

Shaar HaYichud The Gate of Unity

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Chapter Eight

וכך עד"ז שבבחי' הכתר יש יחוד כל פרטיהם אל הכלל עד בחי' הרצון הפשוט שבעצמיות אא"ס ממש כנ"ל,
כך יוכל האדם להתבונן גם בבחי' החכמה שבל עולם מראש לסוף

Now, just as in the aspect of *Keter*, there is a unification of all the particulars to the general principle, reaching, literally, all the way to the aspect of the simple desire [as it is] in the Essence of the Infinite Light, in this same way, a person may contemplate the aspect of the *Chochmah* of each world, from beginning to end¹.

והוא מ"ש בראשית ברא כו'

This then is the meaning of what is written², “*Bereshit Barab* – In the beginning (G-d) created etc”.

ותירגם יונתן בחוכמתא ואונקלוס תירגם בקדמין ברא

“*Bereshit*” is translated by Targum Yonatan as “*B’Chochmeta* - with Wisdom”. Onkelos translates it as “*BeKadmon* – Primordially”.

שהוא בחי' הכתר שנק' קדמון, להיותו בבחי' העצמיות שמקודם לחכמה

This is the aspect of *Keter*, which is called *Kadmon* – Primordial, since it is the aspect of the essence as it precedes *Chochmah*.

כי החכמה מאין תמצא, לא בחי' אין ממש, משא"כ הרצון כו'

This is because³, “Wisdom is found from “nothing” but it [itself] is not an actual “nothing”, which is not the case in regard to desire^{4,5}.”

¹ This is to say that in the previous chapter the Rebbe displayed the chaining down of the aspect of *Keter* and explained how it is literally bound up with the Essence of the Infinite Light. This type of contemplation can be done in regard to all the other particulars, such as the *Chochmah* or *Binah* of each world etc. This means that a person can trace back the wisdom which there is in this world to see how it is literally bound with G-d’s wisdom, blessed be He.

² Genesis 1:1

³ Job 28:12. The Hebrew reads, “*VeHaChochmah M’Ayin Timatze*”. The literal translation of this is “But where shall wisdom be found?” However, this can also be understood to mean, “*Chochmah* is found from *Ayin* – “nothingness”. If it is “found” from nothingness, it itself cannot be true “nothingness”.

אבל כמו שהרצון נתצמצם מן העצמות עד שמתלבש בעשיה להיות כל אשר חפץ עשה כנ"ל כך בחי' החכמה

However, just as desire is [brought about] from the Essence by means of *Tzimtzum*, until it [finally] becomes invested in action, thus fulfilling the above mentioned verse, “Whatever HaShem desires He did”, so is it with the aspect of *Chochmah*.

מתצמצמת מן העצמות

[In other words, *Chochmah* too is brought about] by means of *Tzimtzum* from the Essence.

שנק' שם חכמה הקדומה או חכמה הפשוטה באחדות פשוט כו'

[The Essential *Chochmah*] is what is called “the Primal *Chochmah*” or “the Simple *Chochmah*” as it exists within [G-d's] Simple Unity.

ומשם נמשך מלמעלה למטה בכל עולם ועולם דאבי"ע עד בחי' חכמה שבמל' דמלכות דעשיי'

From there it is drawn down into each particular world of *ABY”A*, until [it reaches] the aspect of *Chochmah* of *Malchut* of *Malchut* of the world of *Asiyah*⁶.

שע"ז נאמר כולם בחכמה עשית

About this [last level] it states⁷, “In wisdom hast thou made them all”.

כי כמ"ש בראשית, בחכמתא ברא, כך בחכמה יצר ועשה

For, just as it states “*Beresheet*”, that “He created” with wisdom,⁸ in the same way, he likewise “formed” and “actualized” with wisdom⁹.

כמו ברצון, שברא ויצר ועשה הכל ברצון א'

This is similar to how it is that the desire to create, form, and actualize are all [rooted] in a single [primary] desire¹⁰.

⁴ This is to say that while *Chochmah* – Wisdom (insight) is only found from “nothing”, it is not nothing itself. However, *Keter*, which corresponds to the faculty of desire is actually “nothing”, and is the “nothing” from which *Chochmah* is found, as explained in chapter one.

⁵ The Rebbe will now begin to explain the relevance of these words. This is to say that just as “He created with desire”, He also “created with wisdom”, all the way to the final action.

