

# Shaar HaYichud The Gate of Unity

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## Chapter Seven

ומעתה יש להקדים בתחלה וקודם להידיעה בפרטות כל ההשתלשלות ענין הנ"ל (באות ד')

Now, before we proceed to [explain] the detailed knowledge of the Chaining Down of the worlds (*Seder Hishtalsbelut*), we must precede with a matter which was mentioned previously (in chapter four).

בחיבור הפרט עם הכלל דוקא כו'

This specifically refers to the connection of the particulars to the general principle.

בהיות ידוע לכל מעיין בס' הזוהר ובס' הקבלה האמיתים בהשתלשלות והתלבשות הפרצופים כו' בסדר קצר  
ההכרחי לכל אדם לידע

As is known to those who delve into the *Zohar* and other authentic texts of Kabbalah, in the [study of the] *Hishtalsbelut* and the investment of the *Partzufim*<sup>1</sup>, it is necessary for each person to know the [explanation of the *Seder Hishtalsbelut*] in short form.

מתחלה אחדות הפשוטה מריש כ"ד עד סוף כ"ד בסוף עולם השפל שלנו שהוא בא בחיבור וקשר א' ממש  
מראש לסוף ממש כשלשלת כו' שמשתלשל מעילה לעילה כו'

Beginning with the Simple Unity at the beginning of all things, until the end of all things, which is at the end of our lowly world, it all is literally bound with one “knot”<sup>2</sup>. This is

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<sup>1</sup>*Partzuf* literally translates as “face” or “stature”. However, this refers to the various categories of *Sefirot* which form a particular “stature”. For example, the *sefirah* of *Chochmah* forms the stature of *Abba* – father. It may have a “union” with the *sefirah* of *Binah* which forms the stature of *Imma* – mother. This is to say that there is a unification of these two “statures” and the “seminal” flash of insight enters into the comprehensive intellect of *Binah*. The reason each of them forms an entire “stature” is because each stature represents its own general “mode of conduct”, which itself contains many particulars, and may “unite” with other “statures” to produce different effects down here on earth. Although at this point, all this sounds very “mechanical”, everything will be explained and fully understood later, in the second part of the book (Chapters 10-54).

<sup>2</sup> This is to say, it is one continuum, like one entity. In other words, “He is the cause of all causes” and the entire chaining down of the worlds from beginning to end, are all affected by Him, and do not act on their own, or even exist on their own. There is no interruption from beginning to end. Rather, it is like a “chain” of cause and effects, where each link is connected to the link above it.

similar to a chain which goes from beginning to end and chains down from cause to cause etc.

ואור הראשון דאח"פ שנק' עילת כל העילת הוא הנק' ראשון או קדמון כמ"ש אני ראשון ואני אחרון

The first light of the simple unity which is known as “the cause of all causes”<sup>3</sup> is also called “First” or “Preceding”<sup>4</sup>, as stated<sup>5</sup>, “I am first and I am last”.

אני ראשון הוא בחי' מל' דא"ס אחר הצמצום הראשון הנק' מק"פ כו'

“I am first” refers to *Malbut* of *Ain Sof* (The Infinite) after the first *Tzimtzum* which is known as “the empty place”<sup>6</sup>.

ואני אחרון סוף הכל הוא בחי' מל' דמל' דעשיה מקור התהוות זה העולם השפל

“I am last” at the end of everything, is the aspect of *Malbut* of *Malbut* of *Asiyah*, which is the source of existence of this lowly world.

ונעוץ תחלתן בסופן וסופן בתחלתן והיו לאחדים ממש כשלשלת שהאחרונה ביותר קשורה בהעליונה ביותר

“The beginning is bound to the end and the end to the beginning”<sup>7</sup>. They are literally as one, like a chain whose lowest link is bound to its highest link<sup>8</sup>.

וד"ש ראו כי אני אני הוא, בלא שינוי מראש לסוף כלל

This is the meaning of the verse<sup>9</sup>, “See now that I, I am He”, without any change at all from beginning to end.

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<sup>3</sup> See *Zohar Bereshit* 22b

<sup>4</sup> This is to say, He is the first, and is the primal causer of everything which follows in the chaining down of the worlds.

