

# Shaar HaYichud The Gate of Unity

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## Chapter Nineteen

ומעתה יש להבין בשרש ע"ס הנאצלים ששרשם מבחי' מל' דא"ק

We must now understand the source of the ten emanated *sefirot* [of the world of *Atzilut* – Emanation]. Their source is from the aspect of *Malchut* of *Adam Kadmon*.<sup>1</sup>

כמ"ש בע"ח בשער הכללים דמבחי' מל' דא"ק נעשה כתר דע"י כו'

This is as stated in *Etz Chaim Shaar HaKlallim*,<sup>2</sup> that *Keter* of *Atik Yomin*<sup>3</sup> comes about from the aspect of *Malchut* of *Adam Kadmon*.

והנה תחלה יש להקדים בענין ע"ס הגנוזות בהעלם, איך שיוצאים לידי גלוי

Now, we must first proceed with [an explanation of] the matter of how the ten hidden *sefirot* which are concealed<sup>4</sup>, come out into revelation.

שזהו מ"ש קורא הדורות מראש, מראש דא"ק כו'

This is the meaning of the verse<sup>5</sup>, “He [who] calls out the generations from the beginning”, i.e. from the “head”<sup>6</sup> of *Adam Kadmon* etc.<sup>7</sup>

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<sup>1</sup> In other words, the source of the *sefirot* of the world of *Atzilut* – Emanation is from the end of the “desire for the desire” of *Adam Kadmon*. As is known, the *sefirah* of *Malchut* – Kingdom is the last *sefirah*, and corresponds to the faculty of speech or “revelation”. This will be explained later in great detail.

<sup>2</sup> See *Etz Chaim*, (*Shaar Seder Atzilut*) *Shaar* 3, Chapter 1.

<sup>3</sup> “*Atik Yomin* – The Ancient of Days” is the inner aspect of *Keter* of the world of *Atzilut* and refers to the aspect of “pleasure”, while “*Arich Anpin* – The Long Face” is the external aspect of *Keter*, and refers to the aspect of “desire”. This will all be explained in great detail in chapters 23 & 24.

<sup>4</sup> In Hebrew this is called “*Esser Sefirot HaGnoozot B’He’elem* – The Ten Hidden *Sefirot* which are concealed”. Now, it must be pointed out that this does not refer to the ten concealed *sefirot* which were mentioned earlier (in chapter 11). Those hidden *sefirot* are called the “*Esser Sefirot HaGnoozot B’He’elem Atzmooto* – The Ten Hidden *Sefirot* which are concealed in the hidden-ness of His Essence”, and refer to the *sefirot* as they are in the Essence of the Infinite Light. This was explained in chapters 10 and 11. The “Ten Hidden *Sefirot*” mentioned here do not refer to that, but instead refer to the *sefirot* as they are in *Adam Kadmon*. The world of *Atzilut* – Emanation, is called “the revelation of the concealed” *sefirot* of *Adam Kadmon*. In other words, in relation to the world of *Atzilut*, the *sefirot* of *Adam Kadmon* are considered essential and concealed. This will now be explained further.

<sup>5</sup> Isaiah 41:4

<sup>6</sup> The Hebrew word for “beginning” is “*Rosh* – ראש”, which also means “head”.

וא' בס"י שזהו כשלהבת הקשורה בגחלת, וכה"ג יש דמיונות רבים

*Sefer Yetzirah* states<sup>8</sup> that [the revelation of the concealed] is like “the flame which is bound with the coal”<sup>9</sup>, and there are many similar analogies to this.

ויובן יותר מ' כחות הנפש

However, this [concept] may be better understood from the [revelation] of the ten powers of the soul.<sup>10</sup>

דהנה ידוע ענין העלם וגלוי אינו כהתפשטות כח מן העצם, כמו כח הפועל שמתפשט בפעולה, שזהו מהות כח העצם שנק' עו"ע

As is known, the matter of “concealment and revelation”<sup>11</sup> is unlike the spreading forth of a power from the Essence, such as the power of action which spreads forth in the action, since [in such a case] it is the power of the essence itself [which spreads forth], and is called, “cause and effect”.<sup>12</sup>

אלא כמו בח' זיו ואור של העצם

Rather, it is similar to the aspect of a ray and light<sup>13</sup> of the Essence.

