

Shaar HaYichud The Gate of Unity

By

The Holy Rabbi Dov Ber of Lubavitch

Translated and Annotated by Shimon Markel

Edited by Rabbi A. Markel

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Chapter Thirty-Six

והנה כתיב אלה תולדות יעקב יוסף

Now, it is written,¹ “These are the offspring of *Yaakov*, *Yosef*”.

שהוא בחי' יסוד, בחי' צדיק עליון כו'

[*Yosef*] is the aspect of *Yesod*,² which is the aspect of the “Upper Righteous One” (*Tzadik Elyon*).³

והוא הנקרא וי"ו זעירא כו':

He is also called “the small *Vav*” (*Vav Ze'ira*) etc.⁴

¹ Genesis 37:2

² Out of all the characters in the Torah it is specifically *Yosef* who is traditionally referred to as, “*Yosef HaTzadik*” (Joseph the Righteous). This is because although he was put in a situation of great temptation, he nevertheless restrained himself (in the aspect of *Yesod*, which corresponds to the male reproductive organ) when tempted by the wife of Potiphar (Genesis 39). (Noach too is likewise called “A Righteous Man – *Ish Tzadik*,” for although he lived in a very immoral generation, he guarded himself against immorality etc.) Regarding the righteous, the verse (Proverbs 10:25) states, “*V'Tzadik Yesod Olam* – The Righteous is the foundation of the world.” According to Kabbalah this verse is understood to mean that the aspect of the *Tzadik* (a righteous individual) is synonymous with the aspect of *Yesod*. The reason for this will be explained later in the chapter. Nevertheless, we can now understand why it is specifically *Yosef* who is called *Yosef HaTzadik* (Joseph the Righteous) and is the vehicle and “chariot” for the supernal attribute of *Yesod*. Because of this the verse states, “These are the offspring of *Yaakov*, *Yosef* etc.” (See *Zohar*, (*Ra'ayah Mehemnah*) *Pinchas* 236a., *Zohar* at the beginning of *Parashat Noach*, *Pardes Rimonim*, *Shaar Erchey HaKinuyim* (*Shaar* 23) section on *Yosef*.)

³ Elsewhere it is explained that there are two aspects; “The Upper Righteous One” (*Tzadik Elyon*) which is *Yesod* of *Zeir Anpin* of *Atzilut* and is represented by Joseph and “The Lower Righteous One” (*Tzadik Tachton*) which is *Yesod* of *Nukva* of *Atzilut*-The Female (*Malchut*) and is represented by his brother Benjamin. As previously mentioned, the aspect of *Yesod* is the connection and bond between the influencer and the recipient. Now there are two aspects in this regard; the aspect of the love and connection of the influencer to the recipient which is called “The Upper Righteous One”, and is the aspect of the *Yesod* of the male, and also the aspect of the love and connection of the recipient to the influencer, which is called “The Lower Righteous One” and is the aspect of the *Yesod* of the female. Since in his relationship with his brother Joseph, Benjamin was the recipient of influence, rather than the giver of influence, therefore he represents the female aspect in this respect. (See *Shaarei Orach* 27a. Also see *Ma'amarei Admor HaEmtza'ee*, *Parashat Mekeitz* pg. 297-299)

⁴ That is, *Yaakov* (*Tiferet*) is called the “Big *Vav*”, as explained at length in the previous chapter. In contrast, *Yosef* (*Yesod*) is called the “Small *Vav*” and is a lesser extension of the “Big *Vav*”. (See *Zohar*, *Acharei* 74b.)

וביארור הדברים ידוע בענין כי כל בשמים ובארץ

Now, the explanation of these things is known regarding the matter of [the verse,⁵ “Yours, G-d, is the greatness (*Gedulah*),⁶ and the might (*Gevurah*), and the glory (*Tiferet*), the victory (*Netzach*), and the majesty (*Hod*):] for all⁷ that is in heaven and on earth is yours.”

ותרגומו דאחיד בשמיא כו' שהוא בחי' אור השפע דיסוד צדיק עליון הנקרא חי העולמים כו'

The [Aramaic] translation of this [latter part of the verse] is, “He unites the heavens and [the earth]”. This is the aspect of the light of the influence of *Yesod*, the Upper Righteous One, who is called “the life of the worlds.”⁸

ועל דרך משל מי שמבין אור השכל לעצמו אבל אין לו כח להביא אור השכל לידי השפעה לחוץ למקבל

By way of analogy, one who understands the light of an [intellectual] concept in and of himself, but does not have the power to bring the light of this concept forth to influence it outside [of himself] to a recipient,

הרי זה עדיין רק בבחי' עצם השפע הזאת כמו שהוא בעצמו

behold, this is still only the aspect of the essence of this influence, as it is in himself.

אבל מי שיוכל להביאו להשפעה בגלוי למקבלים הוא הנקרא בחי' יסוד כו'

However, one who is capable of bringing it out as an influence and revelation to recipients is called the aspect of *Yesod*.

והוא הנקרא כל דאחיד כו' שנמשך מן המשפיע אל המקבל

⁵ Chronicles I 29:11. The following is a transliteration of the Hebrew text of the verse; “*Lecha HaShem HaGedulah, V’HaGevurah, V’HaTiferet, V’HaNetzach, V’HaHod, Ki Kol Bashamaym U’BaAretz, Lecha Hashem HaMamlachah* (i.e. Malchut) etc.”

⁶ The quality of *Gedulah* (Greatness) is synonymous with the attribute of *Chessed* (Kindness). In older works of Kabbalah the quality of *Chessed* is often referred to as *Gedulah*. The reason for this is because here *Gedulah*-Greatness means largess, generosity and magnanimity, which is a function of *Chessed*-Kindness.

⁷ *Yesod* is called by the name *Kol*-All, because it draws influence from all the upper *Sefirot* which are above it and brings it down to *Malchut*. Since all existence is dependent on this, it is thus called *Kol*-All. Furthermore, the words *כי כל* – *Ki Kol* in the verse have the same numerical value as the word *יסוד* – *Yesod*. (כי כל=יסוד = 80). (See *Sha’arei Orah, Sha’ar Two* by Rabbi Yosef Gikatilia.)

⁸ These three names, “*Yesod*”, “The Upper Righteous One” and “The Life of the Worlds”, are inter-related. That is, it is the aspect of *Yesod* which brings forth influence and vitality from the influencer to recipient. He is thus called “The life of the worlds” (*Chay HaOlamim*) because He is the source of the life of the world. He is called *Tzadik*-The Righteous One, because all influence of goodness and blessings to the world comes through Him and He is called *Yesod*-Foundation, because since all existence and life force comes through Him, He therefore is the foundation of the world, upon which everything rests. This is the meaning of the verse, “The Righteous is the foundation of the world – *V’Tzadik Yesod Olam*” (וצדיק יסוד). (See *Zohar, Miketz* 193b. See the morning prayers, *Baruch SheAmar*. Also see *Siddur* (of The Alter Rebbe) pg. 86d. Also see *Pirush HaMilot* pg. 77c (עז ע"ג). Also see *Sha’arei Orah, Sha’ar Two*, by Rabbi Yosef Gikatilia.)

He is called, “He who unites [the heavens and the earth]”, drawing forth [influence] from the influencer to the recipient.⁹

וכמו שכתוב אור זרוע לצדיק כו' וכתוב באור כי טוב, שבחי' יסוד נקרא טוב כמו שמתבע הטוב להטיב לזולתו
דקא

This is as stated,¹⁰ “Light is sown for the righteous”, and it states about light,¹¹ “[And G-d saw the light,] that it was good”, just as the aspect of *Yesod* is called “Good – *Tov*” (טוב),¹² as in [the statement],¹³ “It is the nature of the good to bestow goodness”¹⁴ specifically to another.¹⁵

⁹ This may be understood by the example of a person who is wise and knows a subject very well in and of himself. However, if he would need to influence and reveal it to a recipient who is not on the same level as he is, he would be incapable of finding the appropriate words of instruction and knowing how to convey the concept by lowering and tailoring it to the capacity of the recipient, so that he too could understand and assimilate it. This being the case the influence remains concealed within him and can never be revealed. On the other hand, there could be another individual who possesses the vessel or talent to find the appropriate words of instruction and therefore knows how to convey and draw down conceptual influence to a recipient. Such a person is considered to be in the aspect of the male organ (*Yesod D'Dechoora*) because he is capable of influencing a recipient. This principle likewise applies to the *Yesod* of the emotions. The emotions, which are Kindness, Severity and Mercy (*Chesed, Gevurah, Tiferet*) are the essential emotional influence as it exists in and of itself. However, the ability to draw this influence down to a recipient is the quality of *Yesod*. This is considered to be the uniting of the heavens, i.e. the influencer, to the earth, i.e. the recipient. (See *Ma'amarei Admor HaEmtza'ee, Parashat MiKeitz*, p.292.) The reason why he has this ability to convey and lower the concept is not solely due to the great and expansive wisdom of the teacher. Rather, in order to influence intellect to another, there must be a *tzimtzum*-restraint of the intellect and a specific description of the letters of the concept in and of themselves, different from how the concept exists in its essential state. Because of this, if the mind of the teacher is preoccupied in comprehending the essential concept, he will be incapable of restraining his thoughts to distinguish and isolate a small part of it with the intent of making it comprehensible to a recipient. Now, this ability to restrain oneself to a specific detail of a concept in order to explain it, rather than simultaneously entertaining all of it at once, in all its details, is the quality of *Yesod*. (See *Ohr HaTorah, Parashat Masei*, pg. 1401) Furthermore, the degree of the teacher's ability to bring down the subject to the student is directly proportional to the degree of his **desire** and **pleasure** in bringing it down to the student. This is similar to the intellectual connection of a father to his son's intellect when he teaches him with love and with the desire that his son should understand the subject. If not for this, even if the son would have overheard the same words from his father, while the father was learning by himself, nonetheless, he would not have understood nearly as much as he does now that his father makes a mental connection with him and speaks to him with love and desire, face to face. This is because he has a great desire that his son should understand. The greater is the father's desire and pleasure in teaching the child, so will he have a greater influence upon him and the child will learn more. Through this the son will be able to receive more and, in turn, the father will therefore give more. This is because desire and pleasure cause his mind to expand and grow, with an expansive interest to influence and teach his son. A more physical analogy of this is the fact that the amount of sperm produced during marital relations is a result of the amount of desire and pleasure. To the degree of a person's desire and pleasure, that is how much influence he draws down from his brain during conception. This is the reason why the sages of the Kabbalah compared the matter of the union of the *Sefirah* of *Yesod* with the *Sefirah* of *Malchut* to marital union. (See *Tanya, Igeret HaKodesh*, Part 15, pg. 122b-123a)

¹⁰ Psalms 97:11.

