

## OVERVIEW OF CHAPTER ONE

### Overview of Chapter One Lesson One

“Shaar Hayichud” [The Gate of Unity] explains the intellectual process called *HISBONONOOS*, which is translated as contemplation or meditation, but the literal sense of the Hebrew word *HISBONONOOS* connotes Understanding, from the root *LEHAVINE*. The arousal in the mind and heart, which is produced from this contemplation of G-dliness, has already been explained in another book called, “Kuntres Hispalos.” [The Tractate on Arousal] It may be that the reason the Mittler Rebbe [the author of both books] mentions the arousal in the heart and mind which is accomplished thru the *HISBONONOOS*, and mentions it at the very beginning of the book that explains *HISBOBONOOS* is because he wants us to understand that the whole reason to do the process of *HISBONOOS* is to cause a personal arousal toward *HASHEM*

So we will now explain what the *HISBONONOOS* consists of, what it is and on what one contemplates. *HISBONONOOS* is essentially to look intently into the depth of a topic and to stay with it at length, analyzing it until it is understood clearly in all of its detailed components. And this process is the inner dimension of Understanding [*BINA*], which is called *IYUN*. It is the process of analyzing a topic thoroughly in detail.

*IYUN* is the opposite of skimming and perusing at first glance, where one moves rapidly thru a subject, understanding a thing only thru a cursory glance, without stopping to examine it well. Like when a person looks at a physical thing and doesn't analyze it thoroughly. He doesn't stop to measure it and how it works in all of its inner and outer parts, only with a cursory glance, so that after a short time he will surely forget it completely. Therefore he will only be able to describe it to another in a very general way, because he only perused it perfunctorily and not with a thorough examination. Similarly when the eye of the intellect examines any topic, in a cursory way, without stopping to examine the idea well he will not understand its purpose and intention.

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There are three dimensions in the way the mind works. And each one has a seat in the physical brain

1-[*CHACHMA*] Wisdom is located in the right hemisphere of the brain. It is the initial intuitive realization of the idea as it flashes into the mind before the details have been measured out to allow it to be dressed in letters of explanation. Therefore *CHACHMA* is called “Nothing”, intangible. For example, when a person sees a beautiful building, he realizes immediately that the building is beautiful, he realizes in his mind that the building is beautiful which is the *CHACHMA* of the beauty but he cannot yet explain to another the reason why the building is beautiful, which is because of its graceful lines and the beautifully combined colors of the materials and how its proportions fit beautifully into the surrounding environment. But when he contemplates the building and measures its details he can explain to another in letters of explanation why the building is beautiful. This explanation in letters is called *BINA*

2-*BINA* means “Understanding”. *BINA* has its seat in the left hemisphere of the brain. It is the explanation and understanding of an idea in letters and in our metaphor of the beautiful building; *BINA* conveys why the building is beautiful, but not the essence of the beauty. Since it is a tangible explanation of a phenomenon in letters it is called a “Something” [*YESH*] as opposed to the “Nothing” [*AYEN*] of the intuitive realization of *CHACHMA*.

3 -*DAAS* is the concentration of the mind on one point. It is the opposite of *IYUN*, which is the spreading out of the intellect to comprehend many details. *DAAS* is translated as Knowledge but indicates “Knowledge” of bonding, cleaving, and unification rather than knowledge of facts. Like, “Adam knew Eve”. *DAAS* has its seat in the rear of the brain. It is the dynamic of the concentration of the brain any time the mind concentrates. On the level of *HISBONONOOS* being discussed here in Chapter One we are referring to the level of concentration, attachment and bonding with either the *CHACHMA* or *BINA*. Or

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even the bonding to the level higher than *CHACHMA*, the source of the *CHACHMA* called the *KOACH HAMASKILE*

### WORDS TO REMEMBER

- 1- *HISBONONOOS* is translated as contemplation or meditation, but the literal sense of the Hebrew word *HISBONONOOS* connotes Understanding.
- 2- *IYUN* is essentially to look intently into the depth of a topic and to stay with it at length, analyzing it until it is understood clearly in all of its detailed components. And this process is the inner dimension of Understanding [*BINA*], which is called *IYUN*. *IYUN* is the essential and initial dynamic in the process called *HISBONONOOS* [Chassidic Meditation].
- 3- [*CHACHMA*] Wisdom is located in the right hemisphere of the brain. It is the initial intuitive realization of the idea as it flashes into the mind before the details have been measured out to allow it to be dressed in letters of explanation.
- 4- [*BINA*] Understanding. *BINA* has its seat in the left hemisphere of the brain. It is the explanation and understanding of an idea in letters and words. The explanation is not the idea itself as expressed in the “Flash” of *CHACHMA* only the explanation of the idea which is enabled thru measuring out and analyzing the details of the idea until it is understood clearly and in depth
- 5- *DAAS* is the concentration of the mind on one point. It is the opposite of *IYUN*, which is the spreading out of the intellect to comprehend many details. *DAAS* is translated as Knowledge but indicates “Knowledge” of bonding, cleaving and unification rather than knowledge of facts. Like “Adam knew Eve”. *DAAS* has its seat in the rear of the brain.
- 6- *AYEN* or sometimes-pronounced *AIN* depending on the grammatical context. Means “Nothing’ or “Intangible” but it is a relative term not an

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absolute “Nothing”. Like air is a “Nothing” compared to water or earth, but air is a “Something” [YESH] compared to outer space or a vacuum. So too, while *CHACHMA* is a “Nothing”, intangible compared to the very tangible explanation of *BINA* it [CHACHMA] is a “Something” compared to the more ethereal level of the “Crown” [KESSER] from which it is generated.

7- *YESH* means a tangible existence like the explanation of an idea [BINA] is very concrete and tangible as compared to its intuitive realization [CHACHMA]

### THINGS TO THINK ABOUT

1-Why is the *IYUN* aspect of *HISBONONOOS* necessary to accomplish a love and fear of G-d in the heart?

2-How is it that the dynamic of *DAAS*, in particular, has the ability to reach even higher than *CHACHMA* to the source, which generates *CHACHMA* called the “*KOACH HAMASKILE*”

### LESSON TWO OVERVIEW OF CHAPTER ONE

Each one of the three aspects of the intellect (*CHACHMA*, *BINA* and *DAAS*), has three dimensions, Depth, Width and Length

#### 1-Depth

A-Depth of *CHACHMA*- the level called *KOACH HAMASKILE* that generates new *CHACHMA* and *BINA*.

*CHACHMA* has its seat in the right hemisphere of the brain. *BINA* has its seat in the left hemisphere of the brain and *DAAS* is seated toward the back of the brain. There is a membrane, which covers the brain, and higher than that

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membrane is a moisture substance and in that pocket that is between the membrane which covers the brain, and the skull is located this aspect called the *KOACH HAMASKILE*. The *KOACH HAMASKILE* [potential or power to generate new *SECHEL*] is the Depth of *CHACHMA*.

B-Depth of *BINA* is called the *OMEK HAMOOSAG* of *BINA*. It is the “point of the explanation” from which the whole length and width of the explanation flows out and is the level that connects *BINA* to the *CHACHMA* being explained.

C-Depth of *DAAS*- there are levels to the depth of *DAAS*, the highest of which is the *DAAS* that connects to the Essence being revealed by the intellect. Like in our metaphor of the beauty of the building, this is realized as a *CHAHMA*. The depth of *DAAS* in that metaphor might be the persons bond with the study of architecture, which brought him to examine the building

2-Length. - The drawing down of the *SECHEL*.

A-The length of *CHACHMA* is the power of *CHACHMA* to explain itself as an explanation in letters called *BINA*.

B-The length of *BINA* is the dressing of the details of the explanation into examples and metaphors, which bring the explanation down so even a child, can understand it.

C-The length of *DAAS* is the bringing of many vessels to this thing he wants or understands

3-WIDTH is the *SECHEL* itself before it develops a length to bring it down

A-The width of *CHACHMA* is the revealed *CHACHMA* as it flashes into the brain -The Depth of *CHACHMA* [*KOACH HAMASKILE*] generates the new flash of *CHACHMA* called the Width of *CHACHMA*, which flashes in to be the revealed *CHACHMA* into the vessel for *CHACHMA*, which is the “right brain”

B- The Width of *BINA* is the explanation itself as all of its detailed parts unfold completely.

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C-The width of *DAAS* is the ability of the person to handle the opposite of what he wants or understands without being moved to the opposite opinion.

Depth, Width and Length are really only metaphorical concepts for *KESSER* [Depth], *CHACHMA* [Width], and *BINA* [Length] so the Depth of *CHACHMA* is really the “*KESSER* [Crown] of *CHACHMA*”. And the Width of *CHACHMA* is “*CHACHMA* of *CHACHMA*” and the Length of *CHACHMA* is “*BINA* of *CHACHMA*”.

Likewise the Depth of *BINA* is “*KESSER* [Crown] of *BINA*” and the Width of *BINA* is “*CHACHMA* of *BINA*” and the Length of *BINA* is “*BINA* of *BINA*”

### WORDS TO REMEMBER

*KESSER* means Crown; it is the point that connects a lower level to a higher level or visa versa so the *KESSER* of *CHACHMA* (the depth of *CHACHMA*) is the connector between *CHACHMA* to the level which generates *CHACHMA* called *KOACH HAMASKILE*. Like wise *KESSER* of *BINA* (the depth of *BINA*) is the aspect that connects the explanation of *BINA* to the *CHACHMA* it is explaining

### THINGS TO THINK ABOUT

Even though the “*KOACH HAMASKILE*” is the Depth or *KESSER* of *CHACHMA* there are at least two more aspects to the Depth of *CHACHMA*. It is possible to understand these aspects thru the metaphor of the flow of electricity. The electric generator is analogous to the *KOACH HAMASKILE*, just as the generator generates electricity, similarly can be understood the action of the *KOACH HAMASKILE* in generating the flow of *CHACHMA*. The second, lower level of depth in electricity flow is the electricity as it flows in the wires. It is still hidden, non-apprehended by the senses. So too in the dynamic of the flow of *CHACHMA* from the *KOACH HAMASKILE* in generating new *CHACHMA* there

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are channels analogous to the electric wires in which the hidden *CHACHMA* flows. The third level of the depth of *CHACHMA* is the emptying, or nullification of the vessel of the brain allowing it to receive the new flow of *CHACHMA* as it flashes in from the “Nothing-Hidden” level of *CHACHMA*.