<sup>5</sup> Isaiah 44:6

<sup>6</sup> See *Etz Chaim (Drush Igullim V'Yosher) Shaar 1, Anaf 2*

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

<sup>8</sup> The first way to understand this is like a chain, in the literal sense. When one shakes the top link, because the bottom link is totally bound to it through the intermediary links, it too will shake. This is to say, even the lowest link, our lowly world, is totally affected and controlled by G-d. Furthermore, the ultimate desire is specifically for what will come out down here, in this world. In other words, “the first” desire, and “the end” action, are equal. Everything in between only exists to facilitate what will come out at the end. The middle is therefore transparent in relation to it. For example, when two people are speaking to each other over a telephone, there are a multitude of particular intermediary processes that take place. Even without the telephone, when two people speak to each other, there are a multitude of processes which take place, as will be explained. Nonetheless, the entire chain of processes is instantaneous and transparent, and the speech at the end is literally bound with his initial intent and desire, without a single iota of change at all. A deeper explanation of this statement is that it is specifically in the “lowest link” where the revelation of “the highest link” is possible. This is to say that this chain may be compared to a “necklace”. It is specifically the last link which binds directly to the first link of the chain. Similarly, we are taught that it is specifically down here in this world where the revelation of “*Ein Od Milvado* – There is nothing besides Him” is possible (see *Derech Chayim*), so much so, that even the soul of Moshe had to descend to this world, specifically, in order to attain this higher level of awareness. However, the main point here is the first explanation that G-d causes everything, from beginning to end.

והגם שידוע שיש ריבוי פרטי השתלשלות מאד מאד מראש לסוף, הנה זה כל האדם בהתבוננות כל פרטי פרטיות מראש לסוף, לחבר הכל ליחוד הכללי דאח"פ הנק' ראשון

Now, although it is known that there are a multitude of particular details in the chaining down from beginning to end, the entire purpose of man is the contemplation of all the particular details from beginning to end, to bind them all into one general unity with the Simple Unity, which is called "first".

וכמ"ש אני אני הוא ממש וכמ"ש אני הוי' לא שניתי כו'

This is as stated, "See now that I, I am He", literally, and as stated<sup>10</sup>, "I HaShem have not changed".

וזהו עיקר קוטב היסוד המוסד בהתבוננות הפרט דוקא, שיומשך הכל אל הכלל כנ"ל.

This is the pivotal point upon which the contemplation of the particulars must be founded, so that all [the particulars] are drawn to this general principle, as previously explained.

וביאור הדבר למתחילים, הנה ידוע בדרך קצרה בסדר ריבוי השתלשלות דבחי' הקו וחוט שנמשך אחר צמצום הראשון, הוא כך

Now, the explanation of this matter for beginners [is as follows]: The order of the multitude of [details] of the chaining down of the line and thread<sup>11</sup> (*Kav V'Chut*) which is drawn out after the first *Tzimtzum*, is known briefly as follows:

דבתחלה קודם הצמצום הראשון היה הוא ושמו בלבד כו'

At first, before the first *Tzimtzum*<sup>12</sup> there was "He and His Name alone"<sup>13</sup>.

דהיינו עצמיות א"ס ב"ה ואורו וזיוו הנק' שמו

This refers to the Essence of the Unlimited One blessed be He (*Atzmoot Ein Sof*), and His light and ray which is called "His Name"<sup>14</sup>.

הכל היה בבחי' עצמיות שלו בבחי' א"ס ממש, והיה ממלא את כל החלל כו'

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<sup>9</sup> Deuteronomy, Ha'azinu 32:39

<sup>10</sup> Malachi 3:6

<sup>11</sup> This will be explained later in greater detail. In general, this refers to the limited ray of revelation of the entire chaining down of the worlds.

<sup>12</sup> *Tzimtzum* refers to the act of the withdrawal of revelation of the Infinite Light, i.e. the Infinite revelation of G-d.

<sup>13</sup> Pirke D'Rabbi Elazar, Chapter 3

<sup>14</sup> As will be explained later, a name draws out the essence of the one named. So for example, when someone calls someone by name, it draws out the attention of his essential identity, i.e. the person himself. Furthermore, a name is a description which reveals that which it describes. Therefore, the Infinite Light, the Infinite revelation of G-d, is called "His Name".

