

Shaar HaYichud The Gate of Unity

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Chapter Eleven

Now, the analogue for all that was mentioned above¹ about the soul [of man] may be understood by [a person who conceptualizes [how it is] above in the Essence of the Infinite Light before the *Tzimtzum*, which is called *Yachid* - Singular. Included [in the level of *Yachid*] there are also ten *sefirot*. These are called “the ten *sefirot* which are concealed.”² [They are] hidden in the Essence, literally. For example, the simple desire for the entire chaining down, which is a specific [line of revelation], arose because of the desire for kindness included in the aspect of the Essence of the Infinite Light. This is as stated in the introduction of *Etz Chaim*³, “When it arose in His simple desire”. Certainly the reason for this arousal of the simple desire of His Essence is only because “He desires kindness” within His Essential self. It therefore arose in His desire to bestow His goodness and kindness, to be a source for the source of the chaining down of the line and thread (*Kav V’Chut*).

This is like the aforementioned analogy, where, because of the essential attribute of the [*Heyulie*] desire for kindness which is included in the aspect of the *Yechidah* [of the soul], it arises in [a person’s] desire to do goodness and kindness through a specific act, as explained previously. [That is,] it becomes revealed from its concealment in the *Heyulie* for the desire of kindness, to include every particular that will ever arise in his desire to bestow goodness. Everything [that becomes revealed] comes because of [this *Heyulie*], and because of its strength. Furthermore, the revelation of the desire which comes because of this [*Heyulie*] desire for kindness includes ten [*sefirot*]; *ChaBa”D*⁴, emotions etc. From this we must conclude that also the aspect of the *Heyulie* desire for kindness which is literally included in the Essence, likewise includes ten [*sefirot*]; intellect and emotions etc. However, it is not

¹ In chapter ten the Rebbe explained the concept of *Heyulie*, and how everything which comes from the essence of the soul must be included there in the way of a *Heyulie*. He gave various allegories, such as the act of kindness, the power of movement, and the spreading forth of life force to enliven the body etc. Furthermore, he explained the three levels in the essence of the soul, before any revelation in a defined line of action. He now will relate these analogies to the three aforementioned levels and the ten *sefirot* as they exist within the Essence of the Infinite Light (*Ohr Ein Sof*) before the *Tzimtzum*.

² In Hebrew this is “*Eser Sefirot Hagnoozot BeHelem Ha’Atzmoot*”.

³ See *Etz Chaim*, Shaar 1, Anaf 2. Also see, *Etz Chaim Shaar HaKlallim*, chapter 1. There it states, “When it arose in His desire to create the world, blessed be His name, in order to bestow goodness unto His creatures...” This indicates that the desire for creation comes from a desire to bestow kindness and goodness.

⁴ This is an acronym for the three intellectual *sefirot*, *Chochmah*, *Binah* and *Da’at*.

fitting to speak of them using a terminology of “inclusion” or “unification”, since they are still included in the Essence in the way of a *Heyulie*⁵.

This is likewise the case in regard to the other qualities such as the qualities of *Gevurah*, *Netzach* or *Tiferet* etc. They are all included in the Essence of the Infinite Light which is called the “Upper Purity”. It is this [level] which is called *Yachid* – Singular, and is higher than *Echad Pashut* – Simple Oneness [or Unity]⁶. This [inclusion] is so, until the quality of Kingship in the Essence of the Infinite Light, which is called *Malchut* of the Infinite. It too is included in the aspect of the essential *Heyulie* of the essence of the Infinite Light. [Furthermore,] it is literally unlimited. Just as the desire for kindness of the Essence is completely unlimited, and [just as] there is no limit to His wisdom, likewise, the attribute of “ruling over” (*Malchut*) which is included in the Essence of the Infinite Light, is unlimited. Moreover, in the concealment of the Essence it [too] includes ten [*sefirot*]. These are the desire, pleasure, wisdom and emotions of the quality of Kingship – *Malchut*.

However, the matter of “I shall rule” which arose in His simple desire and thought, represents [the essential *Heyulie* desire for kingship] as it comes out of the concealment of the *Heyulie*⁷, to be revealed in a particular thing; [namely,] the entire chaining down of the worlds⁸.