¹¹ Genesis 1:3

¹² See *Zohar, Noach* 60a. Also see *Ma'amarei Admor HaEmtza'ee, Kuntreisim* p. 224. Also see *Sha'arei Orah, Sha'ar Two*, by Rabbi Yosef Gikatilia.

¹³ See *Tanya, Shaar HaYichud VeHa'Emunah*, Ch. 4. Also see *Ma'amarei Admor HaEmtza'ee, Kuntreisim* p. 5. Also see *Torat Chaim, Bereishit*, p. 30b and footnote 4 there.

כך בחז"ל יסוד נקרא צדיק וטוב כמו שכתוב אמרו צדיק כי טוב, וצדיק צדקות אהב כו' להחיות רוח שפלים כו' וכמו שכתוב טוב ה' לכל כו'

Thus, the aspect of *Yesod* is called “Righteous – *Tzadik*” and “Good – *Tov*”, as stated,¹⁶ “Say of the righteous, that they are good,” and it states,¹⁷ “For [the L-rd is] righteous, He loves righteousness,” that is,¹⁸ “to revive the spirit of the humble”, and as stated,¹⁹ “The L-rd is good to all.”

(וטוב גימטריא י"ז שהוא א"ה ו"ה, ר"ת דאת השמים ואת הארץ, דהיינו דאחיד בשמיא וארעא כו')

¹⁴ In other words, *Yesod* is the conduit for all influence of existence, life and goodness in that first it receives from all the upper lights that are above it, as in the verse, “light is sown for the righteous”, and then it bestows this light and goodness to that which is lower than it, as in, “It is the nature of the good to bestow goodness.”

¹⁵ *Yesod* is similar to a *Tzadik* because a *Tzadik* is a totally selfless individual whose sole desire and intent is to benefit others. In this respect a *Tzadik* is like a water wheel that takes in on one side and gives out on the other side. This is facilitated by two types of selflessness-*Bitul*. This may be understood through the Teacher/Student analogy. In order to properly receive the teachings of the teacher, the student must set aside his own personality, empty himself of his own pre-conceived notions and put his trust wholly on the teacher’s knowledge of the subject, totally focusing himself on the wisdom being conveyed to him. When he is doing this he can only receive knowledge and influence, rather than give it. Later, once he has totally absorbed and assimilated what he was taught, he can give over the teachings to a recipient, who is **his** student. In order to do this he must again set aside his own personality and way of understanding the subject and only have the student’s benefit in mind, so that he can tailor his words to the capacity and personality of the student. When he is doing this he can only give over knowledge rather than receive it. This is similar to a water wheel. The receptacles of the water wheel cannot receive and pour out water simultaneously. Rather, they receive on one side of the water wheel and then pour out on the other side. Nonetheless, the whole purpose of the water wheel is to pour out water rather than to receive water. It receives water specifically in order to pour it out. This is why the water wheel was built in the first place. In the same way, even though the *Tzadik* must have both types of selflessness-*Bitul*, and must set aside his own personality in order to receive as well as to give, nonetheless, his primary desire and purpose is to bestow goodness on others. This represents the **ultimate** selflessness, since while he is giving he cannot receive. However, ultimately, it is this very selflessness which gives him the ability to receive, because according to how much he gives, that is how much he will receive. Just as it is with a water wheel, the giving and receiving are interdependent. As much water as the water wheel receives on the one side, that is how much it can pour out on the other side, and as much water as it pours out on the other side, that is how much it can receive on the one side. Now, in the same manner, the primary purpose of the *Sefirah* of *Yesod* is specifically to influence goodness to the *Sefirah* of *Malchut*. Likewise, as much as it gives, that is how much it receives and as much as it receives, that is how much it gives. The two functions are interdependent. Because *Yesod* has these functions of both receiving everything from the *Sefirot* that are above it, as well as giving everything to the *Sefirah* that is below it, it is therefore called *Kol-All*, and because it represents the ability to bring down blessings and goodness to *Malchut*, which is the recipient, it is called, “*Tov-Good*”. As Explained above, this is because its entire purpose and desire is only to draw down good influence to the recipient. (See *Tanya, Igeret HaKodesh*, part 15, pg. 122b-123a. Also see *Ma’amarei Admor Ha’Emtza’ee, Parashat Mikeitz*, p.292. Also see *Ohr HaTorah, Parashat Mikeitz*, pg. 1401-1403. Also see *Sha’arei Orach, Sha’ar two*, by Rabbi Yosef Gikatilia.)

¹⁶ Isaiah 3:10

¹⁷ Psalms 11:7

¹⁸ Isaiah 57:15

¹⁹ Psalms 145:9

(Moreover, the word “*Tov* – Good” (טוב) has a numerical value of seventeen,²⁰ i.e. ה"ה"ה, which are the first letters of the words [of the verse,²¹] “את השמים ואת הארץ” – The Heavens and The Earth,” that is, “He unites the heavens and the earth.”²²

שזהו בחי' התקשרות המשפיע במקבל כידוע ומבואר במקום אחר

This is the aspect of the connection of the influencer to the recipient, as is known and as explained elsewhere.

ונקרא גם כן שלום וברית כמו בפנחס, הנני נותן לו את בריתי שלום

[The aspect of *Yesod*] is also called “*Shalom* - Peace”²³ and “*Brit* – Covenant”, as [the verse states] regarding *Pinchas*,²⁴ “Behold, I give to him my covenant of peace.”

כמו שכתוב במקום אחר בהפרש שבין פנימיות יסוד ז"א כיוסף להיצוניות יסוד שהוא בחי' נח צדיק תמים, כמו (שכתוב בזהר)

This is in accordance with what is explained elsewhere regarding the difference between the innerness of *Yesod* of *Zeir Anpin*, which is *Yosef*, and the externality of *Yesod*, which is the aspect of *Noach*²⁵ who is [also] called “righteous” and “perfect,”²⁶ as stated in the *Zohar*.²⁷)

²⁰ See *Likkutei Torah* (of the *Arizal*), *Vayeshev*. Also see *Ma'amarei Admor HaEmtza'ee, Bereishit*, pg. 294 and pg. 328. Also see *Shaarei Orah* (of the *Mittler Rebbe*), pg. 170.

²¹ Genesis 1:1; Jeremiah 23:24. Also see *Zohar Hashmatot*, 251a. Also see *Ma'amarei Admor HaEmtza'ee, Kuntreisim* p. 225.

²² The first two letters of this name (ה"ה) are the first two letters of the Divine name ה-ה-י-ה which represent the highest levels of the highest *Sefirah*, which is *Keter* (Pleasure and Desire), whereas the last two letters of this name (ה"ה) are the last two letters of the Divine name ה-ו-ה-י which represent the lower levels of *Zeir Anpin* and *Nukva* (*Malchut*). As the *Zohar* states on the words, את השמים ואת הארץ – The heavens and the earth, “These words form the acrostic ה"ה"ה, for with this name the heaven and the earth were created. The heavens were created with the ה"ה and the earth and everything therein were created with the ה"ה”. Thus we clearly see that this name represents the union of the higher levels (the heavens) with the lower levels (the earth). (See *Zohar Hashmatot*, pg. 251a)

²³ As mentioned above *Yesod* unites the heavens, which is the aspect of the giver of influence, to the earth, which is the aspect of the recipient of that influence. Therefore, it is called *Shalom*-Peace, as in the verse, “Behold I give my covenant of peace etc. (Parashat *Pinchas*, 25:12) and as in the verse, “And you shall know peace in your tent” (Job 5:24), which constitutes the aspect of the bond of influence between the giver and the recipient. (See *Ma'amarei Admor HaEmtza'ee, Kuntreisim*, p. 226.)

²⁴ Numbers 25:12. Also see *Yalkut Reuveni, Parashat Korach, Dibur HaMatchil* כשנקרא in which *Pinchas* is associated with the *Sefirah* of *Yesod*. In *Ma'amarei Admor HaEmtza'ee, Parashat Mikeitz*, pg. 293, the *Rebbe* states that, more specifically, *Pinchas* personifies *Yesod* of the *Sefirah* of *Chessed* since he specifically received the *Brit Kehunah*-The Covenant of Priesthood. The priesthood (*Kehunah*) corresponds to the aspect of *Chessed*, as stated, “For you are a priest forever.” This refers to the aspect of *Chessed*, since the word “You” is in the second person which is indicative of revelation. This is because the word, “You” indicates a direct relationship with the person spoken to. This is in contrast to the word “He” which is in the third person, and is indicative of concealment. This is because the word “he” indicates that the relationship with the person spoken about is round about and indirect. (See *Hemshech B'Sha'a SheHikdimu* 5672, pg. 1.)

²⁵ Since *Yesod* is good and represents the ability to influence a recipient, like a good person whose sole desire is to draw out and bestow goodness upon recipients, we therefore find that there are two aspects in *Yesod*. These are its inner and outer aspects. The inner aspect is the light of the influence of kindness and goodness of everything in his desire, intellect and emotions to their finest details, as they still exist within

והיינו ו' זעירא שהוא בחי' הקיבוץ ואסיפת אור ושפע של המדות דיעקב הנ"ל.

This, then, is [the aspect of] the “small *Vav*”,²⁸ which is the aspect of the collecting and gathering of the light and influence of the emotional qualities of *Yaakov*²⁹, which were explained above.