It was all in the aspect of His essence, literally in an aspect of Infinity, and He filled all “empty space”<sup>15</sup>.

ואח"כ צמצם א"ע ונשאר בחי' רשימו מן הצמצום שבחלל זה

Afterwards, He made a *Tzimtzum*<sup>16</sup> within Himself, and there remained an aspect of an Impression (*Reshimu*) of what was withdrawn, within this “empty space”.

ומרושם זה נמשך בחי' הקו"ח בבחי' מקיף ופנימי כו'

From this impression (*Reshimu*) He drew out the line and thread (*Kav V'Chut*), in an aspect of both encompassing and pervading [lights]<sup>17</sup>.

ונקר' אא"ס שלפני הצמצום בשם טה"ע ובחי' מקיף הכללי דקו זה בראשיתו נק' טה"ת כידוע

The Infinite Light before the withdrawal (*Tzimtzum*) is called “The upper purity”,<sup>18</sup> while the general encompassing light of this line (*Kav*), at its beginning,<sup>19</sup> is called “The lower purity”,<sup>20</sup> as is known.

ואח"כ נמשך ע"י צמצום, מל' דא"ס להיות כתר דא"ק

Afterwards, through a *Tzimtzum* (withdrawal), *Malchut* of the Infinite was drawn down to become *Keter* of *Adam Kadmon*.

וממל' דא"ק נעשה כתר לע"י וא"א

[Then,] from *Malchut* of *Adam Kadmon* there came *Keter* of *Atik Yomin* and *Arich Anpin*.

וממל' דא"א נעשה כתר לאו"א וממל' דאו"א נעשה כתר לד"א ומז"א לנוק' עד שממל' דאצ"י נעשה כתר לבריאה

From *Malchut* of *Arich Anpin* there came *Keter* of *Abba* and *Imma*. From *Malchut* of *Abba* and *Imma* there came *Keter* of *Zeir Anpin*, and [likewise] from *Zeir Anpin* to *Nukvah*, until from *Malchut* of *Atzilut* there came *Keter* of *Briyah*.

וכך מבריאה ליצי' ומיצי' לעשי' עד בחי' מל' שבמל' דעשיי' סוף הכל כו'

In this manner [there chained down] from *Briyah* to *Yetzirah*, and from *Yetzirah* to *Asiyah*, until the aspect of *Malchut* of *Malchut* of *Asiyah*, which is the end of everything.

<sup>15</sup> See *Etz Chaim*, the terminology there is “He filled all existence”.

<sup>16</sup> He restrained the revelation of the Infinite Light and “withdrew it”.

<sup>17</sup> This refers to *Igullim* and *Yosher*, which will be explained later.

<sup>18</sup> *Tihiru Ila'ah* – The Upper Purity

<sup>19</sup> This limited band of revelation is drawn from the *Reshimu* – Impression, at its beginning and ends down here at our lowly world (*Olam HaShafel*). Therefore, only its beginning, which is the general encompassing light of the entire chaining down of all the worlds, is called the “lower purity”.

<sup>20</sup> *Tihiru Tata'a* – The Lower Purity

ונמצא סוף הכל שהוא מל' דמל' דעשי', נעוץ בתחלת הכל שהוא בחי' מל' דא"ס שמתצמצם להיות כתר לא"ק

We find that the “end of everything”, which is *Malchut of Malchut of Asiyah* is bound with the “beginning of everything”, which is the aspect of *Malchut* of the Infinite (*Ain Sof*) which contracted to become *Keter of Adam Kadmon*.

כמ"ש בע"ה בהתחלתו בשער הכללים, והיינו אני ראשון ואני אחרון כנ"ל

This is as stated in the beginning of *Etz Chaim*<sup>21</sup>, in the *Shaar HaKlallim*, and is the meaning of “I am first, and I am last”<sup>22</sup>, as previously explained.

(משא"כ בחי' עצמות אא"ס שלפני הצמצום לא נקרא עדיין גם בשם תחלה וסוף כי הרי הוא בחינת אור עצמות עדיין כמו שהוא טרם שנמשך בשביל השפעה למטה

(In contrast, the aspect of the Essence of the Infinite Light before the *Tzimtzum* cannot yet be called by the terms “beginning” or “end” since it is still an aspect of the light of His Essence as it is before being drawn down to influence below.