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<sup>7</sup> The meaning of this verse will be explained later in the chapter and will become clearly understood. In general though, the difference between *Adam Kadmon* and the world of *Atzilut* is the difference between concealment and revelation. Therefore, the general meaning of this verse is that G-d “calls out” the generations from their concealment in *Adam Kadmon* into revelation in the world of *Atzilut* – Emanation.

<sup>8</sup> See *Sefer Yetzirah*, Chapter 1, *Mishnah* 7.

<sup>9</sup> In other words, when one blows on a lit coal, its flame radiates and it becomes revealed that the coal is on fire.

<sup>10</sup> By understanding how the powers of the soul come out of their concealment into revelation, we will understand how the *sefirot* of the world of *Atzilut* – Emanation come into revelation from their concealment in *Adam Kadmon*.

<sup>11</sup> i.e. the revelation of the concealed.

<sup>12</sup> This type of influence is what is called “*Shefa* – Influence” and was explained previously, in chapter 9, footnote 10. (Here is the footnote from chapter 9: In order to understand this paragraph, we must first understand the difference between a “light and ray” and an “influence” of cause and effect. An example of an influence of light is when a person expresses an intellectual thought into speech. Here, there is no change in his intellect at all, and it remains completely whole, as it was before he spoke. His intellect did not diminish whatsoever. Likewise, his speech itself did not diminish, in that he does not run out of words. Furthermore, the recipient of this “light” did not receive the actual light of the intellect itself, but only its radiance in the speech. The intellect remains where it was the entire time, in the mind of the influencer. This is an example of a “light and ray”, which is only a revelation of the essential power, but is not the essential power itself. In contrast, an example of “influence” of cause and effect is like when one lifts a heavy object. Here, his strength will diminish slowly, and he will not be able to hold it constantly. There is a diminishment from when he picked it up to afterwards, and therefore a change. Furthermore, there is a cause and effect here, and therefore when there is a difference in the effect it is due to the difference in the cause etc.) Similarly, the concealed desire of *Adam Kadmon*, i.e. the “self-perception” itself does not come forth. (Rather, it is only a revelation and “radiance” of this “self-perception” which becomes revealed in the particular desires of the world of *Atzilut*.)

<sup>13</sup> See previous footnote.

כהארת זיו אור השמש וכחיות אור הנפש בכלי הגוף וכהתחכמות מכה השכל וכה"ג

This is like the radiance of the rays of light of the sun,<sup>14</sup> or like the life and light of the soul as it is within the vessel of the body,<sup>15</sup> or, it like the flash of insight [ as it comes] from the power of conceptualization,<sup>16</sup> and the like.

והיותר דמיון אמיתי לגלוי ההעלם הוא כמו גלוי התנועה מן החי וכאותיות המה' ואותיות הדיבור וכה"ג

However, a truer analogy for the concept of “the revelation of the concealed” is like the revelation of movement from a living animal,<sup>17</sup> or like the letters of thought and the letters of speech<sup>18</sup>, and the like.

וכ"ז יותר אמיתי מדמיון שלהבת הקשורה בהעלם בגחלת

All the above are better [analogies] than the analogy of the flame which is bound up, in a hidden fashion, with the coal.

שאעפ"י שבגחלת היה השלהבת בהעלם, אבל הרי עכ"פ ממהות חום שבגחלת יצא השלהבת, ואין זה אמיתית ענין הגלוי

For although the flame was indeed in the coal in a hidden fashion, nonetheless, the flame came out of the essential heat of the coal, and this is thus not a true comparison to the concept of “revelation”.<sup>19</sup>

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<sup>14</sup> That is to say, the light is only a revelation of the luminary, but is not the luminary itself.

<sup>15</sup> The fact that the body is alive is only a revelation and indication that the soul is in essence alive. However, the soul as it is vested in the body is not the essence of the soul at all, which is a complete singularity called the *Yechidah* – Singular. Rather, it is only a light and ray of the soul, which reveals and is an indication of the essence of the soul, that it is essentially alive.

<sup>16</sup> The flash of insight from the power of conceptualization is not a revelation of the intellect and power of conceptualization itself. Rather it is only a ray of “light” indicating and “shedding light” on the soul’s essential power to conceptualize concepts.

