

Shaar HaYichud The Gate of Unity

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Chapter Eighteen

והנה בחי' רצון הקדום לעצמו, כל מה שיהיה בהשתלשלות, שכלול מי' עד בחי' סוף מעשה שעלה ברצון קדום
זה, שהוא בחי' אחרונה שבו

Now, [regarding] the aspect of the Primal Desire for Himself,¹ of everything that will be in the [whole] chaining down [of the worlds] (*Hishtalshehut*), it includes ten [*sefirot*, or “circles”]. The “end action” which arose in this Primal Desire is the last aspect within it.²

הרי מבחי' מל' שבעליון נעשה כתר לתחתון כו'

Now, the *Keter* of the lower [world] comes about from the aspect of *Malchut* of the upper [world].³

והוא בחי' כתר דא"ק, להיות ידוע דבחי' א"ק נק' אדם דבריאה דרך כללות, והוא בחי' המח'

This is the aspect of *Keter* of *Adam Kadmon* (Primordial Man).⁴ Moreover, as is known, in [regard to] the general manner⁵ [of the chaining down of the worlds], the aspect of *Adam*

¹ As explained in the previous chapter, this Primal Desire (*Ratzon Kadoom*) is the desire and thought of the pleasure of the Self, before any particular desire for anything external to the self becomes revealed at all. It is for this reason that it is called “the Primal Desire for the Self – *Ratzon Kadoom L'Atzmo*”.

² In other words, the desire to actualize (*Malchut*) the Primal Desire is the most final and innermost circle of desire of the ten *sefirot* of the Primal Desire. This is the desire to actualize the pleasure of the Self.

³ This was mentioned in previous chapters. The general analogy for this is that the speech of the King, which is his most external level, becomes the inner motivation of his servants.

⁴ This is to say that the last level (*Malchut*) of the *Ratzon Kadoom*-Primal Desire, which is the desire to actualize His pleasure, becomes the first and highest level (*Keter*) of *Adam Kadmon*-Primordial Man (which will soon be explained).

⁵ The chaining down of the worlds (*Seder Hishtalshehut*) is a system which repeats itself, both in general and in particular. For example, the ten *sefirot* of every world also subdivide into ten *sefirot*, which further subdivide into ten *sefirot*, ad infinitum. This creates infinite worlds and realms, each different from the other, in that it is either more particular or more general. Likewise, the chaining down of the worlds repeats itself, so that there are general worlds and particular worlds, which although are different, possess similarities and likenesses to the qualities they correspond to. In the “General Worlds-*Olamot D'Klaloot*”, there is also a scheme of the four worlds; *Atzilut*-Emanation, *Briyah*-Creation, *Yetzirah*-Formation and *Asiyah*-Actualization. The Essence of the Infinite Light which radiates within the *Kav*-Line and *Ratzon HaKadoom*-the Primal Desire (which, as explained previously, is a “duplicate” of the *Ratzon HaPashoot HaMoochlat BaAtzmoot*-“The Simple Determined Desire of the Essence”) is compared to the world of *Atzilut*-Emanation, which is not yet considered to be a creation of “something from nothing”, but is, rather,

Kadmon (Primordial Man) is called “*Adam D’Briyah*-Man of Creation”, which is the aspect of Thought (*Machshavah*).

וע"י וא"א דאצ"ל נק' אדם דיצירה, וז"א ונוק' אדם דעשיה כו'

Atik Yomin and *Arich Anpin* of [the world of] *Atzilut* (Emanation) are called “*Adam D’Yetzirah*-Man of Formation”. *Zeir Anpin* and *Nukvah* [of the world of *Atzilut*] are called “*Adam D’Asiyah*-Man of Action”.

וכמו שהבריאה היא התהוות יש מאין ממש כידוע, כך גם בחי' כתר דא"ק זה נקרא בריאה יש מאין האמיתי דאור א"ס עצמו שבקו הנ"ל הנק' רצון קדום לעצמו כו'.

