

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 Twenty Five¹

We must now understand the details of the matter of the ten *sefirot* of [the world of] *Atzilut* – Emanation. In other words, we must understand the descent of the light, from the externality of *NeHi"Y*² of *Arich Anpin* into *Abba*³ and *Imma*.⁴ [Now,] sometimes it states⁵ that the “Arms”⁶ of *Arich Anpin* vest within *Abba* and *Imma*.⁷ [However,] sometimes it states⁸ that *Abba* suckles from the eighth “*Mazal*” [which is] “*Notzer*”, and *Imma* [suckles] from the thirteenth “*Mazal*” [which is] “*VeNakeh*”.⁹

¹ To properly understand the next few chapters, it is recommended to return to chapters one through six, until they are firmly grasped and to then continue with this chapter.

² This is an acronym for the *sefirot*, *Netzach*, *Hod* and *Yesod*.

³ As mentioned previously, when referring to the *Partzuf* – The complete Stature of *Chochmah* or *Binah*, they are referred to as *Abba* and *Imma* – Father and Mother. The reason they are called “Father” and “Mother” is because it is *Chochmah*, the “Father”, which provides the seminal flash of insight, which is subsequently developed in *Binah*, the “Mother”. (This unification gives birth to offspring, i.e. the emotions and actions, as will be explained later.)

⁴ See *Likkutei Biurim* (R' Hillel Paritcher), chapter 25.

⁵ See *Etz Chaim*, (*Shaar Abba V'Imma*) *Shaar* 14, Chapter 1. See also *Imrei Binah* (of Rabbi Dov Ber of Lubavitch) *Shaar HaTefilin*, page 116, 3.

⁶ The “Arms” of *Arich Anpin* refers to the aspects of *Chessed* and *Gevurah* of the desire.

⁷ Parenthesis of the Rebbe: (However, the statement that “The head of the King is fixed within *Chessed* and *Gevurah*” refers to the “head” of *Arich Anpin* [within] which *Chessed* and *Gevurah* of *Atik Yomin* are affixed. [That is to say,] *Chessed* of *Atik Yomin* [is vested] within the “*Gulgulta* – Skull”, [which is *Keter* of *Arich Anpin*] etc, as previously explained.) See *Zohar (Idra Rabba) Bereshit* 249. See also, *Zohar (Idra D'Mishkena) Mishpatim* 122b. [In this parenthesis the Rebbe is simply making a distinction that in the statement of the *Zohar* above, “The head of the King” does not refer to *Chochmah* and *Binah* of *Atzilut* (*Abba* and *Imma*). Rather, it refers to how *Chessed* and *Gevurah* of *Atik Yomin* vest within the “Head” (i.e. the three upper *sefirot*) of *Arich Anpin*. This matter was explained in the previous chapter.]

⁸ See *Zohar (Idra Zuta) Ha'azinu* 289b. See also *Etz Chaim, Shaar HaKlallim*, chapter 5.

⁹ There are thirteen attributes of Mercy which G-d revealed to Moshe. (*Parshat Ki Teesa*) They are:

1. *E-L* - Benevolent G-d
2. *Rachum* - Compassionate
3. *V'Chanun* - and Gracious
4. *Erech* - Long (slow)
5. *Apayim* - Suffering (to anger)
6. *V'Rav Chesed* - and Abounding in Kindness
7. *V'Emet* - and Truth
8. *Notzer Chesed* - He Preserves Kindness
9. *L'Alaphim* - for two thousand generations
10. *Noseh Avon* - Pardoning Iniquity
11. *VaPeshah* - and Transgression
12. *V'Chata'a* - and Sin

Now, as is known regarding the matter of the “*Ko’ach Mab*¹⁰ – the Power of What”¹¹ (כה מה) that *Chochmah* – Insight (הכמה), is¹² “found from nothing”, and is in an aspect of “Nothing – *Ein*”. [In contrast,] *Binah* – Comprehension is called “Something – *Yesb*”.¹³ The light and influence of the “Nothingness” of *Chochmah* – Insight, radiates and is drawn into the aspect of the comprehension of *Binah*. That is, [there is a transition] from “nothing” to “something”.¹⁴ Moreover, [*Chochmah* and *Binah* – Insight and Comprehension] are called,¹⁵ “The two lovers who never separate” [about which it states,¹⁶] “They dwell as one”.¹⁷ This is the aspect of the “point” of *Chochmah* – Insight, which flashes like a lightning bolt from that which is above the intellect. (In common terminology [this is called] “understanding”.¹⁸) In other words, [it flashes] from the potential power to conceptualize (*Koach HaMaskeel*), which is called “The Hidden Insight” – *Chochmah Steema’a* of *Arich Anpin*. [This potential to conceptualize] is called “the Concealed Insight – *Chochmah HaNe’elama*”. It is the source that brings forth all intellect from “nothingness”, and is called “*Maskeel*”, as is known.¹⁹