The “known” metaphor brought down in *CHASSIDUS* for the flow of *CHACHMA* is the flow of spring water as it flows up from the earth. The spring that bubbles up from underground is fed by a hidden underground spring so too the revealed flash of *CHACHMA* in the brain (width or *CHACHMA* of *CHACHMA*) is fed by a level of hidden flow of *CHACHMA* which streams out, so to speak, from the *KOACH HAMASKILE* just like the hidden underground spring flows up from the underground source of the spring water called an aquifer in science. [This “Spring” of *CHACHMA* is not to be confused with the “River” of *BINA*, which flows out from the Spring of *CHACHMA*]. So too in the flow of *CHACHMA* into the brain of a person, the *KOACH HAMASKILE* generates the *CHACHMA* which flows thru hidden channels into the right hemisphere of the brain.

The flow of *CHACHMA* in a person is also a metaphor. It is a metaphor for the flow of *CHACHMA* into the world of *ATZILUS* from *KESSER* of *ATZILUS*.

The immediate *KESSER* of *ATZILUS* is called *ARICH ANPIN* [long faces] it is also, as its name connotes, metaphorically, similar to the face of a man. The hidden brain of *ARICH ANPIN* is analogous to the *KOACH HAMASKILE*; the beard of *ARICH ANPIN* is analogous to the underground springs, they are metaphorically thin tubes which carry the flow of *CHACHMA* into the vessel of *CHACHMA* in the world of *ATZILUS* where it becomes the revealed “*YUD*” of *CHACHMA* of *ATZILUS*.

(One caution, don’t imagine that the flow of *CHACHMA* is like the flow of water in that water exists underground as the same substance that bubbles up out of the ground. The flow of *CHACHMA* from the hidden *CHACHMA* is essentially different because the revealed *CHACHMA*, which flashes in, is an existence, as opposed to the hidden *CHACHMA*, which is more spiritual. The

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hidden flow of *CHACHMA* before it is revealed is called “Nothing” [*AYEN*] because it is not apprehended as an existence.

### MORE WORDS TO REMEMBER

*ATZILUS*- is the highest of the four worlds of the chain of descent. It usually is translated as the world of “Emanation” as opposed the three lower worlds [*BRIA*, *YETZIRA* and *ASIYA*], which are called “Created” worlds. “Created” denotes a separate existence while “Emanated” the revelation of G-dliness is the opposite of a separate existence

*ARICH ANPIN*- the Crown [*KESSER* of the world of *ATZILUS*] It is Hahem’s *RATZONE* [Desire] for the revelation of the world of *ATZILUS*

### LESSON THREE OVERVIEW OF CHAPTER ONE

The Rebbe begins explaining the dynamic of the working of the intellect by explaining the Depth Width and Length of *BINA*. He employs the metaphor of a physical river that has a Depth [not its height] called the current of the river. It has a Width, its spreading to its banks, and it has a Length, to where it flows.

So too, is the component of the intellect, *BINA*, which is the understanding of an explanation and the unfolding of all its details to a large width. Like a wide river and not just a thin trickle, like a mere general explanation. This aspect of *BINA* called “width” is the metaphor for the explanation itself before it has been dressed in metaphors and examples. For example, if we want to explain to a 2<sup>nd</sup> grade class that the Sun is a spherical body of white-hot fire caused by an internal chain explosion of hydrogen atoms, the child will not be

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able to comprehend this “width” of the explanation due to its unfamiliarity and complication.

To bring the concept down to the intellect of the second grader we need a “length” to this explanation by dressing it in a metaphor like, “the Sun is a fiery ball” So the “length” of the explanation is the bring down the idea into metaphors and examples until even a young child can understand it, like a river that runs and is drawn to its length to give drink to the thirsty ones far from the source.

The Depth of the explanation is like the origination point of the river where it flows out from the “Spring”, which is its source. This Depth is not wide at all, it is, however, the real essence of the river called the “current” whose running causes it to spread wide to its banks and long to its outlet. So the Length and Width are secondary and dependent on the current. The water of the river, which piles high to a great height is also secondary to the current This current called here the “depth” of the river is the metaphor for the Depth of the understanding of the intellect called the *OMEK HAMOOSAG* of *BINA*. It is the “Point” of the explanation from which all its details and metaphors flow.

Every aspect of the explanation spreads out from the point of the explanation in all its details [Width] and metaphors [Length] and also the ability to understand a higher idea called the “height” of the river in our metaphor.

The example of this is from the flood of Noah. The waters started flowing up from under the earth until they piled high to cover the mountains which aroused the windows of the heavens to open bringing down a flood of water from the water that is higher than the firmament. So too, in a spiritual sense, when *MOSHIACH* comes, the knowledge of *HASHEM* will flood the world and cover it like water covers the ocean. From the wellsprings and explanations of *TORAH* will be elicited a flood of higher waters to inundate the world with knowledge of *HASHEM*.

And all this flow is elicited through *IYUN*. *IYUN* is essentially to look intently into the depth of a topic and to stay with it at length, analyzing it until it is understood clearly in all of its detailed components. And this process is the inner

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dimension of Understanding [*BINA*], which is called *IYUN*. *IYUN* is the essential and initial dynamic in the process called *HISBONONOOS* [Chassidic Meditation].

The student, who does this process called *IYUN*, stays with the explanation, not moving on but stopping to identify all the details of the explanation in order to reach the depth of the explanation, which is its point in its essential and inner dimension. Like looking at a physical object, not with a cursory glance, but with an intense examination, analyzing the object until he understands it well in all of its inner and outer workings. This is why the Hebrew word for the contemplation of G-dliness is *HISBONONOOS* with two *NUNS*. Because the process of *BINA*, understanding, should, at first glance, be called *HISBINOOS* with only one “*NUN*”. In Hebrew, however, a doubled letter connotes an emphasis, so here the doubled nun emphasizes that the process of understanding must not be cursory or hurried but with much examination and analyses until the topic is understood clearly and completely.

So the process of *IYUN* (the analyses of a topic until it is completely and clearly understood) is the vessel thru which one reaches the depth of the topic called its point, the *OMEK HAMOOSAG* of *BINA*.

The world calls this process of *IYUN* “The Depth of Knowledge” But we call Knowledge [*DAAS*] not a knowing of facts (which is *IYUN*) but a Knowledge of bonding, unification and attachment like “Adam knew Eve” They were bonded and unified, a visceral knowledge not a knowledge of facts. So once one reaches the depth of the explanation thru *IYUN*, he concentrates his mind on that point and thru that concentration he unifies and bonds with the topic. And this Depth of *DAAS* brings him to the intuitive realization of the actuality of the idea called *CHACHMA* which is higher and more illuminated than just its explanation in letters.

### WORDS TO REMEMBER

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OMEK HAMOOSAG of BINA-This could be translated as the depth of the grasping of the explanation. It designates the point where *BINA* (the explanation) connects to the *CHACHMA* (the idea being explained by *BINA*)

Depth of *DAAS* is the concentration and bonding with the point of the explanation  
[OMEK HAMOOSAG of BINA]

### THINGS TO THINK ABOUT

The Mittler Rebbe who wrote the book we are explaining –“*SHAAR HAYICHUD*” is sometimes referred to by the name *RACHOVOS HANAHAR*, which means the “Width of the River”, the metaphor for the unfolding of the details of the explanation of. *BINA*

### LESSON FOUR OVERVIEW CHAPTER ONE

The Rebbe explains *CHACHMA* thru the metaphor illustrated by the river of *BINA*, which is really an outflow of the Spring of *CHACHMA*. This whole flow of the river of the explanation flows from the depth of *BINA*, the point of the explanation we called the current of the river in our metaphor. This current of the River of *BINA* then is really an outflow from the Spring of *CHACHMA* called “Nothing.” Like it says in *BERESHIS* “a river flows from *EDEN*.” The river is called *BINA* [understanding] and *EDEN* is the Spring of *CHACHMA* [Wisdom] from which that River flows.

Even though *CHACHMA* is a very high and rarified level, it is possible to contemplate even higher than the revealed *CHACHMA*. This is accomplished thru an even higher and deeper level of *DAAS* than the “Depth of *DAAS*” we mentioned before which we said was the bonding and concentration on the *OMEK HAMOOSAG* of *BINA* or on the *CHACHMA* itself .It is a level of *DAAS* called the “Deep Delver” {*MAAMIK*} which reaches even higher than the

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*CHACHMA* itself into the hidden source of *CHACHMA*. The hidden source of *CHACHMA* is called the *KOACH HAMASKILE*, which is the power and source to generate new *CHACHMA* and *BINA*, and even higher to bond with the essence of the thing the intellect is about.

Even though *CHACHMA* is the non-apprehended (tangibly in letters) intuitive realization of the idea [*SECHEL*] before it comes into the apprehended point of the explanation of *BINA*. Like a spring compared to a river (the spring is “nothing” compared to the river just some drops of water percolating out of the earth.) These drops by drop, however, are the source of the powerful pushing of the water of the river called its current. This current is the metaphor for the point of the explanation called the *OMEK HAMOOSAG* of *BINA*. As this current of the river, the metaphor for the point of the explanation, is the source of the whole spreading out and piling up of the river of understanding in its Width, Length and Height. So too, does this current (the depth of the river) have its source in the drop by drop outflow of the tiny spring of *CHACHMA*.

But the original depth from where the idea originates (the source for the hidden underground spring in our metaphor) is called the depth of *CHACHMA* or the hidden *CHACHMA* (the level called in other places the *KOACH HAMASKILE* - potential to generate *SECHEL*)

Because just as there is a Depth, Width and Length in the river of *BINA* which is called a tangible existence because it is an explanation in words and letters, so too, is there a Depth, Width and Length in the intangible, intuitive level of the Spring of *CHACHMA* which is called “Nothing”, because the idea is not yet dressed in letters of explanation at the point when it is realized as *CHACHMA*.

The Depth of the spring is the initial underground source from where it is hewn [an aquifer in science terms]. The water from this source splits the earth into veins [underground springs] thru which it flows up to percolate out of the earth drop by drop to be revealed from its utter hidden level, which is its depth under the earth. The underground channels [veins in the earth] have an original depth [the underground reservoir –aquifer]. The spiritual level we are explaining [the

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Depth of *CHACHMA*] is the level of “Nothing” about which it is said “*CHACHMA* comes from ‘Nothing.’” It is an even more profound and absolute level of “Nothing” than the revealed *CHACHMA* that flashes into the brain [the revealed Spring that bubbles out of the earth in our metaphor].

The source from which the flash of revealed *CHACHMA* is generated is the hidden depth of *CHACHMA* called the *KOACH HAMASKILE*. It is the essence and inner existence of the revealed *CHACHMA*.