כמ"ש אתה קדוש ושמך קדוש כו' כידוע)

This is as stated, “You are holy and Your Name is holy”<sup>23</sup>, as is known.)

והנה אחר, היחוד

Now, after [one contemplates the particulars] is the unification.

בהתבוננות היטב בכל פרטי ההשתלשלות מריש כ"ד שהוא מל' דא"ס עד מל' דעשי' דוקא, אזי יומשך הכל אל המקור הראשון שהוא בחי' עצמות אור א"ס שלפני הצמצום

Through the thorough contemplation (*Hitbonenu*) of all the particulars of the chaining down (*Hishtalsbelut*), from the beginning of all things, which is *Malchut* of the Infinite until *Malchut* of *Asiyah* specifically, they should then all be drawn to the First Source, which is the aspect of the Essence of the Infinite Light before the *Tzimtzum*.

והיינו כוונה כללית דפ' ראשון ביחוד"ע דק"ש

This is the general intention of the first verse of the *Shema*<sup>24</sup> recital, [which is] the “Upper Unity”<sup>25</sup>.

<sup>21</sup> *Etz Chaim* – The Tree of Life, from the Holy Rabbi Yitzchak Luria (the Arizal).

<sup>22</sup> This is to say, “I am first” with the first *Tzimtzum* of *Malchut* of *Ain Sof*, and “I am last” with the last *Tzimtzum* of *Malchut* of *Malchut* of *Asiyah*. In other words, what will come out in the end action is according to what came up in the beginning desire, and I am the cause of it all.

<sup>23</sup> This is to say, He is Holy and removed from Creation, and His Name, the Infinite Light, is Holy and removed from Creation.

<sup>24</sup> Deuteronomy, V'Etchanan 6:4

<sup>25</sup> See Zohar Bereshit 18b. The first verse of the *Shema* is the “Upper Unity”, while the second statement of the prayer is the “Lower Unity”.

ה' אחד, אח"פ ממש שלפני הצמצום הראשון, שע"ז אמר בס"י לפני א' מה אתה סופר

[In other words, Hear 'o Israel, the L-rd our G-d] the L-rd is One” refers to His simple unity before the first *Tzimtzum*. About this it states in *Sefer Yetzirah*<sup>26</sup>, “Before One what can you count?”

למעלה מי"ס כו' וכמאמר אנת הוא חד ולא בחושבן י"ס כו' וכידוע

[This is to say, G-d is] higher than the ten *sefirot*<sup>27</sup>. This is as stated<sup>28</sup>, “You are One but not in enumeration<sup>29</sup>” of the ten *sefirot*, as is known.

וכוונה כללית דבשכמל"ו ביהו"ת הוא בחי' מל' דא"ס אחר הצמצום

However, the general intent of “Blessed be the glorious name of His kingship forever”<sup>30</sup>, which is the “lower unity”<sup>31</sup>, is the aspect of *Malchut* of the Infinite after the *Tzimtzum*.

שע"ז אמר מלכותך מכ"ע, עד מל' דעשי' שהוא ענין אני ראשון ואני אחרון הנ"ל

About this it states<sup>32</sup>, “Your kingdom is the kingdom of all the worlds”, until *Malchut* (Kingdom) of *Asiyah*. This is the aforementioned matter of “I am first and I am last”.

וכל יחוד וחיבור דראש לסוף זה אחר ההתבוננות בפרטיות רבות שביניהם אינו רק כמו פרט א' לגבי בחי' הכלל הכוללם יחד

Now, this entire unification and “binding” from the beginning to the end, which follows the contemplation of the multitude of intermediary particulars, is only like a single detail in comparison to the general principle which includes them all<sup>33</sup>.

<sup>26</sup> See *Sefer Yetzirah*, Chapter 1, Mishnah 7

<sup>27</sup> The original Hebrew of the *Sefer Yetzirah* is “*Lifnei Echad mah attah sopher?*” The word “*sopher*” shares the same etymological root as the “*sefirot*”. Furthermore, it means “to count”. The indication of this *Mishnah* is that the Infinite Light of G-d before the *Tzimtzum*, is “one, but not in a way of enumeration”, since it is higher than being a “first” to a “second”. Furthermore, we learn that it is higher than the ten *sefirot* and is not made up of them. That is to say, He has no beginning or end.