This, then, is the explanation of the statement that the light of *Abba* suckles from the eighth “*Mazal*” [which is] “*Notzer*”. The letters [of the word “*Notzer*” may be rearranged to spell] “*Tz’inor* – Pipe”. [That is,] it is like a thin pipe. Similarly, the aspect of the “*Sa’arot* – Hairs” of the eighth “*Mazal*” is the growth aspect of the aforementioned potential power to conceptualize (*Koach HaMaskeel*). That is, it sprouts forth all kinds of concepts from “nothingness”.²⁰

13. *V’Nakeh* - and He Cleanses.

These “thirteen attributes of mercy” are often referred to as “the thirteen fixtures of the beard of *Arich Anpin*”. The eighth and thirteenth attributes, “*Notzer*” and “*V’Nakeh*”, are referred to as “*Mazalot*”. The root of the word “*Mazal*” is “*Nozel*” which means “to flow down”. These two are called “the upper *Mazal* and the lower *Mazal*”, because influence flows down from them to the intellectual *sefirot* of *Chochmah* and *Binah*, as will be explained. (They are also referred to as the “Hairs – *Sa’arot*” of the beard of *Arich Anpin*. This is because a hair is a narrow tube, which indicates an issuance of constricted influence down, just as the hairs of the beard grow downward etc.) The Rebbe will now explain these matters further.

¹⁰ The word *Chochmah* (הכמה) can be spelled as “the power of what” (כה מה), which is a reference to the aspect of the sublimation and “hidden pleasure” which gives rise to *Chochmah* – Insight.

¹¹ See *Zohar (Ra’aya Mehemnah) Tzav*, 28a, 34a.

¹² Job 28:12

¹³ This is to say that *Chochmah* is the intangible intellect, while *Binah* is the concrete and tangible comprehension. (As mentioned in chapter one, *Chochmah* is only called “Nothingness” relative to *Binah*, however, relative to its source in *Keter* it too is called “Something”, as in the verse, “*Chochmah* is found from nothing”, implying that it itself is a something.)

¹⁴ In other words, there is a transition and a “flash” of insight, from the intangible source of insight into tangible comprehension.

¹⁵ See *Zohar Beshalach* 56a, *VaYikra* 4a.

¹⁶ See *Zohar (Idra Zuta) Ha’azinu*, 290b.

¹⁷ This is because the one cannot function without the other. In order for the mind to comprehend, there must be a seminal concept to grasp through analysis. On the other hand, the concept cannot exist in a vacuum. There must be a vessel to contain it and develop it. This vessel is the comprehension of *Binah*. For this reason these two *sefirot* are always found together. When one is thinking, he must think **about** something.

¹⁸ For example, a person will have a flash of intuition or insight and say, “Oh, now I understand...”

¹⁹ This means that the *Koach HaMaskeel* – The Potential Power to Conceptualize, is the *Heyulie* ability and desire to bring forth new insights, and to conceive of all concepts.

²⁰ See footnote 9. In other words, there is a constricted issuance of influence to the intellectual *sefirah* of *Chochmah*, which is expressed as the flash of insight and intuition in a subject matter. The source of this

Now, the development (suckling) [of this seminal flash], that is, the growth of the brain of *Abba* (Insight) and the growth of the brain of *Imma* (Comprehension), comes from the thirteenth “*Mazal*”, which is “*VeNakeh*”.²¹

These two “*Mazalot*”²², the upper “*Mazal*” and the lower “*Mazal*”, are the roots of the [intellectual] brains of *Abba* and *Imma*. This is to say that in the potential power to conceptualize itself, there is a root for the development of the brain of understanding (*Chochmah*), and a root for the development of the brain of grasp and comprehension (*Binah*). These [two, *Chochmah* and *Binah*] are called “the brain of *Abba*” and “the brain of *Imma*”, as is known.

