

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

Copyright © 2004

Chapter Twenty One

With all of the above [in mind], the general matter of the inter-inclusions of the three emanated lines may be understood. [The *sefirot* of] *Chochmah*, *Chessed* and *Netzach* are to the right, *Binah*, *Gevurah* and *Hod* are to the left, and *Da'at*, *Tiferet* and *Yesod* are in the middle.¹ [Now,] it is stated in *Pardes*² that the inner aspect of *Keter*, which is called *Keter of Keter*, is not divided into three lines. [It is only from] the external aspect of [*Keter*] that the three lines separate. [In other words, it is] from the aspect of *Chochmah* of *Keter* [that a distinction of three lines begins], as is known regarding the [Kabbalistic] intentions of [the words] “The Great, The Mighty and The Awesome”³ etc.

The explanation of these matters is that the aspect of the inter-inclusions of the right and left lines [one with the other] is specifically by means of the middle line. The [explanation of the] matter is that in the right line of *ChaCha”N*,⁴ *Chessed* – Kindness is an offshoot of *Chochmah* – Insight, but is [nonetheless] separate from it.⁵ This may be [understood by] the fact that *Chessed* – Kindness, is an offshoot of [*Chochmah*, which is the] intellect and reasoning which leans to kindness toward something separate⁶, as mentioned previously. Similarly,

¹ These three lines are known in Kabbalah and Chassidut by their abbreviations. *Chochmah*, *Chessed* and *Netzach* are called *ChaCha”N*. *Binah*, *Gevurah* and *Hod* are called *BoGa”H*. *Da'at*, *Tiferet* and *Yesod* are known as *DaTi”Y*. (It is this configuration of the *sefirot* into three lines, right, left and middle, which is usually depicted as “The Tree of Life”. This configuration of the three lines of the *sefirot* as they are inter-included, is generally called the ten *sefirot* of *Yosher*.)

² See *Pardes Rimonim* of Rabbi Moshe Cordovero, *Shaar HaTzinorot*.

³ See the beginning of *Amidah* prayer. As mentioned previously, “The Great – *HaGadol*” represents *Chessed* (Kindness) to the right, “The Mighty – *HaGibor*” represents *Gevurah* (Might/Judgment) to the left, and “The Awesome” represents the median conduct, the middle line which synthesizes the right and the left, which is *Tiferet* (Beauty/Mercy).

⁴ This is an acronym for *Chochmah*, *Chessed* and *Netzach*. See footnote 1.

⁵ This is to say that although *Chessed* – Kindness is an offshoot of the holistic perception of *Chochmah* – Insight, nonetheless, *Chessed*, which is the emotion of Kindness, is an entirely different matter than *Chochmah*.

⁶ The literal translation of “something separate” is “a composite”. This is in contrast to the simple essential desire mentioned in the previous chapter. In that case, it is not the “separate” object which forms the emotions and desire towards it, but rather, the simple essential desire forms the emotions and desire towards it. However, here, this is a composite desire, that is, his emotions are born out of his connection to the separate object itself, rather than from his essential desire. In other words, he is objective rather than subjective. Now, because *Chochmah*, which is the intuitive flash of insight, views things in a holistic fashion, it will therefore tend to lean toward kindness. For instance, in judging someone in a court case, if we look at the whole person, such as his upbringing, social status and environment etc., rather than only scrutinizing the details of the crime, in the majority of cases, we will tend to view him more kindly and

Netzach – Conquest is an offshoot of *Chessed*, but is [nonetheless] separate from it. This is to say that the quality of kindness necessitates the aspect of triumph, in order to bring the kindness to actualization etc.⁷

[On the other hand] the left line [of *BoGa”H*⁸] is the opposite [of the above]. For example, the [emotional] quality of judgment branches out from an intellect which leans towards judgment. In this manner *Binah* [gives rise to] *Gevurah*, as stated,⁹ “I am *Binah*, *Gevurah* is mine”.¹⁰ [For, as is known,] *Chochmah* leans towards kindness, while judgments are aroused from *Binah*.¹¹ (This accords with the statement in *Etz Chaim* that *Abba* (Father) is the source of the kindnesses and *Imma* (Mother) is the source of the judgments, as is known.¹²)

