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LESSON ONE OVERVIEW OF CHAPTER THREE

After explaining all the levels of the “Essence of the Intellect [CHABAD] and “The *MIDDOS* of Intellect” [YISROEL SABA and TEVUNA], we will now see how that process is applied in the particular contemplation [HISBONONOOS] into the G-dly “Light that Fills all Worlds” [MIMALE KOL ALMIN]. This “In-filling Light” is the process of how the “Infinite Light” is contracted according to each world in an inner way to enliven it.

There are two levels of worlds.

1-The hidden worlds, which is the “World of Emanation” [ATZILUS] This world is a world of G-dliness, there is no realization of separate existence from G-dliness like it says about the world of ATZILUS “He is one in the lights and He is one in the vessels.” So even though there are lights and vessels, He is one in them.

2-The revealed worlds, the world of “Creation” [BRIA], the “World of Formation” [YETZIRA], and the “World of Action” [ASIYA]. These three worlds are worlds, which feel themselves separate from G-dliness even though there is a realization that their existence is from the G-dly light that flows in them

The three revealed worlds are brought into being from the level of the
G-dly “Nothing” of MALCHUS of ATZILUS, through a process called “An Outflow from an Essence”

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There are three metaphors for this dynamic called

“Outflow from an Essence” [ETZEM VIHISHPASHTUS]

- 1-The sun and its ray [OR]
- 2-The enlivening of a body by a soul [CHAYOS]
- 3-The power of the actor in the act [KOACH]

Thru the metaphors, which exemplify how *HASHEM* creates the worlds from the G-dly “Nothing” [the level of *MALCHUS* of *ATZILUS*] the concept is brought closer to the understanding. This bringing closer of the concept to the understanding is called the “Length” of the “Understanding” [*BINA*] of the creation of the revealed worlds from “Nothing.”

The “Width” of this *BINA* of how the “Created” worlds are brought into being from the G-dly “Nothing” of *MALCHUS* of *ATZILUS* is to know how each metaphor differs from the others. Each one contains a facet of the dynamic that is not explained by the other metaphors.

A-The metaphor of the Sun and its ray [OR] illustrates how Hashem can do many things at once and enliven many worlds and creatures without changing. This is illustrated by the Sun which can light millions of houses without changing because it is merely a ray from the Sun that shines; therefore the body of the Sun is not affected. Similarly the Sun can cook an egg and give a suntan and give energy to a plant simultaneously without changing and losing anything because the whole action is done thru a ray; so too, in the G-dly action of creation from “Nothing.” The whole creation is done thru a “ray” of Hashem’s name.

B-The Sun, however, does not enliven that which it shines on therefore we need the metaphor of how a soul enlivens a body to understand how Hashem enlivens the worlds. But a soul that enlivens a body can only enliven one body at a time so it changes in the fact that its general power to give life must contract to

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enliven a particular body and so there is a change. So we need the metaphor of the Sun to show how Hashem can enliven and bring into being many worlds and creatures but He himself doesn't change like a ray that can accomplish with out necessitating a change in the source of the ray.

But a ray of light does not enliven ,it only shines to light up. So the metaphor of a soul is necessary to illustrate the enlivening power.

C-But what is lacking in the metaphor of light [*OR*] and the metaphor of life [*CHAYOS*] from the soul is that it is realized that a soul gives the body life because when the soul leaves, the body remains without life. And every ray of light necessitates the realization that there is a source of that ray, the lamp from which it shines.

But in the G-dly action of creation of the revealed worlds we must have a metaphor, which illustrates how the G-dly actor appears separate and hidden from the act [*KOACH*]. This dynamic is illustrated by the metaphor of a thrown stone whose trajectory, speed, and point of impact are all determined by the hand, which throws it. But since the stone is separate from the hand that threw it, it appears, at first glance to be independent from the thrower. This is the dynamic called "The power of the actor in the act" [*KOACH HAPOAL BINIFAL*]

So understanding how each metaphor illustrates a different facet is the "Width" of the *BINA* of the *HISBONONOS* on the "Light that Fills All Worlds", how the G-dly "Nothing" of *MALCHUS* of *ATZILUS* " enlivens and brings into being the revealed, created worlds of Creation [*BRIA*], Formation [*YETZIRA*] and Action [*ASIYA*].

And thru understanding the Length and Width of this *BINA* one will reach the Depth of this understanding [the *OMEK HAMOOSAG*], which is how all the worlds and creations have their source in *MALCHUS* of *ATZILUS*, Like it says; "Your Kingship is a Kingship of all Worlds."

WORDS TO REMEMBER

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MIMALE KOL ALMIN means the G-dly “Light that fills all Worlds”

ATZILUS is a world of G-dliness in which there is no realization of separate existence from G-dliness

BRIA is the world of “Creation”

YETZIRA is the “World of Formation

ASIYA is the “World of Action”

MALCHUS of ATZILUS is the level of “speech” in the world of ATZILUS. As an aspect of the G-dly world it is G-dly, the G-dly aspect that includes the “Decree of the King”.

As we indicated before MALCHUS indicates Kingship and Royalty

OR means light. It is a metaphor of a light and its ray

CHAYOS means enlivenment. It is the metaphor for the enlivenment of a body by a soul.

