

Shaar HaYichud The Gate of Unity

By
The Holy Rabbi Dov Ber of Lubavitch

Translated and Annotated by Shimon Markel
Edited by Rabbi A. Markel
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Chapter Sixteen

We must now understand the specifics of the matter of this Line and Thread (*Kav V'Chut*), [and] how it has [both] the aspects of encompassing [lights] and pervading [lights].¹ This is as stated in *Etz Chaim*², “It circles, and returns, and re-encircles”, (as explained elsewhere at length).³ [It is] this aspect of the first encompassing circle which is called “the Lower Purity”.⁴ This is the aspect of the general encompassing [light], which encompasses the four worlds of *ABY”A*⁵ equally, as stated in [the beginning of] *Etz Chaim*.

However, let us first precede with [the explanation] of the general matter of the Line (*Kav*), [to understand] how it is the aspect of a general *Heyulie* for all the many particular influences which “branch out” from it, until the end of the [world of] *Asiyah*, as mentioned previously.

This may be understood by way of the well known analogy regarding the matter of a general thought. With this general thought, “He gazes and sees to the end of all generations...with one glance”.⁶ (As Maimonides⁷ expresses it, this is the [meaning of the his] statement, “With the knowledge of Himself, He knows all creatures”, as explained elsewhere at length.)

As is known, the explanation of these things is that there are two types of desire. The first is the simple [essential] desire of the Essence, which is literally included in His Essence. This cannot yet be termed a “general thought or desire”, for it still is totally one with His Essence, literally.⁸

¹ Encompassing lights are called *Makifim*, and Pervading lights are called *Pnimim*.

² See *Etz Chaim, Drush Igullim V'Yosher, Shaar 1, Anaf 2*.

³ There are two ways that the aforementioned *Kav* – Line manifests. The first is called *Igullim* – Circles, while the second is called *Yosher* – Upright. In this chapter and the next, the Rebbe will explain both, and the differences between them. In general, *Igullim* – Circles, refers to the descent of the all of the particular desires in all of Creation. In contrast, *Yosher* – Upright, refers to the manifestation and actualization of the desire. This will now be explained in greater detail.

⁴ *Tihiroo Tata'a* – The Lower Purity

⁵ This is an acronym for the worlds, *Atzilut, Briyah, Yetzirah* and *Asiyah*.

⁶ See Tractate *Rosh HaShana* 18a.

⁷ See *Hilchot Yesodot HaTorah*, Chapter 8:9, 10. Also see *Tanya*, Chapter 42 and 48.

⁸ This is as explained in chapters 10 and 11. The analogy was given there of the power of movement as it is in the essence. It cannot be called movement at all, for it is not at all separate from the Essence. Moreover, it was explained that in the Essence it is impossible to say that one quality becomes “unified” with another essential quality, since they are both literally one with the essence, and therefore inseparable and distinguishable from it. This then also explains the statement of the *Zohar*, “He who separates one [quality] from the other, it is as if he has separated You”. Likewise here, the simple essential desire of the Essence cannot be termed a “general thought or desire” which encompasses particulars. This is because, as

For example, even if this desire has already been determined within Himself, [that is,] how to do a particular act of kindness, or how to speak or think it, or how to conceptualize a particular concept, or how to have desire or pleasure in a particular thing, nonetheless, even though this [essential] determined desire is connected to the extension of the desire to a particular matter, however, it [itself] remains included in His hidden essence.⁹ It, Therefore, does not yet have aspects of “general” and “particular”.

It is only afterwards, when the desire which He determined [in Himself] arises to come [out] into actuality¹⁰ that it becomes revealed out of its hiddenness. [Only] then does this desire come to an aspect of “general” and “particular”. In other words, [now it may be defined as a] general thought which includes the entire [concept of] the act, from beginning to end, in one glance. Afterwards, it divides into particular desires, each of which possess intellect and emotions etc.¹¹ [Each of these desires] come in succession to one another in a chaining down, in which the upper [desire] encompasses the lower¹² [desire], “like a circle within a circle”.¹³ This [type of desire] is called a “composite” desire, for it [is made up of] a general [desire] and particular [desires].¹⁴

This may be understood through the well known analogy of a person who desires to build a large building, according to his predetermined desire that it should specifically be [built] in a special manner.¹⁵ Now, even though this predetermined desire comes in a way of a

explained, it is absolutely one with the Essence, which cannot be described as desire, but only the source of desire.

