

# 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 Twenty Four

Now, to one who contemplates [how things are] above, the analogue for all that has been previously stated will be understood. [That is, he will understand] how the aspect of the essence of the simple pleasure of the Essence of the Infinite Light, as it is before *Tzimtzum*, which is called,<sup>1</sup> “the Delight of the King in Himself”, is literally an infinite aspect. Moreover, [he will understand that] even the ten essential *sefirot*, from *Keter* to *Malchut* of *Ein Sof*, all [derive their existence] from the simple pleasure in His Essence. By way of analogy, even the essential kindness of the [human] soul, [derives] its existence primarily from the pleasure [of it].<sup>2</sup> Nonetheless, in truth, the Essence of the Infinite Light is even beyond the aspect of simple pleasure.<sup>3</sup> However, it is drawn after and radiates within the aspect of pleasure, just as the essence of the [human] soul is drawn after pleasure. It is for this reason that it was stated,<sup>4</sup> “There is nothing loftier than pleasure”.<sup>5</sup>

For example, [vested] within the aspect of the desire for kindness of [G-d’s] Essence is the simple [essential] pleasure.<sup>6</sup> It is drawn forth and radiates greatly, until it descends and even comes into a separate matter.<sup>7</sup> This [separate matter] is the aforementioned aspect of the

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<sup>1</sup> See *Emek HaMelech, Shaar Sha’ashuey HaMelech B’Atzmooto*.

<sup>2</sup> As explained in the previous chapter, the “nature of kindness” of the essence of the soul of a human being derives its existence from the simple pleasure that this person derives from matters of kindness and goodness. Likewise above, in the Essence of the Infinite Light, all the essential qualities (which were explained in chapters 10 and 11) derive their existence from the simple pleasure of His Essence. (This principle applies throughout the entire chaining down of the worlds, that everything derives its existence from it *Keter* - the desire, and more specifically from the pleasure for it.)

<sup>3</sup> As in the analogy of the pleasure of the human being given previously, the essence of his soul cannot be described as “pleasure”. It is only that it is **drawn towards** pleasure, and it is pleasure which draws out the essence of the soul to become invest within the object of ones pleasure. Similarly, the Essence of the Infinite Light can in no way be described as “pleasure”. Rather, it is only drawn forth and expressed through pleasure, to radiate within the object of His pleasure.

<sup>4</sup> See *Sefer Yetzirah*, Chapter 2, *Mishnah* 4.

<sup>5</sup> Pleasure is the most primal expression of the Essence of G-d. However, it itself is not the essence of G-d. Rather, as explained, just as in a human being, it is what draws the essence of the soul out.

<sup>6</sup> For, as explained previously, the two (pleasure and desire) are inseparable. There can be no desire without pleasure, and there can be no pleasure without desire. Therefore, vested within G-d’s simple essential desire for kindness is His simple essential pleasure for it.

<sup>7</sup> This is to say that this simple pleasure and desire draws the Essence out, even into a separate (composite) thing. As explained in the previous chapter, even the most external mundane thing can draw out practically the entire human soul if he derives great pleasure from it. Moreover, it is this pleasure which draws his essential self towards this thing which gives it its “existence” for him. Otherwise, he would not even have any thoughts of this thing at all, if he had no pleasure in it. However, in the analogy of man, he does not actually create the object of his desire, but is only drawn towards it. Now, in the analogue, which is G-d

Primal Pleasure and Desire (*Ta'anoog V'Raton HaKadoom*), which follows the *Tzimtzum*, to become the source for the [entire] chaining down of the worlds of <sup>8</sup>ABY"A.<sup>9</sup> It descends [further], to the point where it is drawn down at the very end of everything, such as even the most final particular of the ten *sefirot* of [the world of] *Atzilut* – Emanation.<sup>10</sup> This is [understood] by way of the aforementioned analogy of the pleasure which is found to give existence to the [emotional] quality of Victory (*Netzach*), and the like.<sup>11</sup>

This, then, is the [meaning] of the statement in *Etz Chaim*, that *Atik Yomin* and *Arich Anpin*, which are the pleasure and the desire, are one entity,<sup>12</sup> and that the one cannot be without the other. [*Keter*, which is the pleasure and desire, is] invested within each and every *sefirah*, [even] in the most particular of specifics, for without it, it can have no existence at all, as previously explained at length.<sup>13</sup> Moreover, it [also] encompasses them all.<sup>14</sup>

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above, his desire and pleasure for something is what gives it its very existence, even the most mundane of “separate” things.