KOACH HAPOAL BINIFAL means the “Power of the actor in the act”. It is the metaphor for how Hashem brings the worlds into being but remains hidden so the creations can appear to exist independently

THINGS TO THINK ABOUT

MALCHUS of ATZILUS is referred to by various names like Ocean, Rose, City, Lower Mother, Wheel etc. because it is the source of all creations so all creations are included in it

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After reaching the Depth of the BINA of the enlivenment of the revealed worlds one proceeds to understand the dynamic of the hidden world of ATZILUS how the ten SPHEROS of ATZILUS are included in their “Emanator”. [MI-ATZIL]

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The process of how the hidden worlds are emanated is called [HELLEM VEGILOY] “The Revelation of a Hidden Thing” which is different from an “outflow from an essence” [ETZEN VIHISHPASHTUS] how the revealed worlds are created and kept alive in two ways

1-the “Revelation of a Hidden Thing” is the essence itself being revealed as opposed to the process called an “Outflow” which only allows the realization that there must be an essence, which is the source of the “Outflow” but the essence is not revealed to the receiver.

2-in the process called “Outflow from an Essence” the “Outflow” reaches the receiver but in “Revelation of a Hidden Thing” the receiver must reach to the “Essence” being revealed, like a diamond in a box. The diamond remains the same when the box is closed or opened it just becomes revealed when the box is opened, but for the revelation to reach the receiver he must lift his eyes to the diamond.

There are five metaphors for how the emanated world [the hidden world of *ATZILUS*] is revealed from the “Emanator”

1-The life of the soul in the body [which includes how a live thing reveals it is alive by moving]

A-At first glance the life of the soul in the body is the same metaphor as was used in an “Outflow from an Essence”. Here, however, in “The Revelation of a Hidden Thing” the metaphor is illustrating the revelation of the Desire [RATZONE] of the soul to achieve higher levels of G-dly revelation thru coming into a body. So there is a revelation of the Desire of the soul to acquire sparks of G-dliness thru enlivening a body; not just the flow of the soul to enliven the limbs.

The movement of a live thing adds a dimension a soul in a body doesn't have. A move goes out to unify with a thing outside of itself.

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2-The power of sight in the eye.

A-The seeing of the eye adds that not only does one go out to unify outside but brings the thing back in detail thru the image

3-How *CHACHMA* is revealed from the “Source which Generates *CHACHMA*” [*KOACH HAMASKILE*].

A- The *CHACHMA* from the *KOACH HAMASKILE* adds that an entity, which is outside of the soul, is experienced not in its outer aspects like an image, but in its internality. Thru *CHACHMA* and the *KOACH HAMASKILE* one can determine the inner purpose of a thing outside of itself

4-A spark from a flint stone [which includes the metaphor of a flame which emerges from hot coal]

A-Maimonides explains that the seat of the element of fire is just under the Moon but fire shines light and the area under the Moon is dark. Kabala explains that astounding contradiction by explaining that the element of fire is the most spiritual of the four elements and therefore is nullified to its source; to that which Maimonides calls the unformed substance [*CHOMER HAHIULI* which is the source of all four elements]. So for the element of fire to combine with the three other elements in burning them it must dress itself in the most coarse substance, the inorganic of inorganic the hard stones that unlike earth [a simply inorganic element] won't even grow anything. To release the fire element from the flint stone requires a strong hit. So the metaphor of the spark from a flint stone illustrates how the “Emanator” takes a far leap and hides in the lower level [*KESSER* of *ATZILUS*] which is symbolized by the metaphor of the flintstone.

5-How speech reveals a thought

A-This metaphor differs from the others because all the others describe the revelation of a thing, which is hidden: but speech is not a direct revelation of

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the thought but is that principle which reveals the thought to another. Like a candle reveals that which is hidden in a dark room.

Each metaphor illustrates one facet of how the G-dly "Emanator" emanates the world of Emanation [ATZILUS] thru the dynamic called "The Revelation of a Hidden Thing" [HELEM VIGILOY], which is the Width of the understanding of a "Revelation of a hidden thing"

So from the *IYUN* in these 5 metaphors in their length and width one reaches the Depth of how the 10 *SPHEROS* of *ATZILUS* are revealed from the One Who Emanates the World of *ATZILUS*.

The level of *DAAS* in this contemplation is the bonding thru the concentration of the brain on this Depth. Thru the concentration it is possible to reach the level called the "Seeing of the Beauty of the King" [HISTALKA BIYIKARA DIMALKA] called the Depth of everything

The *TEVUNA* in this *HISBONONOS* on the "Light that Fills All Worlds" [MIMALE KOL ALMIN] is the absorption of the understanding into the brain [KLITA]. This *KLITA* which will be accomplished thru further *IYUN* after it is understood in its Depth, Width and Length, will make it possible to draw the understanding into many separate things like how the many particular creatures, and worlds are brought into being from "Nothing" which is not revealed from this general *HISBONONOS*

WORDS TO REMEMBER

CHOMER HAHIULI the unformed essence from which the four elements Fire, Air Water and Earth

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HELLEM VEGILOY is *“The Revelation of a Hidden Thing”* the dynamic of how the One Who emanates the World of ATZILUS reveals His ability to *Emanate Ten SPHEROS of ATZILUS*

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CHAPTER 3

In this chapter the MITTLER Rebbe explains how the process of the understanding of all the details [IYUN] of an explanation and the upward move into higher levels of the intellectual process, is applied in contemplating the creation of the worlds from the G-dly “Nothing” of MALCHUS of ATZILUS. And, further, how the levels of the world of ATZILUS are emanated from the Emanator through KESSER of ATZILUS.

And with all this will be understood the idea of *HISBONONOOS* in the G-dly understanding. [As was explained in Chapter 2] there are two levels, *BINA* and *TEVUNA*. *BINA* is the essential understanding of G-dliness in every detail of the thing being contemplated how it is and what it is. [This understanding of *BINA* is accomplished by] staying on the [topic] with great *IYUN* [until] all the details and parts [are completely understood].

