

RENEWAL

REMARK 1

The following paragraph will discuss the Ten Statements¹ of creation (Let there be light, Let there be Water... etc.). The Ten statements are expressed in the form of speech²; which is distinctly separated from the speaker. What the speaker says, once it has exited his mouth, is no longer part of him. As a result, what is said is no longer in existence if it is not said again, since it ceases to exist once it has exited the speaker's mouth. In order that Speech may constantly be One with the Speaker, the Speaker must constantly speak, and the Speech must always remain in a state of "Cohesion"³ with the speaker; i.e. the Speech must "ensure" that it does not diverge and disengage from its source.

[5.] The Torah is Re-Newed at every moment, as our Sages have stated "It shall be as new⁴ in your eyes, every day"; i.e. that the Torah itself is Re-Newed. Likewise is it also stated regarding creation, in which it is stated "He, in his kindness, re-news [the world] every day, *always* (recurring)". Recurring⁵ Re-Newal is where each Re-Newal is different and isolated⁶ from the Re-Newal preceding it (as recurring Re-Newal implies many different actions of Re-Newal). The recurring Re-Newal may be explained though the cohesion⁷ of the Ten Statements of creation with their source, and their disengagement⁸ to sustain⁹ the Worlds.

[6.] However, the Re-Newal of the Holy Speech¹⁰ from its source is necessarily implied and is merely automatic¹¹, for Speech is an entity separate¹² (to the extent that it is felt by the Other), therefore in order that the Speech may be in cohesion¹³ with its source, it must be constantly Spoken – that these words would be recursively transmitted¹⁴ from the mouth of the speaker. Only then could the Speech be seen as in cohesion with its source. However, from this it seems as if the process of Re-Newal is merely a technical necessity of Cohesion. But it is implied from the verse that the Re-Newal itself is emphasized¹⁵, furthermore, it is implied that the Re-Newal is not only in respect to what is transmitted and created, but also in respect to the Origin¹⁶. Whereas in the Re-Newal of the Ten Statements, only the Speech is that which is Re-Newed, for it must be in cohesion with its source; however the speech itself, in respect to the Origin is not *recursively* Re-Newed.

It may be stated that the Re-Newal is that of the Heavenly Days¹⁷, from which a new sustenance¹⁸ is transmitted each day; i.e. that on this day, a certain aspect¹⁹ within the Heavenly Days is transmitted, and it is only on this day, i.e. this moment that this aspect is felt as standing in-itself²⁰. When this aspect was still included²¹ within the Heavenly Days as a whole, it was not palatable for the Worlds, for the Other. The Origin must renew and diminish itself in order to transmit this aspect, and the aspect itself must be Re-Newed in order to exist, as explained above.

"Ve'ehye Eetzlo Amon" 1940

ANTECEDENT AND CONSEQUENT, CATEGORICAL AND PARTICULAR.

[2.] It was previously stated regarding the verse "And He, in his kindness, re-news...". This cannot be referring to the Particular Life transmitted from the Heavenly Days, for nothing was truly Re-Newed, for what was transmitted is nothing but the transformation from the Categorical²² to the Particular²³, in which this particular existed within the Categorical before the transformation²⁴ as well. Thus it must be understood as to what the Re-Newal is regarding the Six Heavenly Days. [And what is observed regarding the revelation of the Intellectual Particulars²⁵ from their Categories, in which the former enables one to analyze with greater depth²⁶ the matter at hand, this is just an ability, but not a necessity, and hence not necessarily a Re-Newal. This is furthermore, only because at the onset of the concept, much Intellectual light radiated, but it was not yet ordered²⁷ and arranged in an analyzable fashion, hence it was not able to manifest itself in an Inner²⁸ form within the Containers²⁹ of Understanding³⁰, however once the light was diminished, it gave the possibility of Inner-Manifestation³¹, and through this it was possible to begin to understand the concept. However the re-grasping of the Light in its depth is nothing new, but merely the return of the initial state].