Now, the aspect of the inter-inclusion of these two [opposite] lines, so that they come to be connected [and synthesized] as one, is by means of the middle line of *DaTi”Y*.¹³ For example, *Da’at*¹⁴ is the aspect of the median [conduct] which tips [the mind] from intellectual kindness to intellectual sternness, and is [therefore] called “The Leaning *Da’at*”.¹⁵ (For example, [the verse,¹⁶ “I will not continue to curse the earth because of mankind,] because the inclination of man’s heart is evil from his youth, [I will, therefore, not continue to punish any living thing, as I had done etc”] becomes an intellectual reasoning for merit, though at first, this very same intellectual [reasoning] leaned toward judgment, as stated,¹⁷ “And G-d saw that the wickedness of man was great [in the earth, and that all the impulse of the thoughts of his heart was only evil continually. And G-d repented that he had made man on

favorably. From this we see that *Chessed* is an offshoot of the holistic perception of *Chochmah*. Nonetheless, as mentioned above, *Chessed* is an entirely different matter than *Chochmah*.

⁷ *Chessed* (Kindness) is the quality of expansive and abundant spreading forth of influence. Since *Netzach* is the quality of Conquest, which is the matter of spreading forth by expanding the borders of his influence, we see that it is an offshoot of *Chessed*. But, on the other hand, it is an altogether separate matter from *Chessed*, just as *Chessed* is an altogether separate matter from *Chochmah*, though it is an offshoot from it, for *Netzach* is not a form of *Chessed* at all. Nonetheless, when there is a desire to do a *Chessed*, all obstacles to its fulfillment must be overcome for it to come to its fruition. This is a function of *Netzach*, which is the quality of perseverance, and the overcoming of obstacles.

⁸ This is an acronym of *Binah*, *Gevurah* and *Hod*. See footnote 1.

⁹ Proverbs 8:14

¹⁰ It is specifically from *Binah* that the heartfelt quality of being judgmental branches out. This is because *Binah* constitutes a close scrutiny and analyses into the finest details of a subject (as discussed in chapter 1). Therefore, it is specifically in *Binah*, that faults will begin to be noticed, eventually bringing about a judgment to withhold influence (*Gevurah*). (However, although *Gevurah* is an offshoot of *Binah*, it is nonetheless an entirely separate matter from it.)

¹¹ *Zohar VaYikra* 10b, 11a

¹² *Chochmah* is called “Father”, for it is *Chochmah* which provides the seminal “drop”, the flash of intuition, which is then developed by *Binah* – “Mother”, into a fully comprehended and developed concept, which then affects and gives “birth” to the arousal of emotions.

¹³ This is an acronym of *Da’at*, *Tiferet* and *Yesod*, as stated in footnote 1.

¹⁴ As mentioned in chapter one, the faculty of *Da’at* is the intellectual interest, feeling and connection to the subject matter.

¹⁵ That is, the thoughts towards any given matter are according to the intellectual connection and feeling towards it. Moreover, it is the faculty of *Da’at* which makes the actual intellectual “decision” towards anything.

¹⁶ Genesis 8:21

¹⁷ Genesis 6:5,6

earth] etc.”¹⁸ There are [many] other cases similar to this, as is explained elsewhere.) We find that [specifically] in *Da’at* that the two conceptual opposites of *Chessed* (Kindness) and *Gevurah* (Judgment) become connected. That is, it may lean toward kindness in one manner and toward judgment in another manner, and the like, even in [regard to] the same case.

Similarly, the attribute of *Tiferet* mediates between [the heartfelt emotion of] *Chessed* and [the heartfelt emotion of] *Gevurah*,¹⁹ An example of this is the [quality of] mercy, which can only take place subsequent to the quality of judgment. [This is to say that] although [he is found guilty], mercy releases him.²⁰ This is the quality of *Yaakov*, as is known.²¹

Likewise, the aspect of *Yesod* is a mediator which inter-cludes the two opposites [gut emotions] of *Netzach* and *Hod*. This is the matter of, “The kidneys which council” [either] yes or no²², before the [actual] influence of the influencer [is expressed]. [This takes place] whenever it is necessary to express the essential [heartfelt emotional] qualities of *Chessed* and *Gevurah*. For example, in every deliberation of *Da’at*, [the final decision] comes about through the tipping of the [intellectual] balance. Then, after the verdict [has been reached], it is weighed upon “The Righteous Scales”, which are *Netzach* and *Hod*, [to determine exactly] how to bring the influence out to the recipient.²³

¹⁸ These verses were said by G-d, both as the reason for bringing **about** the flood which took place during the time of Noah and **also** the reason for pledging never to destroy the world with a flood again. However, the very same reason is given for both. This difference in decision, even in the same matter, comes about because of the quality of *Da’at*, which is the intellectual connection and feeling towards anything. It acts as an intellectual “scale”, so to speak, and can lean either to the right or to the left, for it includes both.