This is similar to what was explained above in regard to the quality of the desire for kindness in a human being below, and as explained in the analogy of the ten powers which are included in the aspect of the *Yechidah* [of the soul], [that they are there] in a way of an essential *Heyulie*. [That is,] they are not at all separate from the essence. Similarly, [analogies were given of] the power of movement which is included in the essence of an animal, and the *Heyulie* ability to spread forth life force [and enliven], which is included in the essence of the soul, literally, as previously explained.

Lower than this [level] is the aspect of the Infinite Light which radiates and spreads forth⁹. However, this is all still in the aspect of His Essence, before the *Tzimtzum*¹⁰. This [level] is what is called “*Achdut HaPshuta* – Simple Oneness [or Unity]”. Here it is possible [to speak of the] “inclusion” and “unification” of the ten *sefirot*, [however,] they too are called¹¹ “ten

⁵ That is, they have no actual existence separate from the Essence itself, and can therefore not be said to be “included” or “unified” with the essence.

⁶ *Yachid* – Singular connotes an aspect of aloneness and absolute singularity of existence. In contrast, as mentioned previously, *Echad* – One, connotes a unity of parts to form a single whole. This level of existence, the very Essence of the Infinite Light, is the level called *Yachid* – Singular. That is, only G-d exists, as a simple singularity, and there is nothing besides Him.

⁷ That is, this is lower than the above mentioned level of *Yachid*, which only includes within it the *Heyulie* ability for this revelation etc.

⁸ That is, the entire chaining down of the worlds (*Seder Hishtalshelut*) is like a single line of action or revelation. As in the aforementioned example of “movement”, it is like a single line of movement and revelation from the concealed *Heyulie* power of movement.

⁹ That is, there is a spreading forth and revelation from these “ten concealed *Heyulie sefirot*” of the Essence of the Infinite Light.

¹⁰ In other words, this “light” and revelation is not outside of Him. Rather, it is a revelation, to Himself, of what will be revealed after the *Tzimtzum*. This means that it is the revelation of what will be revealed, however, it is before **any** actual revelation to a recipient.

¹¹ See Sefer Yetzirah Chapter 1, Mishnah 2

sefirot without ‘whatness’¹², because, nonetheless, they are still beyond the aspect of preparing to influence below, in [actual] revelation. However, it is ready to come out of the *Heyulie* state [into revelation] in a particular matter. For example, in the aforementioned analogy of the *Heyulie* desire for kindness, [this is] when it comes to the realm of will and desire [to be expressed in actuality] in the chaining down of a line [of action]. Although, even within Himself, this has not yet come out into complete revelation, nonetheless, here the aspects of “unity” and “inclusion” are applicable. However, it is called a “Simple Unity” because it is still within the light of the Essence, which is of the ultimate simplicity.

For example, in the [Heyulie] desire for kindness there are the aspects of division of intellect and emotions etc, even before it comes into any [actual] revelation whatsoever. [It is] because of [these concealed qualities] that it arose in His [revealed] desire and wisdom to bestow goodness, as was previously explained in regard to the second level in the soul of man¹³.

Now, the third [level] is when from the aspect of this desire for kindness, it already arose in the desire and intellect etc. An entire estimation is ready in “letters”,¹⁴ which He estimates within Himself of how the influence will actually be drawn outside of His Essence. For example, in the analogy of the power of movement, [this is when he] prepares how to move¹⁵. [This may also be compared] to the power of the life force of the soul, as it is ready to enliven. [This is to say that] they are already ready and estimated in a limited way, as previously explained in regard to the third level in the soul [of man].

Similarly, [in regard to G-d] above, this [level] is what He estimated within the Essence of the Infinite Light, which is called the “Upper Purity”. [That is, He makes] an estimation of how everything that he desires in the entire chaining down [will be revealed], as an actual line of revelation, all the way until the end of world of *Asiyah*¹⁶. This, then, is [the meaning of] the statement, “He engraved an engraving in the Upper Purity”, as mentioned previously.

¹² That is, they are still totally beyond description. This is because, until the first *Tzimtzum*, the essence of G-d is totally revealed and, therefore, their existence is not at all separate from Him. Therefore, because His Essence is beyond description, the revelation of His Essence is also beyond description. As mentioned above, these *sefirot* still precede any actual revelation. Furthermore, as will now be explained, this revelation still precedes the aspect of the aforementioned “estimation”.

¹³ That is, if the particulars did not exist in this concealed *Heyulie* desire of the essence, which is the source, then where did these particulars come from when they are revealed? We must therefore say that they certainly are included there, only that they are concealed in the *Heyulie* of the desire for kindness of the essence.