[3.] Nevertheless, it may be asserted that there is a certain Re-Newal regarding the Particular in respect to its Category. For the Particular, when it stands by itself, is in an entirely different manner than it was when it stood within its Category. For instance, regarding the Primal³²

¹ "Asarah Ma'amarot" (ע"מ) – עשרה מאמרות – lit. "Ten Sayings"

² "Dibbur" (דיבור) – דיבור – lit. "Speech"

³ "Dvekut" (דביקות) – דביקות – lit. "Adhesion", "Cohesion"

⁴ "Hadashim" (חדשים) – חדשים – lit. "New"

⁵ "Tmidit" (תמידית) – תמידית – lit. "In a matter of occurring always"

⁶ "Nivdal" (נבדל) – נבדל – lit. "Divided"

⁷ "Ratzuy" (רצוי) – רצוי – lit. "Running", "Yearning"

⁸ "Shuv" (שוב) – שוב – lit. "Returning"

⁹ "Leh'hayot" (להחיות) – להחיות – lit. "To make alive"

¹⁰ "Dibbur Ha'elyon" (דיבור העליון) – דיבור העליון – lit. "Lofty Speech"

¹¹ Necessarily... Automatic. "B'derech Memeila" (בדרך ממילא) – בדרך ממילא – lit. "Automatically", "From itself"

¹² "Nifrad" (נפרד) – נפרד – lit. "Separate"

¹³ "Dvekut"

¹⁴ "Nimshach"

¹⁵ "Ikar" (עיקר) – עיקר – lit. "Source", "Point" etc.

¹⁶ "Mashpi'a" (משפיע) – משפיע – lit. "Sustainer"

¹⁷ "Yamin 'Ila'in" (ימין עילאין) – ימין עילאין lit. "High Days"

¹⁸ "Hayout" (חיות) – חיות – lit. "Life"

¹⁹ "Prat" (פרט) – פרט – lit. "Detail", "Particular"

²⁰ "Bifney 'Atzmo" (בפני עצמו) – בפני עצמו – lit. "In front of itself"

²¹ "Nichlal" (נכלל) – נכלל – lit. "Categorized", "Within its source", "Engulfed"

²² "Klal" (כלל) – כלל – lit. "Category", "Community", "Domain"

²³ "Prat" (פרט) – פרט – lit. "Particular", "Detailed"

²⁴ "Hamshacha"

²⁵ "Pratei Hasechel" (פרטי השכל) – פרטי השכל – lit. "Details of Intellect"

²⁶ "Omek" (עומק) – עומק – lit. "Depth"

²⁷ "Mesudar" (מסודר) – מסודר – lit. "Organized", "Arranged"

²⁸ "Phimiut" (פנימיות) – פנימיות – "(of) Internal"

²⁹ "Levush" (לבוש) – לבוש – lit. "Garb"

³⁰ "Hasagah" (השגה) – השגה – lit. "Grasping", "Proception"

³¹ "Hitlabshut" (התלבשות) – התלבשות – lit. "Enclotment", "Investment", "Manifestation", see note 29

³² "Hayuli"; the origin of this word is difficult to determine. It first appears in Nachmanides, who states that God fashioned the world of a "Hayuli-

Categorical Faculty of Movement³³, from which all movements and action are derived³⁴ (both physical and intellectual), in which the Particular movements are in an entirely different manner³⁵ when isolated from their source. For the Essential Faculty of Movement is the notion of movement, i.e. a primal and simple³⁶ notion which is not defined or constrained according to any form or transmission, for it should not be said that it is only a movement to the right, or only a movement to the left (and certainly not to say that the notion of direction is at all found within the Primal Faculty, however, they are merely included categorically. For the sensation³⁷ of the ability for movement does not give itself to the notion³⁸ of direction, for one only feels that “he can move”, but not that “he can move to this and this direction”. The reason for such is that directional and spatial movement is a constraint and definition (for right is not left, and left is not right), and this constraint is known as “Form³⁹”, and Form is not found within the Primal Faculty – rather – the form is Re-Newed when the Particular is derived from the Categorical, when it becomes a thing in itself; being a particular derivation, it must, by necessity, come with some kind of constraint⁴⁰.

REMARK 2

The following paragraph will make use of the sub-Decadon⁴¹, i.e. the Emotional/Sensible⁴² Attributes/Faculties within the Intellectual⁴³ ones. There are Emotions within the Intellectual faculties, and these are the aesthetic⁴⁴ notions of the conception. They reveal and conclude themselves within the Intellectual faculties as a “Conclusion⁴⁵” or a “Synopsis”; a “Thus” and “Therefore” which becomes the primal⁴⁶ origin of the Emotions proper (within the heart).

REMARK 3

Although the following paragraph does not mention this clearly, the emotional faculties are sensed as well within the mind as being non-intellectual, or sub-intellectual⁴⁷. The intellect as well uses and involves itself with emotional terms such as good and evil as well as kindness and dominance, only that these are not determinants within the intellect as they are within the emotions. See “Meshcheini” 1941 for a detailed treatment.