¹⁹ See *Pardes Rimonim* of Rabbi Moshe Cordovero, (*Shaar HaMachri’in*) *Shaar* 9; Chapter 3.

²⁰ Mercy is a composite of both kindness and severity. It acts as the “scale” for the heartfelt emotions. This is because it is the emotional feeling and connection to something which mediates between either kindness or severity, thus producing a composite emotion. The resulting composite emotion is neither entirely kindness nor is it entirely severity, but is, rather, a median conduct which is a synthesis of the two.

²¹ See *Zohar Lech Lecha* 87b. As will be explained later on, *Avraham* represents the attribute of *Chessed* (Kindness), *Yitzchak* represents the attribute of *Gevurah* (Might), and *Yaakov* represents the synthesis of the two, which is the quality of *Tiferet* (Beauty).

²² The *sefirot* of *Netzach* and *Hod* are the gut emotions and correspond to the Kidneys. Many times the *sefirot* are allegorically referred to by various organs in the human anatomy to which they correspond. This will be explained later in great detail, in the explanation of the “vessels”.

²³ The concept of the three lower *sefirot* of *Netzach* (Conquest), *Hod* (Majesty) and *Yesod* (Foundation) is the matter of how the influence will be expressed to the recipient. As mentioned above, *Netzach* (Conquest) is an offshoot of *Chessed* (Kindness), while *Hod* (Majesty) is an offshoot of *Gevurah* (Might). The explanation of the difference between these two, and how they are synthesized and inter-included in the aspect of *Yesod* – Foundation, can be understood by the following example. When a parent wants to influence his child in a way of *Netzach*, he explains to him why he should think or act in a certain way until he has “won him over” to his way of thinking or acting. This is the aspect of *Netzach* (Conquest), where he brings out influence to “win over” the opposition etc. In contrast, the word *Hod* also mean, “submission”, as in the word “*Hoda’ah*”. Therefore, in the parent/child relationship, when the parent demands that the child should act or desist from acting in a certain way, not because he has “won him over” to his way of thinking, as with *Netzach*, but by force of authority alone, this is an influence of *Hod*. This is when he says to the child, “You must do it because I say so. I don’t owe you explanations.” In the case of a citizen of a country, this is the fact that a person must submit to the laws of the land, whether he agrees with them or not. When he is stopped for a traffic violation, for instance, he cannot argue the merits or demerits of the law with the police officer. He must submit, and if he does not, he will be arrested and restrained. This is to say that the quality of *Gevurah* necessitates the submission to authority of *Hod* in order to bring about the actualization of *Gevurah*. Now, *Yesod* represents the “scales” of the gut emotions which determines how

This, then, is the general matter of the middle line of *DaTi"Y*,²⁴ which connects the two lines [to its] right and [to its] left. [Now,] as is known, the particulars of how [the *sefirot*] are inter-included are called²⁵ "The Twelve Diagonal Lines – *Yood Beit G'voolei Alachson*"²⁶, whereas the middle line is called²⁷ "The Inner Beam", for it runs through from one end [to the other].²⁸ In other words, it reaches up to the internal aspect of *Keter*, which itself is higher than the

the actual issuance of influence from the influencer to the recipient should come out. That is, should the influence be in a way of *Netzach*, should it be in a way of *Hod*, or should it be a synthesis of both.

²⁴ This is an acronym for *Da'at, Tiferet, Yesod*, as stated in footnote 1.

²⁵ See *Sefer Yetzirah*, Chapter 5, *Mishna* 1.