Just as the [particular] world of *Briyah*-Creation is, literally, a creation of “something from nothing”, as is known, so too, the aspect of *Keter* of *Adam Kadmon* is considered to be a creation of something from nothing. [This is to say that it is created] from the true “Ein-Nothing” of the Light of the Unlimited One Himself, which is in the aforementioned *Kav*-Line, which is called the Primal Desire for Himself (*Ratzon Kadoom L’Atzmo*).

וביאור הדברים ידוע, להיות מבואר למעלה דרצון קדום הנ"ל הוא הנק' מקור כל הרצונות

Now, as is known, the explanation for this is [as follows]: It was explained above that the aforementioned Primal Desire (*Ratzon Kadoom*) is called “the source of all desires”.

שהוא בחי' רצון ההיולי להיות ממנו נמצא מקור לכל רצון לרצון

It is the aspect of the *Heyulie* desire which is the source from which all “desires for desires”⁶ find [their existence].

an emanation of the Essential Light of G-d. In contrast, *Adam Kadmon*-Primordial Man is considered to be the general world of *Briyah*-Creation, and is thus called “Man of Creation – *Adam D’Briyah*”, and corresponds to the garment of “thought” (as will later be explained). This is because, as will be explained in this chapter, the existence of *Adam Kadmon* comes about as a creation of something out of nothing. *Atik Yomin* and *Arich Anpin* which are the two aspects of *Keter* of *Atzilut* (as will be explained in later chapters) are called “Man of Formation-*Adam D’Yetzirah*”, which corresponds to the garment of “speech”. *Zeir Anpin* and *Nukvah* of *Atzilut* (which also will be explained later) are called “Man of Actualization-*Adam D’Asiyah*”, and correspond to the garment of “action”.

⁶ The term “desire for desire – *Ratzon L’Ratzon*” must be thoroughly comprehended in order to understand the rest of this chapter. In order to understand the existence of the “desire for the desire”, let us return to the concept of the Primal Desire (*Ratzon HaKadoom*). It was previously explained that the Primal Desire is like the primordial thought of the pleasure that He will derive at the end of Creation. This was compared to one who has a desire for the pleasure in sitting as opposed to the desire for a chair, which is a particular desire which comes out later. Or, another analogy of this is like when one desires to eat a particular food at a particular restaurant. His original, most “primal” thought of this is not of the food itself, nor is he thinking of getting his keys and wallet and driving to the restaurant. Rather, his first thought is of himself, deriving pleasure from this etc. The last circle of his *Ratzon HaKadoom*-“Primal desire” is the desire to actualize (*Malchut*) his pleasure. The ten general circles of the Primal Desire can be understood as follows: The first circle is the thought of the pleasure itself, the second circle is the thought of the pleasure of “Insight”-*Chochmah*, the third circle is the primal desire and thought of the pleasure of “Understanding”-*Binah* etc. Now, what comes out of the last “circle” of the “Primal Desire”, which is the thought of the pleasure in actualization or communication (*Malchut*), is not yet a particular desire for something outside of himself. Rather, once a person’s primal desire comes to the final primal desire to bring his pleasure into

ויובן זה ע"ד דוגמא מבחי' יחידה שבנפש האדם, כשעצמיות חפץ חסד שבה שבהתכללות בבחי' היולי כולל כל מה שעתיד לחפוף ברצון של חסד פרטי כו'

This can be understood by way of analogy from the aspect of the *Yechidah* of the soul of man. The essential *Heyulie* desire for kindness which is included in it⁷ in the aspect of a *Heyulie*, includes every particular desire for kindness that he is destined to desire.

כאשר בא ונמשך בדרך פרט לדבר א' ויוצא מבחי' העצמיות להיות לו רצון עצמי הנעלם שהוא בחי' רצון קדום הנ"ל

When [this *Heyulie* desire for kindness] comes to be drawn forth in a particular manner for a specific matter, it comes out of the aspect of the essence [of his soul] so that he will have an essential and concealed desire, which is the aspect of the aforementioned Primal Desire (*Ratzon Kadoom*).⁸