Hence there is a certain new aspect regarding the derivation of the Particular from the Categorical. And therefore this derivation is not like the derivation of the

Consequent⁴⁸ from the Antecedent⁴⁹, for the Antecedent is within the same manner as the Consequent, only that it is in a more refined⁵⁰ state; but nevertheless it is felt in the Antecedent (qua Antecedent). This is similar to the emotions within the Emotional Faculties within the Mind, which although not felt within the Mind, come to be sensed within the heart. And unlike the Particular which is not felt within the Categorical, as it was explained above that there is no notion of particular direction within the Primal Category of Movement.

However, the Category as well, qua Category, has as its entire notion⁵¹ that it contains its Particulars, only that the Category is Categorical, that is, more spiritual⁵² and abstract, in that it does not manifest itself in the material⁵³, and therefore it is impossible in respect to the metaphysical category that within it should be sensed the Particulars as they are manifest⁵⁴ within the physical. [Whereas the Identity⁵⁵ of the Antecedent is not that of the Consequence, but is rather automatically derived from it]. Hence the Heavenly Days are not the true notion of Re-Newal of creation.

[4.] Rather the Ten Statements are Re-Newed at each moment existio⁵⁶ ex nihilo. Regarding Ex Nihilo, it is known that the existio is not within⁵⁷ the Nihilo in any manner whatsoever. For even in Antecedent and Consequent, wherein the Consequent is of a different Existence⁵⁸, it is nevertheless within relation⁵⁹ to the Antecedent, and when Light is in excess⁶⁰ within the Antecedent, the Consequent emerges (consequentially). Just as an increase within the Intellectual light causes reinforcement⁶¹ within the Emotions, for it is stated “According to his Mind, will Man praise⁶²”. Furthermore, it is seen within a child, whose mind⁶³ is weak, that his emotions too are weak (for the Emotions of a child vary quickly, and the Strong does not vary). This is because he lacks a Strong Mind. Whereas in Ex-Nihilo, wherein the Existio is not included within the Nihilo, an increase within the Nihilo does not at all imply an increase within the Existio.

היול”Substance”. In general usage, it appears to mean “Primal” and “Abstract”.

³³ “Tnu’ah” תנועה – lit. “Motion”, “Movement”

³⁴ “Nimshach”

³⁵ “Ofen” אופן – lit. “Manner”, “Demeanor”, “Way”, “Fashion”, “Style”

³⁶ “Pashut” פשוט – lit. “Simple”, “Plain”

³⁷ “Hargasha” הרגשה – lit. “Feeling”

³⁸ “Inyan” ענין – lit. “Matter” (i.e. subject-matter)

³⁹ “Tzurah” צורה – lit. “Form”

⁴⁰ And see “Samea’h Tesama’h 1897, p. 206

⁴¹ “Eser Sephirot” עשר ספירות (ע"ס), “Hishtalshelut” התלשלות (ההשתל), – lit. “Ten Attributes”, “Involution”

⁴² “Midot” מידות – lit. “Emotions”, “Acts”, “Measures”

⁴³ “Mochin” מוחין – lit. “Of Intellect”

⁴⁴ “Hitpa’alut” התפעלות – lit. “Excitation”; i.e. the delight over the quality of intellect.

⁴⁵ “B’Chen” בכך – lit. “Thus”

⁴⁶ “Rosh” ראש – lit. “Head”, “Beginning”

⁴⁷ “Hitzoniut” היצוניות – lit. “External”

⁴⁸ “Alul” עלול (עו"ע) – lit. “Consequent”, “What has occurred as a result of~”

⁴⁹ “Ilah” עילה (עו"ע) – lit. “Antecedent”, “What is inclined to make ~ occur”

⁵⁰ “Dakut” דקות – lit. “Refined” (as opposed to coarse)

⁵¹ “Inyan”

⁵² “Ru’hani” רוחני (רוח) – lit. “Spiritual”

⁵³ “Gashmiut” גשמיות (גשמי"ע) – lit. “Material”, “Physical”

⁵⁴ “Nimshach”

⁵⁵ “Mahut” מהות – lit. “Identity”

⁵⁶ “Yesh” יש – lit. “Entity”

⁵⁷ “Nichlal” נכלל – lit. “Included”

⁵⁸ “Metziut” מציאות – lit. “Existence”