⁹ This is like a human being’s essential taste for something. That is, it is determined in the very essence of his soul that he will like some things and despise others, in a particular way. However, this is before he has any revealed desire for it altogether. This called “*Ratzon HaMoochlat* – the Determined Desire”, and it corresponds to the aforementioned aspect of the “engraving” which “was engraved” in the Upper Purity. Because it precedes the first *Tzimtzum* it is still totally one with the essence, and indistinguishable from it. For this reason it cannot be called a “general” to a “particular”, since all that exists is the quintessential Singularity of G-d. (The difference between the analogy and the analogue is that a human being is born with his tastes and essential desires. In contrast, in G-d, the essential desire is completely according to His absolute free will.)

¹⁰ This is to say, only beginning with the limited revelation of the *Kav*, after the first *Tzimtzum*, is it possible for there to be “general” and “particular”. This is because the quintessential Singularity has already been concealed, and there is now an “above” and “below” due to the issuance of the *Kav HaMidah* – Line of Measurement.

¹¹ For example, the intellect of the desire is “why he desires this”, and the emotions of the desire is similar to the love which propels one to fulfill the desire or the “hate” which inspires him to stand against anything that opposes it.

¹² In other words, there is the most primal desire for the whole of Creation. This desire is called the “*Machshava HaK’dooma* – the Primal Thought”, which views Creation, from beginning to end, as a whole with a single glance.” However, each particular of this general desire is subdivided into smaller particulars, and each of those contains its particulars etc. Each desire is only a particular relative to the general desire which encompasses it, but is a general desire relative to the particulars included within it. In this sense, the desires are like concentric circles. The most general desire is the most all encompassing, for it encompasses all of the particular desires within it. Each of the subsequent desires is encompassed by the desires above it, but encompasses the desires below it. This is compared to the layers of an onion.

¹³ Ezekiel 1:16, 10:10

¹⁴ This is to say, it is “composed” of parts: general parts and particular parts.

¹⁵ That is, according to his essential taste, or “*Ratzon HaMoochlat* – Determined Desire” (which as mentioned previously, refers to the “letters” which were “engraved” in the Upper Purity).

measured, specific pleasure, that it should [specifically] be thus, and it obviously [follows that] the intellect and emotions [of this desire] come with [certain defined] proportions and measurements, nevertheless, all of this is the estimation and predetermination as it still [exists] within his essence. [As of yet] it is [totally] included in his essence, and it is as if it is nonexistent.¹⁶ Only with the passage of time, when this thought comes to be acted upon, is it that the actual divisions of all these predetermined particulars and various specifications become recognized. However, at first, this desire comes in a general manner, i.e. that he should have a building with a particular form. Afterwards, it divides into particular desires for each particular detail. It [thus] descends with order and levels, [beginning with the first general [desire] which includes everything in one glance, to a particular of this desire. [Now, the particular desire] is [also] considered to be a general [desire] relative to the [particular] desires which branch from it. [This process continues] until the very final desire and concept which is the final action, at the conclusion of everything¹⁷. This will suffice for those of understanding.

The analogue of all of this may be understood [in regard to how it is] above, as far as the difference between the aspects of the Upper Purity and the Lower Purity which follows the *Tzimtzum*. That which He estimated within Himself in potential within the Upper Purity, is similar to the aforementioned determination as it is within the simple desire of the essence. As of yet it has not come to an aspect of spreading forth from the Essence altogether. Moreover, even though this essential determined desire connects to the extended desire that follows after, nonetheless, it remains included in the hidden essence of the Infinite Light (*Atzmoot Ohr Ein Sof*)¹⁸. It is therefore above [and beyond] the aspect of a general [desire], to be considered as “[a general desire] which foresees and gazes [at everything] in a single glance”.

¹⁶ It is as if it does not exist, for all that exists at this point is the very essence itself, and this desire is in no way separate from the essence. Therefore, it is as if it does not exist at all, except in *Heyulie* potential, as described in chapters 10 & 11.

¹⁷ For example, in the above analogy, his original primal desire is for a particular dwelling place. This is the most general desire. However, the desire for the dwelling place is comprised of particular desires for its various rooms, such as a living room, bath room, kitchen etc. Here, the desire for the dwelling place is the general desire, whereas the desire for a kitchen is only a particular of the general desire for the house. Likewise, the desire for a kitchen is general relative to its particulars, such as the desire for a refrigerator, an oven, a toaster and a sink etc. The desire for an oven, likewise, is general, relative to its particulars. In the same way, the general desire for all of Creation includes within itself all the particular desires for all the levels of existence which result from it. Each of these levels is a general desire relative to the levels that follow it, but a particular desire relative to the levels that precede it. This primal desire (*Ratzon HaKadoom*), is the all encompassing “circle”, which contains all subsequent desires. Each subsequent desire encompasses all the particular desires that follow it, and is contained by the desires that precede it.