The particular understanding [“*BINA*” being explained here in Chapter 3 is] “The Light that Fills All Worlds” [*MIMALE KOL ALMIN*], it is the dynamic of how *MALCHUS* of *ATZILUS* enlivens and brings into being the three separate worlds of *BRIA*, *YETZIRA*, and *ASIYA*. [This *BINA* explains how these worlds are created] as a “something” from the G-dly “nothing” thru the “Power of the G-dly Actor in the Act” [*KOACH HAPOAL BINIFAL* which] brings the created worlds into being [every moment].

[The “Power of the G-dly Actor in the Act”] is the level of the name *ADONAI* or *ELOKIM* [the idea] of potential [*a power that will cause a revelation but not reveal the actual thing causing the revelation. For example the velocity and direction of a thrown stone is all from the power of the hand of the thrower but is separate from the hand of the thrower, called KOACH*] like it is known.

And there are many portions and details and ways in the outer dimensions of [this process] until the very inner dimensions [of the process of creation of something from nothing] are grasped [and understood] in the inner essence of how it is in its essence,

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which is called the *OMEK HAMOOSAG* [or *KESSER* or *Depth of BINA* of this topic, which is the point of the explanation of this understanding of how the separate worlds are brought into being from the “G-dly Nothing”. The “G-dly Nothing” which brings the created worlds into being and enlivens them every moment is the level of *MALCHUS* of *ATZILUS*. And the point of this explanation is that the separate creations are included and have their source in *MALCHUS* of *ATZILUS*]

In the preceding paragraph the MITTLER Rebbe introduced the process of creation and continuous enlivenment of the separate worlds using the metaphor of the “Power of the Actor in the Act”. Next he brings a second known Metaphor for how the created worlds are brought into being by the G-dly “Nothing” of MALCHUS of ATZILUS. The Metaphor is how Hashem enlivens the worlds like a soul enlivens a body. The reason multiple Metaphors are used is because each Metaphor is a new Length and Width in the explanation. The Length brought thru multiple Metaphors is that the Idea is brought closer to the understanding thru these multiple Metaphors. The Width of the explanation that is brought by multiple Metaphors is that each Metaphor illustrates a particular angle of the G-dly Dynamic of creation of “Something from Nothing”. Because no single Metaphor can illustrate every facet of G-dly action, so by understanding what each metaphor lacks that the other adds and vice versa the Width of the understanding will be achieved. So the metaphor of the actor doing an act illustrates that the G-dly Actor appears separate from the action, in other words, the worlds appear to be independent and separate from Hashem. An actor or craftsman however does not enliven the thing on which he acts or produces therefore it is necessary to bring the second metaphor, how a soul enlivens a body.

[The process of] *IYUN* is the vessel, which brings one to this Depth. And the Length is to bring the study close to the intellect with known metaphors until it is very close to the mind in a physical garment [the example or metaphor] until a child could understand it.

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And the Width is to widen the thing in many ways and not just one way. Like the metaphor [in creation of “Something from Nothing,” which is called the “Light that Fills all Worlds”] of how a soul enlivens a body, which is [a second metaphor for the dynamic] of an “Outflow from an Essence” [ETZEM and HISPASHTUS].

Now the Rebbe brings the metaphors, which explain the dynamic of the “Revelation of a Hidden Thing”, which explain how the emanated aspects of ATZILUS are emanated, and included in the Emanator through KESSER of ATZILUS

And [there is] also [another aspect of G-dly action which reveals the “light that fills” the “Hidden world” the world of ATZILUS *calloed*] the “Revelation of a Hidden Thing” like a live thing [that reveals it is alive] by moving, or like the letters of speech [that reveal thought], or like how CHACHMA [is revealed] from the essence of CHACHMA [KOACH HAMASKILE], or the revelation of [the power] of sight in the eye, or [the revelation] of a flame from a hot coal. All of these examples are metaphors for the revelation of a hidden thing [*which differs in two ways from an “outflow from an essence”* 1-in the “revelation of a hidden thing” HELEM VIGILOY the revelation is not separate but unified with the thing that was hidden like a diamond in a closed box, when the box is opened the diamond is revealed and the revelation is not separate from the diamond. Not so in an “outflow from an essence” where the outflow is separate from the essence. 2-in the revelation of a hidden thing the receiver ‘goes up” to the thing being revealed, like the eye that sees the diamond moves to the diamond but in an “outflow from an essence” the outflow comes down to the receiver. “Revelation of a hidden thing” describes the process of how the ten SPHEROS of ATZILUS are emanated from the G-dly emanator [the source of KESSER of ATZILUS] and “outflow from an essence” describes the process of how the “separate” worlds are created from the G-dly “Nothing” of MALCHUS of ATZILUS.]

Now the Rebbe returns to more metaphors for the process of “Outflow from an Essence” which illustrates the creation of worlds and creatures of BRIA YETZIRA and

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ASIYA, which appear to be separate and feel themselves, separate from the Creator who is constantly bringing them into being and enlivening them.

Not so a ray of the sun or the glow of a candle or the power of the actor in the act [all metaphors for] the “Outflow from an Essence” [*ETZEM VIHASPASTUS*]. And all [these examples explain] the topic itself but widens it out [by bringing multiple metaphors, each one describing one angle of the G-dly dynamic taking place]. And the opposite is to explain it in an abbreviated way. Only with one example and even that [explanation] is short without showing its Width at all. But when the topic is grasped in its essential depth after the whole explanation of examples and metaphors [the depth] is called the point and essence of this explanation. And it is after the Length and Width in examples in a great *IYUN* [that one comes] to the Depth that is understood from them. [First] he dresses the [intellect] in the outer dimensions [Length and Width illustrated by the Metaphors] *IYUN*.