⁵⁹ “L’fi ‘Erech” לפי ערך (ע"ע) – lit. “Within Value”, “Within Worth”

⁶⁰ “Mitosef” מתוסף – lit. “Increase”

⁶¹ “Hizuk” חיזוק – lit. “Strengthening”

⁶² “Yehalel” יהלל – lit. “Give praise”

⁶³ “Mochin”

This may be further understood through the Will and the Intellect, in which the Will is a Categorical⁶⁴ Faculty (however, it is not the Essence⁶⁵ of the Soul, which is entirely devoid of any notion or entity) and it does not manifest itself within Containers⁶⁶ in itself, but only through recursive Re-Newal. Nevertheless, the lower Faculties are dependent on the Will, for if the Will does not want, the Faculties will not act.

REMARK 4

The following paragraph may pose some difficulties in respect to “Nihilification”⁶⁷ and “Other”⁶⁸. Chassidus tends to view the relation to the Other on a scale of equal extremes. On one extremity is the total isolation of the Other, in which the Subject does not relate to it in any form whatsoever. On the other extremity, there is the total submission⁶⁹ to the Other, in which the Subject is so submissive to the extent that his own Identity becomes Nihilified, and it takes upon the Identity of the Other. However, between these two extremes is the notion of relating to the Other, e.g. making a decision based on the Other, or forming an Action which is directed towards the Other. In this case, there is a dualistic state, in which the Subject, on the one hand, wishes to act for himself, but on the other hand, relates and validates the Other by including it as an intermediary or a means for his objective.

REMARK 5

The Will is always inclined⁷⁰ to the Other, by the notion of Will, in which the Subject Wills something which it does not already have, it is necessarily inclined to want something external to it, that is, something pertaining to the Other. It is also possible that the Will of the subject become submissive to the True Other, i.e. the True Being, in which the Will is not inclined to an Other proper, but rather to the Will of God. This state is called Nihilified Existence⁷¹, because the Existence of the Subject qua Subject is in complete submission to Him.

REMARK 6

Essence is non-revelatory⁷² and non-divisible⁷³. The Essence cannot reveal itself, i.e. it does not incline itself to meddle in things it does not already have. This excludes the Will, which is inclinational, as being the Essence. The second notion of the Essence, i.e. that it is non-divisible is the notion of Diminution, which is not applicable in respect to the Essence. Diminution, by virtue of it creating divisions between closeness and distance in respect to the Essence, is not a faculty of the Essence in itself.

[5.] The Will is indeed a faculty and hence is derived in a given form. For the Will is merely that there is a Subject that Wills – and that this Subject is not in a Nihilified state of Existence. Even the Will of “We do, then we will listen⁷⁴”, in which the Subject Nihilifies his own will for the Will of the other, before it is even know to him what the Will of the Other is, nevertheless, this is not a Nihilification of Existence, for the Will is still inclined to something, and must be derived ex-nihilo from the Soul⁷⁵

– for the Soul, not being subject to any inclination – must diminish itself in order that it may Will to an Other. Because the Will is not within level of the Soul, it must always be Re-Newed from the Soul. For the Will is not the Soul (in itself). And Diminution in respect to the Soul is a Re-Newal for it, for the Soul is Essence, and every Essence is non-revelatory and non-divisible (and the division is Diminution, as explained elsewhere). Similarly Torah, which is the mediator⁷⁶ between God and the Worlds is within the notion⁷⁷ of His Will. It contains the Commandments which manifest themselves in the form of definition⁷⁸ and constraint⁷⁹, and in this respect, they are similar to the Worlds. On the other hand however, the Will is the Will of the Essence, and it is therefore within the Level of the Infinite Light, and it is Re-Newed recurringly in order to Subsist⁸⁰ the Worlds.

“Beha’alotcha” 1940

DERIVATION AND RE-NEWAL OF THE INTELLECT FROM THE WILL, AND OF THE WILL FROM THE SOUL.

