**Tanya 1:3-4**

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| Now, each distinction and grade of the three— nefesh, ruach and neshamah— consists of ten faculties, corresponding to the Supernal Ten Sefirot (Divine manifestations), from which they have descended, which are subdivided into two, namely, the three "mothers" and the seven "multiples," to wit: chochmah (wisdom) binah (understanding) and da at (knowledge); and the "seven days of Creation:" chesed (kindness), gevurah (power), tiferet (beauty), and so on.  Similarly is it with the human soul, which is divided in two— sechel (intellect) and middot (emotional attributes). The intellect includes chochmah, binah and da at (ChaBaD), whilst the middot are love of G‑d, dread and awe of Him, glorification of Him, and so forth. ChaBaD [the intellectual faculties] are called "mothers" and source of the middot, for the latter are "offspring" of the former.  The explanation of the matter is as follows:  The intellect of the rational soul, which is the faculty that conceives any thing, is given the appellation of chochmah—כ"ח מ"ה— the "potentiality" of "what is." When one brings forth this power from the potential into the actual, that is, when [a person] cogitates with his intellect in order to understand a thing truly and profoundly as it evolves from the concept which he has conceived in his intellect, this is called binah. These [chochmah and binah] are the very "father" and "mother" which give birth to love of G‑d, and awe and dread of Him.  For when the intellect in the rational soul deeply contemplates and immerses itself exceedingly in the greatness of G‑d, how He fills all worlds and encompasses all worlds, and in the presence of Whom everything is considered as nothing— there will be born and aroused in his mind and thought the emotion of awe for the Divine Majesty, to fear and be humble before His blessed greatness, which is without end or limit, and to have the dread of G‑d in his heart. Next, his heart will glow with an intense love, like burning coals, with a passion, desire and longing, and a yearning soul, towards the greatness of the blessed En Sof. This constitutes the culminating passion of the soul, of which Scripture speaks, as "My soul longeth, yea, even fainteth,.. ." and "My soul thirsteth for G‑d,..." and "My soul thirsteth for Thee...." The rest of the middot are all offshoots of fear and love and their derivations, as is explained elsewhere.  