(Like we explained before about all the details of *KECHAB* [*KESSER*, *CHACHMA* and *BINA* called the Depth Width and Length] of *BINA*. They are all found in detailed explanations like this [of how the worlds are enlivened and brought into being something from nothing by *MALCHUS* of *ATZILUS*] in all the G-dly understanding in a detailed way like we will explain

And the level of *DAAS* is the recognition and realization of the idea [the *MUSKAL* which means the *CHACHMA*] by tying to it [through concentration]. On this it says, “You should know [*DAAS*] this day” and [the command to] “know G-d”. The [process of understanding the dynamic of] the light that “fills all worlds” [*MIMALE KOL ALMIN*] brings one to the Depth of everything. Which means the depth of the seeing of the *SECHEL* [like “I see” rather than “I hear” because “Hearing” connotes *BINA* but seeing connotes *CHACHMA*] in the understanding of the G-dly light that “Fills All Worlds” This [“seeing”] is higher than the understanding of the intellect [hearing]. (And like it says, “with the eye of *SECHEL* the heart sees everything”, called the seeing of the “Beauty of the King” and even in this there is a Depth like it is known

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And the level of *TEVUNA* [which was explained thoroughly in Chapter 2] is to draw out through this hidden Depth of the understanding of the light that fills all worlds [*MIMALE KOL ALMIN*] and reveal it. Because when the essence of the explanation is absorbed well [in the brain] one will be able to bring it out in many separate things. [Which means] like the many particular worlds of the creation, to understand] how they come into being from nothing. [Which are] the level of the details of the in filling [light], which is hidden in this explanation

But without [the absorption of the idea in the brain thru going over it and staying with it until it is thoroughly digested called] *TEVUNA* in this explanation of the light that “Fills all Worlds” [*MIMALE KOL ALMIN*], the explanation stays in the understanding brain only. And one will not know what to do with it, how to bring the *HISBONONOOS* into the Prayers, [and] how the worlds are brought into being from “Nothing” which should be understood from all this [explanation]

(And from this will be understood the reason for the obstacle with new people or even veterans [in learning *CHASIDUS*]. It is because they lack *TEVUNA* [*They have not stayed with the explanation until it has become absorbed in the brain*]. They do understand well at the time when they hear and see. [Nevertheless] they are not able to bring the thing into *HISBONONOOS* in the prayers, this thing of creation “Something from Nothing” until they ask how to use all this [*the CHACHMA they understood*] and how should it be utilized. They are two separate things to know how it stays only in *BINA*, in the brain, still completely separate from anything [that could connect it in the prayers. And how to bring it out practically and the technique used to accomplish this will be explained in chapter 4]

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LESSON ONE OVERVIEW OF CHAPTER FOUR

In Chapter 4 the Rebbe speaks about two different ways of *HISBONONOS*, whether to contemplate on G-dliness in

1-a General way [*HISBONONOS BIDERECH KLAL*]

To contemplate how Hashem enlivens all worlds and at the same time is exalted from them in the fact that there is no change in Him. In this process there are many aspects and details but they all illustrate and convey only the General principle. These aspects of the General are the metaphors for understanding the G-dly "light that fills all worlds". These metaphors include the sun and its ray, or how a soul enlivens a body, or how the letters of speech are separate from the speaker but brought into being by the speaker. All these metaphors have the same source, and they all explain, in General, the revelation of a hidden thing. Or how incomparable is the new limited thing compared to the unlimited-ness from which it is renewed

As Reb Hillel explains that Hashem is unified in every creation, that his light flows in them, and if it were separated from them they would return to non-existence. At the same time He is completely removed and exalted from any creation and emanation. Nevertheless, He doesn't change thru enlivening and bringing the creatures and emanations into being

2- in a Detailed Way [*HISBONONOS BIDERECH PRAT*]

To contemplate in every world and each creation and every detail of the different levels of the "Chain of Descent" from cause to cause. To understand each for it self and how it is nullified to its source; and how they are all nullified to their general source.

Each type of meditation has an aspect of superiority over the other.

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The contemplation in a General way allows one to come fast to the point in recognizing that everything is brought into being and enlivened by *HASHEM*, and at the same time, how His essence is exalted and removed from them.

There is, however, superiority in contemplating the detailed levels, in that through it a revelation of G-dliness will become fixed and close in the soul of the one who contemplates. This is the opposite of the outcome of the General meditation, which can cause one to come to false imagination. He will think his realization of G-dliness is close to him, but in truth he realizes G-d from far away.

WORDS TO REMEMBER

HISBONONOS BIDERECH KLAL is the General way of understanding

HISBONONOS BIDERECH PRAT is the Detailed Way of understanding

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The Detailed contemplation in the "Light that Fills All Worlds" in the "Lower Unity" The spiritual energy to bring the planets, stars and constellations into being from "Nothing" comes through the waste matter from the lowest level angels called Wheels [*OPHANIM*].

The contemplation then moves up from cause to cause, explaining how the *OPHANIM* get their inflow from a higher-level angel called the Holy Animals [*CHAYOS HAKODESH*]. Then the Holy Animals receive their life force from the waste matter of a higher-level angel called the Fiery Angels [*SRAPHIM*] until *MALCHUS* of *ASIYA* [which issues the Royal decree of how all this descent is

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enlivened and brought into being in this lowest world, the “World of Action” [ASIYA].

Then the contemplator moves up through the *MIDDOS* and *CHACHMA* and *BINA* in the World of Action, to the G-dly desire [KESSER] for the World of Action [the lowest world, the spiritual plane of this world in which we exist]. [This *KESSER* level of the world of *ASIYA*] is formed from *MALCHUS* of *YETZIRA*, which is the lowest level of the next higher world etc all the way up to the source of all three separate worlds, in *MALCHUS* of *ATZILUS* [the lowest level of the highest world].