<sup>17</sup> The movement of the animal is an indication that it is essentially alive. The reason this analogy and the following analogies are better than the previous analogies is because they bring out the point that the revelation of the essence takes place within something totally separate from the essence itself. For example, the movement of the animal really has nothing to do with the essential life of the animal but is only an indication and revelation of the fact that the animal is alive. (Likewise, the revelation of the essential desire is in something separate and “outside” of the essence. This is to say that the essential desire and even the “desire for the desire”, is still a desire which is entirely for the self, while the revealed particular desires are for something separate and “outside” of the self, and are only an indication and revelation of the essential desire for the self.)

<sup>18</sup> In other words, when one conveys an intellectual concept in his speech, this is not his intellect at all, but is only a revelation that he possesses intellect. His intellect itself was not revealed whatsoever. Likewise, when one thinks a concept, it is only a revelation of his essential power to conceptualize concepts, but is not a revelation of this essential power itself. Rather, it is only its radiance and light, as it is revealed in his thoughts. That is, these thoughts are only an **indication** of his essential power of conceptualization, but not the power of conceptualization itself. Moreover, the letters of thought and the letters of speech are incidental to the concept and are not essential to it. That is to say, one person may explain a certain concept using certain words, while another person will explain the very same concept, and even convey the very same explanation, using entirely different words.

רק כמו בחי' מראה וגוון לבד, כגוון התפוח שאינו ממהות התפוח, וכידוע

[This is because, “the revelation of the hidden?”] is merely like the aspect of an appearance or a color, such as the color of an apple which is not essential to the apple [itself], as is known.<sup>20</sup>

וכך הוא בגלוי העלם עצם כחות הנפש, כמו כח מדת החסד בעצם

This is likewise the case with the revelation of the concealed essential powers of the soul, such as the power of the quality of *Chessed*-Kindness, as it is in the essence.

שגלוי שלו היינו כאשר מצד עצמיות מדה זו בעצם הנפש, הרי מתהווה רצון ושכל של חסד וטוב תמיד

Its revelation is when a desire and intellect for kindness and goodness is constantly brought into being because of this essential quality of the essence of the soul.<sup>21</sup>

ולהיפך במי שמדתו העצמית באכזריות, מתהווה רצון ושכל לדין ועונש

The opposite is true of someone whose essential quality is cruelty. [In such a person] a desire and intellect for judgment and punishment is brought into being.

והנה התהוות מקור לרצון זה, לחסד או לדין, נחשב עדיין מעצם המדה, שאינו נבדל הימנה כלל

Now, the coming into being of the source of this desire<sup>22</sup> for [either] kindness or judgment is still considered to be [part and parcel] of the essential quality, and is altogether not separate from it.<sup>23</sup>

אבל מה שנולד רצון בגלוי לדין או להיפוכו, זהו רק כמו בחי' התגלות מראה לעצם

However, the revealed desires for judgment or its opposite, which are born [of the “desire for the desire”], are merely like a revealed indication of the essence.

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<sup>19</sup> Here, the Rebbe is not negating the analogy of *Sefer Yetzirah*, but is only clarifying it. In other words, at first glance the analogy may be misunderstood, and one may come to think that the revelation of the ten *sefirot* of *Atzilut* from the concealment of *Adam Kadmon* is in the way of a “*Shefa*-Influence” (which was explained in footnote 11 and chapter 9). When the analogy is explained, its proper intent is understood, as will be seen later in this chapter.

<sup>20</sup> This is to say that the color is incidental to the apple and is not essential to it, nor does it affect the flavor. Nonetheless, the color of the apple is an **indication and revelation** of its sweetness and ripeness.

<sup>21</sup> In other words, when a person constantly does acts of kindness etc, this is an indication that in essence he is kind. That is, his revealed desires indicate his essential characteristics and qualities. Likewise, when a person constantly does acts of cruelty, this is an indication that in essence he is cruel.

<sup>22</sup> This refers to the “desire for the desire”, the self-perception, which comes from the essential qualities.

<sup>23</sup> This is because even the self-perception is still entirely for the self. This is to say that it is not yet focused out of the self, to be expressed in something external. Therefore, it too is considered to be one with the essential desire from which it comes. This is in contrast to the revealed desires, which are the desires for something “outside” the self. (For example, there is the (essential) primal desire (*Ratzon HaKadoom*), which is the desire for his pleasure. Then there is the “desire for the desire”/the self-perception of *Adam Kadmon*, which is like the desire and thought of himself sitting. Then there is the revealed desire of *Atzilut*, which is like the desire for the chair. The differences between these three levels, is self evident.)