<sup>8</sup> This is an acronym for the worlds *Atzilut*, *Briyah*, *Yetzirah* and *Asiyah*.

<sup>9</sup> Although in comparison to the pleasure and desire of *Atik Yomin* and *Arich Anpin* the Primal Desire is still considered to be part of the Essence, in comparison to the simple essential desire of the Essence of the Infinite Light, it is already considered to be a separate thing. That is, it is the desire for the entirety of creation, which is a “separate thing”. So, although it is not yet a specific pleasure and desire for the particulars of Creation, but is rather the desire for the entirety of creation as a whole, nonetheless it relates to Creation and in this context is therefore considered a “separate” thing. However, the point here is that it is the essential pleasure and desire which is what gives existence to all of Creation as a whole.

<sup>10</sup> That is to say, it is this very same essential pleasure which gives existence even to the most final particulars at the very end of creation. For, if there was no pleasure or desire in it, it would not exist.

<sup>11</sup> That is, his entire essence is drawn forth into this single particular matter, and is what enlivens this quality. Were it not for his essential pleasure and desire for this matter, his essential self and life force would not be invested in it, giving it existence.

<sup>12</sup> Parenthesis of the Rebbe: (They are called the “three heads which are engraved, one within the other. Sometimes one [pleasure] is internal [and sometimes desire is internal] etc, as mentioned previously.) See *Zohar (Idra Zuta) Ha'azinu* 288a. Also see *Etz Chaim (Shaar Arich Anpin) Shaar* 13, Chapter 2. [Now, up to this point, we have only spoken of two “heads”, i.e. the revealed pleasure and the revealed desire. However, there is also a third “head” which is called “*Reisha D'lo Ityada* – The Head which is not known”, which refers to the concealed pleasure (referring to the three upper *sefirot* of *Atik Yomin* (pleasure) which do vest within *Arich Anpin*, as will soon be explained). This is similar to the pleasure in living, which is not a consciously felt pleasure at all. Rather, it is only felt when one's life is threatened, as previously explained. In contrast, the other two “heads” refer to the revealed pleasure and desire, which **are** consciously felt.]

<sup>13</sup> That is, in the *sefirotic* scheme of *Yosher*, the pleasure and desire is the most internal force, and is the inner vitality of all subsequent levels, all the way until the most final action. It is the pleasure and desire vested within the action that gives it its vitality, and its very existence. Moreover, it is also all encompassing, as in the scheme of *Igullim*, where it is the pleasure and desire of the self which encompasses all the particular desires that a person will come to want.

<sup>14</sup> Parenthesis of the Rebbe: (This is in accordance with what is explained elsewhere with the analogy of the ten pits which are dug in succession. The [water in the] first is drawn into each [subsequent] pit etc. Likewise, it states in the *Zohar*, “He made a big vessel, [like a person who makes a big excavation, which becomes filled with the water that comes out of a spring... He then made a small vessel, which is the letter *Yud*, which became filled with it from the source (*Keter*), and He called it a spring flowing with *Chochmah* - Insight.] Through it, He called Himself, ‘*Chacham* – Wise’, [and the vessel He called *Chochmah* - Insight.]” Similarly it states, “You brought out ten ‘*Tikkunim* – Vessels’ and called them ten *sefirot* etc.”.) [In other words, although the first “pit” and the last “pit” are two different “pits”, nonetheless, the inner vitality of them all is the same. This is similarly the case with the analogy of the “vessels”. Vested within all of these vessels, is the essential pleasure of the self, and it is what enlivens and animates the vessels. When the essential pleasure of G-d is vested within the vessel of *Chochmah*, He is called “wise”. When

