here? And that source is the G-dly Will-Desire for what happens here whether for kindness or judgment. So since there is a change down here from kindness to judgment there must be a change in the source of that judgment and kindness. ]*

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So, [apparently] there is something new in the essence of the *OR EN SOF* [a change in the world from His change of will] so how is it that Hashem says “I don’t change” and also we say, “you are [the same] before the creation of the world, you are [the same] after the creation of the world” etc

Likewise there is no change from before the emanation of the World of Emanation [*ATZILUS*] until after the emanation of *ATZILUS*.

Like with a person [for example] there is a change even in his essential desire [to stay alive etc] from a desire [*RATZONE*] for strictness to a *RATZONE* for kindness [*he is nice to his boss he is nasty to a thief*].

So [if Hashem doesn’t change] how is it that we can ask that he change His judgment from punishment to reward [from *DIN* to *CHESED*] and we also see many changes each day and hour that Hashem does in the Heaven and the Earth, because He desires them. And everything He desires He does, constantly, in the Heaven and the Earth. .

And the explanation of [how this is possible] is [thru] the [dynamic of the] Contraction [*TZIMTZUM*]. That if the descent [from the essence] was [actually] from cause to effect we would have to say there is a change [*in the cause to make a new effect*]. But the answer is that what descends is only a ray of light, [*just like a ray of the sun can light up a million houses and, at the same time melt wax, and cause a solar panel to generate energy while the sun itself doesn’t change*] and even that ray is drawn down thru a contraction.

So [we can see how thru this dynamic of Contractions] there is no change in the essence of Hashem at all, even [in the enlivenment and bringing into being of this World of Action, *ASIYA* which is brought about thru the contraction of the G-dly energy] thru [being dressed in] *MALCHUS* of *MALCHUS* of *ASIYA*.

Similarly, all the worlds to the highest levels [are enlivened and brought into being by the same dynamic called *TZIMTZUMIM*], After these Contractions [then we do see that] there is a change but only in the perception of the creations, [*like when a clear light is*

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*shined thru a red glass the light appears red and when shined thru a green glass it appears green, but the light itself never really changes.]*

The difference between [the metaphor for the flow of divine energy described as] “Light” [OR], and [the metaphor for the same G-dly energy called] “Flow” [SHEFA] is known to all. [The metaphor of light describes the dynamic of “something from nothing” because the ray when included in its source does not exist as a separate existence from the source like a ray of the sun before it shines out of the flame of the sun. But when it shines it does exist separately from the source. Secondly, there is no change in the source of the ray –it doesn’t lose anything thru the emanation of the ray.

*“Flow”, on the other hand, connotes a progression of an existence called a “Something”, to another “Something”. Like when a rich man gives a dollar to a poor person the dollar existed in the source before it changed place and there is a change in the giver in that now he has a dollar less than he started with: or when water flows from one place to another etc. So the metaphor of flow connotes that which flows did exist in the source and the source does change when it emanates the flow.*

*The concept of the TZIMTZUM is illustrated in conjunction with the metaphor of a light and a ray]*

However, even the level [of the metaphor of a ray] of light [even though it is “Something from Nothing, ” meaning since the ray does not exist as a ray in the source of the ray, like a ray of sunlight in the flame of the sun that does exist as a tangible existence once it leaves the sun. But since the ray didn’t exist in the sun the sun doesn’t change when the ray shines out. The ray we are describing here, however, is a “ray” of G-dly infinite energy called OR EN SOF, therefore it] needs to be [revealed to the Worlds, Emanations and Creations] thru [the dynamic of] a TZIMTZUM.

Therefore, each person must understand the concept of the TZIMTZUM and contemplate well [how it works] in each world according to its level, because it [explains the] general idea of the G-dly Unity with no change in [Hashem’s] essence. Like to him darkness is like light [no difference to the essence of Hashem] Spirituality and

Physicality are equal [to Him] until *ATZILUS* and *ASIYA* [*are equal to him because they all exist thru a reflection of a reflection of a contracted "Ray"*].

[*Now the Rebbe explains that it was said above that there is no change in Hashem because everything is done thru a contracted ray and a reflection so that compared to Hashem the highest level and the lowest level are equal. This answers the question of how Hashem doesn't change through revealing the "Light that Surrounds all Worlds", SOVIV KOL ALMIN. But the question of how He doesn't change thru the "Light that fills all Worlds" must still be answered*].