²⁶ In the configuration of the *sefirot* of *Tikun* there are three horizontal pipes, seven vertical pipes and twelve diagonal pipes. These pipes represent how the *sefirot* interconnect and influence each other. They correspond to the twenty-two letters of the Hebrew alphabet. The three horizontal lines correspond to the letters Aleph, Mem and Shin. These are called the three mothers and represent the connections between *Chochmah* and *Binah*, which are intellectual *sefirot*, the connection between *Chesed* and *Gevurah* which are heartfelt emotional *sefirot*, and the connections between *Netzach* and *Hod* which are gut emotional *sefirot*. The seven vertical pipes correspond to the seven letters of the Hebrew alphabet which may be pronounced either hard or soft. They represent how influence is drawn down through the three modes of conduct, *Chessed, Din, Rachamim*-Kindness, Judgment and Mercy. There are vertical two pipes on the right side which represent the mode of Kindness. The upper pipe connects *Chochmah*-Insight to *Chessed*-Kindness. The lower pipe connects *Chessed*-Kindness to *Netzach*-Victory. There are also two vertical pipes on the left side which represent the mode of Judgment. The upper pipe connects *Binah*-Comprehension to *Gevurah*-Sternness. The lower pipe connects *Gevurah*-Sternness to *Hod*-Authority. There are four pipes in the middle pipe which represent the mode of Mercy. The highest pipe connects *Keter*-Desire to *Da'at*-Interest. The next pipe connects *Da'at*-Interest to *Tiferet*-Mercy. The next pipe connects *Tiferet*-Mercy to *Yesod*-foundation. The lowest pipe connects *Yesod*-Foundation to *Malchut*-Kingship. The twelve diagonal pipes correspond to the twelve simple letters of the Hebrew alphabet and represent how the middle pipe connects the two opposing sides to its right and to its left. The diagonal lines, in a descending order, beginning with the uppermost ones are as follows. The first pipe connects *Keter*-Desire to *Chochmah*-Insight. The second pipe connects *Keter*-Desire to *Binah*-Comprehension. The third pipe connects *Chochmah*-Insight to *Da'at*-Interest. The fourth pipe connects *Binah*-Comprehension to *Da'at*-Interest. The fifth pipe connects *Da'at*-Interest to *Chessed*-Kindness. The sixth pipe connect *Da'at*-Interest to *Gevurah*-Sternness. The seventh pipe connects *Chessed*-Kindness to *Tiferet*-Mercy. The eighth pipe connects *Gevurah*-Sternness to *Tiferet*-Mercy. The ninth pipe connects *Tiferet*-Mercy to *Netzach*-Victory. The tenth pipe connects *Tiferet*-Mercy to *Hod*-Authority. The eleventh pipe connects *Netzach*-Victory to *Yesod*-Foundation. The twelfth pipe connects *Hod*-Authority to *Yesod*-Foundation. Theses twenty-two letters represent the twenty-two primary creative forces which are expressions of the ten *sefirot* (as will later be explained at length). All subsequent conducts and forces arise through combinations of these forces. All in all, there are two hundred and thirty one possible two letter combinations. These are called "The two hundred, thirty-one Gates". It must be pointed out that the above mentioned connections are applicable when contemplating the *Seder Hishtalshelut* (The process of the chaining down of the worlds) when taking all the particulars into account. Rabbi Moshe Cordovero, in his monumental book *Pardes Rimmonim*, Gives a different order of connections, according to a more general overview. For a clearer understanding of all the above, see Appendix One to Chapter 21.

²⁷ See *Zohar Terumah* 175b.

²⁸ The "Inner Beam" is called the "*Breeyach HaTichon*". This refers to construction the Tabernacle (*Mishkan*) which was portable Temple used by the Jewish People during the forty year sojourn in the desert until the building of *Mishkan Shiloh*. Its walls were constructed of cedar beams which stood side by side and were held together by a long beam, the "*Breeyach HaTichon* – Inner Beam" which ran within all the beams, connecting them together. Everything in the construction of the Tabernacle (and the Holy Temple in Jerusalem) corresponded to something in the chaining down of the worlds (*Seder Hishtalshelut*). This inner beam corresponds to the middle line of *Keter* (*Da'at*), *Tiferet*, *Yesod* and *Malchut* which connects all the other *sefirot* together.

division into lines.²⁹ It is for this reason that [the middle line] possesses the power to unify and synthesize the two [opposite] lines [to its right and left].³⁰

Now [for] the explanation of the matter of the inner *Keter* of the Emanated (*Atzilut*), which is called *Keter* of *Keter*, (and is the aspect of *Keter* of *Atik Yomin* and *Arich Anpin* etc³¹). This is the aspect of the desire and pleasure which come in a revealed fashion.³² It is called “The Light of *Keter*”,³³ and likewise, includes ten *sefirot* within it. [However] the aspect of *Chochmah* of *Keter* is the reasoning for the desire, and is called “The Hidden Reason of the Desire”,³⁴ Similarly, [*Keter*] contains a *Chessed* and a *Netzach* [etc], until the aspect of *Malchut* of *Keter*.³⁵ All this is within the aspect of desire, which is [still] unlimited,³⁶ even though it becomes