וזהו אלה תולדות יעקב יוסף, בחי' התולדה של המדות על ידי יוסף דוקא, שהוא אור הזרוע לצדיק ח"י עלמין כו'

This, then, is [the meaning of,] “These are the offspring of *Yaakov, Yosef*”. That is, the aspect of the offspring [i.e. influence] of the emotions is through *Yosef* specifically³⁰, which is the “Light” that is “sown for the Righteous” [who receives from and is thus called] the “Eighteen Worlds” (*Chay Almin*).³¹

וכתיב צדיק כתמר כו' כארו בלבנון, ששרש יסוד ז"א הוא ביסוד דא"א וע"י שלמעלה מן השכל כו'

him. This is called *Ish Tov*-The Good Man, and is the level of *Yosef*. The external aspect of *Yesod*, which receives from the inner aspect, is the fact that all goodness and kindness is drawn from him. This is called *Tzaddik Kee Tov*-He is Righteous because he is good, and is the level of *Noach*. In other words, why is it that the external level is “righteous” and influences everything? It is specifically because he is good in his essence, i.e. specifically because he receives from the inner level which is “good”. (See *Ma'amarei Admor HaEmtza'ee, Parashat Mikeitz*, pg. 292.)

²⁶ Genesis 5:9

²⁷ See *Zohar*, beginning of *Parshat Noach*. Also see *Ma'amarei Admor HaEmtza'ee, Kuntreisim* p. 225.

²⁸ *Da'at* is called the “Big *Vav*”, because it includes within itself, in a *heyulie* form, the three heartfelt emotions of *Chesed, Gevurah* and *Tiferet*, and the three gut emotions of *Netzach, Hod* and *Yesod*, all of which make up the six *Sefirot* of *Zeir Anpin*. These six come to the numerical value of the letter *Vav*=6. Now, the shape of the letter *Vav* (ו) is similar to a long pipe. This is because through *Zeir Anpin* the G-dly influence, which is likened to the masculine waters, descends to influence *Malchut*, which is also called *Nukvah*-The Female or *Imma Tata'a*-The Lower Mother. However, all the levels higher than *Yesod* are still considered to be part and parcel of *Zeir Anpin* itself, whereas, though *Yesod* is still connected to *Zeir Anpin* and is an extension of it, nonetheless, it is already “protruding” and coming out of the “body” of *Zeir Anpin*. This is because it is totally focused on bringing the influence out to the recipient. Because of this it is likened to the male reproductive organ, which is like a “the small *Vav*” and protrudes from the body for the purpose of impregnating the female. (See *Ma'amarei Admor HaEmtza'ee, Kuntreisim, L'Habin Shoresh Inyan Chevley Moshiach*.)

²⁹ i.e. *Zeir Anpin*.

³⁰ i.e. *Yesod*.

³¹ The Eighteen worlds relates to the eighteen vertebrae of the spinal cord which is shaped like a *Vav* (ו). It is specifically the spine which a) holds up the entire body and is thus the foundation of the body, and b) brings the influence down and thereby connects the *Daat* of the brain, all the way down to the lowest extremity of the body, which is *Yesod*. This being the case, *Yesod*, which is likened to the male reproductive organ, is considered to be the final extension from the spinal cord. This is because the influence of life force begins in conception as it exists in the brain, until it makes its way through the spinal cord and finally comes out of the male organ to impregnate the female. Because of this *Yesod* is likewise called, *Chay Almin*, which means “The Life of the Worlds” and also means, “The Eighteen Worlds”. Since *Yesod* receives the final life force and influence through the spinal cord, it is also called *Chay Chooliot HaShedra*-The Eighteen Vertebrae of the Spine. (See *Tikkunei Zohar (Tikkun 18)* 31b; 33a. Also see *Pardes Rimonim, Shaar 3, Ch.5* and *Shaar 15, Ch. 2*. Also see *Torat Chaim, Parashat Noach*, pg.53:a and *Ma'amarei Admor HaEmtza'ee, Shmot* volume II, *Parashat Zachor*, pg.499a. Also see *Siddur HaAri'zal, Kol Yaakov* by Rabbi Yaakov Koppel, *Kavanat HaLulav*.)

Furthermore, it is written,³² “The righteous man shall flourish like the palm tree and grow great like a cedar in the Lebanon.” For, the source of *Yesod* of *Zeir Anpin* is in *Yesod* of *Arich Anpin* and *Atik Yomin* which transcend the intellect.³³

³² Psalms 92:13

³³ *Yesod* of *Zeir Anpin* is referred to as, “The righteous one who flourishes like a palm tree and grows like a cedar in Lebanon” because it is the source of the birth of souls, which is the aspect of the light which is sown for the righteous. Now, since *Yesod* has this ability to give birth because it contains radiance from *Ohr Ein Sof*-The Infinite Light, which can give birth beyond measure, therefore *Yesod* is comparable to a date palm which produces abundant fruit. However, *Yesod* is also compared to the cedar of Lebanon which grows in very high altitudes. Furthermore, it grows taller than all the other trees of Lebanon. In addition, its trunk expands incomparably thicker than other trees. We see that both the palm and the cedar indicate growth and expansion. Nonetheless, the palm indicates the growth and abundance of produce, whereas the cedar indicates that the tree itself grows abundantly, in the spreading of its roots, the thickness of its trunk and its tremendous height. This illustration gives us insight into how it is above in regard to the aspect of the upper *Tzaddik*, i.e. *Yesod* of *Zeir Anpin* of *Atzilut*, about which the verse states, “For man is the tree of the field”. *Zeir Anpin* is compared to a tree which grows. This relates to the aspect of the emotions of *Zeir Anpin*, the “Upper Man”, which grow from a state of immaturity to a state of maturity, similar to a tiny infant who’s intellectual and emotional faculties are extremely small and immature. Nonetheless, as explained before, in chapter 33, footnote 23, “Small pumpkins are discernable when they burst forth from their sap”. That is, the child begins to grow from its inception and continues to grow until the ripe old age of seventy when he reaches complete intellectual and emotional maturity in his insight (*Chochmah*) and higher in his pleasure and desire (*Atik* and *Arich*) and even higher in the source of desire and pleasure (*Adam Kadmon*), all the way up to the emotions of the *Yechidah* level of the soul itself, which are the essential qualities of the very essence of the soul, such as the essential kindness of the soul, which is the original source of the pleasure and desire to do acts of kindness.

Now, all this is analogous to the growth of the immature emotions of *Zeir Anpin* (as explained above in chapter 34) the purpose of which is to benefit and bring forth influence to the worlds of *Briyah*, *Yetzirah* and *Asiyah* (Creation, Formation and Action). These emotions “grow” to maturity by the affect of the mature intellect of Insight (*Chochmah*) and Comprehension (*Binah*) on them, until they “grow” and reach up to *Atik Yomin* (The Emotions of Pleasure), as explained in chapter 34 at length (regarding the maturation of *Zeir Anpin*). These are called the emotions of an elder who has acquired wisdom from its source, i.e. pleasure and desire (*Atik* and *Arich*) with a completely mature intellect, and even from much higher until he reaches the very source of the source, which is the desire to do kindness in the Essence itself. It is because of this essential desire to do kindness that it arose in G-d’s will to emanate, create, form and make all the worlds in actuality, through the aspect of *Yesod*. This is because the function of the *Tzaddik* (*Yesod* of *Zeir Anpin* of *Atzilut*) is to reveal influence to the worlds of *Briyah*, *Yetzirah* and *Asiyah*. This is the reason why *Yesod* is below all the other *Sefirot* at the conclusion of the world of *Atzilut*, so that it can receive influence from all of them. Because of this it is called *Kneeshoo D’Chol Nehorin*-The ingathering of all the lights. In other words, since its function is to reveal influence and bring the lower worlds into existence, especially to give “birth” to souls, therefore, to accomplish this it must reach up all the way to the very first root and source of influence, which even precedes the source of the desire and the simple essential pleasure. This is the level of the essential goodness and kindness in the very essence of G-d, literally. It is because of this essential goodness and kindness that He desires to do kindness and has the desire and pleasure to bring about the entirety of the chaining down of the worlds (*Seder Hishtalshelut*).

This, generally, is the meaning of the verse, “The righteous shall flourish like the palm tree and grow like a cedar in the Lebanon”. In other words, the aspect of *Yesod* of *Zeir Anpin* can produce “fruit” like a date palm and give existence to the lower worlds and especially give birth to souls, specifically through the “growth” and “maturation” which reaches very high into the “Essential Goodness” and is called, “The Cedar of Lebanon”. The word Lebanon means, “The Whiteness” and refers to the “Upper Whiteness” or purity, which is the essential goodness of *Ohr Ein Sof*-The Infinite Light, and precedes the source (*Adam Kadmon*) of the desire and pleasure (*Atik* and *Arich*) of kindness, as mentioned above. This is the meaning

For, “their beginning is bound with their end”³⁴ for *Yesod* is called,³⁵ “the extremity of the body.”³⁶

of the continuation of the verse, “and it will grow great like a cedar in Lebanon”. In other words, it will grow great in a limitless fashion, in a way of *Ein Sof*. Only then can, “Light be sown to the *Tzaddik*” so that he can “give fruit abundantly” like a date palm. From all of the above we may also understand how “their beginning is bound with their end” in a more particular manner. That is, the influence at the “end” is entirely inter-dependant with its essential root in the “beginning”. (See *Pirush HaMilot*, Chapter 133.)

³⁴ This means that *Yesod*, which is the end and extremity of the “body”, as will be explained shortly, (See footnote 36 below) contains within itself a *Tamtzit*-distilled essence of all the levels above it, all the way to the highest level, which is the “beginning”. This is the reason why *Yesod* is also called, “*Kol Chai*-All Life”, because it has within it something of the aspect of everything. In other words it has something of all the upper lights as they vest within the vessels of expression, which represent the totality of the 248 “organs” of *Zeir Anpin*, all of which are included, in a *heyulie* form, in the “drop of semen” of *Yesod*, the root of which is the “brain of *Abba*” (*Chochmah*), and even higher in the pleasure and desire (*Atik* and *Arich*). This is because the 248 organs include something of all the revealed faculties of *Chochmah* and *Binah* (*Abba* and *Ima*) as they are in *Zeir Anpin*. Furthermore, they even include the “hidden” upper lights”, which are more concealed, such as the aspects of *Atik* and *Arich* (Pleasure and Desire) and even *Adam Kadmon* (the Desire of the Desire). In other words, *Yesod* contains something of all the hidden aspects: pleasure, desire, the hidden powers of the intellect and the emotions, and even the root of all roots, which is the aspect of the Essence of *Ohr Ein Sof*. Everything is included in the “drop of semen” of the *Yesod* of *Zeir Anpin*. This is so because it is specifically this “drop” which has the power to give birth to a “child” that possesses the qualities of his parent. Therefore the drop must possess, in a *heyulie* form, all the qualities of the parent. (See *Pirush HaMilot*, chapter 76.)