Now, the aspect of *Atik Yomin* is considered to still be a part of the Infinite World.<sup>15</sup> This is because the Infinite World is considered to continue until the aspect of *Malchut* of *Adam Kadmon*, which is the aspect of the “letters” of the end action which arose in the aforementioned Primal Thought and Desire (*Machshava V'Ratzon HaKadoom*).<sup>16</sup> It is [these “letters”, which are] the last level of the Essence, that become the *Keter* of *Atik Yomin*, which is the aspect of the revelation of the light of the pleasure from the aforementioned concealed pleasure and Primal Desire (*He'elem Ha'Oneg V'Ratzon HaKadoom*). Therefore, even *Keter* of *Atik Yomin*, and the [*sefirot*] of *Chochmah*, *Binah* and the emotions which are within it, are all considered to be of the end of the Infinite World.<sup>17</sup>

However, [this is not the case] with *Arich Anpin*, which is the aspect of the revelation of the desire which comes because of the pleasure. Because [the desire] is drawn to spread forth below, it is called the beginning and root of the Emanations, which refers to the ten *sefirot* of [the world of] *Atzilut*, both generally and particularly.<sup>18</sup>

It is for this reason that the aspect of *Keter* is generally called an intermediary aspect, which possesses something of the last level of the Essence, but is the beginning of the Emanated. Because the lights of the Emanated are in an aspect of “the revelation of the concealed”,

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this same essential pleasure of the Self of G-d is vested within the vessel of *Chessed*, He is called “kind” etc. The inner life force and vitality of them all though, is the pleasure which draws the essence of G-d forth, to be vested within these “vessels”. (The very same passage of *Zohar* states, “He called *Keter* (i.e. pleasure and desire) ‘the Source’.) This is analogous to the qualities of a human being. When a human being has an essential pleasure and desire for kindness, (which gives existence and vitality to the kind acts that he will subsequently do), then he is called “kind” etc. See *Ma'amirei Admor HaZaken, HaKtzarim*, page 492. See also, *Zohar (Ra'ayah Mehemnah) Bo* 42b, and introduction of *Tikkunei Zohar* 17a.

<sup>15</sup> See *Etz Chaim, (Shaar Drushei ABY" A) Shaar* 42, Chapter 1. See also *Shaarei Teshuvah* of Rabbi Dov Ber of Lubavitch, page 104.

<sup>16</sup> As previously explained, the end action which arose in thought first is the thought of the **pleasure** of the self. (The analogy given previously was the desire and thought of oneself sitting as opposed to the desire for a chair). This Primal Thought and Desire is still focused entirely towards the essence, and the essential pleasure mentioned above.

<sup>17</sup> This is because, although the pleasure is already a pleasure in an **external thing** (like the aforementioned chair), nonetheless, the aspect of the pleasure for this desire is still entirely focused towards the self, and is literally bound with the self. This is the case with the pleasure behind every desire. Although the desire already relates outwards, towards the external object of the desire, nonetheless, the pleasure is still entirely for the self and is still entirely bound with the essential pleasure of the self. For example, even in the desire for the chair, the pleasure aspect of this desire is still entirely for him. **He**, in his essence is drawn after the pleasure he will derive from the fulfillment of this desire, as mentioned previously. Therefore, *Atik Yomin*, which is the pleasure aspect of *Keter*, is still considered to be part of the Infinite World, and literally connected to the essence of G-d. (This is true even of the pleasure which is vested within the desire for the most final particular specific in the entire chaining down.)

<sup>18</sup> In other words, in contrast to the pleasure which is still focused on the self, the desire is focused on the external object of one's desire. Therefore, the revealed desire is already considered to be “the beginning and head of the emanations”. (Now, it is only relative to the pleasure that it is considered “separate” and relating to the external “object”. However, in truth, even the desire is entirely bound with the self. For, although the desire, “I want **such and such**”, relates to the external thing “such and such”, nonetheless, really the main part of the desire is the “**I want**”. However, relative to the pleasure, the desire is considered to relate entirely to the “external” object of desire.)

they therefore are in an aspect of separateness from the Essence, as previously explained (in chapter nineteen<sup>19</sup>).<sup>20</sup>

By way of analogy, this is like the emotions of *Chessed* or *Gevurah* for a separate thing which come from the power of the qualities of *Chessed* and *Gevurah* of the Essence. Nevertheless, it is the aspect of the pleasure and desire which comes from the Essence, which vests within everything in order to constantly give them existence, as mentioned previously. This is because, the source of this pleasure and desire is in the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*), and is called “the Delight of the King in Himself” (*Sha’ashoo’ei HaMelech B’Atzmo*). This is similar to the [aforementioned] analogy of the soul which is drawn after every pleasure, which is proof that the pleasure fills its light. If so, then this itself is the reason that it is from the particular pleasure within each of the particular [emanations of] lights that they primarily [derive] their existence. [This is true] even until the aspect of *Malchut*, which is the [quality of] Dominion. Were it not for the pleasure in it, it would have no existence. The absence of the light of the pleasure [for something] equals the absence of the light of its existence. This will suffice for those of understanding.