²⁹ The middle line of *sefirot* (*Keter* (or *Da'at*), *Tiferet*, *Yesod* and *Malchut*) is different than all of the other interconnected lines in that it goes from one end to the other without any diminishment whatsoever (as will be explained later at great length). This middle line “runs through”, directly from the internal aspect of *Keter*, until the final end action of the actual influence of *Malchut*. Moreover, all the *sefirot* of the middle line actually represent the same aspect, that of a “connection” between the influencer and recipient. *Keter* represents the connection of the desire to the object of the desire, *Da'at* is the intellectual connection of the mind, *Tiferet* is the heartfelt connection, and *Yesod* is the actual or gut connection between the influencer and the recipient. Furthermore, all the *sefirot* of the middle line are literally bound up with each other, as a single entity. For example, regarding the physical connection between *Adam* and *Chava* it states, “And *Adam* knew (*Yada*) *Eve*”. This knowledge (*Da'at*) does not merely refer to an intellectual connection, for the verse tells us that through this “knowledge” they gave birth to a child. Rather, the *Zohar* states that the *sefirah* of *Yesod* corresponds to the male reproductive organ, (whereas *Malchut* corresponds to the female recipient of the seminal drop of life force). The Talmud states, “A man is incapable of having an erection without *Da'at* (i.e. without mental interest and focus)”. Rather, the verse mentioned above about *Adam* and *Chava* teaches us that the *sefirot* of the middle line are literally bound up with each other, as one. This is to say that the erection (*Yesod*) occurs simultaneous to the arousal of desire (*Keter*), the mental interest and focus (*Da'at*) and the heartfelt emotional connection (*Tiferet*). They act, literally, as one. This will be explained in greater detail in chapter 35.

³⁰ This is to say that because in the inner aspect of *Keter* (Desire) the *sefirot* are bound up as a singular essence which is altogether above division into three lines, *Keter* (Desire) therefore, has the power to inter-include the *sefirot* one with the other. This is because in the inner aspect of *Keter*, they are not opposites at all. (As will now be explained, it is only beginning with the external aspect of *Keter* (i.e. *Chochmah* of *Keter*) that the *sefirot* begin to divide into the three lines of *Chessed* (Kindness), *Gevurah* (Judgment), and the median conduct of *Tiferet* (Mercy).

³¹ As mentioned previously, *Atik Yomin* and *Arich Anpin* are the two aspects of *Keter*, and correspond to pleasure and desire, respectively. These two aspects will be explained in great detail in chapters 23 and 24.

³² As opposed to the **concealed** desire of *Adam Kadmon* which was previously explained. On the other hand, in comparison to *Adam Kadmon*, *Keter* of *Atzilut* is the **revealed** desire for the external object of desire and pleasure.

³³ As mentioned previously, *Keter*, i.e. the pleasure and desire in something, is referred to as the “Light” which “enlivens” and “motivates” all the other *sefirot*. Similarly, *Keter* of *Keter* is the light of *Keter* which “enliven” and “motivates” all the other *sefirot* of *Keter* itself, such as *Chochmah* of *Keter*, *Binah* of *Keter* etc.

³⁴ In the original Hebrew this is called, “*Ta'am HaKamoos LaRatzon*”.

³⁵ Since the general *sefirah* here is *Keter* – Desire, all of its sub-*sefirot* are also *sefirot* of the Desire. Therefore, *Chochmah* of *Keter* does not refer to actual intellect (which will be explained later). Rather, it refers to the Insight of the Desire. This principle is true of all the other *sefirot* of *Keter* as well. For example, *Chessed* of *Keter* does not refer to the actual emotional quality of Kindness, but rather, to kindness as it exists within the Desire.

³⁶ All the *sefirot* of the desire are still unlimited, since they have not yet come within the constraints of rational intellect. (For example, a person’s **desire** for money and wealth is infinite. It is only in the intellect that it takes on the constraints of being reasonable in his expectations.) It is for this reason that the desire

revealed from the “Hidden Essential Desire” [of *Adam Kadmon*], as previously explained. It is for this reason that the emotional [*sefirot*] of the desire and pleasure (i.e. *Keter itself*) are called “the days of old”³⁷ in comparison to the emotional [*sefirot*] of [the levels of] *Chochmah* (Insight) and *Binah* (Comprehension) [themselves], which come about in a limited fashion, [that is], only according to the limitations of revealed intellect, as will be explained.