³⁵ See Introduction to *Tikkunei Zohar* 17a.

³⁶ The explanation of the matter is that it is specifically through the aspect of *Yesod* that the completion of the coming out of influence to the recipient, in a way of complete revelation, occurs. This is as written in *Zohar Bereshit*, on the verse, “Let the waters under the heavens be gathered to one place. The *Zohar* states that this refers to *Yesod* because it is the ingathering of all the upper lights. This is to say that all the influence which is drawn down from the intellect of the brain, the emotions and gut emotions of the body, is drawn down to *Yesod* and gathers there, in order to be transmitted and revealed in the recipient, which is *Malchut*. This is the meaning of the continuation of the verse, “And the dry land appeared”. This refers to the revealed world (which refers to *Malchut*, as will be explained later).

Now, *Yesod* is called by two related names: *Siyooma D'Goofa*-The Extremity of the Body and *L'Bar M'Goofa*-Outside of the Body. This may be understood by way of example, such as a person who wants to build a house or start a new business. Initially, what will arise in him is the perceived pleasure (*Atik*) in doing it, because if he has absolutely no delight or pleasure in it, he certainly will not be moved to act upon it. After the perceived pleasure, the desire (*Arich*) to do it is aroused in him. Subsequently, this desire becomes invested within the intellect and reasoning, thereby strengthening this desire. Then, from the intellect and reasoning (*Chochmah* and *Binah*), emotions are aroused in his heart, with love (heartfelt emotions) and yearning (gut emotions) to do it. After the emotions are aroused in his heart, they come out into revelation from the, ‘Breath of the Heart’ in speech and action, once he “commands” his limbs to do, at which point he actually does it. The source which brings about the revelation of the speech and action is in the, “Breath of the Heart.” This is because the emotions (*Zeir Anpin*) and intellect (*ChaBaD*), and even the highest levels, which are the pleasure and desire (*Atik* and *Arich*), all gather there. This power in the “Breath of the Heart” to bring it out into revelation in speech and action (*Malchut*) is called the aspect of *Yesod*. It is specifically *Yesod* which brings the emotions and the intellect to a state of revelation in speech and action (*Malchut*). However, speech and action themselves, are only considered to be the recipients of this influence.

Now, the best analogy for this is the matter of physical marital relations. This may be understood as follows: The coming into being of the seminal drop begins in the pleasure of the brain, which in and of itself, is spiritual. It is then drawn out by way of the spinal cord until it first reaches the kidneys and then the testicles, as actual physical semen. There, it is incubated and “ripened”, so to speak. After it remains there for a short period, it comes out from the orifice of the male organ which is called the aspect of *Yesod*. It is through it that all influence of the “Masculine Waters” is drawn out into revelation until, finally, impregnation and fertilization occurs which produces an embryo. As the Talmud states in *Chagiga* 15a, this occurs when the semen shoots out with force, like an arrow. If it does not shoot like an arrow, fertilization is unlikely to occur.

From all the above we find that the culmination of the drawing down of influence from its root and inception, as it existed in the brain, takes place specifically in *Yesod*. It is specifically there that it comes into a state of completion from first being totally concealed in the desire and mind of the donor to finally being revealed and given over to the recipient. Until the drop of semen actually reached the male organ (*Yesod*), it could still not be accurately defined as “influence” to a recipient. Rather, it was still part and parcel of the influencer himself, which is called the “body”. In other words, as long as the influence for this drop of semen is still being drawn down through the spinal cord, the kidneys and the testicles, it is not considered to be anything outside of himself, since all these levels are still part and parcel of the body. This matter even applies to the testicles, since their function is to incubate the semen. However, while it is in the testicles, the influence has not yet “separated” in that it is still not issuing forth. Rather, it is specifically in *Yesod* that this takes place.

Now, this being the case, even though *Yesod* is called, *L'Bar M'Goofa*-Outside of the Body, since it brings about the revelation of the influence to the recipient, by separating the influence out of the body, nonetheless, it itself is unified with the body. Thus it is also called, *Siyooma D'Goofa*-The Extremity of the Body. This is also the reason why it protrudes out of the body. On the one hand the sole reason for this is to make impregnation possible, because the influence comes out from it. In this respect it is considered to be outside of the body. However, on the other hand, though it protrudes from the body, nonetheless, it still is unified with it, because otherwise it could not draw any influence from the body. In this respect, since it is united with the body so that it could gather all the masculine waters into itself, it is considered to be the final extremity of the body.

From all these physical analogies we may now understand the analogue, which is the aspect of the supernal *Yesod* and is also called, “The Upper *Tzadik*”. This is to say that it is specifically in *Yesod* that the influence from all the “Upper Lights” culminates. In other words, the supernal pleasure and desire (*Atik* and *Arich*) is drawn down to insight and comprehension (*Chochmah* and *Binah*). From *Chochmah* and *Binah* it is drawn down to the heartfelt emotions (*Chesed*, *Gevurah*, *Tiferet*), continuing down to the gut emotions (*Netzach* and *Hod*) until the light and influence reaches the aspect of *Yesod* of *Zeir Anpin* which finally brings revelation to the recipient, which is the aspect of *Malchut* (Speech and Action). Thus *Yesod* is considered to be both outside the “body” of *Zeir Anpin* and the final extremity of the body, since it is unified with the upper emotions and intellect. Because of this it is called *Kneeshu D'Chol Nehorin*- The Ingathering of all the Lights”, as in the verse, “Let the waters be gathered to one place”, which refers to the supernal “waters”. This is also the meaning of the verse, “Everything in the heavens and the earth”, because *Yesod* unites the heavens (*Tiferet*), which is connected to the emotions (*Chesed* and *Gevurah*) and is called, “*Goofa*-The Body”, to the earth (*Malchut*). This is why *Tiferet* is called “The Heavens” (*Shamayim*), because the word *Shamayim* is made up of the words *Esh* and *Mayim* (fire and water) which represent *Chesed* and *Gevurah* (kindness and sternness). This is because *Shamayim* (the heavens) represents mercy (*Tiferet*), which includes both *Chesed* and *Gevurah* in itself, since it is a composite of the two. As explained above, *Yesod* connects the heavens to the earth, which is the aspect of the recipient, in that it connects to it in a manner of revealing and bringing down the influence of the “masculine waters” to the recipient. (See *Ma'amarei Admor HaEmtza'ee*, *Kuntreisim*, pp. 225-226.)

It is for this reason that the principal pleasure [is felt] specifically at the end of the influencing, as is known regarding the matter of,³⁷ “[And by the seventh day] G-d had ended [His work which He had done] etc.”³⁸

³⁷ Genesis 2:2. Also see *Siddur* (of the *Alter Rebbe*) *Shaar HaMilah* 139b. Also see *Likkutei Torah* (of the *Alter Rebbe*), *Tazria* 20d.

³⁸ Here the Rebbe is answering the question of why it is that at the conclusion of the influence there is the greatest degree of pleasure and force. Logically, it would seem to be the other way around, that at the conclusion of the influence, the desire and longing would cool down. For example, when a river flows a long distance from its source, its current slows down and becomes calm compared to the rapid current of the water when it was closer to its source. This is especially true if the river takes a winding and circuitous route. The same principle is true when a rock is thrown. Certainly, its force is greater immediately upon leaving the hand of the thrower, and the further it travels, the more its force diminishes until it can no longer resist gravity and falls to the ground. If so, why is it that in regard to *Yesod* the opposite is true?

Now, as explained previously, *Yesod* is the conclusion of the middle line of *Da'at*, *Tiferet* and *Yesod*. *Da'at* includes the potentiality for *Chesed* and *Gevurah* within itself, *Tiferet* is an inter-inclusion of *Chesed* and *Gevurah*, and likewise *Yesod* has an inter-inclusion of *Chesed* and *Gevurah* as they are drawn down from *Netzach* and *Hod*. This is because *Netzach* is a branch of *Chesed* and *Hod* is a branch of *Gevurah*. We therefore find that the final admixture and inter-inclusion ultimately takes place in *Yesod*, since it follows all the admixtures and inter-inclusions that took place in *Da'at*, *Tiferet*, *Netzach* and *Hod*, both internally and externally.

This may be understood as follows: As explained before, *Da'at* is an intermediate between the two brains of *Chochmah* and *Binah*. It receives from the five kindness of *Chochmah* and the five severities of *Binah* and includes them all. Because of this *Da'at* has the power to cause the light of the intellect to lean either toward kindness or sternness in various different manners and aspects. Sometimes it causes the light of the intellect to lean toward kindness in several different manners, whereas other times it causes it to lean toward sternness. Now, there are many different ways that it could lean, each of which includes an admixture and inter-inclusion of opposite qualities. In other words, it never leans either toward absolute kindness nor absolute judgment. Rather, since in the world of *Tikkun* no one quality is absolute, therefore, of necessity, included within it is its opposite. Furthermore, as explained before, the synthesis and inter-inclusion of the opposite qualities of *Chesed* and *Gevurah* is the chief characteristic of the “Middle Line” which is made up of *Da'at*, *Tiferet* and *Yesod*. An example of this is that after the flood, G-d promised that He would no longer destroy the world. This is the quality of *Chesed*-Kindness. However, He also said that from then on people would no longer have life spans of several centuries as they did up to the time of the flood, but that rather, the average lifespan would not exceed one hundred and twenty years. This is the quality of *Gevurah*-Sternness. We see from this that the final decree included a synthesis and admixture of both *Chesed* and *Gevurah*. However, both the kindness and the sternness were a result of the same line of reasoning, i.e. that the inclination of man is evil from his youth. In the same manner the aspect of *Da'at* is capable of causing the intellect to lean in many different admixtures and inter-inclusions of opposite qualities, since *Da'at* is the mediator between the intellectual kindness and the intellectual sternness of the mind. This is similar to the balance of a scale. The two sides of the scale will lean proportionate to the weight on each side of the scale.