אבל עדיין בלתי מלובש באותו הדבר כלל, רק שהרצון הוא לעצמו עדיין כנ"ל

However, [this Primal Desire] has not yet become invested within that thing [which he desires at all], but is rather still [completely] for himself, as mentioned previously.⁹

actuality, he formulates a “desire for a desire-*Ratzon L'Ratzon*”, which is a new desire based on how the primal desire will relate out, to others. This secondary desire may be seen as “self-perception”. This is how he perceives himself as being for the entire duration of his life span. For instance, because of his primal desire for honor (*Hod*), he may perceive himself as being a very wise person. This desire is “created”, so to speak, to facilitate the primal desire to be honored. Now, this “self-perception”, likewise, is a general desire which encompasses many particular desires. This is to say that because he perceives himself as a wise person, he has particular desires, such as the desire to study profound books on many important subjects. He will want to be well versed in all the arts and sciences, as well as history, philosophy, law, great literature etc. On the other hand, if he would be offered a pulp romance or a comic book to read, he would reject it with disdain, since it does not fit in with his self-perception. Another example of this is a person who sees himself as a kind person. This self-perception includes every kind act he will ever do. Because he sees himself as kind, he will despise cruelty and callous behavior. This is what is called a “desire for a desire”. That is, it is the general desire for his entire life span, which includes every particular desire that will ever come out into actual revelation. Similarly, *Adam Kadmon* is often referred to as the “seventy years” of lifespan. This is because it is the self-perception, the general desire for the whole, which is the source of all of one’s particular desires. However, although this “desire for a desire” is a creation of something from nothing and is therefore subject to being changed, this desire usually remains concealed, in one’s subconscious, as opposed to the actual specific desires for various particular things which actually become revealed, out of this “desire for a desire”. For this reason, *Adam Kadmon* (the “desire for the desire”) is referred to as the “concealment of the ten *sefirot* of the world of *Atzilut* (the specific revealed desire). The Rebbe will now explain this further, and He will explain how the “desire for the desire” is created as “something from nothing”.

⁷ The *Yechidah* of the soul.

⁸ That is to say, he will have a primal pleasure and desire in kindness (and a distaste in its opposite).

⁹ In other words, this primal thought is for the pleasure that he will derive, and is not yet a thought of anything outside of the self, whatsoever. An analogy to understand this can be seen from a newborn infant. When a child is born, he does not yet know what food is, and when he cries, he is not actually crying for food. Rather, he simply cries out of the pangs of hunger, and the desire and pleasure of being sated. We see from this that the primal desire of the child has not yet become invested in any actual desire for the food itself, but rather, he only desires the pleasure of being sated (the equal opposite of which is the pain of hunger).

אך כאשר מלוּבש ופועל רצון לרצון בדבר הפרטי הזה, כמו שמתלבש ופועל רצון לרצון בשכל ומחשבה בדבר פרט הזה, הרי התהוות זה הרצון שבשכל ומח' לדבר זה הוא כמו התהוות בריאה חדשה ממקורו

However, when [the Primal Desire] becomes invested [within] and affects a “desire for a desire” for this particular matter, such as becoming invested within the intellect and thought, to cause a “desire for a desire” for this particular thing, the existence of this desire for this thing within the intellect and thought is like an entirely new creation from its source.¹⁰

והוא מפני שבחי' רצון קדום הנ"ל הוא המקור להתהוות הרצון לרצון הזה שבשכל כו', ונק' רצון לרצון זה בריאה

This is because the aforementioned aspect of the Primal Desire is the source for the creation of this “desire for the desire” of the intellect, and this “desire for the desire” is called a [new] creation.

שהרי אנו רואים שלא בכל העתים יהיה לאדם רצון לרצון פרטי, כמו הרצון במסחר או בלימוד

For, we observe that it is not at all times that a person has a desire for a specific desire, such as the desire for business or for study.¹¹

שבהכרח יש מקור המהווה לרצון זה הפרטי

It is [therefore] necessary [to state] that there is a source which creates this specific desire.¹²

ונק' רצון לרצון זה, וממילא מובן מאחר שלא בכל העתים נמשך הרצון לרצון זה, וגם לפעמים יאיר אור רב ותקיף ולפעמים יאיר במיעוט וחלישות כו', נמצא מוכרח שגם המקור העושה ומהווה לרצון זה, הנק' רצון לרצון, הוא ג"כ בא בבחי' התהוות יש מאין