¹⁴ As previously mentioned and as will later be explained at great length, “letters” refers to a definition or “containment” of something. Here, these particular “letters” refer to the “letters” of the simple essential desire which arose in the Essence. That is, this is an actual estimation, in potential, of everything that will be revealed after the *Tzimtzum*, as an actual revelation of the entire chaining down of the “line” of influence to the recipient. The Rebbe will now compare this to the aforementioned allegory of movement. The previous level to this is called “*Ratzon HaPashut* – The Simple Desire”, which does not yet have any definite form of how it will come to be expressed. In contrast, this level is called “*Ratzon HaMuchlat* – The Determined Desire”. That is, He has already determined, estimated and prepared within Himself how the influence will be expressed.

¹⁵ For example, when one reaches for something, like a glass of water, he estimates within himself the entire line of action, (i.e. how much energy to apply, in which direction to move etc...) **before** he makes any actual movement at all.

¹⁶ The world of Actualization.

This level is called *Kadmon* – Primordial [or Preceding]. In other words, this is the desire for the manner of the influence, which precedes any actual revealed influence. [All] this is still prior to the first *Tzimtzum*, which is called the “Void” or “Empty Place”,¹⁷ as mentioned previously. This will suffice for those of understanding.

Now, the fourth level¹⁸ is how after the *Tzimtzum* (withdrawal), there remained an aspect of an impression (*Reshimu*), from which the line [of limited revelation] was drawn. This is generally [called] the “Lower Purity”, which is the general encompassing [light] for the entire chaining down of the line¹⁹. [The line] comes as an aspect of influence lower than the Essence, as in the analogy of the life force which spreads forth in revelation, to enliven [the body]. It is also similar to the power of movement which spreads forth to actually move [the body], in a revealed way. [Here], there is a change from spiritual existence to physical existence, as previously mentioned. This is [also] similar to the physical growth [of a plant, which comes] from the spiritual [power] of growth. Likewise, this is the difference between the light which follows *Tzimtzum* compared to the Essential Light which precedes *Tzimtzum*²⁰.

Because of this [infinite difference], the matter of *Tzimtzum* was necessary. It was specifically so that there could be a [limited] ray and line of light²¹, the purpose of which is to be the source of the worlds of *ABY”A*²², as is known.

Nevertheless²³, all the particular specifics of the ten *sefirot* of *ABY”A* were originally included in the Essence of the Infinite Light, in the aspect of an Essential *Heyulie*. Afterwards, by means of the *Tzimtzum*, it changes [to be revealed] in a limited fashion, according to the

¹⁷ The first *Tzimtzum* is called the *Challal* – Void, and *Makom Panooy* – Empty Space.

¹⁸ The Rebbe has now completed explaining the three levels in the Upper Purity before the *Tzimtzum*. He will now begin to explain the following levels in the chaining down, which is the *Tzimtzum* itself, and the *Reshimu* – Impression which remains etc. Analogies and broader explanations will be given in the following chapters.

¹⁹ In other words, this desire encompasses the entire chaining down of the line of revelation, equally. Were this desire to be removed, the entire chaining down would cease to be. One’s desire encompasses all of one’s actions, and is the cause and source of them all. This concept will be explained further in chapters 17 and 18.

²⁰ In the analogy of movement there is an absolute difference between the light of the Infinite ability to move and an actual single line of movement. This is likewise the difference between the Infinite Light which precedes the *Tzimtzum* in comparison to the single ray of limited revelation which follows *Tzimtzum*. This is to say that the entire chaining down of the worlds is comparable to a single line of action, and is literally like nothing in comparison the Essential *Heyulie* ability of the Essence of the Infinite Light.

²¹ For example, in order for one to bring forth a single limited line of movement from his essential infinite ability for movement, he must restrain himself to a single line of movement. This can be seen by a situation in which a person is attacked (G-d forbid) by a wild animal. Because he is so frightened, he freezes and is incapable of moving. This is because his desire is to run in **all** directions at once. However, because at this point he is not in control of his senses, he cannot focus and restrain himself to a single line of movement. He, therefore, cannot move at all (because of the limitations of his body which force him to do a single action at a time.) This may also be observed in people who stutter. It comes about because of a difficulty in deciding upon a single line of speech. Likewise above, in order for there to be a **limited** line of revelation, it is necessary for there to be this aspect of *Tzimtzum* – restraint.