This is likewise similar to a situation in which a person considers going into a new business venture. Initially the venture will seem wonderful and lucrative in his mind's eye. However, immediately, he will start considering all the disadvantages and risks involved. This will negate his initial positive thoughts on the subject and will also result in the opposite effect. In other words, it will dampen his initial intellectual enthusiasm and desire for it. Now he sees the possible loss of his investment capital rather than the possible gain. Afterwards, his mind again swings the other way, and resolves the objections of the second perspective with yet a third line of reasoning. Now he once again appreciates the merits and advantages of investing his time, effort and money into this venture in his mind's eye. This process continues back and forth, like a pendulum, until he finally settles on a decision within his intellect, as to how to go about setting up the business in the best, most efficient, profitable and effective fashion, with the least degree of

risk. This final settling of the mind is called “*Yishoov Da’at*” (“The Settling of the Mind”). It takes all the pros and cons into consideration and is the most reasonable synthesis of the two that he can arrive at.

Now, the very same principle also applies in conveying a teaching to a student. This also involves a settling of the mind-*Yishoov HaDa’at*. It involves the admixture of the two opposites of *Chesed* and *Gevurah* in several different manners and aspects until he arrives at a specific decision of what he deems to be the best course to take in influencing the student in a positive fashion. This course of action will be an intermediate manner of conveying the teachings, somewhere between giving the student too much information, which is more than he can handle, and not giving him enough information. This is because, as known, in regard to every act of influence, before the influencer can influence the recipient, two components must be present: *Chesed* and *Gevurah*. *Chesed* is that he desires to give over his goodness and kindness as they are in their true state. In the case of intellectual transmission, this means that he desires to give over the understanding of the concept as he understands it, with the same depth and expansiveness as it is in his mind. However, because he recognizes the limitations of the intellectual receptivity and readiness of the recipient, he finds it necessary to diminish and restrain the concept in his own mind, until it is reduced to the intellectual capacity of the student. This is because if he would give over the concept as it is, without explanations, examples and clarifications, thus bringing it down to the level of the student, the whole subject would be above the students’ head and he would understand none of it. In effect, giving the concept over in this way would actually amount to completely concealing it, which is a function of *Gevurah* and *Tzimtzum* (Sternness and restraint). However, he decides against this path and settles on awakening the quality of *Chesed*, because he realizes that because of the extreme brevity of stating the concept as it is, without any analogies and explanations, the student would find it impossible to grasp. Therefore, the teacher considers and reconsiders the tension between giving too much information and not giving enough information, several times in his *Da’at*, like a pendulum, until finally, he settles on an intermediate manner of giving over the concept in a way which would be most accessible and beneficial to the student. The final decision as to the course of action is a compromise between the two extremes of *Chesed* and *Gevurah* and is a synthesis and admixture of the two. Therefore, it is the best and most effective way of giving over the teachings, because since it takes the capability and personality of the student into account and is tailored to his needs, it is the most likely to succeed.

Now, just as this is the process in the intellectual quality of *Da’at* which includes intellectual *Chesed* and intellectual *Gevurah* within itself, so too, the same principle applies to the emotions that are aroused in the heart by *Da’at*. This is to say that once the matter has been clarified in *Da’at* in a specific fashion, it then spreads down and arouses the emotions of the heart. There too there is an inclusion of *Chesed* and *Gevurah* as they are included in the heart, so that the emotion won’t lean too much to the right or to the left. Rather, they specifically follow the pattern settled upon by *Da’at* in relation to the intellectual emotions. This is the aspect of *Tiferet* which receives from *Da’at* in the aspect of the “Middle Line”, as known. This constitutes the deciding mediation of causing the emotions of *Chesed* and *Gevurah* to lean in a manner which is a compromise between too much kindness and too much judgment. Here too, in the emotions of the heart, there is, once again, a back and forth process of deciding between opposite emotions, like a pendulum, until finally a compromise which is a composite of opposite emotions is settled upon. This composite emotion which is the synthesis of the two is *Tiferet*.

Likewise, in the same fashion, once the emotions need to be brought down and translated into revealed influence to a recipient, the influencer must yet again take counsel in himself as to how to bring out the influence in the most appropriate manner. For although everything was considered and measured as to the proper consistency of admixture in the heartfelt emotions of the heart, in a way that was decided upon, which is the aspect of *Tiferet*, nonetheless, when he has to bring out actual influence from his essential self to the recipient, the whole back and forth process must be repeated again, but now on the gut level, which are the emotions as they relate to action. This is the aspect of *Netzach* and *Hod* which are the kidneys that give counsel as to how to bring out the influence in actuality. This is similar to the above mentioned example of a person who is considering going into a new business venture. Even though, in the emotions of the intellect, he already came to an intellectual conclusion, and in the heartfelt emotions he already came to an emotional conclusion, nonetheless, when it comes to realizing the business idea as an actual reality, since this is the ultimate fulfillment and point of the entire process, he must therefore take counsel within

himself again on the level of *Netzach* and *Hod*-the gut level, and settle upon how to finally take action and turn his financial goals into reality.

Likewise, in the teacher\student relationship, at the point that the teacher has to actually open his mouth and bring out the influence and teachings to his student, he must reconsider the whole matter anew on the gut level, when he is about to speak and decide exactly what and how much to say, how much to shorten and how much to lengthen, so that it should be best received and most beneficial to the student. This is the aspect of the “Kidneys” that counsel how to reveal the influence in actuality. Furthermore, as in the case above, this takes place even though he already contemplated the matter and came to both an intellectual and emotional conclusion. Nonetheless, up to this point, when he is about to open his mouth and actualize it, everything that took place before was all still “theoretical”, so to speak, and was still part and parcel of himself.

From all the above we find that the conclusion of all the admixtures and inter-inclusions that took place in *Da'at*, *Tiferet*, *Netzach* and *Hod*, takes place specifically in *Yesod*. This means that by the time the influence reaches and is about to come out of *Yesod*, all that remains is only that influence which is necessary for the recipient according to his capabilities and what is most beneficial to him. Everything as it was prior to the level of *Yesod*, when it was on the level of *Da'at*, *Tiferet*, *Netzach* and *Hod*, was merely part and parcel of the influencer himself, in which he “speculated” within himself how the influence should essentially be or how it should be revealed to a recipient. However, the influence and revelation as it exists in *Yesod* is already being drawn out from the essential self of the influencer to the recipient. This is because once it reaches *Yesod* it is solely according to what is necessary for the recipient of the influence, not more and not less. Because of this, even though it is called *Siyooma D'Goofa*-The Extremity of the body, in that it is still connected to *Da'at*, *Tiferet*, *Netzach* and *Hod*, which are called “The Body”, nonetheless, *Yesod* is also called *L'Bar M'Goofa*-Outside of the body. It is called “Outside of the Body” because all the admixtures and inter-inclusions as they exist in *Da'at*, *Tiferet*, *Netzach* and *Hod* are still all part and parcel of the “body”, so to speak. This is to say that they are all still within the essence of the influencer in and of himself and cannot yet be defined as being solely for the benefit a recipient who is outside of him. This is so because they all are still a process which takes place within him, whereas the aspect of *Yesod* is called “Outside of the Body” because it constitutes the drawing out of influence as it is specific to the recipient alone.

According to all the above, we may now understand why it is that specifically toward the end and conclusion of the bringing out of influence, the flaming desire to conclude it comes out with force, rather than at the beginning or middle of the process, even though the analogy to the current of a river would seem to indicate the opposite. This matter may be understood through the fact that the aspect of *Yesod* is subsequent to the admixture and inter-inclusion of opposites that takes place in *Da'at*, *Tiferet*, *Netzach* and *Hod* which all are part and parcel of the influencer himself. Only afterwards, in *Yesod*, does the influence which is solely for the needs of the recipient come out. However, all his difficult labor and effort in the aspects of *Da'at*, *Tiferet*, *Netzach* and *Hod* to synthesize and inter-include all the opposites in several different modes, was solely for the final completion of the matter. It is specifically in the aspect of *Yesod* that this becomes completely revealed in a manner which is specific to the needs of the recipient. If not for this, he never would have gone to the tremendous toil and trouble of inter-including one thing with its opposite. This is because opposites are quite tiresome, in that they obstruct the essential flow of the influence. An example of this is an intellectual opinion that objects to the essential flow of influence, thereby causing the total restraint and cessation of the flow. The only reason there is a flow of influence at all is because afterwards he changes his opinion to one that leans toward kindness and the giving of influence.

Likewise, in *Tiferet*, which constitutes the synthesis on the level of the heartfelt emotions, the quality of *Gevurah*-Sternness completely obstructs the flow of emotional influence. Nevertheless, afterwards he reverts to a heartfelt leaning toward *Chesed*-Kindness. However, this is in a way which resolves the objections of the obstructing feeling. A similar thing likewise takes place on the next level of *Netzach* and *Hod*, which is the synthesis and admixture in order to actually bring out the influence to the recipient. At first, the objecting side restrains and obstructs the influence from coming out and then afterwards he reverts

(והיינו שהיה יוסף יפה תואר כו' מעין שופריה דיעקב, בחי' ת"ת דו"א, ושופריה דיעקב מעין שופריה דאדם קדמאה, בחי' א"א וא"ק כו')

(This is also the meaning of the verse,³⁹ “And *Yosef* was well built [and good looking].”⁴⁰ That is,⁴¹ “His appearance resembled the beauty of *Yaakov*” – which is the aspect of *Tiferet* of *Zeir Anpin* – “And the appearance of *Yaakov* resembled the beauty of *Adam Kadma'a* (The Primal Man),”⁴² – which is the aspect of *Arich Anpin* and *Adam Kadmon* etc.)⁴³

and causes it to lean toward kindness. This happens on all the above levels several times, similar to a pendulum. This being the case, therefore, what finally actually **does** come out, after all the obstructions, difficulties and clarifications, is **the primary and essential thing**. From this we understand that the whole intent, from the very beginning, even of the objections on all these levels, was specifically that the influence should come out clearly, solely and specifically according to the needs of the recipient. Now, since all this great toil and effort, with so many obstructions, objections and difficulties, was solely for the purpose of bringing the influence to completion in the best possible way for the recipient, therefore, when the influence **does** finally reach the point of being close to completion, it is specifically **then** that the desire to finalize it flares up in the influencer. This is because it is for this very reason that he troubled himself to such an extent, in the first place, with so much toil and effort, through the clarification of many opposites. If there had not been so many stages of admixture and inter-inclusion of opposites in *Da'at*, *Tiferet*, *Netzach* and *Hod*, until the influence finally reached a state of completion in *Yesod*, then the longing and desire to complete it quickly would not have been so great, once it would reach the aspect of *Yesod*. It is specifically **because** there were so many objections and obstructions that towards the end the longing and desire to finalize it quickly becomes so great. The whole process is so that the final result will be optimally good.