[This source] is called “the desire for this [specific] desire”.¹³ It automatically [follows] and is understood, that since the desire for this [specific] desire is not drawn forth at all times, and

¹⁰ In other words, when a person has a primal pleasure and desire for honor, his “self-perception” of what he thinks will bring him honor is an entirely new creation. That is, how he will perceive himself to be or how he will relate to the world in order to achieve honor is like a new creation. Now, in human beings, this is not really an entirely new creation, but is rather shaped by the outside influences of the world. For example, if he lives in a society where money and riches are honored, he will form a self perception of himself as wealthy. If he lives in a society where wisdom is honored, he will form a self perception of himself as wise, and have particular desires for wisdom etc. If he moves to a different society where something else is respected, his self-perception may change to conform to that. We see that the existence of this secondary desire is not truly intrinsic to the essence of his soul, but rather, it is an entirely new creation which is subject to change. Now, the fact that below, in man, there is an “outside influence” which helps to form this self-perception does not effect the essential point that the self-perception itself does not have intrinsic value, but derives its existence only because the Primal Desire is invested within it and vitalizes it. However, above, in relation to G-d, there are no “outside influences”. Rather, the opposite is true. Because G-d desired to create the world to be something that has the appearance of being “outside” of Himself, He therefore **created** the “desire for a desire” for the world.

¹¹ This is to say that the existence of the particular desires is not intrinsic or essential, for if this was the case, they would be constantly desirable and pleasurable.

¹² In other words, since they are not intrinsic or essential, they obviously are created.

furthermore, at times it will radiate with great strength and light, while at other times it will radiate in a diminished and weak [fashion], therefore, it must be that even the source which makes and brings about this [specific] desire, this [source] being called the “**desire** for the desire”, also comes about in an aspect of “something” coming into being from “nothing”.¹⁴

כמו השוחד, שיעשה רצון לרצון ושכל לזכות תמיד

This is comparable to a bribe, which brings about a constant “desire for a desire” to merit [the briber].

מפני שהשוחד מגיע בעצמות נפשו, שמחמתו יומשך תמיד התהוות רצון לרצון של חסד וזכות

This is because the bribe touches¹⁵ the essence of his soul. Because of this it is constantly drawn out, bringing into being a “desire for a desire” of kindness and merit [towards the briber].

ולהיפך לשונאו יתהווה תמיד רצון לרצון של דין כו' וכה"ג וד"ל.

The opposite [is true] in regard to his enemy. A constant “desire for a desire” of judgment will be brought about [towards him], and the like. This will suffice for those of understanding.¹⁶

וידוע דכל רצון גלוי כלול מ'. א"כ גם הרצון לרצון זה כלול מ'

Now, as is known, every revealed desire includes ten [*sefirot*]. This being the case, this “desire for the desire” also includes ten [*sefirot* within it].

¹³ It is the “desire for the desire”, the “self-perception”, from which the particular desires come forth into revelation. As mentioned previously, one who perceives himself as “wise” will have particular desires for the study of particular fields of wisdom, while he will have no desire for “unwise” or “shallow” things, such as comic books. This is true even though his Primal Desire may not be for wisdom at all, but rather for honor.

¹⁴ In other words his “self perception” and ambitions do not always shine with the same strength. This is because they are not intrinsic or essential, but are rather the result of constant creation, and are therefore subject to change and exchange.

¹⁵ The literal translation here is “reaches”.

¹⁶ In truth, all “desires for desires” (or self-perceptions, if you will,) are created by a “bribe”. That is to say, they are created by the essential Primal Desires, which are the primal desires for his own pleasures and self interests. It is the primal desire for the self which creates and animates one’s general self-perception and all his particular desires. This, then, is the explanation of the statement that “a bribe reaches the essence of the soul, thereby constantly drawing forth a desire for a desire towards the briber”. This is to say that the “bribe” is “what is in the self interest and pleasure of his Primal Desire” and therefore constantly brings forth a “desire for a desire” according to that. The opposite is true of things that are not in his self interest or pleasure. In such a case, a “desire for a desire” will be constantly drawn forth as well, but in opposition to the object of his displeasure. We see from all of the above that the “desire for the desire” (or self-perception) is like a completely new creation which does not “exist” intrinsically, but must be constantly brought forth from the Essential Primal Desire. (This is why *Adam Kadmon*, which is the “desire for the desire”, is called *Adam D'Briyah*-Man of Creation, because it, literally, is created from the “Nothing” of the Essential Light of the *Kav*-Line and of the Essential Primal Desire for Himself).