⁶ This is to say that in the same manner as the chaining down of *Malchut* or of *Keter*, as mentioned in the previous chapter, there is also a chaining down of *Chochmah*, from the “beginning of everything” until “the end of everything” at the end of the world of *Asiyah*.

⁷ Psalms 104:24

⁸ As per Targum Yonatan, mentioned above.

⁹ This refers the the three worlds of *Briyah* – Creation, *Yetzirah* – Formation and *Asiyah* – Actualization. Just as we learn out of the first verse of the Torah, that “with wisdom He created”, so too, with wisdom he “formed” and “actualized”.

¹⁰ See the end of chapter 7.

רק שנשתלשל וירד מעולם הבריאה לעולם היצי' ומעולם היצי' לעשיה בירידת מדריגות עו"ע

However, it chained down from the world of Creation to the world of Formation, and from the world of formation to the world of Actualization, with a lowering of levels from cause to effect¹¹.

כמו ממל' דכתר דבריאה נעשה כתר ליצירה כו'

For example, from *Malchut* of *Keter* of the world of *Briyah* there came *Keter* of the world of *Yetzirah*.

כך בחכמה א' ברא ויצר ועשה

Likewise, He created, formed and actualized [everything] with as single wisdom.

רק שירד ונשתלשל מבריאה ליצי' כו'

However, [here too, in regard to *Chochmah*] it chained down from *Briyah* to *Yetzirah* etc.

דהיינו שנמשך מבחי' מל' שבחכמה דבריאה לחכמה שבמל' דיצי'

In other words, from the aspect of *Malchut* of *Chochmah* of *Briyah* [influence] is drawn down to *Chochmah* of *Malchut* of *Yetzirah*.

ועד"ז מיצי' לעשיה עד חכמה שבמל' דעשיה שעז"א כולם בחכמה עשית, וכן ה' בחכמה יסד ארץ וכה"ג

Likewise, in this manner [influence chains down] from *Yetzirah* to *Asiyah*, until [it reaches] the aspect of *Chochmah* of *Malchut* of *Asiyah* about which it states, “In wisdom hast thou made them all”. Similarly, it states¹², “HaShem by wisdom founded the earth”, and other such verses.

(והגם שדרך פרט הרי משתלשל מבחי' מל' דמל' דבריאה להיות כתר ליצי' והחכמה דיצי' ממל' דכתר דיצי' מ"מ דרך כלל כל בחי' עו"ע מעולם לעולם נמשך מזה לזה שלא ע"י צמצום רבוי הממוצעים שביניהם

(More particularly the chaining down is that *Keter* of *Yetzirah* comes from the aspect of *Malchut* of *Malchut* of *Briyah*, and *Chochmah* of *Yetzirah* comes from *Malchut* of *Keter* of *Yetzirah*. Nevertheless, generally, all aspects of cause and effect from one world to the next are drawn one from the other without being diminished by the multitude of intermediaries which are between them.

¹¹ This can be understood through the analogy of one who desires something to eat. Included in this desire is his desire to take his wallet, his desire to get into his car, and his desire to go to the store and purchase food. All these subsequent desires are included in his original desire to eat and do not exist independently of it. If, as he is about to leave his house to go to the store, his friend brings over some food, all the subsequent desires which “chained down” from the original desire dissipate. Moreover, it is he himself who desires all of them, equally.

¹² Proverbs 3:19

כמו וה' נתן חכמה לשלמה, שהיה בעולם העשיה

For example it states¹³, “And HaShem gave Shlomo wisdom”. [Now, Shlomo] was in the world of *Asiyah*.

הרי נמשך השפעה זו מחכמה שבעצמיות אא"ס לחכמה דא"ק

This influence was drawn down from *Chochmah* [as it exists] in the Essence of the Infinite Light (*Ohr Ein Sof*), to *Chochmah* of *Adam Kadmon*.

ומחכמה דא"ק לח"ס דע"י וא"א

From *Chochmah* of *Adam Kadmon* [it was drawn down] to the Concealed *Chochmah*¹⁴ of *Atik Yomin* and *Arich Anpin*.

ומשם לאור אבא דאצי' עד בחי' חכמה שבמל' דאצי'

From there [it descended] to become the light of *Abba*¹⁵ of *Atzilut*. [From there it descended] until [it reached] the aspect of *Chochmah* of *Malchut* of *Atzilut*.

ומשם לחכמה שבמל' דבריאה

From there [it descended further] to *Chochmah* of *Malchut* of *Briyah*.