[3.] Will is higher than the Intellectual faculties, and therefore it can incline the Intellect, that is, to find a reason⁸¹ and cause⁸² for the Will. However this reason is not that which causes the Will. That which is observed in which the Will is dependent⁸³ on the reason, (in which it would seem that the Intellect is higher than the Will) and therefore when the reason is nullified⁸⁴ so is the will, this is not the True notion⁸⁵ of Will, but rather is a subset⁸⁶ of Emotions. That the Emotions are at times called “Will” is merely due to their inclination towards the Other. This is in contrast with the Intellect which does not desire⁸⁷ the Other, whereas the Emotions (in the sense that they are similar to the Will) do desire for the Other. Upon further analysis, it may be seen that the intensity of Will which is not based upon reason is stronger than the one dependent upon it (reason). However, in respect to True Will, the reason is derived from the Will. However, this is not to say that that this derivation⁸⁸ is automatic⁸⁹, for the Intellect and Will are opposed to each other, for one who acts according to his Will is generally opposed to reason, whereas one who acts according to reason generally must suppress much of his Will.

⁶⁴ “Klali” כללי – lit. “Categorical”, “General”

⁶⁵ “Etzem” עצם

⁶⁶ “Kelim” כלים – lit. “Vessels”, “Utensils”, “Containers”

⁶⁷ “Bitul” ביטול – lit. “Nihilification”

⁶⁸ “Zulat” זולת – lit. “Other”, “That which is outside of~”

⁶⁹ “Bitul”

⁷⁰ “Notch” נוטה – lit. “Inclined”, “In inclination towards~”

⁷¹ “Batul B’metzit” בטל במציאות – lit. “Nihilified in Existence”

⁷² “Bilti Mitgaleh” בלתי מתגלה – lit. “Does not reveal itself”

⁷³ “Bilti Mit’halek” בלתי מתחלק – lit. “Does not divide itself”

⁷⁴ “N’aseh Venishm’a” נעשה ונשמע – lit. “We will do, and we will hear”

⁷⁵ “Nefesh” נפש – lit. “Soul” – not to be confused with the “Nefesh” of the five divisions of the soul. Rather, this is a general name for the corpus known as “Soul”

⁷⁶ “Memutz’a” ממוצע – lit. “Mediator”

⁷⁷ “Be’hina” בחינה – lit. “Analytic”, “Idea”, “Conceptual Domain”, “Discernment”

⁷⁸ “Hagdarah” הגדרה – lit. “Definition”

⁷⁹ “Hagbalah” הגבלה – lit. “Dimension”, “Boundaries”

⁸⁰ “L’Kayem” לקיים – lit. “To make stand”, “To make exist”

⁸¹ “Ta’am” טעם – lit. “Reason”

⁸² “Sibah” סיבה – lit. “Cause”

⁸³ “Taluy” תלוי – lit. “Dependent”, “Hanging on”

⁸⁴ “Batel” בטל – lit. “Nullified”, “Nihilified”

⁸⁵ True Notion. “Amitit ‘Inyano” אמיתית ענינו – lit. “Truth of the matter”

⁸⁶ “Metzad” מצד – lit. “About”, “In respect to”

⁸⁷ “Tshuka” תשוקה – lit. “Yearning”, “Desire”

⁸⁸ “Hamshacha”

⁸⁹ “B’derech Memeila” (בד"מ) ממילא – lit. “From itself”, “In a way expected to be”

[4.] Therefore it is seen that the Will can utilize the same reason for two contradicting actions, such as the reason for the flood, “Since man from youth has been evil”, but for this very same reason He ceased the flood and would “Not continue to curse the earth”. Since man is evil from birth, he does evil – this is not his fault or intent, but rather his nature, hence he is not to be punished. The Intellect is not derived from the Will in a manner of Antecedent and Consequent, for they are opposed to one another, rather only the contrary, the Intellect must be Re-Newed from the will. Thus the derivation of the Intellect from the Will must be further analyzed:

Intellect is not derived from the Will in the sense that, as soon as a Will is developed towards an object, a Intellectual justification will develop as well, but rather because the Will is a Higher Faculty. For the Soul reveals itself in greater intensity within the Will, therefore the Will has greater influence⁹⁰ over the other Faculties. It would be suitable to explain the revelation of the Soul within the Will: Although the Will inclines to the other, it does not manifest itself within the constraints and definitions of the other. In this respect, it differs from the Intellect. For the process of comprehension, in which one grasps a concept – although he does not “desire” or “incline” towards the concept, he nevertheless manifests his mind within the constraints and definitions of the object in order to understand its concept. Whereas the Will can desire an object it has neither seen nor understood, nor something that has ever come into existence, for the notion of the Will is the inclination of the *Soul*, wherein the Soul does not relate to the constraints and definitions of the Other. Hence the Will is the most similar of all the Faculties to the Soul, thus it having superiority and influence over all of the Faculties. Since all faculties are submissive and subjected to their origin, that is, the Light of the Soul, they are therefore submissive to the Will, which is an intense radiation of the Soul. However, the control of the Will over the other Faculties is not in a manner of Antecedent and Consequent because the Will is separated and divided from all of the other Faculties. Hence they must be Re-Newed from it. In order that they may be Re-Newed from the Will, the Will must undergo a Diminution, i.e. the Will must change its notion, from being that of Inclination to that of Inclining towards a certain action. In the case of the derivation of the Intellect from the Will, the Will must change from a general inclination to the object to one of an inclination to Understand the Object. Hence the Will must constrain itself to a specific Faculty and Container, that of intellect, and exclude its deliberation and sway over the others.