<sup>28</sup> See Introduction to *Tikkunei Zohar* 17a

<sup>29</sup> This is to say, he is One, but not a numerical one. This again signifies that G-d is beyond the enumeration of the ten *sefirot*, and is absolutely singular. He creates them, but is beyond them, and cannot be counted by them or amongst them. Let us return to the originally quoted verse of the *Shema*, “Hear 'o Israel...the L-rd is One”. What has been brought out of this verse is not just that there is “only one G-d” as opposed to two etc, but rather, that only G-d exists. He is an absolute, singular being. In other words, this “one” is not a numerical “1”, but rather signifies G-d’s absolute singularity.

<sup>30</sup> In the daily *Shema* prayer, this is the statement which immediately follows the first statement of “Hear 'o Israel”.

<sup>31</sup> See tractate *Psachim* 56a, and *Zohar Bereshit* 18b

<sup>32</sup> *Psalms* 145:13, “*Malchutchu Malchut Kol Olamim*”. The literal translation is “Your kingdom is an everlasting kingdom”. However, it can also be translated as, “Your kingdom is the kingdom of all the worlds”. (*Malchut* is Kingdom). This signifies how G-d not only brings all worlds into existence, but that He is the ruler of them all.

שהוא בחי' מקיף הכללי דעגול שמקיף לקו

This general principle is the aspect of the general encompassing of the Circle (*Igul*) which encompasses the Line (*Kav*)<sup>34</sup>.

וגם הוא פרט א' יחשב לגבי עצמיות אור א"ס שלפני הצמצום שנק' טה"ע

[Moreover,] it too is considered to only be a detail in comparison to the Essence of the Infinite Light before the *Tzimtzum*,<sup>35</sup> which is called the “Upper Purity”.

שלמעלה מהיות גם בחי' כלל לפרט, מאחר שנק' קדוש ומובדל בבחי' העצמיות

[This “Upper Purity”] is even higher than being an aspect of a “general principle” for “particular details”, since we have already stated that “He is Holy” and removed in the aspect of His Essence<sup>36</sup>.

וזהו פ' יחיד חי העולמים

This is the explanation of the statement<sup>37</sup>, “the Singular One, Life of the world.”

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<sup>33</sup> In other words, the entire chaining down of a particular line of revelation is literally as nothing in comparison to the general encompassing power which includes the entire chaining down within it. This may be understood through the following analogy of a human being who desires a dwelling place. This desire for a dwelling place includes every kind of dwelling place within it. The revelation of a particular desire for a “brick house” is literally like nothing compared to the potential of the original desire for a dwelling place, and is only a particular of this general desire. Furthermore, the particular desires for the brick house, such as a kitchen and a bedroom are only particulars of the general desire for the brick house. Furthermore, the desire for a sink in the kitchen is only a particular of the general desire for the kitchen, which is a particular desire of the general desire for the house, which is a particular desire of the general desire for the dwelling place. Furthermore, even the entire desire for a dwelling place is only a glimmer of revelation of this person’s capacity for desire. Likewise, the revelation and actualization of our lowly world is only like the most particular detail of revelation of inherent potential of the lowest order of angels of the lowest world of *Asiyah*. Furthermore, the lowest order of angels of the world of *Asiyah* is similarly, only the most finite fraction of revelation of the potential of the world above them etc. This continues to the point where the entire chaining down, of all of the worlds, are all only a limited ray of revelation and are literally not even a detail in comparison to the potential of G-d’s Infinite Light before the *Tzimtzum*. Nonetheless, the original desire and intent is seen down here in this lowly world, specifically, because “the end is bound with the beginning”, as will be explained.

<sup>34</sup> This is the general encompassing light, which encompasses the entire band of limited revelation. These two aspects, *Igullim* – Circles and the *Kav Yashar* – the Straight Line, will be explained later at great length.

<sup>35</sup> See footnote 33.

<sup>36</sup> This is to say, the Essence of the Infinite Light before *Tzimtzum* can in no way be considered a “general principle” which includes “particular parts and details”, since then He would not be an absolute Infinite Singularity. Rather, we have already stated that he is “Holy” and removed from the entire Creation, since creation is a limited finite band of revelation, while He is an absolutely Infinite Singularity. Since He is not a composite being, like any created entities, this cannot be considered a “general principle” that includes “particulars”. Rather, He is an absolutely simple singularity. This will be explained in greater detail in chapter 10.