### WORDS TO REMEMBER

*MAAMIK* means “Deep Delver”. This level of *DAAS* called *MAAMIK*, the “Deep Delver” reaches even higher than the *CHACHMA* itself into the hidden source of *CHACHMA*, the *KOACH HAMASKILE*. The *KOACH HAMASKILE* is the power and source, which generates new *CHACHMA* and *BINA* and the level of *DAAS* called *MAAMIK* has the power to arouse the *KOACH HAMASKILE* to produce new, revealed *CHACHMA* and *BINA*, and even higher to bond the essence of the soul of the contemplator to the essence of the thing being contemplated.

### THINGS TO THINK ABOUT

We just explained that *CHACHMA* is called a “Nothing” compared to the explanation of *BINA*. But *CHACHMA* is considered a “Something” compared to its source the *KOACH HAMASKILE*. In the same way is the comparative tangibility of the levels of *BINA*. Even though *BINA* is called a “Something”, in general, compared to the “Nothing” of *CHACHMA*, nevertheless, *the* depth of *BINA*, the *OMEK HAMOOSAG* of *BINA*, which is the point of the explanation [*KESSER* of *BINA*] is considered a “Nothing” compared to the Length [*BINA* of *BINA*] and Width [*CHACHMA* of *BINA*] of the explanation

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### LESSON FIVE OVERVIEW CHAPTER ONE

Even though the “Nothing” level of this *OMEK HAMOOSAG*, point, of the explanation can’t be compared to the intangible “Nothing” of the *CHACHMA* itself. Nevertheless, this point of the explanation [*OMEK HAMOOSAG* of *BINA*] is the 50<sup>th</sup> gate [*SHAAR HANUN* of *BINA*], even though it is drawn from the intuitive flash of the seeing of *CHACHMA* into the tangible explanation of *BINA*. The source [of the *OMEK HAMOOSAG* reaches to the depth of the *CHACHMA* like we can see clearly that the one who delves [*MAAMIK*] only to the *OMEK HAMOOSAG* of *BINA* arouses and triggers the source and root of the idea [*KOACH HAMASKILE*] to bring new *CHACHMA* into the *BINA*. *MAAMIK* arouses the depth of *CHACHMA* and *BINA*, *KOACH HAMASKILE* to produce new *CHACHMA* and *BINA*. This means in simple terms that one who “*MAAMIKs*” to the depth of *CHACHMA* or *BINA* elicits new *CHACHMA* and *BINA* from the source of the *SECHEL*, *KOACH HAMASKILE*. So one who utilizes the aspect of *MAAMIK* to bond with the “depth” of *BINA* called the *OMEK HAMOOSAG* of *BINA* will be able to draw down a new “width” of *BINA* [*CHACHMA* of *BINA*] from higher than the revealed *CHACHMA*.

### WORDS TO REMEMBER

*SHAAR HANUN* of *BINA* is the 50<sup>th</sup> gate of *BINA*. It is an aspect of Depth or *KESSER* of *BINA* that connects thru the Length of *CHACHMA* [*BINA* of *CHACHMA*] to the Depth of *CHACHMA* thru concentrating the *DAAS* on this *KESSER* of *BINA*, which draws down new revelation of *CHACHMA* into *BINA*

### THINGS TO THINK ABOUT

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It is interesting that the word “*HISBONONOOS*” [meditation-contemplation] which we explained above is a construct of the word “*BINA*” [to understand] which [*HISBONONOOS*] contains a double letter “*NUN*”. The letter *NUN* corresponds to the number 50 hence the *SHAAR HANUN* is the 50<sup>th</sup> gate. According to Reb Hillel of Paritch the letter “*NUN*” is spelled out *NUN-NUN* corresponding to the two *NUN*’s in the word *HISBONONOOS*. These two *NUN*’s in the spelling of *NUN* consist of a regular “bent” *NUN* and a long or final *NUN*. Reb Hilled says the “Long” *NUN* stands for the one who gives, like the teacher and the “Bent” *NUN* represents the one who receives like the student.

### LESSON SIX OVERVIEW CHAPTER ONE

From the above we will understand something new, which explains the concepts, expounded in “Sefer Yetzira” of “Understand in Wisdom” [*HAVEN BICHACHMA*] and “Wise in Understanding”. [*CHACHAM BIBINA*]

The concept of “Understand in Wisdom” is designated in various ways:

L-HAVEN *BICHACHMA*

2- SAG of AV

3-The Length of *CHACHMA*

4-*BINA* of *CHACHMA*

They are all names for the same concept, which is the power of *CHACHMA* to explain itself into letters and words of explanation [*BINA*]. The source of this *BINA* of *CHACHMA* is actually higher than the *CHACHMA* itself [The *CHACHMA* itself in particular is called *CHACHMA* of *CHACHMA*, the Width of *CHACHMA*, while the level from which *BINA* of *CHACHMA* draws is the Depth of *CHACHMA* or *KESSER* of *CHACHMA*] because to bring a concept down to a lower level necessitates reaching higher than the level being brought down.

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There is a type of person called a *NAVONE* who has this power of *BINA* of *CHACHMA*. A *NAVONE* has the ability to bring down a *CHACHMA* into an explanation, which a Wise Man [a *CHACHAM*] doesn't have. A *NAVONE* is nullified to a source higher than Wisdom, which allows him to bring the *CHACHMA* into a comprehensive explanation.

To be "Wise in Understanding" [*CHACHAM BIBINA*], on the other hand, is achieved thru *IYUN* in which one analyzes the concept thoroughly until a new facet [width of the explanation] a *CHACHMA* of *BINA* is discovered or revealed. *CHACHAM BIBINA* is also designated by various names, which designate the same dynamic:

The Width of *BINA*

*CHACHMA* of *BINA*

*AV* of *SAG*

Apparently there are two ways in this Width or *CHACHMA* of *BINA*. One is the process of analyzing all the details of the explanation by the student. This analysis is generally included in the dynamic of *IYUN*. Through analyzing all the details the student will reveal the whole width of the explanation called *CHACHMA* of *BINA* and each detail, which is revealed, as a new Width in the explanation.

The source of these details of the Width of *BINA* is, of course, the depth of *BINA* as it connects to the Length of *CHACHMA* [*BINA* of *CHACHMA*].

And with this will be understood that even the power of be "Wise in Understanding" [*CHACHMA* of *BINA*] has its hidden source in "Understand in Wisdom" [*HAVEN BICHACHMA*]

### WORDS TO REMEMBER

*AV* is a way of spelling the four letter non-pronounced name of *HASHEM* [*HAVAYA*] in which the numerical value of the letters add up to a total of 72. It is a designation of *CHACHMA*.

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*SAG* is a way of spelling the four letter non-pronounced name of *HASHEM* [*HAVAYA*] in which the numerical value of the letters add up to a total of 63. It designates *BINA*.

SO *SAG* of *AV* is *BINA* of *CHACHMA* and *AV* of *SAG* is *CHACHMA* of *BINA*

### THINGS TO THINK ABOUT

1-*IYUN*, in general, denotes the contemplation of the student, which includes:

- A- the analysis of all the details of the explanation and
- B- The understanding of the length of the explanation in all its examples and metaphors.

But in particular *IYUN* denotes only the work of the student in understanding of the “Length” of the explanation in all its examples and metaphors

2-It is possible that the two aspects of “*BINA* of *CHACHMA*” and “*CHACHMA* of *BINA*” form an interlocking “embrace” which illustrates an aspect of the saying “*CHACHMA* and *BINA* are two friends that never part”

### LESSON SEVEN OVERVIEW CHAPTER ONE

There Are Two Directions of the Chronological flow of the *SECHEL*

1-The *SECHEL* first flows from the Sage [the *REBBE*] to the student, it flows from up [the *REBBE*] to down [the Student]

The *Rebbe* starts with the level of *DAAS* called *MAAMEK*. He bonds with the essence of the thing being explained by the *SECHEL*, which triggers his *KOACH HAMASKILE* to produce a *CHACHMA* and *BINA* [*SECHEL*] which illustrate and explain the essence being communicated.

## OVERVIEW OF CHAPTER ONE

He then ties himself with the level of *DAAS* called “Deep *DAAS*” [*HAMAKUS HADAAS* by which one concentrates on the revealed *CHACHMA* and *BINA*] to the *CHACHMA* bringing it down into an explanation of *BINA* in its “Depth” [*KESSER* of *BINA*], its “Width” [*CHACHMA* of *BINA*], and “Length” [*BINA* of *BINA*]. This “Length” of the explanation is the metaphors and examples into which the Rebbe dresses the explanation to bring it down to the student.

So the chronology of the evolution of the *SECHEL* from the Rebbe’s standpoint is from up to down. He starts higher than *CHACHMA* and *BINA* and applies his *DAAS* to bring down a revealed *SECHEL*. Then he explains the *SECHEL* and brings it down through metaphors and examples. The Depth [point] of the explanation [the *OMEK HAMOOSAG* of *BINA*] determines the extent of the “Length” and “Width” of the Rebbe’s explanation.

2- -The student progresses upward thru the levels of the *SECHEL*

The student starts with the *BINA* of *BINA* of the student. This means that the student climbs the same “rope” that the Rebbe has lowered. The metaphors and examples are *BINA* of *BINA* for both the student and the Rebbe, but the approach of the student is to start with the outer level of the *SECHEL* to understand the metaphors in order to reach higher levels of the *SECHEL*. So the student brings the *SECHEL* closer to his understanding through the examples and metaphors, which he heard as the Length from the *REBBE*. This upward progress of the student is the dynamic we described as *IYUN* and is called the Length or *BINA* of *BINA* of the student.

Next the student works to distinguish between the metaphors to understand which detail of the *SECHEL* is illustrated by each metaphor and which detail each one is lacking that the other one illustrates, because each metaphor cannot explain all the particulars of the explanation of the G-dly dynamic. So by understanding the differences in the metaphors he is able to “Widen Out” his understanding of the *SECHEL* [*CHACHMA* of *BINA*] by revealing for himself all of the details of the explanation.

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Then having achieved mastery of the “Length” and “Width” of the *SECHEL* he is able to reach the “Depth” of the explanation [*OMEK HAMOOSAG* of *BINA*]. Once he reaches this “Point” of the explanation he applies the power of *DAAS* to the point, bonding to it by concentrating on it; achieving the “Deep *DAAS*” [*HAMAKUS HADAAS*], which connects the *BINA* to the *CHACHMA*, the essence of the *SECHEL*. He then continues with “Deep *DAAS*” until he connects from the *CHACHMA* to the source which generates *CHACHMA* [*KOACH HAMASKILE*] with the level of *DAAS* called “Deep Delver” [*MAAMEK*] to trigger the birth of new *CHACHMA* and *BINA*.