כהתגלות התנועה בעצם החי וכגלוי החיות בדבר נבדל, שהוא הגוף

This may be compared to the revealed movement [which comes] from the [power of movement in the] essence of the animal, or to the revealed life force [of the soul as it exists] in a separate thing, i.e. the [physical] body.

שמפני שהוא חי בעצם, מגלה חיותו בתנועה

This is to say that because he is essentially alive, he reveals his life force in [physical] movement.

וכן מפני שהוא דבר חי בעצם, מחיה גם לגוף הדומם שנק' חיי בשר כו'

Moreover, because he is essentially a living being, he [therefore] also enlivens the inanimate body. [The physical life] is called “*Chayei Bassar*-the life of the flesh” etc.

כי גלוי רצון זה בא בדבר נבדל שהוא ענין זה של חסד או דין

[Similarly,] the revelation of desire comes into a separate thing, which is this [above mentioned] matter of [either] kindness or judgment.<sup>24</sup>

אבל מקור המוליד רצון זה הוא בא מכח עצם המדה לבד

However, the source<sup>25</sup> that gives rise to this desire comes from the power of the essential quality alone.<sup>26</sup>

ומובן ממילא בהיות שיש כמה אופני דברים שיוליד רצון מיוחד לכ"א ממקור א' שהוא תלוי בעצם המדה תמיד כו'

[We] automatically understand [from this] that since there are many different types of things, a specific desire will be born for each of them from a single source, which at all times is dependant upon the essential quality.

וגם שכל המטה תמיד כלפי רצון וחסד, היינו רק מצד עצם מדת החסד שמוליד תמיד רצון ושכל לחסד דוקא

Similarly, [when one's] intellect constantly leans towards a desire [for] kindness, this is only because of [his] essential quality of kindness, which constantly gives rise, specifically, to a desire and intellect for kindness.

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<sup>24</sup> Just as in the above analogies, the revelation is merely an indication of the essence and is actually something “separate” from the essence itself, so too, the revealed desire is not the essential or concealed desire itself, but rather, it actually is invested within something “separate” from the essential desire. Nonetheless, it is a “revelation” and indication of the essential desire etc.

<sup>25</sup> This refers to the “desire for the desire”/self-perception of *Adam Kadmon*.

<sup>26</sup> This is to say that although in comparison to the essential primal desire (*Ratzon HaKadoom*), the “desire for the desire” (*Adam Kadmon*) is considered to be like a new creation. Nonetheless, in truth, it is still entirely focused on the self (i.e. self-perception) and is not yet a desire for something external to the self.

ויש כמה ענינים נבדלים ולכ"א מוליד רצון ושכל בפ"ע כו' וד"ל:

Because there are many different separate things [through which this kindness may be expressed, therefore,] an individual desire and intellect is born [from the same essential source] for each one [in and of] itself. This will suffice for those of understanding.<sup>27</sup>

ונמצא שהרצון לרצון של חסד בכלל יוכל להוליד כמה רצונות של חסד בפרט בכמה ענינים שונים באופנים שונים מאד

We [therefore] find that the general “desire for the desire” for kindness can bring forth many different particular desires for kindness, in many very different matters and ways.

והכל ממקור אחד שהוא רצון הנעלם הנק' עצם הרצון של חסד, מצד עצמיות המדה ההיולית

[Nonetheless,] they all are from one source, this being the concealed desire, which is called, “The essential desire for kindness”, [which comes about] because of the essential *Heyulie* quality [of kindness in the essence of the soul].

רק שבא בדרך פרט להיות רצון לרצון זה בדבר פרט זה כו' וד"ל.

However, [this essential *Heyulie* quality] comes [to be expressed] in a specific way, to be this [specific] “desire for the desire” for this specific thing. This will suffice for those of understanding.

ומובן עכ"פ שיש הפרש גדול בין גלוי הרצון לחסד שאינו רק בחי' גלוי ההעלם של עצם הרצון, המוליד רצון זה

However, it is nevertheless understood that there is a great difference between [the concealed desire of *Adam Kadmon* and] the revelation of the desire for kindness [of *Atzilut*] which is merely the aspect of a “revelation of the concealment” of the essential desire, which arouses this [specific] desire.