<sup>37</sup> See the *Baruch She’amar* and *Yishtabach* prayers of the morning prayers, “*Yachid Chay HaOlamim*”

מבחי' יחיד זה נמשך ע"י צמצום הראשון הנ"ל להיות נק' חי כל העולמים דאבי"ע שבקו בבחי' מקיף ופנימי כו' וכידוע וד"ל.

From this aspect of “*Yachid* – Singular”, [influence] is drawn down by means of the aforementioned first *Tzimtzum*, to become what is called “the life of the worlds” of *ABY”A*,<sup>38</sup> which are within the *Kav*<sup>39</sup> in an encompassing and pervading manner, as is known. This will suffice those of understanding.

ואחר שיבואר לאדם ביאור כל פרט בסדר השתלשלות זאת, הצריך לכל אדם לידע ולקבוע בנפשו

It is necessary for a person to know and implant in his soul all the explanations of the chaining down of the worlds. After the explanations of all the particular details in the order of the chaining down (*Seder Hishtalsbelut*) have been explained to a person,

הנה תמיד כל ימי חייו ירגיל מוחו ולבו אחר טוב ידיעתו ורגילותו תמיד בכל פרטיהם דוקא

then he should constantly accustom himself throughout his life [to contemplate them] in his mind and heart, so that he will be proficient in all the details, specifically.

לעשות הקיצור מן האריכות מראש לסוף יחד

[Through this,] he will [be capable of] making a summation of the entire length, including [the entirety of it] from beginning to end as one.

עד שברגע א' ממש בהתבונן בנפשו בסוף הכל, שהוא השגות איכות התהוות יש מאין הגשם דגלגלים וד' יסודות הגשמיים וכל פרטי עוה"ז השפל

This [should be done] to such a degree that in a single moment of contemplation within his soul, [when he contemplates] “the end of everything”, which is the comprehension of physical creation of “something out of nothing”, [i.e. the creation] of the physical planets and the four physical foundations, and all the other particulars of this lowly world, [he will see that there rests upon them the aspect of *Malchut* of the Infinite, literally]<sup>40</sup>.

כמ"ש שאו מרום עיניכם, בראיה גשמיית, וראו מי ברא אלה, בגשמיות התהוות' ליש גמור ממש בצמצום היותר אחרון

<sup>38</sup> This is an acronym for the worlds *Atzilut*, *Briyah*, *Yetzirah* and *Asiyah*.

<sup>39</sup> This is the general finite line of revelation.

<sup>40</sup> In other words, when he looks around at existence, he will immediately recognize that he is being brought into existence at every moment by G-d Himself. The entire chaining down of the worlds will become transparent to him. As in the example given previously with the telephone, although there are a multitude of intermediaries between one person and the other, nonetheless, they are talking to each other, essence to essence, literally. Furthermore, although there are a multitude of intermediaries, the intermediaries are totally transparent to them.



This is as stated<sup>41</sup>, “Lift up your eyes on high, and behold who has created these”. “Lift up your eyes on high” with an actual physical sight, “and behold who has created these” into a completely physical something, through the most final *Tzimtzum* concealment.

שבזה ממש שורה בבחי' א"ס דוקא מבחי' תחלת הכל, שהוא בחי' מל' דא"ס שלפני מקור האצילות

It is literally in this [“end of everything”] where *Malchut* of the Infinite which is the “beginning of everything”, and is even higher than the source of *Atzilut*, [it is specifically here that it] rests, in an infinite aspect, specifically<sup>42</sup>.

וע"כ לא נזכר בכל ס' תהלים בשבחי גדולת ה' רק בדרך פשוט, בגדולות ונפלאות מעשה ה' בשמים וארץ וכל צבאם הגשמיים דוקא

For this reason the book of Psalms only mentions the greatness of G-d in a simple manner, [as it is pertinent to] the greatness and wondrousness of the acts of G-d in the [physical] heavens and the earth, and its physical hosts, specifically.