Now even though this [shows the "Hashem doesn't change" principle in the dynamic of the] surrounding force [*Hashem's light manifeststs in two dynamics 1-the light that surrounds all words equally, SOVIV KOL ALMIN and 2- the light that fills all worlds, MIMALE KOL ALMIN (a measured light to be contained in each world according to its level)*]. The light that surrounds all worlds in general and in particular [is] higher than the level of the light that fills all worlds [*when the ray of the sun spreads out in the earths atmosphere is an example of a surrounding light shines on the whole hemisphere equally. When that same light shines into a particular window it is an example of the light that fills all worlds inwardly.*]

But even in the "Inner Light" [that fills all worlds] there is no change. The higher and lower levels of it are equal [the light that lights a stained glass window is equal whether it shines thru a dark section of glass or a light section of glass]. "I don't change. I am He" [refers to] the level of the indwelling light and also "The Heaven and the Earth I fill" equally. The word filling connotes the "Inner Light" "there is no place devoid of him" like it is known.

The level of the light that "Fills all Worlds" descends and flows down thru contractions. Even the threadlike line of light [the *KAV*] which is the first level [to emerge] from the "G-dly Essence" [after the contraction- *TZIMTZUM* of the] *OR EN SOF* is called the light that fills the [four worlds] of *ABYA* in general. It is drawn down after a *TZIMTZUM* of the "G-dly Essence" called the Original Contraction [which left a

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space] called the Empty Place like it is explained in “Aitz Chayim” [a Kabala Book called Tree of Life]. And also the descent of the “Threadlike Line” [KAV] of Infinite Light as it comes down into the Circles [IGULIM] and Straight Lines [YOSHER] until the Crown [KESSER] of the “Archetypal Original Man”[ADAM KADMON]. [This action is also thru a] TZIMTZUM. And so too this process of contractions continues from ADAM KADMON to “The Ancient One”[ATIQUE] and “The Long Faces”[ARICH]. All the way into “The World of Emanation [ATZILUS] TZIMTZUM after TZIMTZUM until there is a Curtain [PARSA] between KESSER [of ATZILUS] and CHACHMA [of ATZILUS], like it says “a curtain separates “As it says in the “Zohar”. [*This curtain connotes the curtain in the Holy Temple that separated between areas but in Kabala curtains are explained as a physical expression of these spiritual curtains that separate between the spiritual worlds*].

Likewise, [the TZIMTZUMIM continue] from CHACHMA and BINA [of ATZILUS] to “The Small Faces” [the six emotion attributes of ATZILUS called ZAIR ANPIN] and from ZAIR ANPIN to the attribute of “Royalty” [MALCHUS of ATZILUS as it is the feminine aspect of ZAIR ANPIN] and from MALCHUS of ATZILUS to “The World of Creation” [BRIA] through the Curtain that separates between ATZILUS to BRIA and MALCHUS [of ATZILUS] breaks thru the curtain to become KESSER of BRIA. And in this way a [of contractions there is a] curtain between BRIA to “The World of Formation” [YETZIRA] and MALCHUS of BRIA breaks through the Curtain to become KESSER of YETZIRA and likewise MALCHUS of YETZIRA breaks through that curtain to become KESSER of ASIYA, until MALCHUS of ASIYA called “The Exalted King” [HAMELECH HAMROMOM].

Like the Sages said, “As in the Creation of the world, In the beginning was Dark and [then] Light returned” [darkness connotes the TZIMTZUM] And the Sages also said, “It originally rose up in his thought to create the world with the “Aspect of Strictness” [GEVURA-TZIMTZUM] which is the contraction [quality] of the name ELOKIM of MALCHUS of ATZILUS.

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So everything is now explained [of how] “I, I am Hashem I don’t change” from [a] *RATZONE* for *CHESED* to [a] *RATZONE* for *DIN* in every world of *ABYA* just like He is before the *TZIMTZUM* and Curtain thru which *MALCHUS* breaks through and becomes *KESSER* to the lower world. On which we say, “there should be a *RATZONE* before you” [Hashem’s Will], because all the levels of this world are equal [in His sight]. But after the *TZIMTZUM* the *RATZONE* is drawn into [the spiritual levels of] Intellect and Emotion [*CHACHMA* and *MIDDOS*] changing until *MALCHUS* of *ASIYA*, that “it should be Your will” that a change take place in this world of action, a change from Judgment to Kindness