

# THE KEY TO CHASSIDUS

## VOLUME ONE

Consisting of an overview and translation of “The Gate of Unification” [*SHAAR HAYICHUD*] by the *MITTLER REBBE* Chapter 1-15

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## INTRODUCTION

In the year 5752 [the 8<sup>th</sup> of *CHESHBON* and *PARSHAS LECH LECHA* and *VAYETZE*] our Rebbe revealed a new aspect in our service of hastening the coming of Moshiach. He said that up until now we had used our intellect, [*CHACHMA, BINA, and DAAS*] in order to affect our seven emotion attributes, a service that paralleled the conquering of the seven nations of Canaan. He said that when Moshiach comes we would get three new countries, *KENI, KENIZI* and *KADMONI* and that these three countries parallel the personal service of using the intellect [*KESSER, CHACHMA, and BINA*] not to accomplish a change in the emotions but purely for its own sake [*MOCHIN B'ETZIM*] in order to unify with Hashem. And this service is not only for those educated in Lubavitch Yeshiva [*TOMCHEI TEMIMIM*] but also for those considered the “Brothers of *TEMIMIM*” [*ACHEI TEMIMIM*].

The Rebbe explained that when we left Egypt on our journey to Eretz Yisroel the body of water which we went through was the sea, which symbolizes the level of *MALCHUS*, in general, and *MALCHUS* of *ATZILUS* in particular; the lower *HAY* of the name *HAVAYAH*. He said the body of water we will cross when Moshiach comes in order to ascend to the three countries will be the “River” *Pras*. A river symbolizes the aspect of *BINA*, the upper *HAY* of the name *HAVAYAH*. He explained further that the *MITTLER* Rebbe corresponds to the level of *BINA* [*RACHOVOS HANAHAR*] and that learning the *MITTLER* Rebbe's *CHASSIDUS* would allow us to ascend through the “River” of Understanding [*BINA*] to acquire the three new lands.

*Shaar Hayichud* by the *Mittler* Rebbe is known as the “Key” to *Chassidus* [see *Hayom Yom Shushan Purim*]. A key signifies two different concepts 1- a key to a lock and 2-a key to a map. This “Key to *Chassidus*” is also known as the book of contemplation [*SEFER HISBONINOOS*]. The book begins by explaining the two aspects of contemplation [*HISBONINOOS*], 1-What is *Hisboninoos*? And 2-On what does one contemplate?

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The answer to the question, "Essentially what is *HISBONINOOS*?" is the "Key" which unlocks Chassidus. The Mittler Rebbe explains that the process of *HISBONINOOS* is to look deeply into the explanation of a topic, not moving on until it is thoroughly analyzed in all of its inner and outer dimensions until it is understood clearly, a process known as *IYUN*. Thru this process of analyzing all the details of the Rebbe's explanation of a G-dly concept [*IYUN*] a person will be able to search and find the "Nothing", the *CHACHMA*, which is clothed and hidden in the tangible explanation.

The answer to the question "On what does one contemplate?" is the "Key" to the map of the "Chain of Descent of the worlds from cause to effect" The "Key" to the *SEDER HISTALSHALUS*. In *SHAAR HAYICHUD* the *MITTLER REBBE* reveals and explains many details of the links in the "Chain of Descent" of the worlds from cause to effect. This chain describes the myriad powerful contractions thru which the G-dly infinite light is contracted in order to hide itself in enlivening and bringing into being this lowly world in which we find ourselves [the term low here indicates non-revelation of G-dliness]

When the Rebbe, in a *MAAMER* indicates a dynamic, like *ISRAEL SABA*, for instance, one who has the key to the *SEDER HISTALSHALUS* will understand that the Rebbe is referring to the level of the *MIDDOS*, of *CHACHMA*, or, for example, when the Rebbe mentions in a *MAAMER* that *AK* is the "Man of *BRIA*". those who have access to the "Key" to the "Map" of the "Chain of Descent" will realize that the world of *BRIA* is not being referenced but that *AK* is the level of the General world of *BRIA*, that in the General worlds *AK* is the level of *BRIA*, that *ATIQUE* and *ARICH* are the level of *YETZIRA* and *ATZILUS* is *ASIYA* of the General worlds.. Similarly when the Rebbe indicates that *CHACHMA* flows from "Nothing" drop by drop [*TEEPIN TEEPIN*], the one who has access to the "Key" will realize this is a reference to the flow of *CHACHMA* from the hidden *CHACHMA* [*CHACHMA STIMA*] as symbolized by the metaphor of an underground spring which percolates out of the earth to become a revealed spring.