ולא נזכר שבחי גדולתו בעולמות העליונים רוחניים עד רום המעלות שלפני האציל' כו'

It makes no mention or praise of His greatness [as it is pertinent to] the upper spiritual worlds and the highest heights which precede even the world of *Atzilut*.

מפני שנעוץ תחלתן בסופן דוקא כנ"ל וכמ"ש אני אני הוא ממש וכו' ועצמיות אא"ס הוא הסובב כו' וד"ל.

This is because, as previously mentioned, “the beginning is specifically bound to the end.” This is [also] as stated, “See now that I, I am He”<sup>43</sup>, and that the Essence of the Infinite Light is what encompasses [all of existence]. This will suffice for those of understanding.

וזהו אמיתית המכוון בהתבוננות בפרט כנ"ל

This, then, is the true intent in the contemplation of the particulars, as previously explained<sup>44</sup>.

(וגם שלפי החשבון בפרטי השתלשלות, רחוק מאד מאד מראש לסוף, אבל באמת קרוב מאד בלי הפסק והסתר כלל באמצע

(Even though according to the calculation of the [multitude of] details in the chaining down of the worlds, there is a very vast distance between the beginning and the end, nonetheless, in truth, it is very close, without any interruption and concealment in between.

וכמ"ש אני אני הוא ומבלעדי באמצעיתא כו' וד"ל)

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<sup>41</sup> Isaiah 40:26

<sup>42</sup> This is to say that one is then capable of “gazing heavenward” and immediately recognizing how all of Creation is literally an act of the Infinite G-d. Moreover, he recognizes this immediately.

<sup>43</sup> This is to say, “I am He with the first *Tzimtzum*, and I am He with the last *Tzimtzum*”.

<sup>44</sup> As explained in chapter four, the particular contemplation of the details should always be brought back to this general intent.

This is as stated, “See now that I, I am He” and<sup>45</sup> “There is no other besides me as an intermediary”. This will suffice for those of understanding.)

(וכמ"ש כי האלקים עשה את האדם קדמאה, ראשית הקו ישר מראשו לסופו עד עקב דא"ק שמסתיים בסוף העשיה בבחי' יושר

(This is likewise as stated<sup>46</sup>, “[Lo, this only I have found,] that G-d has made man upright; but they have sought out many calculations”. “That G-d has made man upright” [refers to the] Primordial Man (*Adam Kadmon*), from the beginning of the line (*Kav*) until the “heel” of the Primordial Man (*Adam Kadmon*), which concludes at the end of the world of *Asiyah*<sup>47</sup>.

שהוא ההתכללות גמור מראשו לסופו, והמה בקשו חשבונות רבים בבחי' העגולים כו' בפירוד והתחלקות זה למעלה מזה כו')

It is all one complete [matter] from beginning to end. [However,] “They have sought out many calculations” [referring to] the aspect of Circles (*Igullim*), with separations and divisions, one above the other<sup>48</sup>.)

ויובן כל הנ"ל בדרך קצרה מאד בבחי' הכתרים שבכל עולם

All of the above may be understood, in a very brief way, from the aspect of the *Ketarim*<sup>49</sup> of each world.

שאין בכתרים בחי' השתלשלות עו"ע בריחוק המדרגה כלל

In the aspect of the *Ketarim* there is no aspect of “chaining down” from cause to effect in a way of distance in levels, at all<sup>50</sup>.

כמו בחי' הרצון הפשוט שבעצמיות אא"ס, כמ"ש כשעלה ברצונו הפשוט כו', בחי' מל' דא"ס עצמה כשעלה במח' הפשוטה אנה אמלך כו' שהוא למעלה מרצון להאציל או לברוא כו'

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<sup>45</sup> See Tikkunei Zohar 120a

<sup>46</sup> Kohelet 7:29

<sup>47</sup> This refers to the aspect of *Yosher* – Straight Line, and *Tikkun* – Rectification, which will be explained later. This is to say, it is one continuum from beginning to end, without any interruption or cessation.

<sup>48</sup> As opposed to the aspect of *Yosher* and *Tikkun* in which all the *sefirot* are included one with the other and are bound to one another from beginning to end, the aspect of *Igullim* is like concentric circles, in which one is above the other, and they are disconnected. This leads to the aspect of *Tohu* – Chaos, where there is division and separation as opposed to a unified system. All this will be explained later in great detail.