So the key and mandatory starting point to success in the process of understanding G-dliness [*HISBONONOOS*] is *IYUN* to stop and stay with the explanation, not moving on until all of the inner and outer details and how they work together are understood clearly

### WORDS TO REMEMBER

A *REBBE* is a person whose soul is a soul of the world of *ATZILUS* the world of revealed G-dliness. He has a realization of the essence of the Infinite G-dly light and through concentrating with his *DAAS* [*MAAMIK*] he is able to see how that G-dly light is dressed into the 10 *SPHEROS* of *ATZILUS* and through concentrating with the level of *HAMAKUS HADAAS* he is able to explain it to his students, those whose souls are from the levels of the worlds of Creation, Formation and Action

### THINGS TO THINK ABOUT

We said that by starting with *IYUN* the one who contemplates can eventually reach the level of “Deep Delver” [*MAAMIK*] to trigger the birth of new *CHACHMA* and *BINA*. In addition he will be able to reach even higher to connect with the G-dly essence which is clothed in the *SECHEL*

## OVERVIEW OF CHAPTER ONE

CHAPTER 1

*In this chapter the Rebbe starts to explain Contemplation [The Jewish mystical meditation exercise called HISBONONOOS. HISBONONOOS is a construct of the Hebrew word BINA that means Understand. The chapter explains what HISBONONOOS is and on what one contemplates. There are three dynamics of the intellect Wisdom [CHACHMA], Understanding [BINA], and Knowledge [DAAS] and each one of the three has three dimensions, Depth Width and Length*

Behold, we already explained at length in a special book [Kuntres Hispaalos] the particular way of arousal in the brain and heart that is born from contemplation ,[called HISBONONOOS as that arousal is expressed], according to the structures of the 5 levels of the soul, NEFESH, RUACH, NESHAMA, CHAYA, and, YECHIDA [NARANCHAI].

1-NEFESH [the lower soul, the vessel for the lower emotion attributes whose seat is the liver area] 2-RUACH [The Spirit, the vessel for the upper emotion attributes whose seat is the heart] 3-NESHAMA [The intellect soul, the vessel for the intellect attributes whose seat is the brain], 4- CHAYA [The surrounding soul like the foot is equally alive as the nose or the arm. Whose seat is the skull], YECHIDA [The essence soul which has no seat but permeates and surrounds all levels]

And now we will explain contemplation [HISBONONOOS] what it is and how it works. What it is essentially and on what to contemplate. The essence of this contemplation is a strong deep look into the depth of a topic and to stay with it very much until it is understood clearly [and completely] in all of its parts and details and it is called the inner [dynamic] of understanding [PINIMIUS BINA]. It is called in the GEMORAH, IYUN [the understanding of all the details of an explanation]. As it says in tractate SUKKA here is GEERSA, here is IYUN. GEERSA means to understand something at first glance [in which] one moves fast [thru the subject] without stopping at all like, for example, [when a person] looks at something and does not contemplate the object, its measurements and being [how it is and what it is] of all its inner and outer parts, instead he merely glances at the thing, So that after [a short time] he will forget it completely and also he will not be able to describe the object to another person except in a general way,

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because he saw it only with a mere glance, and not with a sunken eye at all. He just [looked at it] with a fast glance of his eye [without analyzing it thoroughly.]

So too, is the moving of the eye of the mind on any idea at first glance without stopping to dwell on it well [with concentration], therefore he won't know it completely to its real meaning

*Here the Rebbe starts to explain the three dimensions of Depth Width and Length of a concept. He initially explains the Depth Length and Width of the "Understanding of an Explanation" BINA by using the metaphor of a physical river.*

Because behold there are three dimensions in any idea, Depth, Length and Width. The Width [of BINA] is the explanation of the idea on all sides [widening out and unfolding its] many details like a wide river, not just as it is [at first glance], like a truncated river.

The Length [of BINA] is the essential lowering of the idea to dress it in metaphors and examples until it can be brought down to the understanding of a young child. Like a river that runs and is drawn down to its length (like it is explained about the curtains in the temple)

*[The Rebbe now explains the Depth of the "River of Understanding." The height of the river is not meant here, the "Depth" is the point from which the "River" starts to flow]*

The Depth of the River is the point from whence it widens out and in itself [this depth from where it widens] is not wide, but it is the actual essence of the river (called the current) which is the main running of its flow from its source and the water that piles high from it and spreads to the sides of this depth [the current] are secondary to it [in that they] are only the pushing and spreading of it [the current] to the sides in its Width and Height and the Length of its running.

So too, the depth of [explanation of] the idea is its essential point like it is and is called the Depth of the explanation [OMEK HAMOOSAG of BINA]. So everything that spreads out in the explanation of the understanding to each side in great Width in its many details, and the Length which is its essential down flow [thru being dressed in examples and metaphors], and also its piling up high to come up with ideas much higher than it, [all flows from the point of the explanation]. .

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*This all means that just like a river that has a depth [the current], a width [the banks], and the length [to where it flows, so too an explanation of BINA has a depth, where it connects to the idea [the CHACHMA] it is explaining. The Width of the explanation [of BINA] is the explanation itself, how it unfolds all the details of the explanation. And the Length is the examples and metaphors, which illustrate the explanation until it is drawn down so far that even a young child will be able, understand this detailed explanation*

(Until the high depth [is achieved] like the pushing up of the water higher and higher at the time of the flood [of Noah]. [This piling up of the flood waters at the time of] the 600<sup>th</sup> year of the life of Noah is similar to what will happen in a spiritual way at the time of the “King *MOSHIACH*” [starting in the 6<sup>th</sup> Millenium]. It is written in the Zohar that the channels of Wisdom [*CHACHMA*] will open. [These “channels of Wisdom” are the] spring waters of the deep Wisdom that pushed higher and higher and covered all the mountains. [And from this flow] the windows of the heaven were opened to draw down from the waters above the heavens called the high depth, which depend on the low depth because the beginning is wedged in the end. Like *OMEK HASHAYLA* [the depth of the pit] or *HAGOVA LAMAYLA* [reaches higher] [meaning these two levels - the depth of the pit or the highest heights can be aroused by each other], like it says). [All this flow is] drawn from the essential depth of its point like it flows from Wisdom [*CHACHMA* called “Nothing” is the essential idea being explained by the explanation of *BINA*] called “Nothing” [*AYIN*] like it says, “a river flows out of Eden. Because *BINA* is a river and *CHACHMA* is a spring [the source of the river.]

*The low depths are the underground source of the up- flowing spring water, which is the source of the underground spring called in science an aquifer. [This underground source of the spring is the metaphor for the Depth of CHACHMA and is called the KOACH HAMASKILE in a person. In other terms it is the level of the “Hidden Brains” of the “Skull” called MOCHIN STIMA of ARICH ANPIN in the “Supernal Man”.] This hidden*

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*underground spring flows up to become the revealed spring that percolates out of the earth [which is the metaphor for the Width and Depth of CHACHMA] and becomes the depth and current of the river [which is the metaphor for the depth of BINA.]*

*So too did the lower waters rise at the flood of Noah rising up and causing the windows of the heavens to open. Likewise will it be in the time to come when MOSHIACH comes in a spiritual way that the spring waters of Wisdom [CHACHMA] will flow and break forth]*

[And the process which elicits this flow] is called *IYUN*, to stand on the idea and delve into it very deeply. This means to stop [until the idea is understood clearly.] It is the opposite of going fast, [it is a deliberate progression] to get to the depth of the idea like it is in its inner dimension. Like if one looks at something with his eyes [he doesn't look at it with] just a glance of the eye but with an open and sunken eye. He doesn't move on until he knows the thing well in all of its parts, details and inner dimensions, meaning he contemplates [*HISBONONOOS*] and stops to analyze it very much [*IYUN*]. Like Rashi says, he stops to examine [the idea] well [*IYUN*] to stand on it very much until it is understood clearly [and thoroughly]. [But the process of] *IYUN* is only a vessel to the depth of *BINA* [the point of the explanation]

*Next the Rebbe explains that DAAS [the concentration of the brain] is applied to the Depth of the explanation [the OMEK HAMOOSAG of BINA], which brings one higher than the explanation [BINA] to the CHACHMA itself [which is the idea itself intuitive and not dressed in letters of explanation]. And this DAAS [concentration on the depth or point of the explanation of BINA] is called the Depth of DAAS. And DAAS reaches even higher than the revealed CHACHMA, it reaches to the hidden source of CHACHMA {KOACH HAMASKILE}. The bond to the KOACH HAMASKILE is an even higher level of DAAS called "The Deep Arouser" [MAAMIK] which is the bond with the essence of the thing the idea is about [called MAAMIK] which arouses the source of CHACHMA and BINA called the KOACH HAMASKILE to reveal new SECHEL*

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At first glance, [all the details of the explanation called] *IYUN* is what the world calls the depth of knowledge. [*The world says that the depth of knowledge is the knowing of many facts and details. But really DAAS, translated knowledge, means a bonding knowledge, not knowledge of facts, but “knowledge” of bonding, like “Adam knew Eve.”*] [The world] is not correct because the Depth of *DAAS* [the word which is translated as knowledge] is the vessel to get to the Depth of the idea itself [not just the depth of the explanation called the point of the explanation of the idea, *OMEK HAMOOSAG* of *BINA*, but the actual *CHACHMA* itself]. And higher than this is a level of *DAAS* called the “Deep Arouser” [*MAAMIK*], Even though *CHACHMA* is the level of the [*AYIN*] non-apprehended intuitive aspect of the idea before [it descends] to come into inclusion in the depth of the explanation [of *BINA*.] [Like we explained the level of a] spring compared to a river.

But the depth in the source of the idea [*MUSKAL*] has a source that reaches to the source from which the flow of *CHACHMA* is drawn. [This source of *CHACHMA* is the *CHACHMA* generator called the *KOACH HAMASKILE*]. And [this level which is aroused by the *DAAS* called *MAAMIK*] is called the Depth of *CHACHMA* or the hidden *CHACHMA*.