It is [only] from the external aspect of *Keter* that there comes about a division into three lines. This is because in the “Hidden Reason for the Desire”, the desire is [already] regarded as being divided into *Chessed*, *Gevurah* and the intermediary [quality of *Tiferet*].³⁸ However, in *Keter of Keter*, which is beyond the “Hidden Reason for the Desire”, it is still only a simple essential desire, altogether beyond³⁹ reason. This is because a desire is altogether beyond reason, even a hidden reason.⁴⁰ This is similar to the matter of,⁴¹ “Be silent! Thus it arose in thought etc”, as is explained elsewhere.⁴² Therefore, although [this level of *Keter of Keter*]

(*Keter*) is referred to as “*Arich Anpin* – the **Long** Face”, in contrast to the emotions which follow the intellect, which are referred to as “*Zeir Anpin* – the small Face”.

³⁷ This may also be translated as “The preceding days”. In general, the seven emotional *sefirot* (*Chessed* though *Malchut*) correspond to the seven days of the week. Therefore, “The preceding days” refers to the “days” (the emotional *sefirot*) which “precede” and are beyond the limitations of the intellect. This refers to the emotional *sefirot* of the desire before they become limited within the bounds of the intellect.

³⁸ This refers to *Chochmah of Keter*, which is external relative to *Keter of Keter*. As will be explained in chapter 24, *Chochmah of Keter* (Insight of Desire) is the desire which comes about according to the dictates of the intellect that something should be in a specific manner, as opposed to any other manner. This is in contrast to *Keter of Keter*, which is the simple essential pleasure and desire. Because *Chochmah of Keter* (Insight of Desire) is a desire which is compelled because of the hidden reasoning of the intellect, it is evident that here there is a division of three lines. In other words, there is an aspect of something which he takes pleasure in and desires, there is an aspect of something which pains him and which he does not desire, and there is the aspect of a compromise between the two extremes.

³⁹ The original text is “no reason”. However, here it means that it is super-rational rather than sub-rational.

⁴⁰ This is to say that the internal aspect of *Keter* (which is *Keter of Keter*) is the simple essential desire for something, which is not according to any intellect or reasoning, or even a hidden reasoning, whatsoever. This is like the aforementioned aspect of the essential desires of *Tohu*. For example, the simple essential desire for kindness does not differentiate between one who is worthy of kindness and one who is not. There is not yet any division into three lines, but there is only a simple essential undivided “point” of desire.

⁴¹ See *Menachot* 29b.

⁴² When Moshe was receiving the Torah on Mt. Sinai, he could not understand the meaning of the crownlets on top of the letters of the Torah. When he asked if there will ever be a person who could understand them, he was shown a vision of Rabbi Akiva expounding mounds and mounds of Halachot – Jewish Laws, from the crownlets of the Torah etc. Moshe asked what the reward of such a great sage would be. He was then shown a vision of Rabbi Akiva’s brutal death at the hands of the Romans who flayed off his skin. He then asked, “Is this the Torah, and is this its reward?” He was answered by G-d, “*Shtok, Kach Alla BaMachshava* - Quiet! Thus it arose in thought.” This is to say that this was G-d’s essential desire which is above and beyond reason. However, it must be understood that, as Rabbi Akiva stated himself, his own personal essential desire was to have the opportunity give up his life, with total self-sacrifice, for the sake of sanctifying G-d’s name. This, then, was actually his reward. Moreover, the above statement by G-d, “*Shtok kach alla BaMachshava*” also translates as, “Quiet, Thus **he** arose in thought.” This may be understood to be an answer to Moshe’s question. That is, through the self sacrifice of Rabbi Akiva, in his service of G-d, in which he gave himself over totally to G-d’s will, literally to the point of death, he “arose” to the level of G-d’s essential desire. Later, in chapter 40, on the statement of the Zohar, “*Eet machshava v’et machshavah* – There is thought and there is thought” the Rebbe explains that there are two levels of thought-*machshava*, one of which actually is desire. This is because a “desire” becomes