<sup>49</sup> This word is the plural of *Keter*. The *sefirah* of *Keter* corresponds to the faculty of “pleasure” and “desire”, as will be explained at great length later.

<sup>50</sup> That is to say, there is no distance from the Essence of G-d in the *sefirah* of *Keter*. In this, the *sefirah* of *Keter* is different than all the other *sefirot*. This can be understood by analogy from the desires of human beings. This is to say that all desires that a person has is because he desires them in his essence. If he would not desire them in his essence, then they would not arise at all into his thoughts, emotions or actions etc. Furthermore, the final action is what arises in his desire first. This is, likewise, the case in the aspect of the *Ketarim* of everything in existence, as will be explained. In contrast, in the aspect of “cause and effect” there is a distance between the cause and the effect, in that the effect can never grasp its cause, as is known.

For example, the aspect of the simple desire in the Essence of the Infinite Light, as stated<sup>51</sup>, “When it arose in His simple desire”, that is, the aspect of *Malchut* of the Infinite itself is what arose in his simple thought, [as in the statement] “I shall rule”,<sup>52</sup> which is much higher than the desire to Emanate (*Atzilut*) or to Create (*Briyah*) etc.

רק בחי היולי עדיין

Those [desires] are still only an aspect of a *Heyulie*<sup>53</sup>.

וממנו נתצמצם תחילה בחי רצון הקדום שנק' כתר לא"ק

From this first [simple desire], there is a *Tzimtzum* – lessening to the “Primal Desire”, which is called *Keter* of *Adam Kadmon*<sup>54</sup>.

ואח"כ הרצון להאציל, בחי' כתר דאצי' בכלל

Afterwards, [there came] the desire to Emanate which in general is the aspect of *Keter* of *Atzilut*.

ואח"כ הרצון לברוא, בחי' כתר שבמל' דבריאה, ואח"כ כתר מל' דיצי' כו' עד כתר מל' דעשי', הרצון לעשות

Afterwards was the desire to Create, which is *Keter* of *Malchut* of *Briyah*<sup>55</sup>, following which [there came] *Keter* of *Malchut* of *Yetzirah*,<sup>56</sup> until the aspect of *Keter Malchut* of *Asiyah*, which is the desire to actualize.

וכמ"ש כל אשר חפץ ה' עשה כו'

This is as stated<sup>57</sup>, “Whatever HaShem desires he did...”

ומהו ההפרש באדם התחתון בבחי' רצונו ועצמותו ההיולי שהיה כלול בו ד' רצונות

[Similarly,] below in man, what difference is there between the aspect of his desire and essential *heyulie* in which there were included four desires.

כמו רצון לעצמות גופו לרצון לפעול ולעשות היותר אחרון, הכל משרש ומקור א' יצא כו'

For example, the desire for his essential self and his most final desire to actualize, all came from and are rooted in one source<sup>58</sup>.

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<sup>51</sup> See introduction of Etz Chaim, and Shaar 1, Anaf 2

<sup>52</sup> As stated in the Zohar on “*VaYimloch*”. These words, “I will rule – *Ana Emloch*” is the original simple desire which arose in His simple thought.

<sup>53</sup> See chapter 2, footnote 17

<sup>54</sup> This is the desire for *Adam Kadmon* – Primal Man, which will be explained later.

<sup>55</sup> *Keter* – corresponds to desire, while *Malchut* corresponds to action. This then is the desire to actualize the world of Creation - *Briyah*.

<sup>56</sup> This is the desire to actualize the world of Formation - *Yetzirah*.

<sup>57</sup> Psalms 135:6

<sup>58</sup> This is to say, his innermost desires and outermost desires are all rooted in his very essence, and there is no difference between them. Likewise, G-d's highest desire for emanation etc, and the lowest desire for actualization of this physical world are literally equal.

כך אין הפרש ממש בין בחי' רצונו הפשוט שנמשך להיות  
חפץ ה' בכל אשר עשה בסוף עולם העשיה שלנו כו' וד"ל  
ל

Likewise, there is no difference between His [G-d's] simple desire which was drawn down to become the desire for emanation, and His simple desire which was drawn down to become [the aspect of] “Whatever HaShem desires he did” at the end of our world of action. This will suffice for those of understanding.

End of Chapter Seven