Because like there is a Depth and Length and Width in *BINA*, so too, is there a Depth and Width and Length in the Spring of *CHACHMA* which is called “nothing” [*non-apprehended, intuitive rather than being dressed in letters of explanation. Since it is not apprehended in letters it is called the level of “Nothing” called AYIN in Hebrew*]

*Next, the Rebbe explains the Depth of CHACHMA thru a metaphor of a spring that bubbles out of the ground drop by drop. The spring represents Wisdom [CHACHMA]. Just like a spring has an original source (a kind of store of water deep in the earth called in science an aquifer) that splits the earth to make veins in the earth like underground springs that finally flow up to break thru the earth drop by drop. So too, CHACHMA flows from its spiritual source the CHACHMA generator called KOACH HAMASKILE through the moisture that is over the membrane that covers the brain to break thru as a flash of revealed CHACHMA in the right brain. The vessel of CHACHMA*

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*is the right brain, the vessel of BINA is the left-brain, and the vessel of DAAS is the back brain. The brain made up of the three sections, is covered by a membrane above which is a moisture from which is brought down the flow of the idea [CHACHMA] from the source of CHACHMA, the CHACHMA generator called KOACH HAMASKILE. So there are at least two levels in the “Depth of CHACHMA” 1-the KOACH HAMASKILE-the source of the CHACHMA that generates its flow, the aquifer in our metaphor of the spring 2-the channels thru which the CHACHMA flows called MASKILE, the veins in the earth in our metaphor of the spring.*

And the Depth of the spring means the beginning source from where it is hewn. It is the Depth from where it spreads its flow higher until it [it will finally] break through [to percolate out of the earth] drop by drop and is revealed from its utter hidden level. This level is the lower depth like the spring waters of the deep, which split the earth to break out to moisten the earth in the veins of the earth. [*This flow which delivers the spring waters from their source is still the level of the “Hidden Spring” before the water percolates out of the earth.*]

[These waters that moisten the earth] have an original depth. Like it says CHACHMA is from “Nothing” [AYIN] from the hidden CHACHMA called the Depth of CHACHMA. And CHACHMA [as it reveals itself] is the newfound SECHEL [the “Wisdom”, idea etc.] that flashes [into the brain] as a flash [like lightning], like it is known. And the source from where it is carved out in its hidden depth is it’s [the revealed CHACHMAS] essence and inner content.

*Now the Rebbe goes back to further explain the depth of the explanation of BINA called the OMEK HAMOOSAG of BINA. He explains how BINA is a tangible existence. It is an actual explanation in letters as opposed to the non-tangible existence of the CHACHMA itself, which is still in an intuitive state, which is not yet explained in letters of explanation. He says the Depth of the explanation of BINA is the point of the explanation called the “Nothing” of the “Something” that the explanation of BINA is.*

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*This means that even though the point of an explanation is comprehensible in letters, nevertheless, compared to the Width and Length of the explanation it is a “Nothing”. Although it is part of the “Something” that the explanation as a whole is compared to the “nothing” [non-comprehended in letters of explanation] that Wisdom-CHACHMA is. So the Depth of BINA is considered a “Nothing” compared to the Length and Width of BINA. But it is a tangible “Something” compared to the more rarified “Nothing” of the CHACHMA itself.*

Like we explained about the Depth of the explanation [of *BINA* whose Depth is its point called the *OMEK HAMOOSAG*] of *BINA*. Still, it is only the Depth of the explanation of *BINA* that is realized as a [tangible] existence [called a *YESH*]. Since it is a revealed explanation, it is designated a “Something”.

The Depth of the explanation [of *BINA*] is the “Nothing” of the “Something” that the explanation is. It can’t be compared [however, to the level of] “Nothing” [*that the CHACHMA is, because CHACHMA is non-apprehended in letters. It is intangible, more intuitive, a more actual level of “Nothing” than the Depth of the explanation of BINA. Even though the “Point “of the explanation of BINA is a “Nothing” compared to the more tangible Length and Width of the explanation of BINA.*], before it comes to be included in the explanation. Not even the Depth [of the explanation which is called the “Nothing” of the “Something” that *BINA* is] that is in it [the explanation of *BINA*] which is its point. [Can be compared to the “Nothing” that *CHACHMA* is before it comes into letters of explanation]

*Here the Rebbe explains that even though the point off the explanation is an existence [therefore lower, less illuminant than the CHACHMA itself] it is a very high level called the 50<sup>th</sup> gate of BINA because its inner dimension is drawn from the source of the CHACHMA itself. So that one who applies his DAAS only to this point of the explanation [called the OMEK HAMOOSAG] connects to the “hidden level” higher than CHACHMA which is the actual source of the CHACHMA itself to bring a new*

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*CHACHMA into BINA (meaning a new detail or explanation into the explanation of BINA)*

However, the Depth of the explanation [which is the point of the explanation] is called the “Fiftieth Gate of *BINA*” [the *SHAAR HANOON*] even though it is drawn from the “Nothing” of *CHACHMA* to a “Something” [the explanation in letters.] (Like the spring that flows out of the “Holy of Holies” which starts out [thin] like the horns of grasshoppers). The source [of that spring] reaches to the Depth of *CHACHMA*. Like we see that the one who applies his *DAAS* only to the Depth of *BINA* [called the *OMEK HAMOOSAG*] reaches to the source and root of the *SECHEL* to bring out new light of *CHACHMA* into *BINA*. This is the level of *DAAS* called the “Deep Arouser” [*MAAMIK*] to arouse the Depth of *CHACHMA* and *BINA* [to reveal new *SECHEL*]

*Now the Rebbe reveals that the 3 levels of Depth, Width and Length of CHACHMA and BINA are really KESSER [the Crown is the Depth] CHACHMA [Wisdom is the Width] and BINA [Understanding is the Length]. So that BINA has a KESSER of BINA (which is the Depth of BINA. It has, a CHACHMA of BINA (which is the Width of BINA), and a BINA of BINA (which is the Length of BINA). Likewise, in CHACHMA there is a KESSER of CHACHMA, (the Crown which is the Depth of CHACHMA). CHACHMA of CHACHMA (is the Width of CHACHMA) and BINA of CHACHMA is the Length of CHACHMA. So too DASS, as we said, has a Depth, Width and Length, which are the KESSER, CHACHMA and BINA of DAAS*

(And according to this [we can expand by bringing the phrase] from “Sefer Yetzira”, “Understand in Wisdom” and “Be Wise in Understanding.” And we can explain it according to how it is understood from the writings, “Understand in Wisdom” [means *CHACHMA* of *BINA*] is “*AV*” of “*SAG*” to understand something new [*a new angle, detail, or explanation*] in the explanation of *BINA*. This is only accomplished thru *IYUN* [*of the teacher*] which chooses out and separates [*the details to choose the metaphors to*

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*illustrate those details until the explanation*] is clear and [this *IYUN* which is *BINA* of *BINA* of the teacher reveals this new Width or *CHACHMA* in *BINA*]

And after this careful understanding of the details called *IYUN*, [or *BINA* of *BINA*] it is possible to give birth and find a new [detail or angle in the] explanation that was already understood which is called *CHACHMA* of *BINA* [Width of *BINA*]. But *KESSER* of *BINA* is the Depth of *BINA* and its source reaches up to the Depth of *CHACHMA*, [like we explained about the 50<sup>th</sup> gate of *BINA*]

And “Understand in Wisdom” [*HAVEN BICHACHMA*] “*SAG*” of “*AV*” is the power of *CHACHMA* to explain itself bringing [the *CHACHMA*] into many explanations and it is higher than the Understanding of *BINA*

*Now the Rebbe brings an example of a type of person called a NAVONE to illustrate this level of BINA of CHACHMA {SAG of AV}. A NAVONE is one who has the ability to understand a thing within a thing, like to bring a new explanation into the BINA. The reason why the power of BINA of CHACHMA can bring a new Width [CHACHMA of BINA] into the explanation is because the source to which it is nullified is the DEPTH [KESSER of CHACHMA]. Therefore, a NAVONE [one who has the level of BINA of CHACHMA] is higher than a CHACHAM [a wise man]. Because a CHACHAM has only the original CHACHMA itself but a NAVONE [is nullified to the Depth of CHACHMA] so he reaches to a higher level than the revealed CHACHMA to reveal a new CHACHMA.*

And what it says [about the times of Moses] that *NAVONIM* could not be found [is because a *NAVONE* can bring a new explanation angle or detail in the existing understanding, a new width, a *CHACHMA* of *BINA*] “To Understand a Thing Within a Thing” thru the source of this potential of *BINA* of *CHACHMA* which reaches to the Depth of *CHACHMA*, therefore he is able to find a new *CHACHMA* inside this *CHACHMA* [also]

This is higher than than the revelation of *CHACHMA* [itself] from “Nothing” [because from the *CHACHMA* itself] another *CHACHMA* cannot be understood. (Also, the dynamic that from an Understanding of *BINA* a new explanation can be understood in

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this explanation, [also has its source is in *HAVEN BICHACHMA* [*BINA* of *CHACHMA*] which is the source of understanding a “Thing within a Thing” in the hidden source of the *SECHEL*).

*The student then, must start with IYUN [BINA of BINA of the student] to understand all the details of the explanation in general, and specifically the details of the examples and metaphors that the teacher used to explain the idea [called the BINA of BINA of the teacher] BINA of BINA has two dynamics 1- BINA of BINA of the teacher, how the teacher brings down the explanation thru examples and metaphors. 2-BINA of BINA of the student, which is the understanding of all the examples and metaphors like climbing up the rope the teacher, has lowered. Then the student proceeds to the Width of the explanation [the CHACHMA of BINA]. When the details of the Width and Length of the explanation [BINA and CHACHMA of BINA] are thoroughly understood by the student he can reach the Depth of the explanation [the KESSER of BINA called the OMEK HAMOOSAG]*

So we find the progression of levels starts with *IYUN* to stand on the explanation until it is understood clearly, called *BINA* of *BINA* to determine its inner and outer dimensions. And from this to bring down the Length of the explanation into many garments until it can be so solidified that even a child could understand it. However, [this is not yet] the Width in many explanations to all sides which follows, called the level of *CHACHMA* of *BINA* to bring new [explanations, angles, and details] in this explanation. This is the Width from which comes *BINA* of *BINA* to make the Length. But the measure of the Length and Width of *CHACHMA* and *BINA* of *BINA* depends on the Depth of *BINA* [*OMEK HAMOOSAG* of *BINA*] called *KESSER* of *BINA* like we see in the world that according to the Depth will be the measure of the Length and Width of every Understanding]

*The Rebbe now explains Daas, which is translated as Knowledge but not a factual knowledge or abstract knowledge buta” knowledge” of bonding and unification like “Adam knew Eve.” So when one reaches the Depth of BINA [the point of the*

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*explanation] through the thorough understanding of the details of the explanation and examples, he then applies his DAAS [power of concentration] to that point.*

According to this what the world calls the depth of *DAAS* [deep knowledge] is not itself a Depth like the Depth of *BINA* which has no connection to *DAAS*, because *DAAS* is the concentration and feeling [grasping] the *MOOSAG* [Depth of *BINA*] very much. [This concentration on the point of the explanation] ties to the level of the Depth of *BINA* after the *IYUN* because [*IYUN*] is the vessel to the Depth of *BINA*.