This is similar to a river which is dammed up in order to redirect the water to a specific spot. When the dam gates are finally opened up, the water surges through them with that much greater force. The water pressure is so great specifically because of the backup caused by the obstruction. The same principle applies to physical marital relations. There is a “blockage” and delay, first in the brain, then in the spinal cord, the kidneys and finally in the testicles which incubate the semen. However, the reason of all this is for the specific purpose of bringing out the influence in such a manner that a child will be born of it. As stated above, this is most possible when the semen shoots out with force, like an arrow. Therefore, when the “drop” reaches *Yesod* (The male organ), it is specifically there that a great upsurge of desire wells up in him, which causes it to shoot with force. (This is compared to an arrow because just like when a person shoots an arrow, the force of its flight is directly commensurate to how tautly he pulled the bow string back.) (See *Ma'amarei Admur HaEmtza'ee, Kuntreisim* pgs. 227-232)

³⁹ Genesis 39:6

⁴⁰ See footnote 51 below.

⁴¹ *Bereshit Rabba, Parsha 84*.

⁴² See Tractate *Bava Basra 48a*.

⁴³ In other words, as explained above in footnotes 33, 34 and 38, *Yesod* is the culmination of all the upper lights and vessels and receives from them all. However, it must be understood that *Yesod* is not just the last step of a process and that all the levels above it merely precede it. Rather, it contains all the upper lights within itself. This is why it is called, “*Kneeshu D'Chol Nehorin*-The Ingathering of all the Lights”. However, as the light and influence comes down, each level is only a glimmer of the radiance and “beauty” of the level that preceded it. Nonetheless, even though it is only a “*Tamtzit*-distilled essence” of the higher level, it contains this higher level, as well as all the levels above that level, to the finest detail, in a hidden manner, until the influence finally reaches *Yesod*, which is the final “*Tamtzit*-Distilled essence” and contains them all. Nonetheless, all the levels are contained in it in a hidden fashion, just as all the characteristics of a child are “contained” in the DNA which is transmitted through the “drop of semen”. This is similar to the fact that though the *Mishnah* is brief and sparing in its wording, it inherently contains all the long and broad explanations of the *Talmud* within itself. This is self evident, since the entire length

ומה שכתוב אלה תולדות, היינו בחי' ו"ק דו"א שכלול כל אחד מו', שעולה גימטריא אלה

Now, regarding the words [of the aforementioned verse,] “These are the offspring – *Eileh Toldot*” (אלה תולדות): This refers to the aspect of the “six directions” of *Zeir Anpin* each of which also includes six,⁴⁴ thus totaling 36 which is the numerical value of the word “אלה” (“these are”).⁴⁵

and breadth of the *Talmud* is a reconstruction of the logic of the *Mishnah*. What was hidden in the *Mishnah* was brought into open revelation in the *Talmud*, through the deep analysis of its brief statements.

This may be understood through the analogy of a Rabbi who teaches his student in a short manner. Now, what is meant here by short is not that he actually shortens the subject by omission and fails to transmit key components of the concept. Since, in such a case, he would only be conveying part of the concept, therefore, he would not at all be conveying the concept in “short form”. Rather, such a form of teaching would be an **actual** abbreviation of the subject. In other words, he would only be giving the student a particle of the concept in a manner that it would be “cut off” from the rest of the concept. Because of this, since many important components would be missing, the student would be incapable of ever grasping it properly. However, what we mean here by “teaching in short form” is that the teacher fully transmits the concept to the student, as he himself understands it, with all its components, and to its ultimate length, width and depth, so that even the finest detail is not missing from it. However, because the mind of the student is not nearly on the level of the teacher, and it is impossible to transmit all the intellectual light to him, as it essentially is, in all its length, width and depth, therefore, the teacher must search deeply within himself to discover brief explanations which could hold the entire theme and “*Tamtzit*-distilled essence” of the concept, without losing any of its components. In such a manner the student will be equipped to arrive at a true grasp of the subject. As we see, this manner of teaching is radically different than the manner mentioned above because the teacher is not “shortening it” by divorcing one part of the concept from all its accompanying parts. He omits nothing. On the contrary, he transmits everything. However, he does so by conveying it in short terms, which though they are brief, are tailored to the capacity of the student to digest them so that he will not become confused.

However, since the student receives the teachings in short terms, and only understands the “surface” meanings of it, how could this be of benefit to him? As we said, his mind is not capable of penetrating the depths of meaning inherent in it. If it was, the teacher would not have felt it necessary to shorten it in the first place. This being the case, why does the teacher “compress” the entire matter into these short statements? The answer is that though he is incapable of it now, nonetheless, as his mind matures and his insight and knowledge grow, eventually he will attain the ultimate depth of the Rabbi’s teachings. This is in accordance with the Talmudic dictum that it takes forty years for a person to plumb the depths of his Rabbi’s teachings. Similarly, in the example of the birth of a child, though it comes about through a tiny drop of semen, nonetheless, that drop contains within itself all the spiritual, mental, emotional and physical characteristics of the parent. However, they are contained in it in a hidden fashion. In order to bring these characteristics out from their hidden state to a state of revelation, there must be development and growth, first during the embryonic and fetal stages and later during the stages of infancy, childhood, adolescence and adulthood, at which point the child himself can become a parent. In the same way, it must be understood, that just as it was explained above, in chapter 34 in regard to the stages of the maturation of *Zeir Anpin*, so too, the same principle applies to *Yesod* which is the “*Siyooma D’Goofa*-The Extremity of the Body” of *Zeir Anpin* and its culmination. (See *Pirush HaMilot*, chapters 75-76.)

⁴⁴ The six “directions” of *Zeir Anpin* are the three heartfelt emotions, *Chessed*, *Gevurah*, *Tiferet*, and the three gut emotions, *Netzach*, *Hod* and *Yesod*, each of which is also made up of six. *Chessed* is made up of *Chessed* of *Chessed*, *Gevurah* of *Chessed*, *Tiferet* of *Chessed* etc. *Gevurah* is made up of *Chessed* of *Gevurah*, *Gevurah* of *Gevurah*, *Tiferet* of *Gevurah* etc. The same principle applies to all six qualities, totaling a sum of thirty-six qualities.

⁴⁵ See also *Likkutei Torah* (of the *Alter Rebbe*), *Pikudei 4c*. Also see *Torat Chaim*, *Noach 56b*, and footnote 15 there.

אך אין תולדה בלא תוספת מוחין חדשים מאו"א על ידי בחי' הגדלות דכחב"ד שבז"א כנ"ל

However, there can be no “offspring” without an additional influence of new intellect from *Abba* and *Imma*, which is brought about by means of the maturation of *Keter*, *Chochmah*, *Binah* and *Da'at* of *Zeir Anpin*, as previously explained.⁴⁶

⁴⁶ This may be understood through the verse (Isaiah 40:26), “Lift your eyes to the heights and behold who created these”. The word “*Eileh*– These” (אלה) connotes revelation because it points to something which may readily be experienced, whereas the word “*Mee*– Who” (מי) connotes concealment because it is said in a way of a question, as in the verse, “Who and which is He” (מי הוא זה) (ואיזהו). We, therefore, see that this indicates a level of G-dliness which is beyond our direct knowledge and experience. Now, as explained above in footnote 44, the word “*Eileh*–These” (אלה), refers to the emotions of *Zeir Anpin*, which are drawn and aroused by the intellect. They are particularly born of *Hitbonenut*-Contemplation which is the aspect of *Binah*-Comprehension. Because of this, *Binah* is called, “*Eim HaBanim* – The Mother of the Children” (אם הבנים). The word “Mother” in this verse is referring to *Binah* and the word “Children” refers to the emotions, which are born of it. Now, in addition, *Binah* is also called, “*Mee* – Who” (מי). This is because the numerical value of the word “מי – Who”, is 50 which refers to the 50 gates of *Binah*. Another reason *Binah* is called “מי – Who”, is because, like *Chochmah* which is called “*Mah* – What” (מה), *Binah* too is part of the concealed world (עלמא דאתכסא) as opposed to the emotions of *Zeir Anpin*, which are already called the revealed world (עלמא דאתגליא).

From the above we understand that the meaning of, “*Mee Barah Eileh* - Who created These” (מי ברא אלה) is that “Who” i.e. *Binah*-Comprehension, is the source that gives birth to “אלה – These”, i.e. the emotions. This is further supported by the fact that the name of our matriarch לאה – Leah, who represents the letters of thought, as will be explained later, has the same letters as the word “אלה”. Thus it was specifically Leah who gave birth to six sons, i.e. the six emotions. From all the above we find that the word “אלה – These”, is the aspect of the letter Vav (ו) of G-d’s four letter name. In other words, it represents the six emotions, each of which includes six, thus totaling thirty-six.