Now, all of the above is only in a general manner. In a particular manner, however, it is only the aspect of the first three [*sefirot*] of *Atik Yomin* which are considered to be [part] of the Essence. On the other hand, the seven lower *sefirot* of [*Atik Yomin*] become invested within the “*Gulgulta – Skull*”<sup>21</sup> of *Arich Anpin*. *Chessed* (Kindness) of *Atik Yomin* [vests] within the “*Gulgulta – Skull*” [of *Arich Anpin*], *Gevurah* [of *Atik Yomin* vests] within “*Mocha Stima’ah – the Hidden Brain*”<sup>22</sup> [of *Arich Anpin*] etc.<sup>23</sup> This, then, is the meaning of [the statement,<sup>24</sup> “The King who alone is exalted], who transcends the days of the world”.<sup>25</sup>

This is because the coming into being of the desire from the pleasure is primarily from the aspect of the emotions of the pleasure, as is known.<sup>26</sup> For example, *Chessed* (kindness) of the pleasure [vests within *Keter* of the desire].<sup>27</sup> By way of analogy, when a person is in a state of pleasure during the joy of his son’s wedding, or the like, he will then bestow goodness and

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<sup>19</sup> In the Hebrew text it says (chapter 12), but it is a typo which should say (chapter 19), as corrected above.

<sup>20</sup> This has already been explained at length in chapter 19.

<sup>21</sup> The “*Gulgulta – Skull*” is another name for *Keter* of *Arich Anpin*, i.e. the desire.

<sup>22</sup> “*Mocha Stima’ah – The Hidden Brain*” refers to *Chochmah* of *Arich Anpin* (which was mentioned previously, and is called “the hidden reason for the desire”).

<sup>23</sup> See *Etz Chaim*, (*Shaar Arich Anpin*), *Shaar* 13, Chapters 6 & 7.

<sup>24</sup> See *Yotzer* blessing.

<sup>25</sup> As explained in footnote 7 of chapter 23, “days” always refers to the seven lower emotional *sefirot*, which correspond to the days of the world. Therefore, it is understood that the seven lower *sefirot* of *Atik Yomin* have some relationship to the “days” of the worlds, while the upper three *sefirot* remain “Removed” and transcend all Creation. They are unlimited, i.e. above “time” and “days”. This then is the meaning of the reference to the statement, “Who transcends the days of the worlds etc”. The investment of the emotional *sefirot* of *Atik Yomin* (pleasure) within the *sefirot* of *Arich Anpin* (desire) will now be explained.

<sup>26</sup> This is to say that the desire is born specifically of the expression of the felt and revealed pleasure.

<sup>27</sup> The attribute of *Chessed* is the expression and spreading forth of something with abundance (as opposed to *Gevurah* which is the restraint). Therefore, *Chessed* of *Atik Yomin* represents the abundance of felt pleasure in something. The abundance of pleasure in something is what enlivens and arouses the power of desire. It is clearly observable that the more pleasure there is in any given thing, the more desire there is for it. This then is the explanation of how *Chessed* of *Atik Yomin* (pleasure) vests within *Keter* of *Arich Anpin* (desire).

abundant kindness upon everyone. [This is] because of the pleasure which uplifts his soul (for the aforementioned reason<sup>28</sup>). During this time he may be aroused to grant every desire. In other words, even a desire for judgment may be overturned to kindness.<sup>29</sup> This [overturning of the desire from *Chessed* to *Gevurah*] is dependant upon the aspect of the [essential] point of desire, which is higher than the “hidden reason for the desire” (*Ta’am Kamoos LaRatzon*), which divides into *Chessed* and *Gevurah* – kindness and judgment. This, then, is an analogy through which one may understand how the aspect of *Chessed* of *Atik Yomin* vests within the “*Gulgulta* – Skull” [of *Arich Anpin*].