Now, just as the aspect of the brain of *Binah*, which is the brain of grasp and comprehension, receives from the aspect of the “nothingness” of the brain of *Chochmah*,²³ so too, in their source there is a unification of the two “*Mazalot*” of “*VeNotzev*” and “*VeNakeh*”.²⁴

It is known that although the “*Mazalot*” are called “*Sa’arot* – Hairs”, which only break forth and come out from the aspect of the excess²⁵ of the “Hidden Brain” of *Arich Anpin*, nonetheless, their [true] source is from the essence of the “*Gulgulta* – Skull”.²⁶ [This is to say that their source] is higher than the innerness of the “Hidden Brain” itself. It is for this

influence is the potential power to conceptualize (*Koach HaMaskeel*) of *Arich Anpin*- the desire. (In a way of analogy, hair is similar to a plant, which has roots and grows etc. Similarly, the flash of insight and intellect is rooted in the potential power to conceptualize, and develops through the influence it receives from there.)

²¹ The Hebrew word “*VeNakeh* – And Cleanse”, is related to the word “*Yenikah*”, which means “to suckle”. This is analogous to a child who suckles his mother’s milk, which causes him to develop and grow. Similarly, the thirteenth *Mazal*, “*VeNakeh*”, is the source for the development of the insight so that it “matures and grows” into a fully developed idea.

²² This is the plural of the word “*Mazal*”.

²³ This has already been explained at length in the beginning chapters of this book (and refers to the unification of *Chochmah* with *Binah* – Insight with Comprehension, which is brought about through *Hitbonenut*- contemplation and analysis.

²⁴ In other words, in order for there to be conceptualization and comprehension, just as there must be a unification of the mind powers of *Chochmah* and *Binah*, there must likewise be a unification of these two matters in *Keter*- Desire, which is their source. (If the potential power to bring out new insights alone exists, but not the potential power to grasp and develop them, new insight cannot come about. The reverse is also true. If there is only the potential power to develop the insight, but there is no insight to develop, the potential power to grasp and comprehend remains barren. The unification of both of these powers of *Arich* (desire) is no less essential than the unification of *Chochmah* and *Binah* themselves.)

²⁵ The flash of insight which comes forth from *Chochmah* - Insight into *Binah* - Comprehension is like an excess and “overflow” from the potential power to conceptualize. (This is another reason why they are called hairs, since hairs are an excess, so to speak, that come out from the brain and skull.)

²⁶ In other words, although the influence comes through *Chochmah* of *Arich Anpin* (the desire), which is the potential power to conceptualize, nonetheless, the true source of this influence is actually in *Keter* of *Arich Anpin* (and even higher, within *Atik Yomin*). This is to say that although the source of the insight is from the potential power to conceptualize, in truth it is the **pleasure** of it, which activates the potential power to conceptualize and spawns new insights. This refers to the aforementioned “hidden pleasure” and sublimation of *Chochmah*, wherein one is totally invested in the subject to the point that he is not aware of himself (See chapter 5). It is called “hidden” pleasure, because he derives so much pleasure from it that he loses all awareness of self. It is this hidden pleasure which is the true source of all insight. As is clearly apparent, it is impossible to have any new insights if this sublimation and “hidden pleasure” is absent.

reason that they burst forth in an aspect of excess. This is analogous to the bursting forth of steam from the [pressure] of a tightly sealed [pot]. For example, when the potential power for intellect greatly overwhelms the [power of] *Chochmah*, there is a fallout of excess [insight] from *Chochmah* [into *Binah*, i.e. from insight into comprehension].²⁷ The source of this excess is higher than the actual light of the intellect itself.²⁸ It is for this reason that it states, “The excess of the Upper *Chochmah* is Torah”, specifically in praise [of the Torah], as explained elsewhere.²⁹

Likewise, this is the reason for the greatness of the thirteen attributes of mercy, which are called “the thirteen fixtures of the beard [of *Arich Anpin*]” that come out of the excess of the “Hidden Brain-*Mocha Steema’á*”.³⁰ This is as stated, “And HaShem passed before him and proclaimed, ‘HaShem HaShem’”³¹. This is higher than the “Hidden Brain-*Mocha Steema’á*”, which is called the “hidden reasoning and wisdom for the concealed desire” and is also called “The intellect which is hidden from all contemplation” or “the wonders of *Chochmah*”.³²