This clarifies the meaning of the verse, “אלה פקודי המשכן משכן העדות” –These are the accounts of the tabernacle, the tabernacle of testimony”. The Hebrew word for “Accounts” in this verse is פקודי-*Pekoodei* which also means “marital relations”, as in the Talmudic statement, “א-חייב אדם לפקוד את אשתו וכו'” – A man has an obligation to have marital relations with his wife etc.” The word for marital relations here is לפקוד-*Lifkod*, which has the same root as פקודי – *Pekoodei*. Now, the word משכן-Tabernacle refers to the שכינה-*Shechinah*, which is the *Sefirah* of *Malchut* and is the aspect of the last letter Hey (ה) of G-d’s four letter name. As we see, these words, משכן-*Mishkan* and שכינה-*Shechinah*, share the same root. As known, *Malchut*-Kingship is the source of all worlds, as indicated by the verse, “מלכותך מלכות כל עולמים” – Your kingdom is the kingdom of all worlds”, and as is known, the שכינה-*Shechinah* is the source of all the souls of Israel. The coming into being of all the worlds and souls specifically comes about through פקודי המשכן-*Pekudei HaMishkan* – “The impregnation of *Malchut*”, which is the unification of the Vav (ו) and Hey (ה) of G-d’s name.

However, this unification, which is the unification of *Zeir Anpin* and *Malchut* through the *Yesod* of *Zeir Anpin* is only possible if the emotions of *Zeir Anpin* mature through the influence of *Chochmah* and *Binah* upon them. In other words, there must also be משכן העדות-The Tabernacle of testimony, which is referring to the unification of *Chochmah* and *Binah* which are called “*trein rey'in d'lo mitparshin*-The two lovers who never separate.” This influence is drawn to *Zeir Anpin* from the upper משכן-*mishkan*-tabernacle, which is the upper *Shechinah* (or the upper Hey (ה)), i.e. *Binah*, through דעת-*Da'at* which is called עדות-*Eidoot* as in the verse “כי אל דעות הוי” –For HaShem is a G-d of awarnesses. The word דעות-*Dei'ot*-Awarnesses, has the same letters as the word עדות-*Eidoot*-testimony. (As known, a testimony is only necessary when something is concealed. Thus we see that this refers to the levels *Chochmah* and *Binah* which are the concealed world-

(ובזה יש גם כן בחי' ההתבוננות אחת כוללת מן הרבה פרטים בכלל אחד, שהוא מיסוד דמל' דא"ס עד בחי' יסוד ז"א

(In the above, we again [observe] the aspect of a single *Hitbonenut* contemplation that includes many particulars in one general point, i.e. from *Yesod* of *Malchut* of the Infinite (*Ein Sof*) until the aspect of *Yesod* of *Zeir Anpin*.

(על דרך הנ"ל בז"א בכלל, שהוא סוף עולם האין סוף כו')

(This is similar to the manner previously described regarding *Zeir Anpin* in general, which is the end of the world of the Infinite.⁴⁷)

וכמו שכתוב וידבר שלמה מן הארז אשר בלבנון, בעצם התענוג הפשוט שבעצמות אא"ס כשעלה ברצונו הפשוט אנה אמלוך כו'

This is in accordance with what is written regarding King Solomon,⁴⁸ “[He spoke of trees, from the cedar tree that is in the Lebanon to the hyssop that is in the wall.⁴⁹]” The words “from the cedar tree that is in the Lebanon” refers to the simple essential pleasure that is in the Essence of the Infinite Light when the desire of “I will rule” arose in His simple will.

עד בחי' האזוב אשר בקיר, שהוא בחי' וי"ו זעירא דקטנות יסוד ז"א בהשפעתו והתקשרותו במל' שנקרא קיר

The words “to the hyssop that is in the wall” refers to the aspect of the “small *Vav*”, i.e. the immaturity of *Yesod* of *Zeir Anpin*, in its influencing and union with *Malchut* which is called “the wall.”⁵⁰

אלמא דאתכסא - *Alma D'Itkasia*-The Concealed World.) (See *Likkutei Torah, Parashat Pekudei*, Sections 4-6.)

⁴⁷ Chapter 33 described a *Hitbonenut*-Contemplation that unites all the particulars of the *Seder Hishtalshelut*-The Chaining Down of the Worlds, down to *Zeir Anpin*, and connects all the particulars to the general whole. Similarly, Chapter 7 describes a *Hitbonenut*-Contemplation which traces all the levels and particulars of *Malchut*-Kingship, from *Malchut* of *Ein Sof* to *Malchut* of *Asiyah* and connects all the particulars to the general whole. It also explains the unification of all the particular levels of *Keter*-Desire to the general whole, which is the “Simple Desire in the Essence of *Ein Sof*” and chapter 8 deals with the same principle as it applies to *Chochmah*. Similarly, the same matter may be applied to *Yesod*. Based on the principles outlined in this chapter one may contemplate all the details of the chaining down of *Yesod* and relate them back to the general whole. See chapters 7, 8 and 33.

⁴⁸ Kings I 5:13

⁴⁹ The configuration of the ten *Sefirot* is called by the term, *Eitz Chayim* עץ חיים-The Tree of Life. Now, as explained above in chapter 22, the ten *Sefirot* not only exist as ten general qualities, but rather every single level and aspect is also subdivided into ten and those, in turn, are further subdivided into ten etc. This means that the “Tree of Life” exists on all levels, from the highest to the lowest levels. This is the meaning of, “He spoke of trees (i.e. the ten *Sefirot* as they exist throughout *Seder Hishtalshelut*-The Chaining Down) from the cedar tree that is in the Lebanon (i.e. from the highest level which is, “The Simple Essential Pleasure that is in *Atzmoot Ohr Ein Sof*- the Essence of the Infinite Light, when the desire of “I will rule” arose in His simple will) to the hyssop that is in the wall (i.e. all the way down to the level of the “hyssop in the wall” which is *Yesod* of *Zeir Anpin* as it unifies with and influences *Malchut*.)

⁵⁰ See *Zohar Vayechi* 228b; *Terumah* 133a

וכמו שכתוב ויתפלל כו' אל הקיר, וכן נעשה נא עליית קיר, שהוא בחי' המל' כמו שכתוב בזהר

This is as stated,⁵¹ “Then he turned his face to the wall and prayed etc,” and likewise it states,⁵² “Pray, let us make a loft with a wall etc,”⁵³ which refers to *Malchut*, as stated in the *Zohar*.

והיינו צדיק כתמר דסליק לע' שנין דא"ק, ששם כארז בלבנון ישגה בבחי' א"ס ממש וד"ל)

This, then, is the meaning of, “The righteous man shall flourish like the palm tree,” that is, he ascends to the “seventy years”⁵⁴ of *Adam Kadmon*⁵⁵ and there “he will grow like a cedar in the Lebanon” in an aspect of limitlessness (*Ein Sof*), literally.⁵⁶ This will suffice those of understanding.)

(וגם עוד מבואר במקום אחר שיוסף נקרא יתום מאמו ולא מאביו כו')

(It is also explained elsewhere that *Yosef* is called⁵⁷ “an orphan from his mother”, but not from his father.

ר"ת יתום יפה תאר כו'

⁵¹ Kings II 20:2

⁵² Kings II 4:10

⁵³ The word used for “wall” here is “*Keer*”. The *Zohar* states that in the Greek language *Keer* means lord. We therefore see that *Keer*-Wall is a euphemism for the *Sefirah* of *Malchut*-Kingdom. This is because the Divine name associated with *Malchut* is the name א-ד-ג-ו – L-rd. This is also the meaning of the verse, “He prayed toward the wall.” Prayer is the act of man connecting with G-d from below. It is the act of ascending to G-d. Since *Malchut* is the Divine Attribute which is the source of the worlds and is closest to the worlds, therefore it is the “Gateway of prayer”, so to speak, through which the soul may ascend to higher levels of Divine closeness and awareness. This is why the *Amidah* Prayer is prefaced by the words, א-ד-ג-ו – “L-rd, open my lips and my mouth shall utter your praises”. This is also the meaning of נעשה נא עליית קיר – “Pray, let us make a loft with a wall”. The word used for “loft” may also be translated as “ascension” and as explained above, the word for “wall” may also be translated as “L-rd”. Accordingly, this verse could be translated as, “Pray, let us make an ascension by way of the L-rd”. (See *Zohar*, part one, p. 228. Also see *Ma'amarei Admor HaRaShaB*, of the years 5643-5644, pg. 310)

⁵⁴ See *Zohar Vayikra* 16a; 24a. Also see *Ma'amarei Admor HaEmtza'ee, Shmot* Vol. 1, pg. 225.

⁵⁵ The reason that the date palm is associated with the “Seventy years” of *Adam Kadmon* is because it takes a date palm seventy years to reach full maturity at which time it produces good fruit. In the same way, as explained in chapter 34, the emotions of *Zeir Anpin*, that culminate in *Yesod*, which represents the “Ingathering of all the lights”, need to go through stages of growth until they reach the emotional maturity of, “An elder who has acquired wisdom” from the source of wisdom. The “Seventy years” of *Adam Kadmon* represent the full maturation of the emotions, through the effect of the intellect upon them, to the point that the *Ratzon L'Ratzon*-Desire for the Desire (or self-perception) is totally aligned with G-d, as *Pirkei Avot* states, “Make His will as your will”, as explained in chapter 30, note 5. (See *Zohar Vayikra* 16a.)

⁵⁶ In other words, even after the maturation of the emotions to the point of the “Seventy years” of *Adam Kadmon* there may be even further growth, all the way to the “Aspect of limitlessness (*Ein Sof*), literally. This is indicated by the continuation of the verse, “He will grow like a cedar in the Lebanon,” as previously explained at length.

⁵⁷ See *Etz Chaim (Shaar HaTzelem)*, Shaar 23, Ch. 3. Also see *Biurei Zohar, Tisa* 54c. Also see *Ma'amarei Admor HaEmtza'ee Bereshit* pg. 294, and *Na"Ch* pg. 118.

The [letters of the] word “orphan – *Yatom*” (יתום) form an acronym for [the words of the verse,] “[And *Yosef* was] well built and good looking – יפה תאר ויפה מראה.”⁵⁸

וענין יתום מאמו היינו לפי שבח' יסוד אימא קצר ומסתלק ונעלם בתולדות המדות, כנראה בחוש שבהתפעלות המדות מסתלק השכל כו'

Now, the reason that “he is an orphan from his mother” is because the aspect of *Yesod* of *Imma* is short⁵⁹ and withdraws and is concealed during the birth of the emotions. For, as is clearly observable, the intellect withdraws with the arousal of the emotions.