Da'at, the etymology of which is to be found in the verse: "And Adam knew (yada) Eve," implies attachment and union. That is, one binds his mind with a very firm and strong bond to, and firmly fixes his thought on, the greatness of the blessed En sof, without diverting his mind [from Him]. For even one who is wise and understanding of the greatness of the blessed En Sof, will not— unless he binds his knowledge and fixes his thought with firmness and perseverence— produce in his soul true love and fear, but only vain fancies. Therefore da'at is the basis of the middot and the source of their vitality; it contains chesed and gevurah, that is to say, love with its offshoots and fear with its offshoots.  In addition, every divine soul (nefesh elokit) possesses three garments, viz., thought, speech and action, [expressing themselves] in the 613 commandments of the Torah. For, when a person actively fulfils all the precepts which require physical action, and with his power of speech he occupies himself in expounding all the 613 commandments and their practical application, and with his power of thought he comprehends all that is comprehensible to him in the Pardes of the Torah— then the totality of the 613 "organs" of his soul are clothed in the 613 Commandments of the Torah.  Specifically: the faculties of ChaBaD in his soul are clothed in the comprehension of the Torah, which he comprehends in Pardes, to the extent of his mental capacity and the supernal root of his soul. And the middot, namely fear and love, together with their offshoots and ramifications, are clothed in the fulfilment of the commandments in deed and in word, namely, in the study of Torah which is "The equivalent of all the commandments." For love is the root of all the 248 positive commands, all originating in it and having no true foundation without it, inasmuch as he who fulfils them in truth, truly loves the name of G‑d and desires to cleave to Him in truth; for one cannot truly cleave to Him except through the fulfilment of the 248 commandments which are the 248 "Organs of the King," as it were, as is explained elsewhere; whilst fear is the root of the 365 prohibitive commands, fearing to rebel against the Supreme King of kings, the Holy One, blessed be He; or a still deeper fear than this— when he feels ashamed in the presence of the Divine greatness to rebel against His glory and do what is evil in His eyes, namely, any of the abominable things hated by G‑d, which are the kelipot and sitra achra, which draw their nurture from man below and have their hold in him through the 365 prohibitive commands [that he violates].  