²⁷ When a person truly grasps the intangible depth of the concept (*Omek HaMoosag*), he is in a state of total sublimation to it, and is completely unaware of himself. As mentioned previously, this is called “the hidden pleasure” of *Chochmah*, or the *Koach Mah* – Power of What (i.e. sublimation) of *Chochmah*. Now, the flashes of insight and intuition, which come about because of this grasp of the depth, are not actually revelations of the depth itself. Rather, when one has a flash of insight into the depth of a subject, it is only the “excess fallout” which overflows from the *Heyulie* of the depth, into his comprehension. It is for this reason that the flashes of insight and intuition into any subject are always only very short and terse insights which must be developed afterwards. The intangible depth itself, however, is concealed within these short flashes of insight. (These short flashes of insight are compared to an essence-*Tamtzeit*, from which many beverages may be mixed etc.) Similarly, it is stated in a way of praise, that the Torah is the “excess fallout” from the upper *Chochmah*. Although the teachings of the Torah may appear to be short and external “stories”, nonetheless, it is the excess of the Upper Wisdom. Therefore, contained within the terse teachings of the Torah is the whole of the Infinite Light, which is the revelation of the Truth of G-d’s Singular existence. (This is as stated that the inner aspect of *Abba (Chochmah)* is the inner aspect of *Atik Yomin*). Therefore, when one contemplates the teachings of the Torah, his “hidden pleasure” (i.e. sublimation) and the “Sight of his mind’s eye” is specifically into G-d. The insights and explanations, which are the “fallout” of this perception, are insights and explanations into the true reality of G-d’s singular existence, and may be brought out infinitely, like an ever flowing spring. (This is known as the *Choosh HaChassidut* – The Sense of the *Chassidut* or the sense of the G-dliness of the concept. See *Kuntres HaHitpa’alut* by Rabbi Dov Ber of Lubavitch.)

²⁸ That is, the source of the excess is the “hidden pleasure” (i.e. *Keter* of *Arich Anpin* and even higher in *Atik Yomin*), which is higher than the light of the intellect itself (i.e. *Chochmah* of *Arich*).

²⁹ See *Imrei Binah* (of Rabbi Dov Ber of Lubavitch), *Shaar HaKri’at Shma*, page 57a. See also previous footnote for explanation of this statement about the Torah.

³⁰ This is to say that the source of these “excess hairs of the beard” is from the overflow of the essential pleasure (*Atik Yomin*). It is for this reason that they can “pardon iniquity” and are called the “thirteen attributes of mercy”. (As mentioned previously, when one derives pleasure and desire from someone who he dearly loves, he will have mercy upon them, even when they have offended him. This is not the case with *Chochmah* of *Arich Anpin*, which is the “hidden reasoning of the desire”, from which all of the specific laws of the Torah are derived, as explained at length in the previous chapter. See there.)

³¹ Exodus 34:6

³² In other words, this is from *Keter* of *Arich Anpin* (and higher), which is higher than the aspect of *Chochmah* of *Arich Anpin*, as previously explained at length.

According to this, when it states that the light of *Abba* suckles from the [eighth] “*Mazal*”, this is actually [from] higher than the “Hidden *Chochmah*” itself.³³ It is for this reason that it states,³⁴ “Everything is dependent upon *Mazal*, even the *Sefer Torah* (Torah Scroll) in the *Heichal* chamber”, which refers to the unification of *Abba* and *Imma* below.³⁵ [This is] the [flash of the] “point” of *Chochmah* in the chamber of *Binah*, from “nothing to something”, as mentioned above.³⁶ The [flash of insight from *Chochmah* to *Binah*] is what is meant by,³⁷ “*Sefer* – Book” and “*Seepoor* – Story”, which is called “the *Sefer Torah* (Torah Scroll) in the *Heichal* chamber”, as is known.

Now, this is much higher than the statement that *Abba* and *Imma* enclothe the “Arms” of *Arich Anpin*.³⁸ Moreover, this is certainly [higher] than the aspect of *NeHi”Y* of *Arich Anpin* as they are vested within *Abba* and *Imma*.³⁹

[This is so] because, as is known, the aspect of the seven lower [*sefirot*] of *Arich Anpin*, are only the aspects of the emotional [*sefirot* of] *ChaGa”T*⁴⁰ etc.⁴¹ These are called,⁴² “the Great Hand and the Mighty Hand”, and in the *Zohar* they are also called by the term,⁴³ “The Mountains of Darkness”.⁴⁴ These are like mountains that are [so] high that the light of the sun does not shine upon them.⁴⁵ In other words, this is the aspect of the emotions of the

³³ This means that although the overflow of the flash of insight is from *Chochmah* of *Arich Anpin*, its true source, from which it is aroused, is the “hidden pleasure” and sublimation to the concept, which is from *Keter* of *Arich Anpin* and higher (in *Atik Yomin* – the pleasure).