ויש' י' כחות, ממילא יש' י' מיני רצון לרצון, שמתהווים כולם בבחי' יש מאין כו'

Moreover, [being that] there are ten powers, it automatically follows that that there are ten types of “desire for desire”, all of which come into being in an aspect of “something” from “nothing”.

וכ"ז דוגמא להבין בבחי' ע"ס דא"ק, שכללותם ענין רצון לרצון לבד

All this¹⁷ is an example, in order to understand the aspect of the ten *sefirot* of *Adam Kadmon* (Primordial Man), which is entirely just the matter of “a desire for a desire”.¹⁸

שהרי הן בחי' ההעלם דע"ס דאצ' שבגלוי כידוע

This is because they¹⁹ are the aspect of the concealment of the ten *sefirot* of [the world of] *Atzilut* (Emanation) [whereas the ten *sefirot* of *Atzilut*] are revealed [desires], as is known.²⁰

וכמו כתר דחכמה דאצ' שהוא הרצון שבשכל כו'

For example, *Keter* (desire) of *Chochmah* (insight) of *Atzilut* is the desire for intellect.

שרשו בכתר שבחכמה דא"ק שנק' רצון לרצון זה

Its source is in *Keter* (desire) of *Chochmah* (wisdom) of *Adam Kadmon*, which is called “the [hidden] desire for this [revealed] desire”.

וכן כתר שבחסד דאצ' מכתר שבחסד דא"ק כו'

Likewise, [the revealed] *Keter* (desire) of *Chessed* (kindness) of *Atzilut* comes from [the concealed] *Keter* (desire) of *Chessed* (kindness) of *Adam Kadmon* etc.²¹

ואמנם התהוות ע"ס דא"ק עצמו, הכל נמשך מבחי' הקו שנק' מקור התהוות כל הרצונות לרצונות כו'

However, the coming into being of the ten *sefirot* of *Adam Kadmon*, itself, is all drawn from the aspect of the *Kav-Line*²², which is called “The Source of the Coming into being of all Desires for Desires”.

להיותו עצם הרצון הפשוט שקדם בעצמו שיהיה כך כנ"ל

¹⁷ The above example of how it is in a human being.

¹⁸ In other words, the entire concept of *Adam Kadmon* is the “self-perception” and “desire for the desire” for the whole of Creation. It includes, albeit in a concealed manner, every particular desire that will come out in the rest of Creation, from the beginning of creation, until the very end of creation at the end of the world of *Asiyah*-Actualization.

¹⁹ The “desires for desires” of *Adam Kadmon* (Primordial Man).

²⁰ For example, one’s revealed desires are a revelation of how he perceives himself subconsciously.

²¹ In other words, the source of the particular desire for a specific intellectual wisdom is in his “desire of the desire/self-perception” of himself as a wise person. Likewise, the desire to do a particular kindness comes from his self-perception of himself as being a kind person.

²² This actually refers to the Primal Desire-*Ratzon HaKadoom*, as mentioned previously (in chapter 17).

This is because it is the essential simple desire, which originated within Himself that it should be thus²³, as mentioned previously.²⁴

ע"כ הוא פועל ועושה רצון לרצון בדרך פרט

It therefore causes and makes the “desire for desire” [to be] in a particular way.