Also *DAAS* has a Length Width and Depth like one has a short *DAAS* and another has a long *DAAS* and some have a wide *DAAS* but not long or a strong *DAAS* or a light *DAAS* like ladies, which is not a deep *DAAS* and therefore not long. And the difference between a light *DAAS* and a deep *DAAS* is like the difference between a child and an adult. A child who has a light *DAAS* does not have the power to feel his attachment at all to a thing that he understands or wants, only in a superficial way. Therefore he can be convinced [easily] to the opposite and in a short time [his attention] will be diverted. Not so, an adult who has a deep *DAAS* in this thing he understands and wants. Which is called deep *DAAS* [*HAMAKUS HADAAS*] from which is automatically drawn the Length and Width of *DAAS*, like we said about *BINA*.

The sign [that a person is in this mode] of Deep *DAAS* is the contraction and concentration of the vessel of the brain due to his deep concentration on the idea. [And can be seen on his face as a concentrated countenance]

*So the student starts from the lowest level of the explanation, to thoroughly understand the details of the outer dimension of the explanation and then work his way to the depth of the explanation and continues by applying his DAAS to the depth of the explanation, which will take him up to the CHACHMA itself with this depth of DAAS. And then he proceeds higher to the depth of the CHACHMA where he applies the level of DAAS called MAAMIK to the essence of the thing being explained to arouse the KOACH HAMASKILE to arouse new CHACHMA and BINA.*

*The teacher, on the other hand, reverses the process by starting at the highest point by applying his DAAS to the Essence of the thing to arouse his KOACH*

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*HAMASKILE to produce a new SECHEL. Then he explains it in detail and brings it down further by dressing it in examples and metaphors.*

So from it [the Deep *DAAS*] comes the essence of the depth of the explanation [from up to down] [which is reached from down to up] thru the *IYUN* of *BINA* even though [in the *IYUN*] he stands and concentrates in the beginning but immediately it spreads out wide [the opposite of a point] in all the details of the explanation. Which is not so in the concentration of the depth of *DAAS*, which is to concentrate the whole power of the intellect on the *CHACHMA* itself [not its explanation]. This [*DAAS* on the *CHACHMA*] is the opposite of the wide array of the details in the *IYUN* [of how] the idea is explained.

But thru this depth of *DAAS* [not wide but concentrated on one point] he comes to the Depth of the idea to its source in the Depth of the *CHACHMA* and *BINA* (meaning the higher *DAAS* that connects *CHACHMA* to *BINA* like it is higher than the depth of *BINA*. Like it says *DAAS* is hidden in the mouth of the mother like Moses who is [the level of] *DAAS* merits *BINA* which is the 50<sup>th</sup> gate of *BINA* and one depends on the other like is explained in many places

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## OVERVIEW OF CHAPTER TWO

### LESSON ONE OVERVIEW OF CHAPTER TWO

There are two modes of analysis of any topic. The first is the one we described in Chapter One, *BINA* of *BINA* of the student in which one analyzes the details of the concept in its inner and outer parts and how they combine to work together. The way this process of analysis was described in Chapter One was only the measuring out of the details of the explanation but will not deliver any value judgment as to whether the concept is benign or dangerous or if it is worthy of love or fear and how it can be used to accomplish things. Here, in Chapter Two it will be explained how the level of *IYUN* [*BINA* of *BINA*] of the student can bring the concept down, revealing its measurements as to its subjective qualities and how it can be used.

As was mentioned in the beginning of Chapter One the goal of the *CHASSIDIC* meditation called *HISBONONOOS* is to affect an arousal of the emotions, a love and fear of *HASHEM*. In effect the intellect is the connector between the “Will-Desire” [*RATZONE*] and the emotions. But the pure intellect we described in Chapter One is not sufficient to bring down the birth of emotions because it is the intellect itself, the “Pure Science” analysis of the topic without determining how the *SECHEL* can be applied

Just as *CHACHMA* and *BINA* each have *KESSER*, *CHACHMA* and *BINA* [Depth, Width, and Length], so too, they both have seven lower attributes, the emotion attributes [*MIDDOS*] of *CHACHMA* and *BINA* called *YISROEL SABA* [*MIDDOS*-emotion attributes of *CHACHMA*] and *TEVUNA* [*MIDDOS*-emotion attributes of *BINA*]

There are seven emotion attributes, which are born out from *BINA* in general, which is called “Mother”, and in particular from *TEVUNA* [the emotion attributes of *BINA*] called “The Lower Mother”

1-*CHESED* is the emotion of Love, Kindness, Reaching Out, and Sweetness etc.  
2-*GEVURA* is the emotion of Fear, Strictness, Power, Strength, and Holding Back etc.

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3-*TIFFERES* is the emotion attribute of Mercy, Beauty, or any combination of opposites, which combine to make something more beautiful. Like purple is more beautiful than either red or blue. Or more, to the point, in our explanation, Mercy is a combination of Kindness [*CHESED*] and Judgment [*GEVURA*], which combine to make the attribute of Mercy.

These 3 higher emotion attributes together are known by the acrostic *CHAGAS*.

4-*NETZACH* is the emotion attribute of “Eternal Victory” which always pushes through to accomplish that which is felt by the 3 higher attributes and it is a branch of *CHESED*, therefore it reaches out to break thru to victory

5-*HOD* is the emotion attribute of nullification to a higher power to the point where the one feeling the emotion will disregard his own comfort and welfare to reveal the higher power, like a soldier who stands his ground even though he realizes the danger to his own life. *HOD* is a branch of *GEVURA*

6-*YESOD* is the emotion attribute called Foundation it is the aspect that gathers and connects all the five higher powers in preparation of their revelation in thought or speech. *YESOD* is a branch of *TIFFERES*

These 3 lower attributes are known by the acrostic *NEHI*

7-*MALCHUS* is the attribute of Royalty, which includes 2 aspects, which, at first glance, appear opposite but are two sides of the same coin. 1) The expression of the emotion in letters of thought or speech. 2) The aspect of being exalted, like a King who is exalted from the ones who receive the decree

These emotion attributes become revealed or born as feelings in the heart; in general, thru the understanding of *BINA* called the “Mother of the Children” the *MIDDOS* [emotions] are the children. But in a more particular way, focusing in on the details of *BINA*, it is the 7 lower attributes of *BINA* called *TEVUNA* [*CHAGAS* and *NEHI* of *BINA* called the “Lower Mother”] from which the emotions are born. These 7 lower attributes of *BINA* are not feelings but how the intellect measures out in it self what should be felt when the object of those feelings is encountered

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For example, if a person studies astronomy to analyze the stars and planets; he observes what they are made of, their trajectory, and their effect on each other. But his study is only the “pure science”, to analyze the properties of the heavenly bodies, not to determine what application could branch out from this study. This analysis is called the “Three Heads” of the intellect, *KESSER*, *CHACHMA* and *BINA* of the *CHACHMA* and *BINA* of astronomy. {These three heads are what we designated in Chapter One as the Length, Width, and Depth of *CHACHMA* and *BINA*}

But when a person uses his intellect to study the heavenly bodies in order to know if they are benign or dangerous and how they can be used, it is called the emotion attributes of the intellect. He wants to know if they are benign or dangerous, *CHAGAS* [*CHESED*, *GEVURA* and *TIFFERES*] of the intellect and how they can be used, *NEHI* [*NETZACH*, *HOD* and *YESOD*] of the intellect.

### WORDS TO REMEMBER

*RATZONE* means “will-desire” it is unlike the emotion attributes in that *RATZONE* is a move of the soul towards the object of desire not just a particular attribute

*YISROEL SABA* *MIDDOS*-emotion attributes of *CHACHMA*

*TEVUNA* *MIDDOS*-emotion attributes of *BINA*

*CHESED* is the emotion of Love, Kindness, Reaching Out, and Sweetness etc.

*GEVURA* is the emotion of Fear, Strictness, Power, Strength, and Holding Back etc.

*TIFFERES* is the emotion attribute of Mercy, Beauty, or any combination of opposites, which combine to make something more beautiful. Like purple is more beautiful than either red or blue. Or more, to the point, in our explanation, Mercy is a combination of Kindness [*CHESED*] and Judgment [*GEVURA*], which combine to make the attribute of Mercy.

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YESOD is the emotion attribute called Foundation it is the aspect that gathers all the five higher powers in preparation of their revelation in thought or speech. *YESOD* is a branch of *TIFFERES*

These 3 lower attributes are known by the acrostic *NEHI*

MALCHUS is the attribute of Royalty, which includes 2 aspects, which, at first glance, appear opposite but are two sides of the same coin. 1) The expression of the emotion in letters of thought or speech. 2) The aspect of being exalted, like a King who is exalted from the ones who receive the decree

CHAGAS is the acrostic for the upper emotions *CHESED*, *GEVURA* and *TIFFERES* so *CHAGAS* of *TEVUNA* are *CHESED* *GEVURA* and *TIFFERES* of *TEVUNA*

NEHI is the acrostic for *NETZACH* *HOD* and *YESOD* the three lower emotion attributes so *NEHI* of *TEVUNA* are the three lower emotion attributes of *TEVUNA*

## LESSON TWO OVERVIEW OF CHAPTER TWO

There is a difference between the *MIDDOS* of *CHACHMA* called “Israel the Grandfather” [*YISROEL SABA*] and *TEVUNA* [*MIDDOS* of *BINA*]. *YISROEL SABA* is the *MIDDOS* hidden in the *CHACHMA* before it evolves into an explanation of *BINA*, like the intuitive realization of the value of a concept.

*TEVUNA*, however, is something new. It is the “Absorption” [*KLITA*, which can also be translated in terms of pregnancy] of an idea, a spiritual thing, into a physical brain. The reason why a person is able to absorb the understanding [*KLITA*] into his physical brain to understand how to apply it is due to the

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nullification of the mind to the Idea he is studying. This nullification is achieved through our “old friend” *IYUN*, the strong look and analysis of the topic until it is understood clearly. As we said, *IYUN* is the level called *BINA* of *BINA*, which is the level, which will produce *MIDDOS* of *BINA* [*TEVUNA*].

So, *BINA* has two levels *BINA* and *TEVUNA*. *TEVUNA* is the down spreading of the light of *BINA*, which is the revelation of the *MIDDOS* of *BINA* from their hidden level. *YISROEL SABA* is the *MIDDOS* of [hidden and included in] *CHACHMA*, and *TEVUNA* is the *MIDDOS* of *BINA*. This down spread of the light of *BINA* called *TEVUNA* is accomplished thru the absorption of the *SECHEL* in the physical brain.