³⁴ See *Zohar (Idra Rabba) Naso* 134a.

³⁵ See footnote 27 of this chapter. In other words, the Torah is compared to the seminal flash of insight from the intangible *Chochmah*, which is contained within the “chamber” of *Binah* – comprehension, within which it is developed and its depth is brought out into revelation. This flash of insight is dependant upon the “*Mazal*”, i.e. the pleasure in it and the sublimation to it.

³⁶ See Introduction of *Zohar* 6a. Also see *Zohar Tetzaveh* 180a.

³⁷ See *Sefer Yetzirah*, Chapter 1, *Mishnah* 1.

³⁸ This refers to how *Chessed* and *Gevurah* of *Arich Anpin* (Desire) become vested within *Abba* (*Chochmah* of *Atzilut*) and *Imma* (*Binah* of *Atzilut*), as will be explained.

³⁹ This will soon be explained.

⁴⁰ This is an acronym for *Chessed*, *Gevurah* and *Tiferet*.

⁴¹ That is to say, these are the emotional leanings of the desire.

⁴² Exodus 14:31, 13:9. (“*HaYad HaGedolah* – The Great Hand” is *Chessed* and “*HaYad HaChazakah* – The Mighty Hand” is *Gevurah*.)

⁴³ See *Zohar Pinchas* 249b. (“*Toorey D’Chashoocha* – Mountains of Darkeness” and “*Toorey D’Nehorah* – Mountains of Light”)

⁴⁴ Parenthesis of the Rebbe: (This is in accordance with what is known, regarding the teaching, “This gazelle goes to the mountains of darkness and gathers her food from there.” This refers to how *Malchut* goes up to *ChaGa”T* of *Arich Anpin*, as it states, “The ark was uplifted... in the seventh month” which refers to *Rosh HaShanah*, during which *Malchut* goes up to “*Harei Ararat*” which is [translated by the Targum as] ‘the mountains of darkness’.) [According to my understanding this can be understood as follows: On the holiday of *Rosh HaShanah* the Jewish people are judged for their actions of the past year. Now, although in truth “the sins are many” and we are guilty, nonetheless, because of G-d’s great love and desire for the Jewish people, He irrationally exonerates His beloved people, not based on any reasoning or intellect. This is the meaning of *Malchut* goes up to *Chessed*, *Gevurah* and *Tiferet* of *Arich Anpin*, and “gathers food from there”. That is to say, the emotional aspect of G-d’s desire and love for the Jewish people is revealed, and they receive their sustenance and life from there.]

⁴⁵ That is, these are the emotional *sefirot* of the desire, which cause the desire to lean towards either *Chessed* or *Gevurah*. Since these are the emotions of the desire, they are higher than the “radiance” of the intellect, which is called “light”. Therefore, these emotions do not follow the guidelines of rationale and reason, for as explained previously, “There is no reasoning for desire”. Rather, the contrary is true. It is

desire which are higher than revealed intellect and reasoning. In contrast, the emotions which are according to intellect and reasoning are called, “the Mountains of Light”, since *Chochmah* is called “Light”. However, the emotions of the desire are called “the Mountains of Darkness”, [for they are] emotions hidden in the desire.

[Now,] their source is from the aforementioned aspect of the “Hidden Wisdom – *Chochmah Stima’al*”, which is called “The Concealed Insight-*Ta’aloomot Chochmah*”. This is the matter of the “Hidden Reasoning for the Desire”,⁴⁶ from which the two lines of *Chessed* and *Gevurah* (Kindness and Judgment) of the desire divide.⁴⁷