ולזה אמר דבינה רק עד הוד דו"א אתפשטת, ולא עד יסוד ז"א

It is for this reason that it states that *Binah* only spreads forth until *Hod* of *Zeir Anpin*, but not until *Yesod* of *Zeir Anpin*.⁶⁰

⁵⁸ At first glance, these words of the *Torah* seem superfluous. Of what benefit is the quality of beauty in a man, especially a good and righteous man such as *Yosef*? The explanation of the matter is that *Yosef* represents the aspect of *Yesod*, which in the giver of all influence. He therefore includes all the upper lights within himself. Because of this the *Torah* says of him that he was beautifully built and beautiful of appearance. *Yafeh To'ar*-beautifully built, refers to the shape and image, which is the aspect of vessels which define and limit how the light and life force will be. On the other hand, *Yafeh Mar'eh*-beautiful in appearance refers to the beauty of the radiance of the spiritual light and life force within the vessel, which is the form within the substance. Thus the *Torah* is telling us that *Yosef* was beautiful both spiritually as well as in the physical expression of that spirituality. This is to say that both in the lights and in the vessels, all his qualities existed in the proper proportion of admixture. There was neither too much of one characteristic nor too little of another characteristic. Rather, everything was in the most appropriate proportions of characteristics, both in the lights and in the vessels. For example in the matter of his essential goodness a person should neither be excessively good, in which case he will be greatly taken advantage of, nor excessively bad, in which case he will be unsympathetic to the suffering of others. Rather, there should be a proper equilibrium between the two characteristics, both in the essence of the vessel as well as the spiritual light and life force. The same principle applies to intellect. A person should neither be overly judgmental nor overly gullible. Rather, his perception of others should be with the proper proportions of caution and trust. Now, this principle of being beautifully built and beautiful in appearance applies to the recipient as well as to the giver of influence. Because of this, *Rachel*, who represents *Malchut*, which is the recipient, as will be explained later, was also called, *Yafat To'ar V'Yafat Mar'eh*-Beautifully built and beautiful in appearance. In other words, the recipient must accept from *Kol*-Everything (*Yesod*) in the proper measure, in the most appropriate proportions of admixture and inter-inclusion of characteristics. Because of this *Rachel* (*Malchut*) is called *Kallah Na'ah V'Chasoodah*-A beautiful and pious bride. The word *Kallah*-Bride (כלה) is the feminine form of the word *Kol*-All (כל). In other words, just as *Yesod* which is called *Kol* must have the proper proportions of qualities both in its lights and vessels, in order to give, so too, *Malchut* which receives from him must also have the proper proportions of qualities in order to receive. Similarly, just as *Rachel*, who is the recipient, and represents *Malchut*, receives through the proper inter-inclusion and admixture of characteristics, so too, *Yosef*, the giver of influence, who is the aspect of *Yesod*, must give the proper proportions of influence which it receives from the upper kindnesses of the *Sefirot* that are above it. This is because it the through *Yesod* that all the upper light and influence, from the highest levels to the lowest level becomes revealed from its state of concealment. (See *Ma'amarei Admor HaEmtza'ee, Parashat MiKeitz* pg. 293-294. Also see *Etz Chaim, Shaar HaKlallim*, Ch. 4.)

⁵⁹ See *Etz Chaim, Shaar HaKlallim*, Ch. 10. See also *Siddur* (of the *Alter Rebbe*) *Shacharit L'Shabbat* 187d. See also *Pirush HaMilot* 43b and 43c. See also *Ma'amarei Admor HaEmtza'ee, Na'Ch* 118.

⁶⁰ See *Zohar (Raaya Mehemna) Pinchas* 244b. Also see *Ma'amarei Admor HaEmtza'ee, Bereishit* p. 222.

שזהו רק עד בחי' ההודאה שבאה מצד השכל

That is, it only [spreads forth] until [it causes] the aspect of the acknowledgment (*Hoda'ah*) which comes about because of the intellect.

ולא בבחי' יסוד דז"א שהוא בחי' ההתקשרות עצמיות שבלב, שבו מאיר מבחי' יסוד אבא

However, it does not spread forth until *Yesod* of *Zeir Anpin*, which is the aspect of the essential connection of the heart within which there is a glimmer from the aspect of *Yesod* of *Abba*.

בחי' התקשרות בעצם אור המושכל קודם שבא להשגה, והיינו לבי ראה הרבה חכמה כו' ראיית השכל שבלב
בשר ביסוד ז"א דוקא

[That is, the aspect of *Yesod* of *Abba*] is the aspect of the connection to the essential light of the concept, prior to its [investment] within the comprehension. Regarding this it states,⁶¹ “My heart has seen much wisdom etc,” i.e. [this is] the sight of the intellect within the heart of flesh, in *Yesod* of *Zeir Anpin*, specifically.

והוא בחי' הביטול שנמשך בהבל חזה הלב, כמו שכתוב בר"מ בעין השכל, דבלבא אתחזי כולא כו'

It is the aspect of the sublimation which is drawn forth in the breath of the chest and heart, and as stated in *Ra'aya Mehemna*,⁶² “With the eye of the intellect, which is in the heart, one can see everything.”

לפי שיסוד אבא ארוך משל אימא ונמשך עד בחי' יסוד ז"א גם לאחר שנסתלק אור הבינה

This is because the *Yesod* of *Abba* is longer than that of *Imma*,⁶³ and is drawn forth until *Yesod* of *Zeir Anpin* even after the light of *Binah* is withdrawn.

על כן נקרא יתום מאמו ולא מאביו וכו' וכמו שכתוב ביאור זה במקום אחר באריכות

Thus, [*Yesod* of *Zeir Anpin*] is called “an orphan from his mother” but not from his father etc., as is explained elsewhere at length.⁶⁴

⁶¹ Ecclesiastes 1:16

⁶² See *Zohar (Ra'aya Mehemna) Mishpatim* 116b.

⁶³ See *Etz Chaim, Shaar HaKlallim*, Ch. 10. See also *Siddur* (of the *Alter Rebbe*) *Shacharit L'Shabbat* 187d. See also *Pirush HaMilot* 43b and 43c. See also *Ma'amarei Admor HaEmtza'ee, Na"Ch* 118.

⁶⁴ The explanation of this matter is as follows; *Yesod* of *Imma (Binah)* is the transmission of revealed comprehension which is drawn down into the emotions of love, fear, awe etc. until it reaches the vessels for transmitting the emotions, which are the gut emotions of *Netzach* and *Hod*. However, *Binah* only influences down as far as *Hod* and concludes there. This is to say that beyond *Hod*, the comprehension which gives “birth” to the emotions, withdraws. Now, the *Yesod* of *Chochmah* is intangible and thus is higher than the comprehension of *Binah*. Nonetheless, as long as the comprehension of *Binah* is revealed, the essential intangible power of *Chochmah* to conceptualize remains hidden and concealed within the broad comprehension of *Binah*. In other words, *Yesod* of *Abba* is hidden in *Yesod* of *Imma*. This being the case, the statement that, “The *Yesod* of *Abba* is longer than that of *Imma*” only applies after the comprehension has withdrawn from the emotions. Then the radiance of *Abba* remains and descends to *Yesod* of *Zeir Anpin*, which is beyond the reach of *Yesod* of *Imma*. This is because the essential power to

והיינו גם כן ענין אלה תולדות יעקב, בחי' טיפת יסוד אבא, הוא יוסף יסוד ז"א כו' וד"ל):

This is also the matter of, “These are the offspring of *Yaakov*,” i.e. the seminal drop of *Yesod* of *Abba* [*Yaakov*] is the [source of the] aspect of “*Yosef*,” i.e. *Yesod* of *Zeir Anpin*. This will suffice those of understanding.)

End of Chapter Thirty-Six

conceptualize, which is the intangible aspect of comprehension, can descend and go lower than the reach of the tangible comprehension of *Binah*. This may be illustrated by the arousal of the emotions. When the emotions, such as love and fear, are aroused, rational contemplation, “flies out the window”, so to speak, and all that is left is love or hate devoid of reason. The comprehension of *Binah* (Intellectual analysis) is incapable of existing within the emotions as it is in essence, just as we see that it is impossible for a person to descend from intellectual analysis to a state of emotional arousal and still remain rational. Because of this, as soon as actual emotional feelings are aroused, which is a function of *Yesod*, the light of intellectual comprehension through analysis, completely withdraws. However, even though the tangible comprehension of *Binah* can only reach the aspect of acknowledgment (*Hod*) rather than actual felt emotions (*Yesod*), nonetheless, the intangible aspect of *Chochmah* (Insight) which is higher than tangible comprehension (*Binah*) can radiate even within the felt emotions, which is the level of *Yesod*. This is because unlike *Binah* which is compared to the faculty of hearing, *Chochmah* is compared to the faculty of seeing. In other words, *Chochmah* “sees” concepts holistically, in a “glance”, so to speak, as opposed to the “hearing” of *Binah* which must analyze the many particulars of a concept in order to comprehend it completely, as the saying goes, “One picture is worth a thousand words”. Therefore, *Chochmah* has the ability to guide the felt emotions. This is the meaning of the verse, “My heart has seen much wisdom”. This is the “Minds Eye” as it exists in the heart and is called *Kavanat HaLev*-The Intent of the Heart, as is known that the intent of the heart depends on the light of *Abba* (*Chochmah*-Insight), which is the intangible point of the concept. Likewise, the light of *Chochmah* descends even further into the vessel of speech (*Malchut*), as will be explained in later chapters. This is called, *Chochmah SheBeDibur*-The Insight of Speech, which is higher than revealed comprehension in speech. This may be readily observed by the fact that through expressing one’s thoughts in speech it is possible to have new insights, discover novel ideas and expand on the subject to a greater degree than how one originally understood it intellectually when it was still only thought. This is possible because it is specifically the holistic intangible point of insight (*Chochmah*) which is the foundation of speech, rather than the analytical mind of *Binah*- Comprehension. This is because the intangible may be drawn down in the same essential manner that it exists above, without having to undergo any transformation, which is not the case in regard to the faculty of comprehension. All this will be elaborated upon with clear explanations and at greater length later in the book. (See *Ma’amarei Admor HaEmtza’ee, Na”ch*, pg-118-119.)