והוא מבחי' כתר דא"ק עד בחי' מל' שבו, שהוא בחי' רצון לרצון דמלוכה כו'

[This principle applies] from the aspect of *Keter* of *Adam Kadmon* until the aspect of *Malchut* [of *Adam Kadmon*], which is the aspect of the “desire for the desire” for Kingship.²⁵

ואמנם רק מבחי' אחרונה שברצון הקדום ההיולי הנ"ל נעשה בחי' כתר דא"ק

However, the aspect of *Keter* of *Adam Kadmon* only comes about from the last level of the aforementioned *Heyulie* Primal Desire (*Ratzon HaKadom HaHeyulie*).²⁶

שהוא רצון לרצון הנעלם שלמעלה מחכמה שברצון לרצון הנעלם כו'

[*Keter* of *Adam Kadmon*] is the “desire for the concealed desire” which is higher than the aspect of *Chochmah*-Wisdom of the “desire for the concealed desire”.

ועד"ז כל עשר ספי' דא"ק, הכל בבחי' ההעלם

In this manner, all the ten *sefirot* of *Adam Kadmon* are in an aspect of concealment.

ורצון לרצון לכל ע"ס דאצי' שבא בבחי' גלוי, כמו שיתבאר וד"ל:

[The *sefirot* of *Adam Kadmon*] are all the [hidden] “desires for the desires” for all the ten *sefirot* of *Atzilut* which [themselves] come in an aspect of revelation, as will be explained.²⁷ This will suffice for those of understanding.

²³ In this particular way.

²⁴ In other words, the Primal Desire for the Self is essential and comes from the simple predetermined desire of His Essence, as it radiates within the light of the *Kav*-Line (which is drawn from the Light of the Essence, as explained before).

²⁵ In this paragraph the Rebbe brings out the difference between the analogy of the human being below, and G-d above. That is, by a human being his “self-perception” and “desire for desire” is affected by outside influences. However, above, the “desire for desire” of *Adam Kadmon* is created according to how G-d, in His Essence, desired to create the world. In regard to a human being below, he **must** formulate a “desire for a desire”, because there are obstructions to the immediate fulfillment of his Primal Desire for his Pleasure. However, in regard to G-d, above, there is no such obstruction. Rather, it is necessary to say that He created the “desire for the desire” because, in Essence, He **desired** that the world should be created in such a way, i.e. that there should be obstacles to overcome in fulfilling our essential desires.

²⁶ Refer to footnotes 2 & 6 of this chapter.

²⁷ In other words, the *sefirot* of *Adam Kadmon* are the “self-perception” for the entirety of Creation from which all particular revealed desires throughout Creation are drawn. Now, in comparison to the revealed desire (the *sefirot* of *Atzilut* - Emanation), which is for the external “object” of the desire itself, the desires of *Adam Kadmon* are still for the Self, i.e. “self-perception”. Nonetheless, the “self-perception” is the

וזהו שבח' א"ק נק' אדם דבריאה כו', כמו בח' התהוות יש מאין

This then is the [reason why] the aspect of *Adam Kadmon* is called “*Adam D'Briyah*-Man of Creation”, [for] it [comes into being] similar to the aspect of the coming into being of “something” from “nothing”.

כנראה בחוש שהתהוות הרצון לעתים מיוחדים הוא בא כשאר התהוות איזה מציא' כו'

We clearly observe that a “desire for desire” comes into being at specific times, similar to how all other created entities come into being.²⁸

והוא כמו התהוות המח', שהיא התהוות יש מאין לגבי עצמיות הרצון שבנפשו

This is similar to the coming into being of thought, which is a creation of “something” from “nothing” in comparison to the essential desire in [a person's] soul.²⁹

כנראה בחוש שהרצון לרצון הבא בבח' התהוות כנ"ל, תחלת התהוותו במח' דוקא

We [also] clearly observe that [in regard to] the “desire for the desire” which comes into an aspect of being, the beginning of its coming into being is specifically in thought.³⁰

כי המחשבה בח' כלי לרצון, שהרצון מתלבש במח', כמו וחשב לעשות כו'

This is because thought is an aspect of a vessel for the desire, since the desire becomes invested in the thought, as in the verse³¹, “As I have thought to do”.³²

וכן תחלת התהוות רצון לרצון במח', הוא שנק' רצון שבמחשבה כו'

perception of how the self will relate outward, to the external world. Therefore, in comparison to what is above it, the Primal Desire and Pleasure which is **entirely** for the self, it is considered to be a completely new creation, as explained above. The concept of “the revelation of the concealment” will be explained in the next chapter.