¹⁸ This is to say that the revealed desire is “bound” with the essential “taste” or “predetermined desire” of the Essence. It is like a carbon copy of the “engraved letters” of the essential desire, and is exactly according to the estimation which took place in the Essence. Nonetheless, the simple essential desire itself, does not spread forth into revelation, but rather, it remains concealed within the essence. This is because it is totally and absolutely one with the Essence and, therefore, on this level, all that exists is the Essence. It is totally concealed in this absolute unity. Therefore, this essential desire cannot be called a “general” desire to “particular” desires etc. This is as previously explained (in chapter 13) that the light of the Essence cannot be considered like an encompassing light which encompasses and surrounds something internal to it (*Makif L’Pnimi*). It is only after *Tzimtzum*, when the quintessential singularity of the Essence of the Infinite Light is concealed, that there is now a revelation of a defined general desire for Creation, and all its particulars.

However, the second desire, which follows the aforementioned *Tzimtzum*, is when the simple determined desire of the essence comes to the aspect of spreading forth. This is the aspect of the *Heyulie* Line and Thread (*Kav V'Chut*), which includes every particular issuance from the beginning [of the chaining down] to its end, as previously mentioned. The first encompassing [light of this *Kav*] is called “the Lower Purity”. This is analogous to the general desire for a large building¹⁹. [This general desire] includes all its particulars from beginning to end, at once. Afterwards it divides with order and levels [descending] from the general to the particular, as in the aforementioned analogy. In other words, as it arose in His simple *Heyulie* desire, to specifically come out into revelation, it included all the particular desires. This is the desire which includes [and encompasses] them all, and is called, “The Primal Desire” (*Ratzon HaKadoom*) relative to everything that follows it. Afterwards, this desire comes by way of particulars, such as the desire to emanate (*Atzilut*), within which is included [the desire for the] ten *sefirot* [of the world of *Atzilut*] in all of their particulars. However, all of this is still concealed, until it comes into an aspect of revelation, when the light is emanated in an aspect of [actual] emanation (*Atzilut*)²⁰. Following this is the desire to create (*Briyah*) something from nothing etc. This [desire] includes [the ten *sefirot* of] intellect and emotions etc. [This descent of desires continues] until the final desire, which is, “Everything that G-d desired, He did” [and brought out into actuality]. [This is] the final conclusion of everything²¹. Now, all these particulars were included in the Primal Desire (*Ratzon HaKadoom*), which comes in an aspect of influence **after** the [original] *Tzimtzum*.

This, then, is the aspect of the beginning of the Line (*Kav*). This is to say, it is the first “circle” which follows the drawing down of the beginning of the aforementioned *Heyulie* Line (*The Kav HaMidab*). [This first “circle”] is considered to be the general encompassing [light] of the four worlds of *ABY”A*,²² and encompasses them [all] equally. It is [also] called the “general thought” that foresees and “gazes” upon [all of Creation], from beginning to end, in a single glance.

This, then, is the explanation of the general matter of the whole of this Line – *Kav*. All the particular ways that it, “circles and returns and re-encircles...” may be understood according to the aforementioned analogy, as will be explained in the following chapter, G-d willing. This will suffice for those of understanding.

End of Chapter Sixteen

¹⁹ See footnote 17 of this chapter.

²⁰ One explanation of this is as follows: The particular desire for the world of *Atzilut* has not yet been revealed as a particular desire, out of this general desire for the Creation as a whole. It is included there as part of the “whole”. Another explanation of this is that this is only the **desire** for the world of *Atzilut*, which encompasses it. However, we have not yet discussed the actual emanation of the *sefirot* of the world of *Atzilut* etc, which is the actualization of the desire. The actualization of desires will be explained later, in regard to the *sefirot* of “*Yosher* – Upright”.

²¹ This is to say that this scheme of “*Igullim* – Circles” represents the desires for everything in all of Creation, from the uppermost realm, until the most particular subatomic particle of this physical world. All of these desires are included in the general desire, the *Ratzon HaKadoom* – the Primal Desire, which is the most encompassing circle, and is the first issuance of the *Kav* - Line.

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