וכן עד"ז מבריאה ליצי' ומיצ' לעשי', עד שבא האור ושפע חכמה אלקית הזאת בנשמת שלמה מחכמה שבמל' דעשיה

In this manner it [descended] from *Briyah* to *Yetzirah*, and from *Yetzirah* to *Asiyah*, until from *Chochmah* of *Malchut* of *Asiyah* this light and influence of G-dly wisdom entered the soul of *Shlomo*¹⁶.

וכן בהיכל ק"ק שבבהמ"ק האיר מכתר וחכמה שבעצמיות עד בחי' כתר וחכמה שבהיכל ק"ק דעשיה בלוחות וארון גשמ' שהיו עומדים בהיכל ק"ק הבנוי למטה, היה שורה מכתר וחכמה דהיכל ק"ק דעשיה הרוחניות כו'

[This was] likewise [the case], in the chamber of the Holy of Holies in the Temple. There radiated from *Keter* and *Chochmah* of the Essence [of the Infinite Light] until [it reached] the aspect of *Keter* and *Chochmah* of the chamber of the Holy of Holies in the world of *Asiyah* – Actualization. [This is to say that] the spiritual [light] of *Keter* and *Chochmah* of *Asiyah* rested upon the physical Tablets and the Holy Ark, which stood in the chamber of the Holy of Holies in the physical Temple below.

(וכך אנו מבקשים, אתה חונן לאדם דעת כו' והננו מאתך דוקא כו' וד"ל)

¹³ Kings I, 5:26

¹⁴ *Chochmah Stima'a* – The Concealed Wisdom of *Atik Yomin* and *Arich Anpin*, as will later be explained.

¹⁵ *Abba* – Father, refers to *Chochmah* of *Atzilut* as will later be explained.

¹⁶ This applies not only to *Shlomo*, but to everyone.

(Similarly, [in our daily prayers] we request¹⁷, “**You** grace man with knowledge” and, “Grace us from **You**”, specifically¹⁸. This will suffice for those of understanding.)

(ועד"מ הנה יובן באדם התחתון, כמו שחכמתו העצמית ההיולית כולל כל הסתעפות התפשטות אור חכמתו, עד לחוץ מעצמות שלו לגמרי

(By way of example this may be understood from human beings below. For instance, a person's essential *Heyulie* wisdom includes [within itself] all that spreads forth and branches out of the light of his wisdom, even completely outside of his essence,

והוא עד שכל המלוּבש בעשיה גשמית, נבדלת לגמרי

i.e. even [to the point of] intellect that is invested in a physical act, which is separate [from his essence].

ואין הפרש אצלו בין התפשטות חכמתו העצמית בעצם שכלו להשכיל עיון שכלי, להתפשטות שלה בעשיה נבדלת

For him there is no difference between the spreading of his essential insight (*Chochmah*) within the essence of his intellect, in which he conceptualizes [in a way of] intellectual analysis, and the spreading forth [of the intellect] into a [physical] act which is separate [and apart from his essence].¹⁹

שהכל נק' בשם התחכמות א' אלא שזה ברוחניות ובעצמותו יותר, ובעשיה כא בדבר נבדל

It is all considered to be a single insight²⁰, except that this [level] is more spiritual and essential to him, while in action it [the wisdom] becomes [invested] into a separate thing.

עד שלגבי בחי' העצמות ממש הרי הכל רק התחכמות א', רק שהולכת ומתפשטת מעיון שכלו למדותיו ולמחשבתו, עד שעושה ממש בחכמתו זו

This is so much so, that in relation to the aspect of his actual essence it is but a single wisdom, except that it spreads forth from his intellectual analysis into his emotions and thoughts, until, ultimately, he actually puts this insight into action.

כמו בהתחכמות בעסק מו"מ כו')

¹⁷ See the beginning of the Amida prayer.

¹⁸ This is to say, from the Essence of G-d, specifically. In other words, when we pray, our prayers should be directed to the Essence of G-d Himself. Since, as we see from the examples of various particular chaining downs, everything comes from Him. He is “the Cause of all Causes”.

¹⁹ For example, the intellectual thought process and conceptualization for the theory of an automobile, and the actual building of the automobile. These two are the same to him, and are both called “his wisdom”. Furthermore, if when he builds the automobile it is flawed and does not function properly, there is certainly a flaw in the wisdom in his head as well. For, they are really the same exact thing. Only, at first it is expressed in his intellect and afterwards it is expressed in his action, but they are the same.

²⁰ See the previous and following footnotes.