Another example the Rebbe brings for the Detailed Contemplation is from the verse in Psalms where it says “You *HASHEM* are great”, which he reveals to be the level of *CHESED* of *MALCHUS* of *ATZILUS* as it dresses itself in the world of *BRIA*. “You Hashem are powerful” speaks of the level of *GEVURA* of *MALCHUS* of *ATZILUS* as it dresses itself in the world of *BRIA*. Therefore even Hashem’s Power and Kindness are only details, which shine in a contracted way into a lower world.

WORDS TO REMEMBER

OPHANIM Wheel Angels

CHAYOS HAKODESH A kind of Angel called Holy Animals

SRAPHIM Fiery Angels

THINGS TO THINK ABOUT

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Even though the hierarchy of Angels described here is in the world of *ASIYA*, however, in a more general way the World of Action [*ASIYA*] is the place of the Wheel Angels [*OPHANIM*], the World of Formation [*YETZIRA*] is the place of the Angels called Holy Animals [*CHAYOS HAKODESH*] and the World of Creation [*BRIA*] is the place of the Fiery Angels [*SRAPHIM*]. This illustrates how the Cosmology of Kabala reveals how all levels are included in each level.

These Angels are those described in the prophecy of Ezekial, which pull the Holy Chariot [*MARKAVA*]

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Both the General and Detailed ways of *HISBONONOOS* can be employed, not only in the “Lower Unity” [how the “Created Worlds” are brought into being and enlivened by *MALCHUS* of *ATZILUS*], but also in the “Higher Unity” how the Emanator is unified in the ten *SPHEROS* of *ATZILUS*.

The General meditation in the “Higher Unity” has many details but the details are all explaining a General dynamic. There are many metaphors [for this unification of the Emanator in the Emanations like a flame in a red-hot coal, which is mentioned in “Sepher Yetzira”, or the revelation of the hidden powers of the soul from the essence of the soul when it is directed to enliven a body. These metaphors are studied until after the whole *IYUN* he grasps the depth from it that there is an exalted G-dly Emanator that emanates these *SPHEROS*, which is unified in them and at the same time exalted from them.

The Detailed Contemplation in this Upper Unity will bring about a realization, not only that He is unified in the emanations of the G-dly world of *ATZILUS* but also how He is simultaneously exalted from them. This

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understanding thru the Detailed Contemplation will be manifest in a way that is close and fixed in the soul of the contemplator.

This Detailed Way of *HISBONONOS* in the “Upper Unity” encompasses all the details of the emotion attributes of the world of *ATZILUS*, and how they are included one in the other. These attributes of the world of *ATZILUS* are the countenances [*PARTZUFIM*] of *ZAIR ANPIN* and *MALCHUS* [the masculine and feminine aspect of the emotion emanations in the world of *ATZILUS* to include Love, Fear and Mercy *CHAGAS* and Victory, Foundation, and Splendor *NEHI* and their Intellect *MOCHIN*] and how all of them are included in *CHACHMA* and *BINA* of *ATZILUS*, They, in turn, are nullified and included in the G-dly desire for the world of *ATZILUS* called the outer level of the Crown [*ARICH ANPIN*]; and its connection to the inner level of the Crown [*ATIQUE YOMIN*] which is the G-dly pleasure in having a world of *ATZILUS*. Until they are all included in *MALCHUS* of the Archetypal Man [*ADAM KADMAN*] and up thru its Crown [*KESSER* of *ADAM KADMAN*] until the “Thread-like Line” [*KAV*] and higher until the “Infinite Light” before the “Original Contraction” [*OR EN SOF* before the *TZIMTZUM HARISHONE*]

WORDS TO REMEMBER

SPHEROS are the ten emanations of the world of *ATZILUS*; they are the lights that dress in vessels to become revealed

PARTZUFIM are literally faces, it refers to any of the G-dly aspects that are symbolized as a human countenance with ten attributes. So the G-dly Desire [*RATZONE*] called *ARICH ANPIN* includes a *RATZONE* for intellect [*CHACHMA* and *BINA*] in the world of *ATZILUS*, a *RATZONE* for Emotions [*MIDDOS*] in the world of *ATZILUS* etc.

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ZAIR ANPIN literally means “small faces” it is the *PARTZUF* which symbolizes the six emotion attributes of the world of *ATZILUS*

ARICH ANPIN literally means “long faces” it is the *PARTZUF* that symbolizes the G-dly desire for the world of *ATZILUS*

ATIQUE YOMIN means Ancient of Days; it is the *PARTZUF* that symbolizes the G-dly Enjoyment to have a world of *ATZILUS*

KESSER means Crown it is the *PARTZUF* that includes *ARICH ANPIN* (which is called the “Outer Crown”) and *ATIQUE YOMIN* which is called the inner “Crown”

KAV is the “Thread-like Line” of Infinite Light, which is drawn down into the empty place left from the “Original Contraction”

OR EN SOF before the *TZIMTZUM HARISHONE* “Original Contraction” means the Infinite Light as it filled every place including what would later be the “Empty Place”

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So the General *HISBONOOS* has superiority in that it quickly reaches the goal of realizing the G-dly Essence.

The process of Detailed *HISBONOOS*, on the other hand, contemplates the details of how each Particular Level is brought into being and enlivened by its inflow from *MALCHUS* of *ATZILUS* through the Particular Level which is just above it as directed by the “Decree of the King [*MALCHUS* of *ATZILUS*]. And this Detailed way of *HISBONOOS* allows one to realize the two dynamics of G-dliness (1-It flows and is unified in the creations and 2-It is removed and incomparable to the creations as an unlimited thing is incomparable to a limited thing), to be better fixed in the soul and therefore revealed in a close way to the contemplator. And also the contemplator will not fool himself.

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Not so *HISBONONOOS* in a General Way, only, which brings about that from far away Hashem appears to him until it can be that he will fall into false imaginings like fools or those with deficient brains because of contracting their brain to one thing, only, which is general.