This then is [the meaning of] the statement that the “Arms” of *Arich Anpin* vest within *Abba* and *Imma*. This is as we clearly observe that the root for intellectual reasoning [leaning] towards kindness and merit exists because of the quality of *Chessed* (Kindness) and the great love within one’s desire.⁴⁸ This is similar to “a bribe, which blinds [the eyes of the wise] etc”.⁴⁹ Because of the bribe, he has a love in [his] desire [towards this person]. He will therefore find justification and his intellectual powers will be caused to lean from [a judgment of] guilt to merit. This is similar to [the Talmudic⁵⁰ account of] Rabbi Yishmael, who “took a basket of fruits... and said [to himself], ‘If he wishes he may justify [himself] like this etc.’”⁵¹

[From the above] we find that the emotions [of *Arich Anpin*] vest within the innerness of *Abba* and *Imma*, and that *Abba* and *Imma* are “worn” on the outside [like a garment].⁵² This is as stated,⁵³ “I am *Binah, Gevurah*” of *Arich Anpin*, “is mine”, as explained in *Etz Chaim*.⁵⁴ This will suffice for those of understanding.

Now, as the levels descend further, the intellectual [*sefirot*] of *Chochmah* and *Binah* of *Atzilut*, only receive from the aspects of *Netzach* and *Hod* of *Arich Anpin*.⁵⁵ That is, [these *sefirot*]

these emotions of the desire which vest within the intellect, causing the intellect to conform to the desire and lean towards either *Chessed* or *Gevurah*, as will now be further explained.

⁴⁶ This is the aspect of the “reasoning” of the desire, which dictates that the desire should be in one particular way, and not any other way, as previously explained.

⁴⁷ This has already been explained at great length in chapter 21 and in the previous chapter.

⁴⁸ This is to say that it is these emotions of the desire (*ChaGa”T* of *Arich Anpin*) which cause the intellect to lean towards either *Chessed* – Kindness or *Gevurah* – Severity.

⁴⁹ Deuteronomy 16:19, also see Exodus 23:8

⁵⁰ See **Tractate Ketubot 105b**.

⁵¹ When a judge accepts a bribe from the defendant, he can no longer be unbiased in judgment. His desire is to treat the defendant with kindness. Because of this, his intellect will also lean toward kindness in regard to the defendant and he will come up with logical justifications to exonerate the defendant. This illustrates how the intellect conforms to the desire, that is, how *Chessed* and *Gevurah* of *Arich Anpin* (the desire), become vested within *Abba* and *Imma* (the intellect).

⁵² When these *sefirot* become vested within *Chochmah* – Insight (*Abba*) and *Binah* – Comprehension (*Imma*), the intellect becomes like a garment that covers over them. The intellect conforms to the leanings of the desire, just as a garment takes on the movements of the person who is wearing it. If the person moves to the left, his clothing will move along with him and if he moves to the right, his clothing will move along with him.

⁵³ Proverbs 8:14.

⁵⁴ See *Etz Chaim*, (*Shaar Abba V’Imma*) *Shaar* 14, Chapter 2.

⁵⁵ However, the actual influence is issued through the aspect of *Yesod*, which is a composite of *Netzach* and *Hod*, as previously explained.

bring the influence of *Chessed* and *Gevurah* below. Similarly, in various places [the *sefirot* of *Netzach* and *Hod* are called⁵⁶ “the Righteous Scales”, even in reference to the lower emotions which go according to the light of the intellect.⁵⁷ However, the emotions of the desire, which is called “*Arich Anpin* – the **Long** Countenance”, are unlimited, like the desire itself, which is unlimited. Therefore, even the aspects of *Netzach* and *Hod* are in an unlimited aspect.⁵⁸ This is as known regarding the explanation of the verse, “The remembrance of Your abounding goodness⁵⁹”, that it refers to the aspect of *Yesod* of *Arich Anpin*.⁶⁰ This is likewise the case in the verses, “In Your great goodness”⁶¹ and “If he will redeem you, good”⁶² and “Great goodness for the house of Israel”⁶³, and the like.⁶⁴

In contrast, the aspect of *Yesod* of “*Zeir Anpin* – the Small Countenance”⁶⁵ is the aspect of the emotions which are born of *Binah* – Comprehension. They are in an aspect of great immaturity.⁶⁶ This is in accordance with what is explained elsewhere regarding the matter of⁶⁷ “The righteous [shall flourish] like the palm tree”, [that this] refers to the aspect of *Yesod* of *Zeir Anpin*.⁶⁸ [In contrast, the continuation of the verse is,] “He shall grow like a cedar in Lebanon”, which refers to the aspect of *Yesod* of *Atik Yomin* and *Arich Anpin*, which is in an

⁵⁶ See **Introduction of Tikkunei Zohar**.