An example of this is [when someone has] an [innovative] insight in business matters etc.²¹)

וכמו ויאמר אלקים יהי אור שבדיבור, ובא לידי מעשה כמ"ש ויהי אור

Similarly, [this may be understood] in regard to the speech [of G-d], as in the verse, “And G-d said, let there be light” which then came into action, as in the verse, “And there was light”.

הרי התחלתו מבחי' חכמתו העצמית שבעצמות המאציל

Of course, this originated from the aspect of His Essential Wisdom as it is in the essence of the Emanator.

שהאציל האור ואח"כ ברא ויצר ועשה כו'

[This is to say,] that He emanated (*Atzilut*) the light, and afterwards he created (*Briyah*), formed (*Yetzirah*) and made (*Asiyah*).

וכך הוא בכל פרטי התהוות הנאצלים והנבראים והנוצרים והמעשים מעצמות הא"ס כו'

This is likewise the case in regard to all the specifics of the coming into being of the emanated, created, formed and actualized, from the Essence of *Ein Sof*.

כולם מיוחדים ומקושרים כל פרטיהם בעצמות אא"ס שבאבי"ע

All the particulars of these [worlds] are unified and bound with the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*), which is [vested] in *ABY" A*.

ואין הפרש לגבי עצמו בין ראשון לאחרון כלל

Moreover, from [the perspective of] His essence, there is absolutely no difference between the first and the last.

וא"כ מ"ש אני ראשון ואני אחרון קאי גם בבחי' החכמה שבראש האצילות עד חכמה שבסוף העשיה כו'

²¹ For example, a person will have an inspiration flash of innovative insight in business. He will then analyze it and contemplate all of its advantages or disadvantages etc. Then, when he thinks about how great a plan it is, his emotions will become aroused by it, and he will become excited. Then, he actually implements the plan and brings it into actuality. All of these are just different expressions of the same wisdom. First it is revealed and expressed into his intellect, then into the emotions and thoughts of his heart, and finally into action, but they are all one and the same thing. The end is in no way disconnected from its beginning, and it did not diminish along the way. This is more clearly understood from the following: If someone were to say, “I know someone who is a genius in chess”, we obviously expect this person to be capable of playing chess. In other words, if he is a genius in this subject intellectually, certainly, in his actions as well, he must be a genius in it. Moreover, the reason we expect him to be able to play chess is because the original desire and intellect and the final action, are not two different things. If he says “I am a genius in chess, but I cannot play chess”, then there is certainly a flaw to his “genius”, and he is not the “genius” he believes himself to be.

This being the case, the statement, “I am first and I am last” likewise applies to the aspect of *Chochmah* at the beginning of the emanation – *Atzilut*, until *Chochmah* at the end of the Actualization – *Asiyah*.

וכן יובן עד"ז דרך פרט בחי' יחוד כללי בבחי' המדות ומחדו"מ שבכל עולם מד' עולמות דאבי"ע

Furthermore, in this way, the aspect of the general unification of the emotions, thought, speech and action of each of the four worlds of *ABY" A*, may also be understood in a particular manner.

שמדות דאצי' מתלבשים במדות דבריאה ומדות דבריאה במדות דיצי' ומדות דיצי' במדות דעשיה, עד שבחי' ו"ק דעשיה נעוץ בתחלת הכל, במדותיו העצמיים שלפני האצי'

[This is to say] that the emotions²² of *Atzilut* become invested within the emotions of *Briyah*, and the emotions of *Briyah* become invested within the emotions of *Yetzirah*. The emotions of *Yetzirah* [then] become invested within the emotions of *Asiyah*, so that ultimately the six directions²³ of *Asiyah* are bound up with the beginning of everything, i.e. with His [G-d's] Essential emotions, which precede the world of *Atzilut*.²⁴

שעז"א המתנשא מימות עולם כידוע

About these [emotions] it states²⁵, “[The King who is exalted and alone,] who is exalted above the days of the world”²⁶.

והם בחי' ז"ת דע"י עד ז"ת דא"ק עד מדות שבא"ס עצמו הגנוזות בעצמות שלו ממש

This refers to the aspect of the seven lower *sefirot* of *Atik Yomin*, [which receive] from the seven lower *sefirot* of *Adam Kadmon*, [which receive] from the emotions of the Infinite Light itself, which are concealed within His Essential Self, literally.