Now these three "garments," deriving from the Torah and its commandments, although they are called "garments" of the nefesh, ruach and neshamah, their quality, nevertheless, is infinitely higher and greater than that of the nefesh, ruach and neshamah themselves, as explained in the Zohar, because the Torah and the Holy One, blessed be He, are one. The meaning of this is that the Torah, which is the wisdom and will of the Holy One, blessed be He, and His glorious Essence are one, since He is both the Knower and the Knowledge, and so on, as explained above in the name of Maimonides. And although the Holy One, blessed be He, is called En Sof ("Infinite"), and "His greatness can never be fathomed," and "No thought can apprehend Him at all," and so are also His will and His wisdom, as it is written: "There is no searching of His understanding," and "Canst thou by searching find G‑d ?" and again: "For My thoughts are not your thoughts"— nevertheless, it is in this connection that it has been said: "Where you find the greatness of the Holy One, blessed be He, there you also find His humility." For the Holy One, blessed be He, has compressed His will and wisdom within the 613 commandments of the Torah, and in their laws, as well as within the combination of the letters of the Torah, the books of the Prophets and the Hagiographa, and in the exposition thereof which are to be found in the Agadot and Midrashim of our Rabbis of blessed memory. All this in order that each neshamah, or ruach and nefesh in the human body should be able to comprehend them through its faculty of understanding, and to fulfil them, as far as they can be fulfilled, in act, speech and thought, thereby clothing itself with all its ten faculties in these three garments. | **וְהִנֵּה, כָּל בְּחִינָה וּמַדְרֵגָה מִשָּׁלֹשׁ אֵלּוּ: נֶפֶשׁ רוּחַ וּנְשָׁמָה – כְּלוּלָה מֵעֶשֶׂר בְּחִינוֹת, כְּנֶגֶד עֶשֶׂר סְפִירוֹת עֶלְיוֹנוֹת שֶׁנִּשְׁתַּלְשְׁלוּ מֵהֶן,**  **הַנֶּחְלָקוֹת לִשְׁתַּיִם שֶׁהֵן: שָׁלֹשׁ אִמּוֹת וְשֶׁבַע כְּפוּלוֹת;**  **פֵּירוּשׁ, חָכְמָה בִּינָה וָדַעַת, וְשִׁבְעַת יְמֵי הַבִּנְיָן: חֶסֶד גְּבוּרָה תִּפְאֶרֶת כוּ'.**  **וְכָךְ בְּנֶפֶשׁ הָאָדָם, שֶׁנֶּחְלֶקֶת לִשְׁתַּיִם: שֵׂכֶל וּמִדּוֹת.הַשֵּׂכֶל כּוֹלֵל: חָכְמָה בִּינָה וָדַעַת, וְהַמִּדּוֹת הֵן: אַהֲבַת ה' וּפַחְדּוֹ וְיִרְאָתוֹ וּלְפָאֲרוֹ כוּ'.**  **וְחָכְמָה־בִּינָה־דַּעַת נִקְרְאוּ אִמּוֹת וּמָקוֹר לַמִּדּוֹת, כִּי הַמִּדּוֹת הֵן תּוֹלְדוֹת חָכְמָה־בִּינָה־דַּעַת:**  **וּבֵיאוּר הָעִנְיָן, כִּי הִנֵּה הַשֵּׂכֶל שֶׁבַּנֶּפֶשׁ הַמַּשְׂכֶּלֶת, שֶׁהוּא הַמַּשְׂכִּיל כָּל דָּבָר –נִקְרָא בְּשֵׁם "חָכְמָה", "כֹּ"חַ מָ"ה"**  **וּכְשֶׁמּוֹצִיא כֹּחוֹ אֶל הַפּוֹעַל, שֶׁמִּתְבּוֹנֵן בְּשִׂכְלוֹ לְהָבִין דָּבָר לַאֲשׁוּרוֹ וּלְעָמְקוֹ,**  **מִתּוֹךְ אֵיזֶה דְּבַר חָכְמָה הַמּוּשְׂכָּל בְּשִׂכְלוֹ –נִקְרָא "בִּינָה".