⁵⁷ As explained previously (Chapter 21, footnote 23), the concept of the three lower *sefirot* of *Netzach* (Victory), *Hod* (Majesty) and *Yesod* (Foundation) is the matter of how the influence will be expressed to the recipient. The analogy given previously is as follows: When a parent wants to influence his child in a way of *Netzach*, he explains to him why he should think or act in a certain way until he has “won him over” to his way of thinking or acting. This is the aspect of *Netzach* (Victory), where he brings out influence to “win over” the opposition etc. In contrast, the word “*Hod*” also means, “submission”, as in the word “*Hoda’ah*”. Therefore, in the parent/child relationship, when the parent demands that the child should act or desist from acting in a certain way, not because he has “won him over” to his way of thinking, as with *Netzach*, but by force of authority alone, this is an influence of *Hod*. *Yesod* represents the “scales” of the gut emotions which determines how the actual issuance of influence from the influencer to the recipient should come out. That is, should the influence be in a way of *Netzach*, should it be in a way of *Hod*, or should it be a synthesis of the two. In *Arich Anpin*, these three *sefirot* represent the determination within the desire of how the desire should be expressed and brought out into fruition and actuality.

⁵⁸ For example, the desire to actualize a “house” as it is within *Netzach*, *Hod* and *Yesod* of the desire (*Arich Anpin*) is the desire to actualize an **infinite** house. It is only in the intellect that this desire becomes limited according to the circumstances etc.

⁵⁹ Psalms 145:

⁶⁰ As will be explained later in chapter 36, the aspect of *Yesod* is called “good”. Therefore, “abounding goodness” refers to the infinite aspect of *Yesod* of *Arich Anpin*.

⁶¹ Siddur, Morning prayers

⁶² Ruth 3:13

⁶³ Isaiah 63:16

⁶⁴ See footnote 60 above. All these verses are referring specifically to *Yesod* of *Arich Anpin*.

⁶⁵ As will later be explained, *Zeir Anpin* – the Small Countenance, refers to the limited heartfelt emotions which follow and receive from the intellectual *sefirot* of *Abba* and *Imma*.

⁶⁶ That is, they are not as unlimited as the desire, and are of a far lesser quality. (Nonetheless, as will later be explained (in chapters 32 and 33), the heartfelt emotions of *Zeir Anpin* are still completely bound up with the Essence of the Infinite Light-*Atzmoot Ohr Ein Sof*.)

⁶⁷ Psalms 92:13

⁶⁸ As will be explained later, (Chapter 36), *Yesod* of *Zeir Anpin* is called “*Tzaddik* – the Righteous” since all influence comes into the world through the merit of the Righteous, as stated, “*Tzaddik Yesod Olam* – the Righteous is the foundation of the world”.

infinite aspect.⁶⁹ Similarly, it states⁷⁰ regarding King Solomon, “He spoke [of trees,] from the cedar that is in Lebanon even unto the hyssop [that springs out of the wall]”. [The hyssop] refers the aspect of the smallness of *Yesod* of *Zeir Anpin* as it is in *Malchut*, which is called⁷¹ “a wall”.⁷²

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⁶⁹ The Hebrew word “*Levanon* – Lebanon” shares the same root as the term “*Loven HaElyon* – The Supernal Whiteness (i.e. purity)”, which refers to *Keter* of the world of *Atzilut* (i.e. *Atik Yomin* and *Arich Anpin*). Therefore, this second part of the verse refers to *Yesod* of *Keter*.

⁷⁰ Kings I 5:13

⁷¹ See *Zohar VaYechi 228b* and *Terumah 133a*.

⁷² Parenthesis of the Rebbe: (As is known in the [Kabbalistic] intentions of [the prayer], “Amen, May His Great Name be blessed”, that “His Name” (*Shmo* – שמו) has the same numerical value as “Desire” (*Ratzon* – רצון). [Moreover,] “His Great Name” refers to the aspect of *Yesod* and *Malchut* of *Arich Anpin*, in that they should be “drawn down” into *Abba*, *Imma*, *Zeir Anpin*, and *Nukvah*, so that the “right” overpowers the “left”. This is like [the statement,] “In Your great goodness, let your fierce anger turn away from Your people etc”. This will suffice for those of understanding.)