כמו בחי' חסד שבא"ס עצמו שעז"א חסדי ה' כי לא תמנו כו' בבחי' א"ס ממש

²² The emotions refers to the six emotive attributes (*sefirot*) of *Chessed* – Kindness, *Gevurah* – Might, *Tiferet* – Mercy, *Netzach* – Conquest, *Hod* – Majesty, *Yesod* – Foundation.

²³ This refers to the six emotional *sefirot*, and will later be explained.

²⁴ For example, when a person sees a poor child who looks like he hasn't eaten a square meal for a while, this will arouse emotions of pity and sympathy in him. The arousal of pity towards someone outside of himself is because, in essence, he is a merciful person. Now, although this appears instantaneous, there is an entire process involving a multitude of particulars. Nonetheless, all of the particulars, throughout, are literally bound up with his essential mercifulness, and are only aroused because of it. If the essential mercifulness would be lacking, then the external emotions or actions which come out of it would not be. It is a direct chain, and essentially, from his perspective, they are all the same. Furthermore, there is no diminishment throughout the entire chaining down. In other words, the emotions of his heart are exactly like the emotions of his brain, which are exactly like the emotions of his desire, which are exactly like the emotions of his essence. If in his essence the emotion of mercy is aroused, similarly, his desire will be aroused to mercy, his intellect will think in merciful terms, and his emotions will be aroused with sympathy and mercy, and he will speak words of mercy and act with mercy.

²⁵ See the morning prayers, blessing of *Yotzer*.

²⁶ That is, the seven lower *sefirot* (the emotions) are called “days” (as in the seven days of the week). These emotional *sefirot* transcend the “days” (emotions) of the worlds of *ABY" A*.

An example [of the above] is the aspect of *Chessed* – Kindness of the Infinite Light. About this [Kindness] it states²⁷, “HaShem’s kindnesses have not ceased”, since it, literally, is in an aspect of Limitlessness.

אנו אומרים יהי חסדך זה עלינו ממש

[Regarding this Kindness] we say²⁸, “Let **Your** Kindness...be upon us”, literally.

בבחי' חסד מצומצם שבמדות דמל' דמל' דעשיה שמאיר בעוה"ז כו'

[This is to say that it should radiate] within the kindness of the diminished emotions of *Malchut* of *Malchut* of *Asiyah*, which radiates in this world.

וכן מבחי' מח' שבעצמותו נמשך עד בחי' מח' דמל' דעשיה, אשר חושב לעשות בפו"מ

Likewise, from the aspect of His essential thought, [influence] is drawn down until [it reaches] the aspect of the thoughts of *Malchut* of *Asiyah*, in that He thinks to do it, in actuality.

וכן בדו"מ כו', כי כמו שכל אשר חפץ ברצון העצמות עושה, כך כל אשר חפץ ברצונו העצמי חושב כו'

The same [principle] applies to speech and action, because just as “everything that the HaShem desires” in His Essential desire, “He does”, so too, “everything that HaShem desires” [to think], He thinks.

רק שיורד ונמשך בהשתלשלות עד חפצו ורצונו ושכלו ומחשבתו בעשיה בפו"מ כו'

[The] only [difference between this and the desire as it exists in His essence is] that it descends and is drawn into the [order of the] chaining down [of the worlds from cause to effect] until His desire, intellect and thought is to actually do.

אבל הכל רק רצון ושכל ומדה ומח' ומעשה א' תחשב לגבי בחי' העצמות ממש, כמובן מכל הנ"ל וד"ל

However, [the entire chaining down process] of the desire, intellect, emotions, thought and action are all considered to, literally, be one [thing] relative to the aspect of His actual Essence²⁹. This is understood from all the above, and will suffice for those of understanding.

ואחכ"ז הרי ישכיל האדם בהתבוננותו במי ברא אלה בגשמיות, איך שלא נבדל גם הפרט היותר אחרון מהמקור הכללי היותר ראשון

²⁷ Lamentations 3:22

²⁸ Psalms 33:22, and Shabbat Prayers

²⁹ In other words, the entire of *Seder Hishtalshelut* is like one line of action or expression. This means that the multitudes of particulars are considered to be a single expression which includes them all. Although they are expressed in a continuum, nonetheless, the source of them all, equally, is from the essence of G-d.

Now, after [contemplating] all this, a person should conceptualize and contemplate “Who created these”, physically, how it is that even the last particular is not separate from the first general source³⁰.

גם בכל פרט שבכל דבר ודבר כמו בבריאת שמים או ארץ או כל פרטי חלקי דצח"מ

[He should contemplate this in regard to] each particular of Creation, such as the creation of heavens and the earth, or all the particulars in the categories of Inanimate, Vegetation, Animal, and Speaking Beings.