REMARK 7

The following paragraph employs the concept of “Ascent”⁹¹ and “Descent”⁹², however, their use is not in the traditional form. Ascend and Descent does not necessarily imply a notion of Sanctity or Essence, but rather a form of Will. Ascent is the Will for something which is undefined, or something which is general and conceptual, i.e. an ideal or a

principle which does not have any explicit form of attainment. For example, the ideal of Love does not imply any specific physical action, hence the Will towards Love does not involve or contain the physical properties (that may be involved thereof). It is called “Ascent” because it is similar to the grasping or reaching of a higher – more elevated plane. Since it wishes to reach what is essentially above it, and a plane which is essentially unknown to it, it reaches for it with great intensity and force. It is clearly evident that when such a Will comes about, all the other Faculties must too reach for this. More of this will be explained within the next discourse, “Veata Yigdal Na” 1940.

REMARK 8

Light has, as one of its properties, to only be in existence in the face of its origin⁹³. For light has never been seen nor presented without the presence of the Radiant. Thus, whatever is Light in its essence i.e. whatever derives from Light will always strive and attempt to return to its origin, wherein it is not merely simple light, but is actually illuminating and representing its source, which is the Essence.

REMARK 9

What has been stated in Remark 8 can be demonstrated within the Faculties as well. The Faculties, being Light, will attempt to return to their origin whenever their Origin is revealed in some intense form. Although this is axiomatic, it can also be seen quite clearly in respect to the chance of “Rest” or “Pleasure” without involvement or action. It is this very notion of “Relaxation” or “Purpose” which does not include any physical action, but rather searches for the “Truth” – which always implies that the current mode, i.e. the manifestation in physical action qua physical action is not the “Truth”. This has implications deriving from Gratification⁹⁴ which is discussed in length in the discourses of 1906.

[5.] Since it is the Will in which there is the greatest revelation of the Soul, it follows that when the Will is within a notion of ascent, i.e. when it wishes and desires to reach something, then all the other Faculties ascend with it. For all the powers are the Light of the Soul, and it is the nature of Light to ascend and reach for its source. However, because the Faculties have manifested themselves within physical organs, this notion of theirs is in a latent and concealed state. However, upon the revelation of Will within them, the Light, i.e. the source of the Faculties is revealed, and thus they ascend. However, this influence upon the Faculties is only in respect to ascent, wherein the Will ascends, and consequently⁹⁵ the Faculties ascend. However, the converse is not the case: the Will does not descend within the Faculties in a consequential manner. The Will does not descend within the Faculties in order that they may perform a specific physical act, within the Faculty itself. In the previously cited example, the Will does not consequentially⁹⁶ descend in-itself within the Faculty of Intellect in order that one may learn, i.e. read and contemplate on a specific matter. This is because the Will is separate⁹⁷ in its notion from all other Faculties, not merely in the degree of Light which it contains of the Soul, but rather that the Will does not function in the same realm, and with the same environment as that of the other Faculties. For Will is the revelation of the Soul, and just as the Soul is entirely abstract⁹⁸ from all physical form, and hence the Soul is abstract from the Faculties which are

⁹³ “Mekoro” מקורו – lit. “Its origin”, “Its source”

⁹⁴ “Ta’anug” תענוג – see remark in “Tiq’u 1940”

⁹⁵ “V’lachen” ולכן – lit. “And therefore”

⁹⁶ “Bderech Memeila”, see note 89

⁹⁷ “Nivdal”

⁹⁸ “Mufshat” מופשט – lit. “Void of”, “Stripped of”

⁹⁰ “Shlita” שליטה – lit. “Reign”, “Control”, “Authority”, “Governance”

⁹¹ “Aliyah” (עליה) – lit. “Going Higher”, “Ascending”

⁹² “Yeridah” ירידה – lit. “Going Lower”, “Descending”

manifest within the physical organs, likewise, its direct revelation which is the Will is abstract from the physical element of the manifested powers. Hence, in order that the Will may employ the Faculties, it must undergo a diminution.