But the contraction of the depth of *DAAS* in every detail is the opposite of mistakes and distance from the topic. Thru this Detailed *HISBONOS* the topic is brought closer to the contemplator as he moves from one detail to the next higher one until by including all of them together he will realize the General Unity, not just a Particular Unity. This is illustrated in the Psalm that we pray every day “to You Hashem is greatness” etc

After the thorough *IYUN* in all the details, one will realize the General principle. Even though every detail of the chain of cause and effect in itself is not a general aspect of G-dliness, but only a secondary detail, nevertheless, when the whole *IYUN* of the details is connected to the General principle, then the General principle is fixed well in the soul. This truth can be realized by looking at those who contemplate in the depth of *HISBONONOOS*.

But one who does not deep his *DAAS* in the detailed unifications but starts with the General level, even though he comes to it with a lot of effort, studying the metaphors like the “flame from a hot coal” and similar metaphors will reach an understanding of the General Principle. But the true idea will not be fixed in his soul at all like it would if he had done the detailed *IYUN* well into all the Details until from them he would be able to reach the level of the General [principle]. Because the particular needs the General and the General needs the Particular. There is no general without a detail.

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LESSON FIVE OVERVIEW OF CHAPTER FOUR

The question of whether the concentration in prayer should be on the particular levels of each world and creation and how it is enlivened and brought into being, or, conversely, to stand like a child petitioning a father, has been a difference of opinion of the earlier sages like the Rambam and the Tur. And even though the General thought and the Detailed thought can not exist simultaneously in one mind, nevertheless one whose intention is from the depth of the heart and his whole desire is for the essence of Hashem, intends everything to the General Principle of the essence of Hashem even in his *IYUN* in the details. Therefore he will not lose the general intention due to his concentration on the details because all the details follow the General Principle like it is known to all those who go in the true way after Hashem alone. Like the Sages say, "pray to Him not to His attributes". It is just that the idea of the *HISBONOOS* into the particular attributes is only to reach His Essence and Being.

Just as in prayer the same principle applies to any learning that a person does for himself like in the Zohar and the writings of the Ari have to be in this way of learning the details in order to reach the Essence and Being. Like the Alter Rebbe received from the Magid.

So, although it may be counter intuitive that the intention on the details can bring one to a better understanding, realization, and bond with the General principle, it is the fact that the intention of the explanation of the prayers according to Kabala helps to strengthen the understanding of the General Principle of the G-dly essence, as is known by those who have tasted the taste in it in a detailed way.

It is better, however, for beginners to go deep in the General Way at first until little by little they get used to *HISBONONOS* in the Detailed Way.

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Chapter 4

In Chapter 4 the Rebbe speaks about two different ways of HISBONONOS, whether to contemplate on G-dliness in a General way; or in a Detailed way, to concentrate on the details of the creations and emanations, which emanate and are enlivened and brought into being by HASHEM. Each type of meditation has superiority over the other.

The contemplation in a General way allows one to come fast to the point in recognizing that the essence of everything is HASHEM'S essence and at the same time how his essence is exalted and removed from them. As Reb Hillel of Paritch explains

1- How he is unified in every creation that his light flows in them, and if it were separated from them they would return to non-existence

2- and at the same time he is completely removed and exalted from any creation and emanation.

There is, however, superiority in contemplating the detailed levels in that through it a revelation of G-dliness will become fixed and close in the soul of the one who contemplates.

And now we will explain the method of *HISBONONOOS* whether it should be done in a General Way [*DERECH KLAL*] or in a Detailed Way [*DERECH PRAT*]. Like for example in the understanding of the G-dly dynamic of the "Light that Fills all Worlds" [*MIMALE KOL ALMIN*] in the General way [of *HISBONOS*] in the three worlds of *BRIA*, *YETZIRA*, and *ASIYA* [the general explanations of these worlds and how they are created and brought into being]. All the metaphors, like how a ray shines from its source or the letters of speech [*from the speaker are separate from the speaker but brought into being by the speaker*] have the same source, and they all explain, in general, the revelation of a hidden thing. Or how incomparable [to the unlimited] is the new limited thing compared to the unlimited-ness from which it is renewed. In this there are many ways but they are all in General, even though they are very detailed like we will explain.; or, [whether to do

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the *HISBONONOOS*] in a Detailed Way, to contemplate in every world and each creation and every detail of the different levels of the chain of descent from cause to cause [to understand] each for itself.

Next the Rebbe explains that the two ways of HISBONONOS can be employed, not only in the Lower Unity [how the created worlds are brought into being and enlivened by MALCHUS of ATZILUS], but also in the Higher Unity [how the Emanator is unified in the ten SPHEROS of ATZILUS]

Also [one can] contemplate the Higher Unity [which means to contemplate the] lights and vessels of the world of *ATZILUS* in all the particulars of the ten *SPHEROS* until the essence of the Unlimited Light [*OR EN SOF*]. [Here too, one can] contemplate [in a General Way] on how the light of *ATZILUS* it is contracted from the Essence [of the Emanator]; and how it is incomparable to the Essence of the Emanator. And also how “He and His enlivenments are one” (and there are many details [in this general contemplation but the details are all explaining a general dynamic] like we will explain). There are many metaphors [for this unification of the Emanator in the Emanations] like a flame in a red-hot coal, which is mentioned in “Sepher Yetzira”, or the revelation of the hidden powers of the soul from the essence of the soul [when it is directed to enliven a body]. Until after the whole *IYUN* he grasps the depth from it [*That there is an exalted G-dly Emanator that emanates these SPHEROS, that He is unified in them and at the same time exalted from them*]. Like we just explained about the General understanding of the light that fills all worlds called the Lower Unity like it is known.