איך ששרשם ברוחניות דמל' דעשיה עד רום המעלות אחוז וקשור כשלשלת כו'

[He should contemplate] how their spiritual source in *Malchut* of *Asiyah* is bound up and connected to the highest heights, like a chain³¹.

וכמ"ש בראשית ברא, בקדמין ובחוכמתא כו' הרי בחי' כתר וחכמה שבאבי"ע מיוחדים

This is so, just as the aspects of *Keter* and *Chochmah* of *ABY" A* are unified [with their source], as stated, “In the beginning He created” [which was translated as] “Primordially – *Keter*³²”, and, “With Wisdom – *Chochmah*”.

כך כל פרטיהם המסתעפים מהם במדות ובמדו"מ שבכל עולם

So too, with the particulars which branch out from them, i.e. the emotions, thought, speech and action of each world.³³

עד בחי' עשיה דמל' דעשיה, נעוץ סופן בתחלת הכל

[This continues] until the aspect of Action – *Asiyah* of *Malchut* of the world of *Asiyah*. The end [of everything] is bound with the beginning of everything.

דכמו שבקדמון האציל כו' כך בקדמון זה עצמו ברא ויצר ועשה, כמ"ש כל אשר הפץ כו'

³⁰ An example of this kind of understanding can be seen when a person throws a stone through a window. We do not say that the stone broke the window, because, really, it was his hand which threw the stone. However, we do not say that his hand broke the window, because his hand is connected to his heart etc. We do not say his heart broke the window, because his heart only receives from his head, and is totally connected to it. Furthermore, we don't even say his head broke the window, because his head is connected to his desire. Likewise, we cannot say that his desire broke the window, for his desire does not exist independent of him. Rather, we immediately say that **he** broke the window. Although there is this complete chaining down, even into a totally separate entity, such as a stone, nonetheless, it is all totally bound to the essence of the thrower of the stone. This is why we require him to rectify the wrong, rather than the stone to rectify it.

³¹ That is, he should contemplate how each particular creation is literally bound up with the Creator. This is called a “*Yichud* – Unification”.

³² Desire

³³ Parenthesis of the Rebbe: (This is the general inclusion of the ten *sefirot* of each world. That is, *Atik Yomin* and *Arich Anpin*, *Abba* and *Imma*, *Zeir Anpin* and *Nukvah* of [each of] the four worlds of *ABY" A*.)

For, just as He emanated with *Kadmon* (Desire), so too, with this very same *Kadmon* (Desire) He created, formed and made³⁴, as is written, “Everything that He desired etc.”

וכך במדות, כמו הנה מקום אתי, ביטול הו"ק

Likewise, the emotions, the six directions, are sublimated [to G-d], as in “Behold, the place is with Me”³⁵.

לך הוי' הגדולה, בכל עולם לפי מה שהוא

[For example,] “Yours, G-d, is the greatness” [represents the sublimation of *Chessed*] in each world, according to what it is.

עד בחי' מקום העצמי שנק' מקומו, וכמאמרז"ל הוא מקומו של עולם ואין העולם מקומו

[This continues upward] until the aspect of His Essential Space. This is called “His Place”, as in the dictum of the Sages³⁶, “He is the place of the world but the world is not His place”.

וכן מאמר הידוע דאיהו תפיס בכל עלמין ולית מאן דתפיס ביה, אפ"ל מח' ורצון הקדום כו'

This is similar to the well known adage³⁷, “He grasps all worlds, but there are none who grasp Him”. Even the Primal Thought and Desire³⁸ [cannot grasp Him].

ומכ"ז הרי יובן בחי' יחוד וחיבור הפרט אל הכלל דרך כללות הכל מעצמיות אור א"ס באב"ע

From all this, the matter of the unification and connection of the particulars to the general principle by way of the totality of everything in the essence of the Infinite light [as it is drawn down] into ABY”A, may be understood.

מלבד בחי' היחוד שבכל עולם דרך פרט, בע"ס שבו כו'

This is besides the aspect of the unity [as it relates to] each world, in a particular way, in regard to the ten *Sefirot* [of each world].

³⁴ Allegorically, this can be understood by one who desires to build a home. First he has the general desire for the kind of home he would like. Then he contemplates and analyzes all the particulars which he desires. Then he “forms” the blue print. Then he builds the actual house. Even though there is a chaining down from cause to effect, and to an outsider they may appear as separate things, they are literally all part and parcel of one desire. Furthermore, the final desire to actually build the home and dwell in it, is greater than all the desires which preceded it while it was still in the thought and planning stage etc.