The reason as to why the Intellect does not derive consequently from the Will is because the Essence of Intellect and the Essence of Will are opposed to each other. For one who acts according to his Intellect will generally oppose his Will, and one who will act according to his Will will generally oppose his Intellect. It is understood from this that in order for Intellect to derive from Will a certain diminution must take place. This Diminution is two-fold, firstly, the Will must will to action, i.e. to comprehend, and not to the result of the action, i.e. that the matter should be comprehended. Secondly, to diminish the intensity of the Will, for when the Will is in its revealed and intense state – i.e. the notion of Ascent which was explained earlier, then all the other faculties are in Ascent as well. He must then diminish the intensity of the Will, i.e. that it should cease to ascend to such a degree, in which the Faculties cannot descend, i.e. manifest themselves properly within their physical organs. What must be left over from the Will after its diminution is merely the posterior⁹⁹ of the Will, i.e. only the conclusion¹⁰⁰ of the Will, but not its notion of desire and inclination to the object.

[7.] Although the Intellect must be Re-Newed from the Will, and furthermore, it is in opposition to it, nevertheless, it is brought-into-existence¹⁰¹ by means of the Will. The Intellect has a clear relation to the Will, in which the existence of Will necessitates¹⁰² the existence of the Intellect, i.e. in order that the Will may at all be fulfilled, it must be channeled through the Intellect. However, the Soul does not necessitate the Will. Hence, moreso than the Will is divided and exalted above the Intellect, the Soul is exalted above the Will. For this reason, the Intellect is indeed a Container for the Will, in which the Will, although in a posterior manner, may manifest itself.

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[1.] Although the Intellect is brought into revealed existence through the Will, nevertheless it is not included within the Will, but rather that it is merely invoked by it, since the Will is a higher Faculty.

[2.] However the emotions are derived from the Intellect in an antecedent-consequent manner. However, this is only in regards to the posterior¹⁰³, that is, the conclusion of the Intellect, but in the anterior¹⁰⁴, or the process of comprehension, the notion of emotions are not extant. For

⁹⁹ “Hitzoniut”

¹⁰⁰ “Nifal” נפעל – lit. “What is being done as a result of”

¹⁰¹ “Nimtza” נמצא – lit. “It is being made to Exist”

¹⁰² “Ma’hriach” מכריח – lit. “Force”

¹⁰³ “Hitzoniut”

¹⁰⁴ “Pnimit” פנימיות – lit. “Inner”

the notion of emotions is to desire the Other, whereas in Intellect there is no desire for such. What is found within the Intellect, however, is merely the notion of Cohesion¹⁰⁵, which although it is similar in this regards to the emotions in the sense that it is not a purely intellectual notion, the form of Cohesion is in a more intellectual fashion: The notion of intellect is that of Nihilification, for when one attempts to understand an object, he goes out and diverts himself from his physical and material matters and only deliberates¹⁰⁶ himself upon the concept itself. When he deliberates upon this, he will thus understand it. The notion of cohesion is wherein is still remains in his Nihilified state in respect to the concept, but wherein he no longer is engaged in the process of comprehension, but is merely in a state of “Gazing¹⁰⁷” at this concept. Hence the Cohesion within the faculty of Enlightenment¹⁰⁸ is not felt as standing in itself, but rather is employed together with the Enlightenment, and this is because the notion of Enlightenment is the visualization¹⁰⁹ of the concept, and within visualization there is also the act of gazing, wherein the person is Nihilified in respect to that which he sees. However, within the (lower) Faculty of Mediation¹¹⁰, i.e. the Understanding proper, the Cohesion is only employed after the comprehension, and is thus sensed as Cohesion in itself. This is because the concept is not present within him as a visualization or vision, but rather as a complex¹¹¹ and divided object, (and as explained in “Ish Al Diglo”, a division is a Diminution, and likewise it is within the Light of Intellect, that it is diminished through its division into various aspects). The notion of Cohesion within Mediation is as when one has already analyzed¹¹² and divided the concept into several components, he then gazes at each of the components as one and observes the common aspect¹¹³ within each component, that aspect which forms from them a whole. These two forms of Cohesion may be further explained through a simile of one looking at a marvelous structure¹¹⁴. If he is a craftsman¹¹⁵, he will Cohere himself immediately within the structure, but if he is not a craftsman, it will take an interval of time for him to Cohere to it, since he must first understand and analyze the beauty of this structure. Only after he has understood it will he cohere in accordance with that which he has gleaned of its beauty.