In Hebrew the word “*TEVUNA*” is composed of two Hebrew words *BEN* and *BAS*, a son and a daughter because from *TEVUNA* is born the emotions Love and Fear and their branches. From *BINA* itself the emotions won't be born even though it is called the “Mother of the Children” but it is the “Higher Mother” but to produce actual feelings in the heart requires the level of the “Lower Mother” *TEVUNA* which is achieved thru the absorption of the idea into the physical brain. So just like a pregnancy where the baby is included in the mother before it is born, so too the emotions are included in the *SECHEL*, the “Lower Mother” before being born as feelings in the heart.

### WORDS TO REMEMBER

*KLITA* is the absorption of the spiritual idea into the physical brain. It is the *KESSER* or Depth of *TEVUNA*

### LESSON THREE OVERVIEW OF CHAPTER TWO

Just ,as was explained in Chapter One that *CHACHMA* and *BINA* have three levels, Depth,Width and Length, so too does *TEVUNA* have a Depth,Length and Width.The Depth of

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*TEVUNA* is the absorption [*KLITA*] of the *SECHEL* in the physical brain [*KESSER* of *TEVUNA*]. The Width of *TEVUNA* is to widen out the *SECHEL* in thought, to think about it and its application in many ways [*CHABAD-CHACHMA*, *BINA*, and *DAAS* of *TEVUNA*]. The Length of *TEVUNA* is the *CHAGAS* [*CHESED*, *GEVURA* and *TIFERES* of *TEVUNA*] and *NEHI* of *TEVUNA* [*NETZACH*, *HOD*, and *YESOD* of *TEVUNA*] that answer the questions that branch from the Understanding. Is this thing Good or Bad? [*CHAGAS* of *TEVUNA*] And how do I use it? [*NEHI* of *TEVUNA*]

### LESSON FOUR OVERVIEW OF CHAPTER TWO

The one who accomplishes this absorption of the *SECHEL* into the brain, thus allowing the Idea to be applied outside of it self, is called the “Man of *TEVUNA*”. Like it says that the “Man of *TEVUNA*” draws deep waters. These deep waters are the Depth of *BINA*, which remain in the hidden essence of the explanation. The “Man of *TEVUNA*” draws them from the hidden depth to bring them into many applications to slake the thirst of the thirsty ones. Like one who draws deep waters from a well to water the flocks

Like we see, when an idea and explanation are too deep to be contained in the understanding of a person. They are called Deep Waters. These Deep Waters are the level

of the Depth [*OMEK HAMOOSAG*] of *BINA* from which the Width and Length of the explanation of *BINA* itself are drawn And the “Master of *TEVUNA*” draws them, meaning he brings out the hidden light of the Depth of the explanation until it can be contained in the understanding of a person like it is not deep at all. Like one who draws deep waters to bring the depth close. The power of *TEVUNA* is a power that flows out from the power of *BINA*; it brings the Depth of the *SECHEL* down to the receivers.

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One who is not a “Man of *TEVUNA*” may be a “Master of Understanding”. He does achieve a complete grasp of the subject like it is in itself. But his understanding remains in the *BINA* itself and nothing will branch down from it in a separate application outside of the understanding. So too, will the *OMEK HAMOOSAG* stay hidden in its essential depth. And also the hidden Width and Length will be in the understanding of *BINA* itself with no way to apply it, to understand if the subject of study is good or bad or how to use it.

This is the opposite of *TEVUNA* in which there is a down spread from the original Understanding of the *BINA*. *TEVUNA*, as we said, is the ability to bring the essential understanding down into separate things from it, to decide if it is good or bad, or to arouse the heart toward it in love and fear and think about it in many ways.

At first glance, the understanding of *BINA* itself contains *MIDDOS* which are called the 7 lower aspects of *BINA* which are the *MIDDOS* as they are hidden and included in *BINA* where the *SECHEL* leans intuitively towards a “good” or “bad” of this topic, how they are hidden in the *SECHEL*, before the “good” and “bad” of it is understood logically. But to bring them to be revealed like to decide a judgment of innocent or guilty according to law, takes a “Man of *TEVUNA*”, Only the level of the “Man of *TEVUNA*” has the power to absorb the *SECHEL* into the physical brain so the understanding can spread out in the brain to accomplish many separate applications and also to bring the Depth of the *BINA* into revelation.

This is the power of the “Lower Mother” and “Lower Father” *YISROEL SABA* [*MIDDOS of CHACHMA*] and *TEVUNA* [*MIDDOS of BINA*]. They are the *MIDDOS* of *SECHEL* as they become revealed outside of the *BINA* itself.

### WORDS TO REMEMBER

*ISH BAAL TEVUNA*. The Man of *TEVUNA* is the one who accomplishes the absorption of the *SECHEL* into the brain, thus allowing the Idea to be applied outside of it self, is called the “Man of *TEVUNA*”.

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### LESSON FIVE OVERVIEW OF CHAPTER TWO

*MALCHUS* of *TEVUNA* is the revelation of letters of thought of *TEVUNA* called *MACHSHEVES SECHEL*. *MACHSHEVES SECHEL* is the outer vessel for the thought of *BINA* itself [*MALCHUS* of *BINA*], called *MACHSHAVA IYUNIS*.

The way an Onion understands this is like Einstein's equation  $E=MCsq$ . It is the "Thought of Understanding" [*MACHSHAVA IYUNIS*] in letters, of the *SECHEL* itself. These letters are called the "Essence Letters" of the *SECHEL* without which the *SECHEL* cannot be expressed. And as long as one studies the *SECHEL* expressed in the "Essence Letters" of thought of this understanding that  $E=MCsq$  [the *MACHSHAVAVA IYUNIS*], like what energy is, what mass is, what the speed of light is, and how they relate to each other in a predictable way; and also all the metaphors used in the explanation, like when a train moves at 20 miles an hour and one drops a rock from the train at a certain height the rock will land at a certain distance from the train which can also be expressed as the time it takes for the train to move the distance etc. He will not yet be able to apply the idea until he has absorbed it well in his brain.

But when he has absorbed it well he will be able to think about how to apply it, how the application could be dangerous and how benign, and how it could be used. The letters of that thought is called the *MACHSHEVES SECHEL* [*MALCHUS* of *TEVUNA*], which is the outer vessel for the *MACHSHAVA IYUNIS* [*MALCHUS* of *BINA*]

### WORDS TO REMEMBER

*MALCHUS* of *TEVUNA* is the revelation of letters of thought of *TEVUNA* called *MACHSHEVES SECHEL*

*MACHSHEVES SECHEL* is the outer vessel for the thought of *BINA* itself

*MACHSHAVA IYUNIS* is the thought of the explanation in its essence letters called *MALCHUS* of *BINA*

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CHAPTER 2

*[In Chapter One the Rebbe explained how IYUN [BINA of BINA] brings one to levels of intellect higher than BINA of BINA and reaches even higher than the intellect to the essence of the thing being explained. In this chapter the Rebbe explains how this very same process called IYUN brings the revelation of the the7 lower attributes (the “Emotion Attributes”) of CHACHMA and BINA called YISROEL SABA [MIDDOS of CHACHMA] and TEVUNAH [MIDDOS of BINA].*

*CHACHMA and BINA themselves are like the intellect in pure science. For example, if a person wants to study astronomy, what the stars are made of and how they generate energy and all of the properties of those heavenly bodies, it would be called the CHACHMA and BINA of the study of the stars.*

*But using the intellect in understanding if the energy or body of that star is “good” or “bad” for colonizing is the CHESED, TIFERES and GEVURA of CHACHMA and BINA of the study of Astronomy. And” how ”that energy could be used is the NETZACH, HOD and YESOD of the CHACHMA and BINA of Astronomy. So understanding an ethical teaching [yes –no, good-bad, guilty-innocent etc] from something understood is CHAGAS [CHESED-GEVURA-TIFERES of CHACHMA and BINA. And learning how to do something with a thing that is understood is the NEHI [NETZACH-HOD-YESOD] of CHACHMA and BINA.*

*TEVUNA [the MIDDOS of BINA] also has a Depth, Width, and Length. The Depth [KESSER] of TEVUNA is the absorption of the explanation into the [physical] brain. And the Width of TEVUNA is how TEVUNA spreads out the essential understanding [of BINA] to widen it in thought in many different ways, and the length of TEVUNA is the CHESED, GEVURA, TIFERES, NETZACH, HOD and YESOD of TEVUNA.]*

Behold it is known that in *BINA* itself are included two levels, *BINA* and *TEVUNA*. And the way *TEVUNA* works is by spreading out from *BINA* (like it says in the “Zohar”, the “Lower Mother and Father” are “Israel the Grandfather” [*YISROAL SABA*]

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and *TEVUNA*. [*TEVUNA*] is called the “Lower Mother” [and *YISROEL SABA* is the “Lower Father”] through the understanding of *BINA* being absorbed well in the vessel [of the brain] of the student, therefore it spreads out to bring many new things from the understanding [*BINA*] itself and [one who can accomplish this application of an understanding to a new use] is called a “Man of *TEVUNA*”

Like “deep waters are drawn out by the. “ Man of *TEVUNA*” The deep waters are the depth of *BINA* that stay hidden in its essence, and the “Man of *TEVUNA*”. [*ISH TEVUNA*] draws it out and pours it from its hidden state to spread it out in many ways to give the receivers to drink, like one who draws out deep water to give drink to cattle. .

Like we see, that when an idea [a *SECHEL*] is deeper than being able to be contained in a persons understanding, it is called “Deep Waters”, which is the depth of *BINA* [*KESSER* of *BINA* called the *OMEK HAMOOSAG* of *BINA*] from which comes the Length and Width of the explanation

And the man who is “Master of *TEVUNA*” is the one who draws it out as it illuminates the hidden depth of the *OMEK HAMOOSAG* [*KESSER* of *BINA*] until the understanding of a person can contain it like it is not deep at all. He [the “Man of *TEVUNA*”] draws out [from] the “Deep Waters” by bringing the depth close [to the understanding of the students].

So according to this we must say that the power of *TEVUNA* is a power which spreads out from the [essential] power of *BINA* to bring the Depth [of *BINA*] to be revealed downwards to the ones who receive.

Not so, if he is not a “Man of *TEVUNA*” even though he is a “Master of Understanding” in his *BINA* brain but [still and all] it is possible that his understanding remains only as it is in his essential intellect of *BINA* called only the spirit of *BINA* and nothing will come from it, no downward flow in something separate and outside of the essential understanding [not a teaching, is it good or bad? And not directions of how to accomplish something through this thing that is understood so well] even though his understanding [of *BINA*] has a Depth Width and Length it is all only in the essence of the explanation like it is, but not to be revealed downward in a separate teaching [Like is it good or bad.? Or how can it be used?]