³⁵ The six emotional *sefirot* correspond to the six directions. *Chessed* corresponds to South, *Gevurah* to North, *Tiferet* – East, *Netzach* – Up, *Hod* – Down, - *Yesod* – West. They therefore represent the aspect of place or space.

³⁶ See Bereshit Rabba, chapter 68, 9.

³⁷ See Zohar (Raya Mehemnah) Pinchas 225a

³⁸ In Hebrew this is *Machshava V'Ratzon HaKadom*. This aspect will be explained later, in chapters 17 and 18.

אך אעפ"י שיודע האדם כל ביאור ההשתלשלות דאבי"ע בפרט, ימשוך נפשו ליחוד הפרט אל היחוד בכלל, עד עצמיות אא"ס ממש ע"ד הנ"ל וכה"ג

Now, although a person may know the explanations for the entire chaining down of *ABY*"A [with all its] specifics, he should [nonetheless] draw his soul to [contemplate and] unify the particulars to the general totality, in the aforementioned manner, until [they are] literally [one] with the Essence of the Infinite Light (*Ohr Ein Sof*).

מלבד היחוד וביטול כל עולם בפרט לגבי העצמות כו'

This is aside from [his contemplation in] unifying and sublimating each particular world to the Essence.

עד שיבוא לו כל ההתבוננות שמרחיב בפרט בענין זה, בקיצור מופלג

[He should do this] until his vast contemplation in the particulars of this matter become encapsulated in a wondrously brief summary³⁹.

כמו מלכותך מכ"ע

An example of this [can be understood from the verse]⁴⁰ “Your kingdom is the kingdom of all the worlds”.

שזהו בחי' מל' דא"ס במל' דמל' דעשיה ע"ד הנ"ל ברצון וחכמה ומדות כו'

This is the aspect of *Malbut of Ein Sof* [as it is invested] within *Malbut of Malbut of Asiyah*, as previously explained regarding the Desire, Wisdom and Emotions.

כמ"ש ראו כי אני הוא ממש

This is in accordance with the verse, “See now that I, I am He”, literally.

וכן אני הוי' לא שנית

Similarly, [regarding the verse⁴¹,] “I HaShem have not changed”.

בחי' אני הוא בחי' מל', שהוא בחי' אין דכתר, דנעוץ תחלתן בסופן

³⁹ That is, just as in the previously mentioned example of a person who throws a stone (footnote 29) we immediately recognize that it is he who threw the stone. We immediately see the entire chaining down of the act of throwing a stone through the window, from beginning to end, as one thing. It is totally bound with the thrower of the stone, without any cessation or separation at all. It is **his** act, and only **he** is culpable. Similarly, when one thoroughly grasps the *Seder Hishtalshelut* – The Chaining down of the worlds, he must grasp it to the point where he sees the entire matter as one act, from beginning to end, immediately. That is, he sees how G-d Himself is literally acting, down here in this world.

⁴⁰ Psalms 145:13

⁴¹ Malachi 3:6

“I – *Ain*”, which is the aspect of *Malchut*, is the [same] “nothingness” as⁴² *Keter*, since “the beginning is bound up with the end”.

בכל עולם בפרט וכן דרך כללות הכל

[This is true] both particularly in each particular world, and in the general totality of everything.

ולזה או' אני הו' לא שנית, בין מל' דא"ס למל' דעשיה, כלל

For this reason it states, “I HaShem have not changed”. [That is, there is no difference] whatsoever between *Malchut* of the Infinite, and *Malchut* of *Asiyah*.

וז"ש מלכותך הוא מלכות כל עולמים עד מלכות דמלכות דעשיה, מטעם כל הנ"ל וד"ל:

This, then, is the meaning of, “Your kingdom is the kingdom of all the worlds”, i.e. even until *Malchut* of *Malchut* of *Asiyah*. [It is all] because of the reason explained above⁴³. This will suffice for those of understanding⁴⁴.

⁴² This is to say that relative to G-d's Essence, both the desire and the action are literally the same. There is absolutely no difference between them. Just as it is He who desires, it is He who actualizes. (We previously explained that *Keter* is the aspect of “*Ain* – nothingness”.) Furthermore, the final action (of what comes out in this world) and the original desire are literally the same. What G-d desires He does, in actuality.