²² This is an acronym for the worlds *Atzilut*, *Briyah*, *Yetzirah* and *Asiyah*.

²³ This means to say; although there is such an awesome difference between the light which precedes *Tzimtzum* and that which follows it...

general influence of the line²⁴, which is the aspect of the [general] encompassing [light]. This is similar to the spiritual life force of the soul when it comes to enliven the body. Included in the spiritual [life force] are all the particular specifics of the physical life force, such as the physical sight and hearing etc, as explained previously²⁵. (The matter of the *Tzimtzum* and the Impression – *Reshimu* which remained, will be explained in the next chapter.)

(This,²⁶ then, is the general explanation for that which is written²⁷, “Blessed is He who said and the world came into being”. The explanation is that “He said²⁸” in concealment, in His simple desire in *Malchut* of *Ein Sof* (The Infinite), as it still is included within the aforementioned essential [*Heyulie*] desire for kindness. Afterwards, “[and the world] came into being”, [refers to] the revelation of light which spreads forth for a specific matter to chain down, to become the source of all the worlds. The explanation of “the world came to be”, is [that it came to be] specifically from that which He estimated within Himself in potential etc. For, this is the source for what comes into existence afterwards, i.e. the general world which is drawn from the *Kav* - Line, as mentioned above. This will suffice for those of understanding.

[The prayer then continues,] “Blessed is He”. [The word “He”] is in the third person. This refers to the aspect of the Predecessor of the world – *Kadmono Shel Olam*²⁹. In other words, this is the aspect of [*Kadmon*, which is] the estimation within Himself in potential. This is as stated³⁰, “He declares the end from the beginning”, i.e. from the “beginning” of the *Kav*-Line, to its end. The verse then continues, “*Umikedem Asher Lo Na’aseh* – And from antiquity,³¹ [He declares] that which has yet to be done”. This [too] means, from the Predecessor of the world – *Kadmono Shel Olam*. [This] is also called³², “*Yemei Kedem* – The days of antiquity”. That is, it precedes that which is drawn in the *Kav* [the limited line of revelation]. This refers to the fact that He preceded [and prepared] within himself in potential, that which is destined to come out in actuality. This will suffice for those of understanding.

[The prayer] then states, “Blessed is He who says and does”. This refers to what is actually drawn into the *Kav*. [The prayer continues,] “Blessed is He who makes the Beginning”. This

²⁴ In other words, by means of *Tzimtzum* there is a change from infinite revelation to a finite band of revelation, as in the aforementioned analogy of the power of movement and an actual line of movement.

²⁵ If these particulars were not included in the original estimation for the line of revelation and higher, then it would be impossible for them to be revealed from there. Rather, it is through the restraint of the whole of the power of movement that revelation of a specific limited movement is possible.

²⁶ This parenthesis may be skipped by the beginner, since many of the concepts mentioned within it will only be explained later in the book.)

²⁷ See the beginning of the daily prayers, “*Baruch She’amar*”.

²⁸ In Kabbalah, the Hebrew word “*Amar* - Said” refers to one’s thoughts to himself, whereas “*Dibur* – Speech” refers to actual speech, as will later be explained.

²⁹ The usage of the third person “He” indicates that the one spoken of is not present. Rather, He is concealed. This refers to the estimation, in potential, for the entire creation as it is before any creation is revealed. In contrast, the usage of “You” indicates the G-dliness which is immediate and vested within Creation.

³⁰ Isaiah 46:10

³¹ The Hebrew word used here is *Kedem*, which refers to the aspect of *Kadmon*.

³² Micha 7:20

refers to the entire measure of the stature of *Adam Kadmon*³³ (Primordial Man) etc. [The prayer continues,] “Blessed is He who decrees and fulfills” – in the beginning. This refers to the aspect of the *Kav HaMidah* (The Measuring Line), which precedes *Adam Kadmon*. This is the aspect of the *Tzimtzum*³⁴ of the *Reshimu* (Impression), from which the *Kav*-line is drawn, as is known, and as will soon be explained with the help of G-d.)

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³³ This includes the entirety of creation, from beginning to end, as will be explained later.

³⁴ This is not referring to the first *Tzimtzum*, but to a secondary *Tzimtzum* – a lessening of the *Reshimu*, from which the *Kav* is drawn.