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According to the *MITTLER REBBE*, the goal of this contemplation is to arouse a love and fear for *HASHEM* in the heart of the one doing the *HISBONINOOS*, through learning the greatness of Hashem's works and how He is completely exalted from any revelation while at the same time He accomplishes all these works This describes how the intellect is used in order to effect the emotions, the conquering of the seven lands of Canaan.

So whether one accesses *SHAAR HAYICHUD* to accomplish the service of the mind or the service of the heart or as a reference key to the *SEDER HISTALSHALUS* it is certainly a seminal work that was written for every Chassid [*HAYOM YOM SHUSHAN PURIM*].

### **A WORD ABOUT METAPHORS IN CHASSIDUS**

Obviously, there is no metaphor or example that can encompass all the aspects of a G-dly concept, therefore multiple metaphors are needed for each concept. If I had never seen a rubber ball, for example, I might be told that a rubber ball is like the sun to communicate to me that a rubber ball is spherical, but I would also need to be told that a rubber ball is similar to a rubber band so I would understand that a rubber ball is elastic, additionally I would also need to be told that a rubber ball is like a rock so I would understand that it is a spherical object that could be held in one hand.

The problem is magnified by the fact that spiritual creations and emanations are not physical, not spatial, and not temporal. So that physical examples are not comparable at all. Apples and oranges are both physical but spiritual creations and emanations are completely removed from physicality, and how much more so G-dly concepts. There is a famous expression in Chassidus which says that if a person says "that idea is so heavy that I dropped it" everyone would laugh at him because there is no comparative relationship between an idea and a heavy physical object.

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So the physical metaphors which describe spiritual and G-dly dynamics are not to be imagined as the actual dynamic, even slightly, but only a symbolic representation which brings the concept closer to the understanding. Therefore, there is a need for multiple metaphors for each dynamic, the more metaphors the closer the concept is brought to the understanding. After the concept is brought closer to the understanding thru the multiple metaphors it is possible to widen the understanding thru determining which point each metaphor illustrates that the others don't.

Two of the known metaphors for how Hashem creates the worlds from nothing are 1-the sun and its ray 2-how a soul enlivens a body. The ray of the sun illustrates that Hashem can bring into being and enliven multiple creations without changing, like the sun which can light a million houses, give energy to millions of plants and trees and cook an egg on the sidewalk while giving everyone a suntan and never changes because the effects are accomplished through a ray. The sun however does not enliven that on which it shines and only touches those things on an outer surface. Hashem, however, actually enlivens the worlds from the inside; therefore the metaphor for the soul enlivening a body is needed to illustrate the dynamic of how Hashem enlivens the world. A soul however is affected thru enlivening a body, unlike the sun which does not change from the effects of its ray, so the metaphor of the sun is also necessary to explain how Hashem creates and enlivens them.

### ABOUT THIS TEXT

The explanations presented here are basically according to the explanation of Reb Hillel of Paritch in Likuti Biurim of Shaar Hayichud. These explanations can be found in the Overview which precedes the translation of each chapter and are also contained in [*italics in brackets*] in the body of the translation of each chapter. There are also [brackets containing square letters] throughout the text of the translation which are inserted in order to smooth out the stilted English which results from a literal translation of the Hebrew text.

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Trying to get a word processor to behave is a very mysterious and humbling experience so please forgive the clumsy spacing and other irregularities. One of the unsolvable problems turned out, by *HASGACHA PROTIS*, to be a positive development in that there are blank pages between many of the chapters and overviews, so feel free to use those for notes.