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And [if the explanation is not brought down] how much more so the “the Depth of *BINA*” [the point of the explanation called the *OMEK HAMOOSAG*] stays hidden in itself and so too the Length and Width is all in the essence of the explanation, like it is in its place.

And the example for this is like we see in a deep discourse in Talmud, the many reasons and explanations such and such that come into the explanation of *BINA*, but [since it is not yet in a state of *TEVUNA*, but just the essential explanation itself] there is no ability to bring out from this explanation any [judgment] of guilt from this *SECHEL* or [no judgment of] innocence from this *SECHEL* that is understood. It will remain only an intellectual explanation without finding from it any decision to lean towards an idea, which is separate from it, either guilt from it or innocence from it.

So the [level of the explanation as it is to itself] is still unformed [as to what decisive results will branch of from it]. An unformed judgment [*HIULI*] in that it is not known yet what will be found from it and what it can be used for. [To judge guilt or innocence]

But the power of *TEVUNA* is that spreads from the intellect of *BINA*, meaning its [*TEVUNA*'s ability] to bring the essence of the explanation [the *HASAGA* of *BINA* itself] down from it to things that are separate [from the essential explanation to bring a determination of either] guilt or innocence or to feel an arousal in the heart [love and fear for the thing being explained] and also to think about it in many different ways.

[Although we said that *TEVUNA* is the *MIDDOS* of *BINA*] but at first glance we see that *BINA* itself has *MIDDOS* called the seven lower [attributes] of *BINA*, which are called the *MIDDOS* of *SECHEL*, which lean towards [yes-good or not good *CHESED* and *GEVURA*] innocence and guilt. [But this is like how] the *MIDDOS* of *SECHEL* are hidden in the essence of the *SECHEL* [the understanding of *BINA*].

But to bring them out to be revealed in a separate thing like a teaching in Torah according to this understanding to come down in judgment [according] to the “Yes” [*CHESED*] and “No” [*GEVURA*] that is in it takes a “Man of *TEVUNA*”, which means the power to absorb the essential understanding [of the *BINA* itself into the vessel of his brain]. Therefore this understanding can spread out in him [in the brain of the “Man of *TEVUNA*”]. So he can use it to teach many separate things [like is an action allowed

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according to it, or how to accomplish an action according to it]. And also it is possible to bring out [not only the *MIDDOS* of *BINA* into revelation but also] the depth of *BINA* into revelation [through this “Man of *TEVUNA*” who has absorbed the understood explanation of *BINA* into his brain very well].

(This means that the “Lower Mother and Father” are *YISROEL SABA* and *TEVUNA* [as opposed to the “Upper Mother and Father” which are the essential *BINA* and *CHACHMA*]. *YISROEL SABA* means the *MIDDOS* of *CHACHMA* and *TEVUNA* means the *MIDDOS* of *BINA* but they [these *MIDDOS* of *CHACHMA* and *BINA*] become revealed [on their own] outside [of the pure *SECHEL* itself] as *YISROEL SABA* and *TEVUNA*.

*Now, having explained CHAGAS of TEVUNA [the ethical teaching derived from an understanding] and NEHI of TEVUNA [the practical application of an understanding] the Rebbe, explains MALCHUS of TEVUNA, by delineating three levels of thought. MALCHUS of BINA, MALCHUS of TEVUNA and thought itself [called LEAH]. MALCHUS of any level is the revelation of that level in letters. So the letters, which reveal the essential understanding called the “Thought of BINA” MACHSHAVA IYUNIS, is the thought of the BINA itself. These letters are the level of MALCHUS of BINA [MACHSHAVA IYUNIS]. MALCHUS of TEVUNA then will be the revelation of TEVUNA in letters of the “Thought of TEVUNA” called MACHSHEVES SECHEL which is the “Outer Vessel” which contains the “Thought of BINA”. And the most outer level, “Thought” itself with no SECHEL at all called simply “Thought” is called LEAH, which will be explained, in a later chapter]*

The level of *MALCHUS* of *TEVUNA* is the *SECHEL* that comes into [the person’s] thought; called the letters of the thought of *SECHEL* [*MACHSHEVES SECHEL*, the letters in which] the *SECHEL* is dressed. It [*MACHSHEVES SECHEL – MALCHUS* of *TEVUNA*] is the outer vessel for the [whole] thought [of the understanding itself how it is even before the person explains it to himself called *MACHSHAVA IYUNIS- MALCHUS* of *BINA*] which is the revealed understanding of the *BINA*, itself how the *SECHEL* and its understanding are essentially. And from *MALCHUS* of *TEVUNA* [*MACHSHEVES SECHEL* which means how a person explains the *SECHEL* to

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*himself, including its teachings, ethical and practical which are its revealed MIDDOS*] is drawn down the source of the thought itself called *LEAH* which is the large *DALAD* of *ECHAD* [As will be explained in later chapters about the unity of *YISROEL* and *LEAH*, and *YACOV* and *RACHEL*]

And this is called *TEVUNA* a son and daughter [*TEVUNA* includes the Hebrew words *BEN* and *BAS*, a son and daughter because from *TEVUNA* will be generated a son-love in the heart and a daughter-fear in the heart].

*TEVUNA* also has three dimensions, Depth, Length, and Width. The Depth is the essence of *TEVUNA*, how it is when it is absorbed in the brain, and through it [the absorption of the explanation in the brain] it is possible to bring the Depth of the *BINA* [itself] into revelation, like it says the “Man of *TEVUNA*” draws out [“Deep Waters”]. The Length of *TEVUNA* is the coming down [of the explanation] to separate things, to learn teachings from it [what is allowed and not allowed-*CHAGAS* of *TEVUNA*] and how to use it to accomplish things [*NEHI* of *TEVUNA*]. And the Width of *TEVUNA* is how *TEVUNA* spreads out the essential understanding [of *BINA*] to widen it in thought in many different ways and not just like it is [called *CHABAD* of *TEVUNA*].

And *TEVUNA* includes a son and daughter, meaning *TEVUNA* gives birth to the Feelings [*in the heart the actual MIDDOS as opposed to the MIDDOS of intellect*] in a revealed way [as they stand] on their own. Because from *BINA* itself there will be no birth of the *MIDDOS* even though it is called the “Mother of the Children” (but it is called the “Higher Mother”). Not so *TEVUNA* [which is] called the “Lower Mother” to give birth to the *MIDDOS*, the son and daughter, love and fear that are included in *TEVUNA*, which is the downward spread of the light of *BINA*

This is also the reason that the intellect of the *MIDDOS* [*not the MIDDOS of MOCHIN we are discussing but the MOCHIN of MIDDOS*] are drawn through *TEVUNA* [*MOCHIN of MIDDOS are drawn from MIDDOS of MOCHIN -TEVUNA*] (and like it says *HASHEM* with *CHACHMA* establishes the earth, [illustrating that the Father [principle-*CHACHMA*] establishes the daughter [*MALCHUS* the Earth] [The Hebrew word which means to establish is *YISOD*]. So *YISOD* of *CHACHMA*—the expression of *YISROEL SABA* is the source that establishes *MALCHUS* [the daughter-the Earth]. [In another place it says that] The intention of the Heavens is with *TEVUNA*. The Heavens

## TRANSLATION OF CHAPTER TWO

means [the G-dly] *MIDDOS*, [which are Fire and Water- *CHESED* and *GEVURA*]. And also, in *TEVUNA* is the intention, which means the establishment of the *MIDDOS*, meaning [how] *TEVUNA* [is the source] of the intellect in them [the *MIDDOS*]. *TEVUNA* is the middleman [connector] to bring the intellect [*MOCHIN*] from the *MIDDOS* of *BINA* to the *MIDDOS* in the heart. This is like a potential that comes into a separate actuality, which is the main thing of *TEVUNA*)

*Now, the Rebbe explains how the Double NUN in the word HISBONONOOS [the “N” sound is repeated so the word is not “HISBINOS” but HISBONONOOS] draws down from BINA into TEVUNA. The long NUN of BINA [NUN has a final letter NUN which is used at the end of words and looks like a long straight vertical line. This straight line symbolizes BINA of BINA of the teacher] becomes [through the IYUN of the student] the “Giver” [MASHPIA] to cause a bent [the “Regular NUN is bent symbolizing reception] and long NUN in TEVUNA. The bent NUN of TEVUNA symbolizes reception and nullification. It is the absorption of the BINA in the brain and its revelation as CHAGAS and NEHI of TEVUNA. And the long NUN of TEVUNA brings the explanation into many outside things from the explanation itself [like the explanations revealed in MALCHUS of TEVUNA, the letters of the “Thought of TEVUNA”]. Which is all another way of saying the general theme of this chapter, that not only does IYUN bring one to levels of SECHEL higher than it, but also to levels lower than it. [IYUN being BINA of BINA brings to the MIDDOS of CHACHMA and BINA, YISROEL SABA, and TEVUNA]*

And like it is known, that there [are two *NUNS* in *HISBONONOOS*] the “Bent *NUN*” and the “Long *NUN* in *BINA*, because the “Bent *NUN*” is the Width [symbolizes the Width of *BINA*] and the “Long *NUN*” is the Length [symbolizes the Length of *BINA*]. And the way [the word *NUN* is spelled is *NUN- NUN*] *NUN* is spelled with a final *NUN*, which is not true of the other letters [like the letter *ALEF* is spelled *ALEF LAMED PAY*] because the Length is included [hidden] in the Width. And there [are two *NUNS*] in *TEVUNA*. But the “Double *NUN*” in [the word *HISBONONOOS* as it pertains to *TEVUNA* is like in the quote] “My people don’t contemplate” [Meaning the *HISBONONOOS* called] the inner dimension of *BINA* called *IYUN* to stay on the thing [till it is understood clearly called] *BINA* of *BINA* is the connector between *BINA* and

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*TEVUNA* which is why it is called *HISBONONOOS* [with two *NUNS*]. [Which is the "Long Nun" of *BINA* from the "Giver" [*MASHPIA*] which brings the *BINA* into the double *NUN* of *TEVUNA*, This takes place after *BINA* of *BINA* [called *IYUN*] causes an absorption of the *SECHEL* into the brain. The absorption of the *SECHEL* thru *IYUN* is called the *Depth* of *TEVUNA* which then spreads into the "Bent *NUN*" of *TEVUNA*—the *Width* of *TEVUNA* [*CHABAD* of *TEVUNA*] and to the "Long *NUN*" of *TEVUNA* [*CHAGAS* and *NEHI* of *TEVUNA* and to think about it in many ways, its qualities and how to use it]