But in truth it [*HISBONONOOS* in General way] is not fitting. [Even though there is] a superiority to *HISBONOOS* in a General Way because [through it] one comes to the General Depth which is the essential G-dly light in general, whether in the Higher Unity or the Lower Unity, which [reaching this depth] is the ultimate in the revelation of G-dliness in the soul

But there is a [even greater] superiority of *HISBONOOS* in a Detailed Way in that it allows for a revelation of G-dly light much closer in the soul. Because through *HISBONONOOS* in the General Way it is possible for one to fool himself until it appears

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to him that the thing [the revelation of G-dliness] is very close to him, but in truth Hashem appears to him from far away, because [he only understands it] in a general way.

Not so *HISBONOOS* in a Detailed Way in which each particular [detail] in the understanding of a particular level will be fixed in the soul in a very close way and from it he will come to an understanding of a higher detail than it until he will [finally] come to the General understanding. [In this way the] the General Principal will be understood in a more truthful way without fooling himself at all

So far the Rebbe explained the difference between the General and Particular approaches to HISBONOOS. The General HISBONOOS has superiority in that it quickly reaches the goal of realizing the G-dly Essence. HISBONOOS in Particular is superior in that even though it is concerned with particular levels, which in themselves are not the G-dly essence, leads to a result that the realization of the G-dly essence is fixed close in the soul, and the contemplator will not fool himself.

Now the Rebbe gives an example of Particular Contemplation in the "Light that Fills All Worlds. The spiritual energy to bring the planets, stars, and constellations into being from nothing comes through the waste matter from the lowest level angels called Wheels [OPHANIM].

Then he continues up from cause to cause, explaining how the OPHANIM get their inflow from a higher-level angel called the Holy Animals. Then the Holy Animals receive their life force from a higher-level angel called the Fiery Angels [SRAPHIM] until MALCHUS [the Kingship level] of this lowest world, the world of action [ASIYA]. Then up through the MIDDOS and CHACHMA and BINA in the World of Action, to KESSER of the World of Action [the lowest world, the spiritual plane of this world in which we exist] which [this KESSER level of the world of ASIYA] is formed from MALCHUS of YETZIRA which is the lowest level of the next higher world etc all the way up to the source of all three separate worlds, in MALCHUS of ATZILUS [the lowest level of the highest world].

This process, the Detailed HISBONOOS, contemplates the details of how each Particular Level is brought into being and enlivened by its inflow from MALCHUS of ATZILUS through the Particular Level which is just above it as directed by MALCHUS of

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ATZILUS; the decree of the King. And this Detailed way of HISBONOS allows one to realize the two dynamics of G-dliness 1-It flows and is unified in the creations and 2-It is removed and incomparable to the creations as an unlimited thing is incomparable to a limited thing, to be better fixed in the soul and therefore revealed in a close way to the contemplator.

For example when he starts by contemplating in detail in the “Light that Fills All Worlds” how it is that the coming into being of the source of the spiritual flow of the orbits and constellations from Nothing to Something in the World of Action [ASIYA] from the dregs of the Wheel Angels [OPHANIM]. And afterwards he contemplates the details of the Wheel Angels and Holy Animals [CHAYOS HAKODESH] all the way up to MALCHUS of ASIYA the general light that brings the world of ASIYA into being. He continues in this way [higher than MALCHUS of ASIYA] through the details of the 10 SPHEROS of ASIYA. Then higher to MALCHUS of YETZIRA, which is the level that becomes KESSER of ASIYA. In this way [he continues up thru] the particulars of the World of Formation [YETZIRA] and up thru the details of the World of Creation [BRIA], until MALCHUS of ATZILUS the general source of all of them called, in general, the name ELOKIM. [This level of MALCHUS of ATZILUS or name ELOKIM is the G-dly decree that brings the created worlds into being from “Nothing”]

So through this process [of understanding the details of the creations and how the light flows in them from the next higher level back to the first source in MALCHUS of ATZILUS his realization of how the details are nullified to the Creator and how He is exalted from them] becomes more true and close [in his soul]

After the thorough IYUN in all the details [one will realize the General principle], even though every detail [of the chain of cause and effect] in itself is not a general aspect of G-dliness, but only a secondary detail. When the whole IYUN of the details is connected to the General principle, then the General principle is fixed well in the soul. [This truth] can be realized by looking at those who contemplate in the depth of HISBONONOOS.

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SO far the Rebbe explained HISBONOS in the Detailed Way in contemplating the Lower Unity, how MALCHUS of ATZILUS brings into being and enlivens the creations of the three separate worlds of BRIA YETZIRA and ASIYA. Now the Rebbe explains the Detailed Contemplation in the Upper Unity, not just a General Contemplation of how the Emanator is unified in the emanations. Like it says, "He and His enlivenments are one, and He and His causations are one." This means that He is one with the lights and one with the vessels in the world of ATZILUS. They are all G-dly emanations, not so the three separate worlds of BRIA YETZIRA and ASIYA where the creations are not G-dliness.

Thru the Detailed Contemplation in this Upper Unity it will be realized not only how He is unified in the emanations of the G-dly world of ATZILUS but also how He is simultaneously exalted from them in a way that is close and fixed in the soul of the contemplator. The Detailed Way of HISBONONOS in the Upper Unity encompasses all the details of the emotion attributes of the world of ATZILUS, how they are included one in the other and how all of them are included in CHACHMA and BINA of ATZILUS. Then they in turn are nullified and included in the G-dly desire for the world of ATZILUS called the outer level of the crown; and its connection to the inner level of the crown which is the G-dly pleasure in having a world of ATZILUS. Until they are all included in MALCHUS of the Archetypal Man [ADAM KADMAN] and up thru its crown [Kesser of AK] until the "Thread-like Line" [KAV] and higher until the "Infinite Light" [OR EN SOF before the TZIMTZUM HARISHON.]