שהוא בא מכח עצם המדה, שהוא אינו בחי' נבדל כו' וד"ל.

[In contrast, the concealed desire of *Adam Kadmon*] comes from the power of the essential quality [of the Self], and is not an aspect of a “separate thing”.<sup>28</sup> This will suffice for those of understanding.

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<sup>27</sup> Because there are many different external matters through which the “desire for the desire”/self-perception may be expressed, a specific desire will be born for each of these specific matters. Nonetheless, all the revealed desires come from one source, which is the “desire for the desire”/self-perception. An example of this is someone who is essentially kind. His essential kindness can be expressed in any number of different ways. He may give food to a poor person, he may give him money, or he may speak kind words to him etc. All of these different desires and external acts of kindness, come from the same source, which is his “desire for the desire”/self-perception of kindness, which, in turn, is bound up with his essential quality of being kind.

<sup>28</sup> This is to say that in *Adam Kadmon* the desire is firstly for the self, and it is secondly a holistic desire of the whole, from which the external particulars have not yet been revealed. In contrast, *Atzilut* is the

ועד"מ זה יובן ענין קורא הדורות מראש דא"ק כו'

Now, the matter of “He calls out the generations from the head of *Adam Kadmon* etc” may be understood according to the above analogies.

כמשל הקורא דבר שיצא מהעלמו לגלוי לחוץ

This is analogous to one who calls out to something to come out from its concealment to be revealed outside.

כך כל עיקר בחי' ע"ס דאצ"ל הוא שיצאו מהעלמם לגלוי בלבד

Likewise, the main matter of the aspect of the ten *sefirot* of [the world of] *Atzilut*-Emanation, is only that they come out from being concealed and become revealed.<sup>29</sup>

וע"כ נקראו בשם אורות או ספי', כמו זיו ואור

This is why they are called by the terms, “Lights-*Orot*” or “Emanations-*Sefirot*”, [in that they are] similar to a ray and a light.<sup>30</sup>

וכמו כל בחי' גלוי ההעלם שאינו רק בבחי' אור, וכבחי' מראה וגוון, וכמו תנועת החי כו'

This is similar to any aspect of the “revelation of the concealed” in that it is only an aspect of light, or only like the aspect of an indication [of the Essence], [such as the] color [of an apple]. [In other words,] it is like the movement of an animal [which is merely an indication that in essence, it is alive] etc.

והיינו כמו ויאצל מן הרוח, שאין זה רוחו של משה

Moreover, this is the meaning [of the word *Atzilut*-Emanation,] as in [the verse]<sup>31</sup>, “And He emanated from the spirit”, which was not the [actual] spirit of Moshe [itself].<sup>32</sup>

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revelation of the external particulars of that whole. The analogy of the difference between the two was given in footnote 22 of this chapter. (Moreover, the “desire for the desire”/self-perception of *Adam Kadmon* is created by the Essence of G-d, exactly according to what He estimated would be necessary within His Essence, and is the general desire for all of Creation, as a whole.)

<sup>29</sup> In other words, in *Adam Kadmon* the particular desires are concealed in the general desire for the whole of Creation. In *Atzilut* the particulars desires themselves come into revelation.

<sup>30</sup> That is, it is not the “general” whole desire of *Adam Kadmon* itself which comes out into revelation, but rather, it is only a “revelation” and indication of the concealed desire of *Adam Kadmon*, which becomes revealed in *Atzilut*. (See also footnote 11 of this chapter.)

<sup>31</sup> *Beha'alotcha* 11:25.

<sup>32</sup> This is referring to when G-d emanated a spirit of prophecy upon the seventy elders, from Moshe's spirit of prophecy. They did not receive Moshe's own spirit of prophecy but only an “emanation” thereof. Moreover, this is attested to by the fact that Moshe's spirit of prophecy was not diminished in any way whatsoever as a result of this revelation and emanation. This is because the emanation of his spirit of prophecy was only in the way of a “light and ray”, which was explained previously. Likewise, the revelation of *Atzilut* from the concealment of *Adam Kadmon* is only in the way of a “light and ray”, and it is for this reason that the world of *Atzilut*-Emanation is called by this name.