**  **וְהֵן הֵם "אָב" וָ"אֵם" הַמּוֹלִידוֹת אַהֲבַת ה' וְיִרְאָתוֹ וּפַחְדּוֹ.**  **כִּי הַשֵּׂכֶל שֶׁבַּנֶּפֶשׁ הַמַּשְׂכֶּלֶת, כְּשֶׁמִּתְבּוֹנֵן וּמַעֲמִיק מְאֹד בִּגְדוּלַּת ה', אֵיךְ הוּא "מְמַלֵּא כָּל עָלְמִין" וְ"סוֹבֵב כָּל עָלְמִין" וְ"כוּלָּא קַמֵּיהּ כְּלָא חֲשִׁיב" נוֹלְדָה וְנִתְעוֹרְרָה מִדַּת יִרְאַת הָרוֹמְמוּת בְּמוֹחוֹ וּמַחֲשַׁבְתּוֹ, לִירֹא וּלְהִתְבּוֹשֵׁשׁ מִגְּדוּלָּתוֹ יִתְבָּרֵךְ שֶׁאֵין לָהּ סוֹף וְתַכְלִית, וּפַחַד ה' בְּלִבּוֹ.**  **וְשׁוּב יִתְלַהֵב לִבּוֹ בְּאַהֲבָה עַזָּה כְּרִשְׁפֵּי אֵשׁ, בַּחֲשִׁיקָה וַחֲפִיצָה וּתְשׁוּקָה וְנֶפֶשׁ שׁוֹקֵקָה, לִגְדוּלַּת אֵין־סוֹף בָּרוּךְ־הוּא.**  **וְהִיא כְּלוֹת הַנֶּפֶשׁ, כְּדִכְתִיב: "נִכְסְפָה וְגַם כָּלְתָה נַפְשִׁי וְגוֹ'", וּכְתִיב: "צָמְאָה נַפְשִׁי לֵאלֹהִים וְגוֹ'", וּכְתִיב: "צָמְאָה לְךָ נַפְשִׁי וְגוֹ...'".**  **וּשְׁאָר הַמִּדּוֹת כּוּלָּן, הֵן עַנְפֵי הַיִּרְאָה וְהָאַהֲבָה וְתוֹלְדוֹתֵיהֶן, כְּמוֹ שֶׁכָּתוּב בְּמָקוֹם אַחֵר.**  **וְהַדַּעַת, הוּא מִלְּשׁוֹן "וְהָאָדָם יָדַע אֶת חַוָּה", וְהוּא לְשׁוֹן הִתְקַשְּׁרוּת וְהִתְחַבְּרוּת, שֶׁמְּקַשֵּׁר דַּעְתּוֹ בְּקֶשֶׁר אַמִּיץ וְחָזָק מְאֹד, וְיִתְקַע מַחֲשַׁבְתּוֹ בְּחוֹזֶק בִּגְדוּלַּת אֵין־סוֹף בָּרוּךְ־הוּא, וְאֵינוֹ מַסִּיחַ דַּעְתּוֹ.**  **כִּי אַף מִי שֶׁהוּא חָכָם וְנָבוֹן בִּגְדוּלַּת אֵין־סוֹף בָּרוּךְ־הוּא, הִנֵּה אִם לֹא יְקַשֵּׁר דַּעְתּוֹ וְיִתְקַע מַחֲשַׁבְתּוֹ בְּחוֹזֶק וּבְהַתְמָדָה –לֹא יוֹלִיד בְּנַפְשׁוֹ יִרְאָה וְאַהֲבָה אֲמִיתִּית, כִּי אִם דִּמְיוֹנוֹת שָׁוְא.**  **וְעַל כֵּן, הַדַּעַת הוּא קִיּוּם הַמִּדּוֹת וְחַיּוּתָן, וְהוּא כּוֹלֵל חֶסֶד וּגְבוּרָה, פֵּירוּשׁ, אַהֲבָה וַעֲנָפֶיהָ וְיִרְאָה וַעֲנָפֶיהָ:**  **וְעוֹד יֵשׁ לְכָל נֶפֶשׁ אֱלֹהִית שְׁלֹשָׁה לְבוּשִׁים,**  **שֶׁהֵם מַחֲשָׁבָה דִּבּוּר וּמַעֲשֶׂה שֶׁל תַּרְיַ"ג מִצְוֹת הַתּוֹרָה;**  **שֶׁכְּשֶׁהָאָדָם מְקַיֵּים בְּמַעֲשֶׂה כָּל מִצְוֹת מַעֲשִׂיּוֹת,**  **וּבְדִבּוּר הוּא עוֹסֵק בְּפֵירוּשׁ כָּל תַּרְיַ"ג מִצְוֹת וְהִלְכוֹתֵיהֶן,**  **וּבְמַחֲשָׁבָה הוּא מַשִּׂיג כָּל מַה שֶּׁאֶפְשָׁר לוֹ לְהַשִּׂיג בִּפְשַׁט־רֶמֶז־דְּרוּשׁ־סוֹד הַתּוֹרָה –**  **הֲרֵי כְּלָלוּת תַּרְיַ"ג אֵבְרֵי נַפְשׁוֹ מְלוּבָּשִׁים בְּתַרְיַ"ג מִצְוֹת הַתּוֹרָה.**  **וּבִפְרָטוּת, בְּחִינוֹת חָכְמָה־בִּינָה־דַּעַת שֶׁבְּנַפְשׁוֹ, מְלוּבָּשׁוֹת בְּהַשָּׂגַת הַתּוֹרָה שֶׁהוּא מַשִּׂיג בִּפְשַׁט־רֶמֶז־דְּרוּשׁ־סוֹד כְּפִי יְכוֹלֶת הַשָּׂגָתוֹ וְשֹׁרֶשׁ נַפְשׁוֹ לְמַעְלָה;**  **וְהַמִּדּוֹת, שֶׁהֵן יִרְאָה וְאַהֲבָה וְעַנְפֵיהֶן וְתוֹלְדוֹתֵיהֶן – מְלוּבָּשׁוֹת בְּקִיּוּם הַמִּצְוֹת בְּמַעֲשֶׂה וּבְדִבּוּר, שֶׁהוּא תַּלְמוּד תּוֹרָה שֶׁכְּנֶגֶד כּוּלָּן.