Now, the aspect of *Gevurah*, which is judgment, the opposite of pleasure, is what vests within “*Chochmah Stima’ah* – the Hidden Wisdom” of *Arich Anpin*, which is the “hidden reason for the desire” (*Ta’am Kamoos LaRatzon*). This is the **precision** of the desire, that it should be in one particular way, and not in any other way.<sup>30</sup> This is in accordance with what is written in the books of Kabbalah,<sup>31</sup> that the early [Kabbalists] decreed a statement that *Chochmah* is an aspect of judgment. This is because, when desire comes according to the dictates of *Chochmah*, it comes with precision and restriction that it should be by one [specific] way and no other. For this reason, there are many judgments in the laws of the Torah, since the Torah comes out of [G-d’s] upper *Chochmah*.<sup>32</sup>

In contrast, the radiance of the thirteen attributes of mercy is from [a level] higher than the *Chochmah* of the desire, and can [therefore] “pardon iniquity”.<sup>33</sup> Certainly [this is the case in regard to] the aspect of the first three *sefirot* of *Atik Yomin* which are not invest within the Emanated. This is the aspect of the pleasure as it is within Himself. As of yet, no desire has been born of it whatsoever, except that all desires are destined to come from it. It is considered to be part of the general essence of the simple pleasure (*HaTa’anoog HaPashoot*). That is, it is from the aspect of the source of all pleasures in the Essence of the Infinite Light

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<sup>28</sup> That is, it is the pleasure which draws the essential light of his soul out into expression. (Therefore, when a person is happy he will be very giving and generous, while when he is sad or depressed he is withdrawn etc.)

<sup>29</sup> In other words, the pleasure of a person actually reaches the very essence of his soul, which can change from a desire of sternness to kindness, as explained. (Similarly, the pleasure one gives to G-d (through the fulfillment of Torah and Mitzvot) actually reaches the very Essence of G-d, and can cause a change from a desire for sternness to a desire for kindness. More profoundly, the fulfillment of the Torah and Mitzvot actually causes the Essential Light of G-d’s Essence to be drawn forth into Creation. This is because the pleasure, even from a completely external thing, reaches to the very essence of one’s being and draws its light forth, as previously explained. Similarly, when one sins it also reaches the very essence of G-d, and is the opposite of pleasure. This can affect a change from kindness to sternness, for the very same reason. Moreover, it causes the Essential Light of G-d to be withdrawn from Creation.)

<sup>30</sup> In other words, *Gevurah* of *Atik Yomin* is the revelation of displeasure. That is, it is the revelation of a precise pleasure, in a certain thing, in a certain way. This becomes invested in *Chochmah* of *Arich Anpin*, the wisdom of the desire. That is, it is what dictates that the desire should be in a specific manner, and not in any other manner.

<sup>31</sup> See *Etz Chaim*, (*Shaar Arich Anpin*) *Shaar* 13, Chapter 6.

<sup>32</sup> See *Zohar*; *BeShalach* 62a, *Yitro* 85a, (*Ra’aya Mehemna*) *Mishpatim* 121a, *Kedoshim* 81a, *Chukat* 182a and *Ve’Etchanan* 261a.

<sup>33</sup> That is, the thirteen attributes of mercy are rooted in *Keter* of *Arich Anpin* (and higher). It is for this reason that they have the ability to “pardon iniquity”. For, although according to *Chochmah* of *Keter* one may be guilty and liable, when G-d has desire and pleasure in this person (*Keter* of *Arich*), he will overlook his faults. This is similar to how one will overlook and pardon the faults of a person he loves and desires. (Whereas, he will not overlook these same faults in someone he does not love or have desire for.)