⁴³ This is to say that a King is as much a King in his capital as he is at most remote the borders of his kingdom. Moreover, the real display of his Kingship is at his borders. For this reason the Megilah of Esther does not say that Achashverosh was the King in Shushan, which was the capital. Rather it says, “He was the King from Hodu to Kush” which were the furthest reaches of his kingdom, at the borders. If He desires to enlarge his kingdom, he makes his borders bigger, through conquest etc.

⁴⁴ In summary and conclusion of this chapter: The point of all of the above, and the point of the knowledge of the chaining down of the worlds, is to recognize and be aware that everything that occurs, even down here in this physical world, is literally an act of G-d Himself. For example, we previously mentioned a verse, “Yours, G-d is the greatness”, which refers to *Chessed*. This does not just represent an abstraction of some kind of “spiritual” kindness, but rather is stating that **ALL** kindnesses that occur are themselves G-d's Infinite kindness, since they cannot exist independently of Him. Therefore, when a person is having an emotion of kindness, it is literally G-d's own kindness being expressed through the vehicle of this person. The person's kindness cannot exist otherwise. This is true in the opposite sense as well, as in, “Yours, G-d, is the might”, which represents the attribute of *Gevurah*. All acts of *Gevurah* – Might (which includes even evil acts, as will shortly be explained), are literally acts of G-d Himself, and cannot exist independently of Him. To return to the analogy above, with the thrown stone, we see an entire process of chaining down. That is, first he desire's to throw the stone, then he thinks about it, has heartfelt emotions, then gut emotions, and then is moved to act. Then the act affects a separate object, the stone, which is propelled through the air until it hits and breaks the window. This entire chaining down from cause to effect is one continuum, which is totally bound with the essence of the thrower. This matter may be applied to the *Seder Hishtalshelut* as well. The desire is in *Atzilut*, the thoughts about it are in *Briyah*, the emotions in *Yetzirah*, and the actions in *Asiyah*, and, finally, even in a separate thing like the “stone” which corresponds to the *Kelipot*. There is a direct chaining down from beginning to end, and G-d Himself is the one who “threw the stone”, so to speak. One may then ask, “Do we have free choice?” The answer to this can be understood from the Talmudic story of Caesar Nero. Caesar Nero set out to attack Jerusalem. As he approached he shot an arrow to the east (away from Jerusalem) and it fell in Jerusalem. He then shot one to the west, and it fell in Jerusalem. He shot an arrow in each of the four directions and each one fell in Jerusalem. He then asked a young boy, “What verse did you learn today?” The boy replied, “I shall take my

revenge against Edom (Rome) through the agency of my people Israel.” (Ezekiel 25:14) Nero said to himself, “The Holy One, blessed be He, wants to destroy His house, and He wants to wipe His hands on that man”, (referring to himself). He ran away and converted to Judaism and Rabbi Meir was his descendant. As is clearly understood from this story, G-d Himself is the perpetrator of all actions. However, from this story we also see that our free choice lies in what we choose to be a vehicle for. When we choose to fulfill the desires of G-d by fulfilling His commandments, G-d Himself is actually fulfilling the commandments and His desire. When we choose to violate His commandments, we are literally dragging G-d into violating the commandments, as it says in Tanya, that it is as if we grab the king’s head and force it into vile refuse. In other words, by transgressing His commandments we force G-d to act in a way which is against His will. Now, we are capable of this is only because He allows us to be. However, there are incidents, such as the incident of Bilaam, in which G-d took away his free choice and did not allow him to act according to his desire. Thus, he was incapable of cursing the Jewish people. The point of contemplating the *Seder Hishtalshelut* in a way of particulars is to see this reality in a true and inner manner. In other words, through the particular contemplation in the aforementioned manner, one comes to clearly understand how the end is totally and completely bound up with the beginning, and that everything that occurs is literally from G-d Himself. This is to say, he becomes totally aware of G-d’s presence, in an inner way.

(It is also understood from all of the above that there are actually only ten *sefirot*. These are G-d’s ten *sefirot*. They are manifest in many different ways, but it is all G-d’s. That is to say, my kindness and someone else’s kindness are just different manifestations of the same Simple Essential Kindness of G-d. It is also clear from all of the above that it is only fitting to pray to G-d Himself. That is, if one were to pray to any “intermediary” in any of the worlds, it would be no different than thanking the hand for doing an act of kindness, rather than the person, or punishing the gun for perpetrating a murder, rather than the murderer.)