comes into revelation from the lowest aspect of the concealed desire of the aspect of *Adam Kadmon*, (as explained at the end of chapter 19), it is [nonetheless] above divisions of right and left.⁴³ About this it states,⁴⁴ “And the curtain shall be for you as a separation between the holy and the holy of holies”. [This refers to] the aspect of the space (*Parsa*) separating *Keter* of *Keter* from *Chochmah* [of *Keter*].⁴⁵ This is the aspect of the *Krooma D’Aveera*⁴⁶ (“Airy Membrane”), as explained elsewhere at length. For this reason we say [in our prayers⁴⁷], “May it be desirable **before** you”, [that is,] before the *Parsa* – Space. [Since it is above division, it can therefore] change from a desire of judgment to a desire of kindness, and the like.⁴⁸ This will suffice for those of understanding.

End of Chapter Twenty One

immediately en clothed within thought, as mentioned previously. The thought spoken of here, in the case of Rabbi Akiva, is referring to this level of thought which is beyond reason and is actually a desire.

⁴³ One may think that since *Keter* of *Keter* of *Atzilut* only comes out of the external “letters” of *Malchut* of *Adam Kadmon*, it is no longer a simple essential light, but is, rather, already defined. Here, the Rebbe informs us that this is not the case. This is because although the “letters” of *Malchut* of *Adam Kadmon* is a limited definition of “self-perception” and “desire for desire” relative to the Primal Desire (*Ratzon HaKadoom*), nonetheless, it still is unlimited. For example, the concealed nature of a person to desire a dwelling place, is still completely unlimited, and is not yet defined to any specific type of shelter. When this desire becomes revealed as *Keter* of *Atzilut*, as a desire for a house, although in a sense, it is limited to being the desire for a house, nonetheless it is still entirely unlimited. This is because, as mentioned above in note 36, in the essential desire of *Keter* of *Keter*, the desire for the house is a desire for an infinite house, with infinite rooms etc. Moreover, in the essential desire of *Keter* of *Keter*, there is not yet any compromise or composite desire. It is only when the desire descends from *Keter* of *Keter* to *Chochmah* of *Keter* (the intellect of the desire) that there is a division of three lines according to the “hidden reasoning”, and there can, therefore, be compromise.

⁴⁴ *Parshat Terumah*, 26:33

⁴⁵ The word *Parsa* means a space or separation, as in the verse, “*Kol maphreset parsa*-Every [animal] that has separated hooves etc” (Leviticus 11:3). That is to say, there is a jump (a *Dilug*) and gap of a “*Parsa*-separation” between the essential desire of *Keter* of *Keter* (*Tohu*) and the composite desire of *Chochmah* of *Keter* (*Tikkun*), for, as previously mentioned, there is no reason at all for a desire. There is, therefore, a “gap” between *Keter* of *Keter* (the simple point of the desire), and *Chochmah* of *Keter* (the desire to rationalize the desire, or a desire which is compelled by intellect etc).

⁴⁶ See *Zohar (Idra Rabba) Naso* 128b. The skull (*Galgulta*) corresponds to *Keter* (desire), while the brain (*Mocha*) corresponds to the intellect, namely, *Chochmah* (insight). Just as above, there is a “space” between *Keter* and *Chochmah*, so too, there is an airy membrane (*Krooma D’Aveera*) which exists between the physical skull (*Keter*) and the brain (*Chochmah*). (Many times throughout Kabbalah and Chassidut, certain aspects of the *sefirot* are referred to by their physical counterparts in man. As is known, man is called an “*Olam Katan* – A little world”, in that he is a microcosm that corresponds to the entire chaining down of the worlds. Everything found below in man is an indication of how it is in the *Seder Hishtalshelut*-The chaining down of the worlds.)

⁴⁷ See the morning blessings and other places.

⁴⁸ As will be explained later, the source of the Torah and all its specific commandments is from the aspect of *Chochmah* of *Keter* (Insight of Desire). We therefore appeal to G-d and say, “Although according to the dictates of Your Divine wisdom and intellect (the Torah) we have transgressed your commandments (*Mitzvot*) and are, therefore, guilty and worthy of punishment, nonetheless, may it be that Your essential desire (*Keter* of *Keter*) of love and kindness be revealed, thus superceding *Chochmah* of *Keter*, and may You deal with us kindly, **beyond** the letter of the law, i.e. from **beyond** the *Parsa*.”