(*Atzmoot Ohr Ein Sof*). This is as stated,<sup>34</sup> “With you is the source of life”,<sup>35</sup> i.e. the source of all the pleasures [within] the Primal Desire [for Creation] (*Ratzon HaKadoom*).<sup>36</sup> In the general<sup>37</sup> totality [of the chaining down] it this called<sup>38</sup> “*Atika D’Atikin* – The Ancient of the Ancients”.<sup>39</sup> [However, more particularly] it is called “*Atik Yomin* – The Ancient of Days”, as stated in Daniel,<sup>40</sup> “And *Atik Yomin* sat etc”. [*Atik* – Ancient] is a terminology of antiquity, which [indicates] the aspect of the eternity of the Essence of the Infinite Light as He comes to radiate within the chaining down of the line and thread. However, in regard to His actual Essence [it states,<sup>41</sup>] “Is there old age before the Holy One blessed be He!”<sup>42</sup> This is in accordance with what is stated elsewhere<sup>43</sup> regarding the matter of the word “*Va’ed* – Forever” (וָעַד), which through a permutation of letters equals “*Echad* – One” (אֶחָד), referring to the simple [oneness] Himself.<sup>44</sup> For, when the Essence of the Infinite Light, which transcends [even] the time of “*Yemei Kedem* – the Days of old”, radiates within time, then time too becomes eternal and is then called “*Atik Yomin* – the Ancient of Days”. This will suffice for those of understanding.

#### End of Chapter Twenty Four

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<sup>34</sup> Psalms 36:10

<sup>35</sup> Note how the verse states, “**With you** is the source of life” (i.e. the pleasure and desire). However, it does not say “**You are** the source of life”. This is because, although the Essence is drawn after pleasure, it cannot itself be described as pleasure, as previously explained.

<sup>36</sup> That is to say, it is G-d’s pleasure and desire for the entirety of Creation which gives it its “life” and very existence.

<sup>37</sup> See footnote 5 of chapter 18 for the explanation of the “general chaining down” and the “particular chaining down”.

<sup>38</sup> See *Zohar (Idra Rabba) Naso* 128a.

<sup>39</sup> As previously explained, *Atika D’Atikin* is the pleasure for all of Creation as a whole, while *Atik Yomin* is the revelation of the particular pleasures for particular creations within this whole. (See large parenthesis in chapter 17, and footnotes there.)

<sup>40</sup> Daniel 7:9

<sup>41</sup> See Tractate *Yevamot* 16b.

<sup>42</sup> That is to say, the concept of the eternity of time is applicable only as the Infinite Light radiates within Creation, thus causing Creation to be Eternal in time. However, the Essence of G-d Himself is beyond even being termed “eternal”, for He is entirely beyond any concept of “time”.

<sup>43</sup> See *Zohar Terumah* 134a. See also *Ma’amarei Admor HaEmtza’ee, Dvarim*, volume 1, page 224. See also, *Ma’amarei Admor HaEmtza’ee, Nevi’im V’Ktuvim*, page 226.

<sup>44</sup> The word “*Echad* – One” (אֶחָד) is the last word of the verse, “*Shma Yisrael HaShem Elokeinu HaShem Echad* – Hear ‘O Israel, the L-rd our G-d, the L-rd is One”. The word “*Va’ed* – Forever” (וָעַד) is the last word of the statement which follows the above verse in the *Shma* prayer, “*Baruch Shem Kevod Malchuto L’Olam Va’ed* – Blessed is the Name of His Glorious Kingdom forever and ever.” As mentioned previously, the first verse refers to the “Upper Unity” of G-d, which is the absolute singularity and oneness of His Essence (in the Upper Purity), and how only He exists. The second statement refers to the “Lower Unity”, i.e. how the created worlds are also totally one with G-d, and how His Light radiates and vests within the created realms. Therefore, when the absolute singularity of the Infinite Light (i.e. *Echad* – One) radiates within Creation, then Creation too becomes eternal (i.e. *Va’ed* – Forever). (This of course is only because G-d can bring entities into existence infinitely and eternally.)

(Hebrew grammar classifies the letters of the Hebrew Alphabet according to their syntactic functions, their respective sources in the organs of speech, and so on. Within each group, the letters are interchangeable. The letters *Aleph* and *Vav* both belong to the group of “connective letters” (*Otiot HaHemshech*), and may thus be interchanged. The letters *Chet* and *Ayin* fall into the category of “guttural letters” (*Otiot Groniot*), and may likewise be interchanged. Hence “*Echad*” is the equivalent of “*Va’ed*”. See Lessons in Tanya, volume 3, page 835, note 5.)