[3.] However by necessity there are emotions within the Essence of Intellect as well, since it was stated before that they are derived from the Intellect in a manner of antecedent-consequent, and hence within the same level of the Intellect. Furthermore, the emotions are formed as soon, and immediately, when the intellectual process

¹⁰⁵ “Dveikut” דביקות – lit. “Adherence”

¹⁰⁶ “Mesim Libo” משימ לבו – lit. “Places his hear”; “Pays attention”

¹⁰⁷ “Histaklut” הסתכלות – lit. “Seeing”, “Gazing”, “Observing”

¹⁰⁸ “Hochma” חכמה – lit. “Wisdom”

¹⁰⁹ “Re’iyah” ראייה (ראי) – lit. “Seeing”, “Looking”

¹¹⁰ “Binah” בינה – lit. “Understanding”

¹¹¹ “Murkav” מורכב – “Complex”, “Of many components”

¹¹² “Hi’ayen” התעירן – lit. “Analyzed”, “Delved into”, “Exhibited Interest”

¹¹³ Common aspect. lit. “Common Side”; “Common Dimension”

¹¹⁴ “Binyan Yafeh” בנין יפה – lit. “Nice Structure”

¹¹⁵ “Uman” אומן – lit. “Artisan”

terminates. Hence it may be said that Emotions are a mere continuation of the Intellect. However, the Emotions within the Intellect are not in a revealed and sensed state, and what comes into actualization within the Intellect is not the Emotions, but the Cohesion – which is not a revealed emotion: For the emotions have as their notion to be for-themselves¹¹⁶. Whereas the notion of Intellect is self-nihilification – in which the subject exits his existence in order to ascend and grasp the dimensions and notions of the concept. Emotions, however, have as their impetus¹¹⁷ that the object should reach¹¹⁸ the subject according to his constraints, without the Subject undergoing a change or an effort of adjustment. Cohesion, although not Intellect proper, does not gaze and deliberate on the object, i.e. the relation of the object to the subject, but rather on the object itself.

The Delight¹¹⁹ and Excitement¹²⁰ caused by the comprehension of a concept – which can perhaps be ascribed a more true value of Emotions within the Intellectual realms. For it is not a mere cohesion in which the subject is still within a Nihilified state in respect to the concept, but he rather already placing a value judgment, in which he delights at the quality¹²¹ of the comprehension. He gleans pleasure from the manner and aesthetic¹²² properties of the concept, and hence he is the notion of an Entity which senses¹²³ and enjoys. Whereas within the Essence of the Concept, i.e. when he comprehends its essence, he does not feel himself as an Entity, for, as explained earlier, he is then in the process of visualizing the concept, in which he sees the Essence of the concept and therefore must be in a Nihilified state, for Essences always cancel out each other. Whereas within the Delight and Pleasure gleaned from the intellect according to the manner and form of comprehension, here the Essence of the concept is not relevant; hence this Delight is also merely within the posterior regions of the Intellect. For within the Anterior or internal realms, the notion of value judgments and pleasure do not apply, as above. However, since this Delight is within the Intellect, what is sensed is merely the pleasantness and the taste¹²⁴ of the Concept, but there is no lust or yearning towards any object. Whereas within the True notion of Emotions, wherein there is a yearning for the object to come to the subject.

¹¹⁶ “L’Atzmad” לְעַצְמָם – lit. “To Themselves”, “For Themselves”

¹¹⁷ “Inyan”

¹¹⁸ “Yavo” יָבוֹא – lit. “Should Come”, “Should Arrive”

¹¹⁹ “Oneg” עוֹנֵג – lit. “Gratification”, “Pleasure”, “Delight”, “Enjoyment”

¹²⁰ “Hitp’a’alut” הִתְפַּעֲלוּת – lit. “Acting on oneself”, “Becoming Excited with oneself”

¹²¹ “Tuv” טוֹב – lit. “Goodness”

¹²² “Ta’am” טַעַם – lit. “Taste”

¹²³ “Margish” מַרְגִּישׁ – lit. “Feels”

¹²⁴ “Ta’am”