²⁸ As explained above, the existence of the “self-perception” is not essential or intrinsic, but is subject to circumstances and social influences. An analogy for this is like the difference between the desire to live and the desire to work and spend money in order to live and eat. The difference in comparison between them is clearly understood. The desire to eat and live is intrinsic, essential and constant in comparison to the desire to work. The desire to work is only **created** by the desire to eat and live, and is entirely dependant upon this desire for its existence.

²⁹ The comparison to thought is that thoughts are fluid and constantly changing. They are not essential and intrinsic but are rather created, by the desire, as “something” (the tangible) from “nothing” (the intangible). This is likewise the relationship between the Primal Desire for the Self (*Ratzon Kadoom L'Atzmo*) and *Adam Kadmon* – the “self perception” or “desire for desire”. (Moreover, it is specifically thought, which limits, defines and contains the desire, thus giving it form etc. Likewise here, it is specifically the intellectual *Sefirot* of *Adam Kadmon* which define and create the “image” of the self, i.e. the self-perception etc. albeit, according to how G-d in Essence desires it.)

³⁰ In other words, it is the first intellectual *sefirot* of *Adam Kadmon* which give definition and limitations to the light of the desire, to create and form a self-image and self-perception.

³¹ Jeremiah 26:3, 36:3

³² This will be explained at great length in chapter 40.

Similarly, the first existence of the “desire for the desire” is [also] within thought, and is called “the desire which is within thought”.

וזהו כללות ענין כח"ב דא"ק שהוא בחי' התהוות פעולת אור רצון לרצון דרך פרט שבא במח"ס כו'

This is the general [explanation] for the matter of *Keter* (Desire), *Chochmah* (Insight) and *Binah* (Comprehension) of *Adam Kadmon*. [That is to say,] this is the aspect of the coming into being and actualization of the light of the “desire for the desire” in a specific manner, as it comes in the “hidden thought”³³ [of *Adam Kadmon*].

משא"כ בבחי' הקו עצמו שלמעלה מבחי' פעולת התהוות רצון לרצון לדבר פרט במח' סתימאה ג"כ כו'

In contrast, the aspect of the *Kav-Line*³⁴ is higher than the actualization of the existence of a “desire for desire” for a particular thing, even in the “hidden thought”.

רק לעצמו עדיין חושב כל מה שיהיה כו'

Rather, the thought of everything that will be, is still entirely for Himself.³⁵

שכולל במחשבת עצמו עדיין ולא בהתהוות רצון במח' שחזן ממנו כלל וד"ל

This is to say that it still includes [everything] in the thought for Himself, and is not an existence of a desire within a thought for anything outside of Himself whatsoever.³⁶ This will suffice for those of understanding.

(ובל' הרמב"ם היינו בידיעת עצמו ולא בידיעה שחזן ממנו וכו' וכמ"ש במ"א):

(In the words of Maimonides³⁷, this is “the knowledge of Himself, rather than a knowledge which is outside of Himself etc”, as explained elsewhere.)

End of Chapter Eighteen

³³ The “hidden thought” is to make a distinction between actual revealed intellectual thought, and the hidden “subconscious” thoughts of *Adam Kadmon* (as will be explained later in great detail).

³⁴ This refers to the Primal Desire (*Ratzon Kadoom*), as mentioned previously, in chapter seventeen.

³⁵ The analogy for this was given previously as the difference between the desire and pleasure to sit, (for the self) and the desire for a chair, (something external to the self).

³⁶ Because he knows what his self pleasure is, he also knows what the external desire for it is. So, as in the above analogy, the person who desires to sit, also desires a chair, and will even know which type of chair will bring him the most pleasure, as well. Nonetheless, the desire for the external chair is, thus far, totally concealed within the desire of the self, to sit. Likewise, the Primal Desire and Thought is the Self Knowledge of G-d, of what His Essential Desire and Pleasure is. It includes everything that will come into revelation, albeit, as of yet it is totally concealed.

³⁷ See *Rambam, Hilchot Yesodot HaTorah*, Chapter 2, *Halachah* 9 and 10.