רק בחי' גלוי אורו וזיוו לבד הוא שנאצל והופרש, כגלוי שלהבת מן הגחלת וכה"ג כו'

Rather, it was only an aspect of a revelation of his light and ray, which spread forth and emanated, similar to a flame [which emanates] from a coal<sup>33</sup>, and the like.

וכ"ז יובן ע"פ משל הנ"ל מענין גלוי הרצון בדבר נבדל

All this may be understood according to the aforementioned analogy regarding the matter of [how] the desire becomes revealed in a separate thing.

שיוצא מהעלם עצם הרצון שמצד עצמיות כנ"ל

That is, it emerges from the concealment of the essential desire, according to [his] essence, as mentioned previously.

כך בחי' כתר דע"ס דאצי' הן רק בחי' גלוי רצון לגבי העלם עצם הרצון שנק' רצון לרצון, שהוא בבחי' א"ק כנ"ל

Likewise, the aspect of the *Ketarim*<sup>34</sup> (Crowns) of [the world of] *Atzilut*-Emanation, is only the aspect of the **revelation** of the desire, in comparison to the concealed essential desire [itself], which is called “the desire for the desire”, this being the aspect of *Adam Kadmon*, as previously explained.

וכמו מבחי' העלם הרצון דחסד דא"ק נמשך גלוי רצון לחסד דאצי' שנק' כתר דחסד כו'

For example, the revealed desire for kindness of *Atzilut* which is called *Keter* of *Chessed*, is drawn from the aspect of the concealed desire for kindness of *Adam Kadmon*.<sup>35</sup>

וכן מבחי' העלם רצון דחכמה כו'

Likewise, [the revealed desire for wisdom (*Chochmah*) of *Atzilut* is drawn] from the aspect of the concealed desire of *Chochmah* [of *Adam Kadmon*].<sup>36</sup>

אך כמו שמוכן ממשל הנ"ל שזהו הנק' התהוות רצון לרצון הרי הוא בא בבחי' הכלל להוליד כמה מיני רצון וכמה ענינים אופנים שונים כו', כך מבחי' רצון לרצון לחסד בא"ק נולד כמה מיני גלוי רצון של חסד באצי'

However, just as it is understood from the aforementioned analogy that the existence of what is called “the desire for the desire” comes as an aspect of a “general [desire]”, which “gives birth” to many different [particular] desires and many different matters and ways, likewise, many different types of revealed desires for kindness of [the world of] *Atzilut* are “born” from the aspect of the “desire for the desire of kindness” of *Adam Kadmon*.

<sup>33</sup> When one lights something else from the flame of the coal, the flame of the coal is in no way diminished.

<sup>34</sup> This is plural for the *sefirah* of *Keter* – Crown, and as previously mentioned, the *sefirah* of *Keter* corresponds to the faculty of desire.

<sup>35</sup> The desire to do a particular act of kindness is drawn into revelation from the hidden desire to be kind.

<sup>36</sup> The desire to study a particular wisdom is drawn into revelation from the concealed desire to be wise.

והענין הוא דמבחי המל' של מדה דא"ק נעשה בחי' כתר דמדה דאצי'

The [explanation of the] matter is that from the aspect of the *Malchut*<sup>37</sup> of a [particular] quality of *Adam Kadmon*, comes about the aspect of the *Keter* of that quality of *Atzilut*.

ובכללות הע"ס הרי רק מבחי' מל' דא"ק נעשה כתר דאצי'

However, [when speaking] of the ten *sefirot* generally, it is only from the [general] aspect of *Malchut* of *Adam Kadmon* that the [general] *Keter* of [the world of] *Atzilut* is made.

והוא רק מבחי' אותיות וגלוי עצם העלם הרצון, נעשה אור העצם של גלוי רצון כו'

This is to say that it is only from the “letters” and revelation of the **concealed** essential desire that the essential light of the **revealed** desire is made.<sup>38</sup>

(שהוא כמו שמבואר באות הי"ח דרק מבחי' סוף מעשה דעצם הרצון נעשה רצון לרצון שהוא ע"ס דא"ק)

(This bears a similarity to what was explained in chapter eighteen, that the “desire for the desire”, i.e. the *sefirot* of *Adam Kadmon*, is only made from the aspect of the “end action” of the “Essential [Primal] Desire”-[*Ratzon HaKadom*].)