And also [to utilize this process] in the Upper Unity [using] the detailed [way] of HISBONOOS in each detail of the "Countenances" [PARTZUFIM] of ZAIR ANPIN and MALCHUS [the masculine and feminine aspect of the emotion emanations in the world of ATZILUS to include CHAGAS and NEHI and their MOCHIN] and the Father and Mother [the face of CHACHMA and BINA] and ARICH ANPIN [the RATZONE for ATZILUS] and ATIQUE YOMIN [the G-dly enjoyment for the World of ATZILUS] until the beginning of the KAV and its investment in the Primordial Man [ADAM KADMAN] in a Detailed Way. [All this] helps one to fix in the soul the general level of the essence of the Emanator, which includes all of them together.

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Not so *HISBONONOOS* in a General Way only, [which brings about] that from far away Hashem appears to him (until it can be that he will fall into false imaginings like fools or those with deficient brains because of contracting their brain to one thing which is general).

But the contraction of the depth of *DAAS* in every detail is the opposite of mistakes and distance [from the topic]. It [detailed *HISBONONOOS*] is the opposite, through it the topic is brought closer to him as he moves from one detail to the next higher one until by including all of them together [he will realize] the General Unity not a particular unity like [in the Psalm that we pray every day] to you Hashem is greatness etc. [*The way this quote illustrates the Detailed HISBONONOOS will be explained presently*]

The thing of [understanding] the G-dly Unity [through *HISBONONOOS*] is the depth of [grasping] in the understanding the nullification of the [Separate Existence], the *YESH* to the “G-dly Nothing” *AYIN* [the absence of separate existence from G-dliness] in the Lower Unity and the Higher Unity.

Now the Rebbe explains the example of the Detailed HISBONONOS in the Lower Unity from the prayer that says, “To You Hashem is greatness’ .to You Hashem is power”

And the way [of understanding] this unity in a detailed way like [in the prayers where it says] “to You Hashem is greatness,” which refers to the [particular] level of *CHESED* of *MALCHUS* of *ATZILUS* as it invests into *BRIA*, *YETZIRA* and *ASIYA* in detail in every world. And even its general meaning is only one detail, one attribute of His attribute of Kingship [the Kindness of Hashem the King].

Likewise “You Hashem are powerful” in its general meaning and its details in every world is called a particular unification [so power-*GEVURA* in every level is generated from *GEVURA* of *MALCHUS* of *ATZILUS*]. And this same process is manifest in] every particular unification of the ten *SPHEROS* of *BRIA YETZIRA* and *ASIYA* like it is known.

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But the general unification is like it says, “I am the Place” or the exalted King who is exalted above the days of the world [which are] the six attributes [called *ZAIR ANPIN* the G-dly emotion attributes which are manifest as creations in the lower worlds such as emotions, days, directions etc.] and their *CHACHMA* and *BINA*.

And even this [general principle that *MALCHUS* is exalted above the days of the world] is only a detail to the essential level of *MALCHUS*, which is *KESSER MALCHUS* in the ten *SPHEROS* of *ATZILUS*, until the level of the essence of *MALCHUS* of *EN SOF* in the beginning of the Primordial Line [*KAV*]. [And] there are many detailed unifications in each emanation and face [*PARTZUF*]. [Until] the general unification and general nullification of the whole chain of descent of the *KAV*, compared to the essence of the Infinite Light [*OR EN SOF*] [before the Initial Contraction [*TZIMTZUM HARISHONE*]

But one who does not deep his *DAAS* in the detailed unifications but starts with the General level, even though he comes to it with a lot of effort [to understand] this general nullification. [He puts much effort in studying the metaphor] of the flame from a hot coal and [other] similar [metaphors]. But the true idea will not be fixed in his soul at all like [it would be] if he had done the detailed *IYUN* well into all the particulars until from them he will reach the level of the General [principle]. Because the particular needs the general and the general needs the particular because there is no general without a detail.

(And this thing has been a difference of opinion of the earlier sages like the Rambam and the Tur whether to have intention in the explanations of the words in a detailed way of the greatness of Hashem or whether the intention should be in a General way [to think] Who is the One he stands in front of and prays to)

And even though the general thought and the detailed thought can not exist simultaneously [in one mind] nevertheless one whose [intention is from] the depth of the heart and his whole desire is for the essence of Hashem [Himself] even in his *IYUN* in the details he intends everything to the General [principle] of the essence [of Hashem Himself]

And he will not lose the general intention due to his concentration on the details because all the details follow the general [principle, like it is known to all those who go in the true way after Hashem alone, like the Sages say, [pray] to Him not to His attributes. It is just that the general idea of the *HISBONOOS* into the particular attributes is only [in

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order] to reach His essence and being and it [is not possible] to have the intention on the main thing [His holy essence and being]. It is only [possible] through the intention on the details [of his attributes]. Like thru any learning [that a person does] for himself like in the Zohar and the writings of the Ari also has to be in this way [that the learning of the details is in order to reach the essence and being]. (Like the Alter Rebbe received from the Magid, which I heard from him).

And with this will be explained the answer to the questioners, how the understanding of the meaning of the prayers in the detailed way, to those familiar with it, that they [the details] do not confuse the general thought [that one is praying to Hashem], but it is actually the opposite. The intention on the explanation of the prayers according to Kabala helps to strengthen the understanding of the General [principle] of the G-dly essence, as is known by those who have tasted the taste in it in a detailed way.

But it is better for beginners to go deep in the General Way at first until little by little they get used to [*HISBONONOOS*] in the detailed way.