**  **כִּי הָאַהֲבָה הִיא שֹׁרֶשׁ כָּל רַמַ"ח מִצְוֹת עֲשֵׂה, וּמִמֶּנָּה הֵן נִמְשָׁכוֹת, וּבִלְעָדָהּ אֵין לָהֶן קִיּוּם אֲמִתִּי,**  **כִּי הַמְּקַיְּמָן בֶּאֱמֶת הוּא הָאוֹהֵב אֶת שֵׁם ה' וְחָפֵץ לְדָבְקָה בּוֹ בֶּאֱמֶת,**  **וְאִי אֶפְשָׁר לְדָבְקָה בּוֹ בֶּאֱמֶת, כִּי אִם בְּקִיּוּם רַמַ"ח פְּקוּדִין,**  **שֶׁהֵם רַמַ"ח אֵבָרִין דְּמַלְכָּא כִּבְיָכוֹל, כְּמוֹ שֶׁכָּתוּב בְּמָקוֹם אַחֵר.**  **וְהַיִּרְאָה הִיא שֹׁרֶשׁ לְשַׁסַ"ה לֹא תַעֲשֶׂה, כִּי יָרֵא לִמְרוֹד בְּמֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ־בָּרוּךְ־הוּא.**  **אוֹ יִרְאָה פְּנִימִית מִזּוֹ, שֶׁמִּתְבּוֹשֵׁשׁ מִגְּדוּלָּתוֹ, לַמְרוֹת עֵינֵי כְבוֹדוֹ וְלַעֲשׂוֹת הָרַע בְּעֵינָיו,**  **כָּל תּוֹעֲבַת ה' אֲשֶׁר שָׂנֵא, הֵם הַקְּלִיפּוֹת וְסִטְרָא אָחֳרָא,**  **אֲשֶׁר יְנִיקָתָם מֵהָאָדָם הַתַּחְתּוֹן וַאֲחִיזָתָם בּוֹ הוּא בְּשַׁסַ"ה מִצְוֹת לֹא תַעֲשֶׂה.**  **וְהִנֵּה, שְׁלֹשָׁה לְבוּשִׁים אֵלּוּ מֵהַתּוֹרָה וּמִצְוֹתֶיהָ, אַף שֶׁנִּקְרָאִים לְבוּשִׁים לְנֶפֶשׁ רוּחַ וּנְשָׁמָה**  **עִם כָּל זֶה, גָּבְהָה וְגָדְלָה מַעֲלָתָם לְאֵין קֵץ וְסוֹף עַל מַעֲלַת נֶפֶשׁ רוּחַ וּנְשָׁמָה עַצְמָן,**  **כְּמוֹ שֶׁכָּתוּב בַּזֹּהַר, דְּאוֹרַיְיתָא וְקוּדְשָׁא־בְּרִיךְ־הוּא כּוּלָּא חַד,**  **פֵּירוּשׁ: דְּאוֹרַיְיתָא, הִיא חָכְמָתוֹ וּרְצוֹנוֹ שֶׁל הַקָּדוֹשׁ־בָּרוּךְ־הוּא, וְהַקָּדוֹשׁ־בָּרוּךְ־הוּא בִּכְבוֹדוֹ וּבְעַצְמוֹ – כּוּלָּא חַד,**  **כִּי הוּא הַיּוֹדֵעַ וְהוּא הַמַּדָּע וְכוּ', כְּמוֹ שֶׁנִּתְבָּאֵר לְעֵיל בְּשֵׁם הָרַמְבַּ"ם.**  **וְאַף דְּהַקָּדוֹשׁ־בָּרוּךְ־הוּא נִקְרָא "אֵין סוֹף", וְלִגְדוּלָּתוֹ אֵין חֵקֶר, וְלֵית מַחֲשָׁבָה תְּפִיסָא בֵיהּ כְּלָל, וְכֵן בִּרְצוֹנוֹ וְחָכְמָתוֹ,**  **כְּדִכְתִיב: "אֵין חֵקֶר לִתְבוּנָתוֹ",**  **וּכְתִיב: "הַחֵקֶר אֱלוֹהַּ תִּמְצָא", וּכְתִיב: "כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם".**  **הִנֵּה עַל זֶה אָמְרוּ: "בְּמָקוֹם שֶׁאַתָּה מוֹצֵא גְּדוּלָּתוֹ שֶׁל הַקָּדוֹשׁ־בָּרוּךְ־הוּא, שָׁם אַתָּה מוֹצֵא עַנְוְתָנוּתוֹ",**  **וְצִמְצֵם הַקָּדוֹשׁ־בָּרוּךְ־הוּא רְצוֹנוֹ וְחָכְמָתוֹ בְּתַרְיַ"ג מִצְוֹת הַתּוֹרָה וּבְהִלְכוֹתֵיהֶן,וּבְצֵרוּפֵי אוֹתִיּוֹת תּוֹרָה־נְבִיאִים־ כְּתוּבִים,**  **וּדְרָשׁוֹתֵיהֶן שֶׁבְּאַגָּדוֹת וּמִדְרְשֵׁי חֲכָמֵינוּ־זִכְרוֹנָם־לִבְרָכָה.**  **בִּכְדֵי שֶׁכָּל הַנְּשָׁמָה אוֹ רוּחַ וָנֶפֶשׁ שֶׁבְּגוּף הָאָדָם, תּוּכַל לְהַשִּׂיגָן בְּדַעְתָּהּ, וּלְקַיְּימָן – כָּל מַה שֶּׁאֶפְשָׁר לְקַיֵּים מֵהֶן בְּמַעֲשֶׂה דִּבּוּר וּמַחֲשָׁבָה, וְעַל יְדֵי זֶה תִּתְלַבֵּשׁ בְּכָל עֶשֶׂר בְּחִינוֹתֶיהָ בִּשְׁלֹשָׁה לְבוּשִׁים אֵלּוּ.** |