(ע"ד דוגמא, מגלוי רצון שבדבור המשפיע נעשה עצם הרצון למקבל

(By way of analogy, [this is like] the revelation of the desire in the speech<sup>39</sup> of the influencer, which becomes the essential desire of the recipient.

כמו שמאותיות גלוי השכל שבדבור שבמשפיע נעשה עצם אור השכל במקבל

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<sup>37</sup> The *sefirah* of *Malchut* (Kingdom) will be explained in great detail later in the book. However, in general, it represents the “letters” of revelation of any particular *sefirah* or world (and is therefore generally compared to speech). For example, *Malchut* of *Chessed* of *Adam Kadmon* represents the tangible “letters” of the desire to be kind as it is in the self perception. It is the letters of the “desire to be kind”, which becomes the inner light of *Keter* of *Chessed* of *Atzilut*, which is the desire to do a particular kind act.

<sup>38</sup> When speaking in general terms, the *Keter* of the lower world comes from the *Malchut* of the upper world. Therefore, it is not incorrect to say that *Malchut* of *Adam Kadmon* becomes *Keter* of the world of *Atzilut*. However, more particularly speaking, the general *sefirah* of *Malchut* of any world is made up from the *Malchut* of each particular *sefirah* of that world. For example, *Malchut* of *Chessed* of *Adam Kadmon* becomes *Chessed* of *Malchut* of *Adam Kadmon*. Likewise, *Malchut* of *Chochmah* of *Adam Kadmon* becomes *Chochmah* of *Malchut* of *Adam Kadmon*. Then, the particular *sefirot* of *Malchut* (which are all the particular *Malchut*'s of the *sefirot* of that world) become the *Keter* of the lower world. So for example, from the *Chochmah* of *Malchut* of *Adam Kadmon* is drawn the *Keter* of *Chochmah* of *Atzilut*. Likewise, from the *Chessed* of *Malchut* of *Adam Kadmon* is drawn the *Keter* of *Chessed* of *Atzilut*. Therefore, when speaking particularly, it is from the *Malchut* of a quality of *Adam Kadmon* which becomes the *Keter* of that attribute of *Atzilut*. (In simpler terms, particularly speaking, it is from the desire to be kind of the “self-perception” that there comes the desire to do a particular kind act etc.) The *sefirah* of *Malchut* will be explained later in the book.

<sup>39</sup> As mentioned previously, the *sefirah* of *Malchut* is compared to the revelation of speech.

Similarly, it is like how the letters that reveal the intellect in the speech of the influencer, become the essential intellectual light of the recipient.

וכך רק מאותיות וגלוי חסד שבדבור דמשפיע נעשה אור הרצון לחסד למקבל

Likewise, the light of the desire for kindness in the recipient, only comes about from the letters and revelation of kindness in the speech of the influencer.

כידוע בכל עו"ע, שמבחי' האחרונה שבעילה נעשה ראש ושרש לעלול

As is known regarding every [type of] cause and effect, that the root and beginning of the effect is made from the last level of the cause.

וכך מבחי' מל' דא"ק בכלל נעשה בחי' כתר דע"י כו'

Similarly, *Keter of Atik Yomin*<sup>40</sup> [of *Atzilut*] is made from the aspect of *Malchut* of *Adam Kadmon*.

דהיינו מבחי' גלוי רצון לרצון שבדבור בלבד, נעשה בחי' מקור כל גלוי רצון שמצד התענוג שנק' כתר דע"י כו' וכמשי"ת)

In other words, the source of revelation of the desire which results from pleasure, which is called *Atik Yomin*, as will be explained, is made only from the revelation of the “desire for the desire” in “speech”.)

והיינו כללות ענין הע"ס דאצי' שיצאו מהעלם ע"ס דא"ק, כמ"ש קורא הדורות מראש כו':

This is the general [explanation] of the matter of the ten *sefirot* of [the world of] *Atzilut*, which came out of the concealment of the ten *sefirot* of *Adam Kadmon*, as stated, “He calls out the generations from the head” [of *Adam Kadmon*] etc.

End of Chapter Nineteen

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<sup>40</sup> As was mentioned previously and as will soon be explained, *Atik Yomin* is the inner aspect of *Keter* of the world of *Atzilut*-Emanation (and corresponds to the pleasure of the desire).