*SHAAR HAYICHUD* is a very dense and difficult text and even if one is confident in his general understanding of the text it is certainly possible there may be mistakes and misunderstood details not to mention a lacking in ability to communicate what is understood correctly, so please send any corrections or questions to [batzalkale@gmail.com](mailto:batzalkale@gmail.com).

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Pittsburgh

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Explains what HISBONONOOS is and on what to contemplate it explains ,in detail the three aspects of the intellect Wisdom [*CHACHMA*], Understanding [*BINA*], and Knowledge [*DAAS*], to include the three dimensions of each 1-Depth, 2-Width, and 3-Length. So there is a Depth, [*KESSER*], Width [*CHACHMA*] and Length [*BINA*] of *CHACHMA*; a Depth [*KESSER*], Width [*CHACHMA*] and Length [*BINA*] of *BINA*; and a Depth [*KESSER*], Width [*CHACHMA*] and Length [*BINA*] of *DAAS*. The main point of the chapter is how all these levels can be realized by the student thru utilizing the process of *IYUN*. *IYUN* means to examine and analyze all the details of a topic until it is understood clearly.

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Explains the intellectual process of *IYUN* (besides, as explained in Chapter 1 can bring one to reach the aspects of the “three heads” of *CHACHMA* and *BINA*, the Length, Width and Depth, called the “intellect itself” [*ETZEM HASECHEL*]) can also bring the contemplator to realize the lower aspects of the intellect called The “Emotion Attributes” [*MIDDOS* of *SECHEL*]. *TEVUNA* means the *MIDDOS* of *BINA* and *YISROEL SABA* means the *MIDDOS* of *CHACHMA*. The *MIDDOS* of *SECHEL* answer the questions. 1-Is this thing good or bad? 2-How do I use it? The *MIDDOS* of the intellect are achieved by absorbing the intellect into the physical brain [*KLITA*]. *KLITA*, in turn, is achieved thru *IYUN*.

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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

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*MALCHUS* of *ATZILUS*. The creation of the worlds from *MALCHUS* of *ATZILUS* is described by the dynamic called “outflow from an essence.” [*ETZEM VIHISHASHTUS*] There are four known metaphors for the “outspread from an essence”

The process of *IYUN* can also be applied in the “Upper Unity” of how the world of *ATZILUS* is emanated from the G-dly emanator thru *KESSER* of *ATZILUS* in the process called the “revelation of a hidden thing” [*HELEM VIGILOY*], how the levels of the world of *ATZILUS* are emanated from the Emanator through *KESSER* of *ATZILUS*. There are five known metaphors for the “revelation of a hidden thing”

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Explains that there are two types of *HISBONONOOS*.

- 1- The contemplation in a General way which allows one to come fast to the point in recognizing that the essence of everything is *HASHEMS'S* essence and at the same time how his essence is exalted and removed.
- 2- The contemplation of the G-dly topic in a detailed way, which has superiority over contemplation in a General way in that through it, a revelation of G-dliness will become fixed and close in the soul of the one who contemplates.

EX: “To You *HASHEM* is greatness” in general means *HASHEM* is great but in the detailed understanding “To You *HASHEM* is greatness” indicates how *CHESED* of *MALCHUS* of *ATZILUS* is invested in the world of *BRIA*.

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Explains that in every meditation [*HISBONONOOS*] into a G-dly topic there are two dynamics.

1-is a thorough understanding of the process of how each level is brought into being. This understanding is clear and achieved through a thorough study and digestion of the explanations and examples. From his thorough understanding of

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the G-dly topic the contemplator achieves a feeling of happiness and satisfaction. This thorough understanding is called *BINA*.

2- the second dynamic in every *HISBONONOOS* is the non-apprehension of the “G-dly Nothing” which brings each level into existence. This “G-dly Nothing” is not comprehended completely but sensed as a flash in the intellect. This seeing of the flash in the intellect of the One who brings each level into being is called *CHACHMA* and is accomplished thru the “Power of What” the *KOACH MA* of *CHACHMA*. This non-realization of the “G-dly Nothing” produces a self-nullification and aggravation because of the inability to grasp the being of the “G-dly Nothing” by the contemplator.

Both aspects must be present in every *HISBONONOOS*, and not only must both be present, they must balance each other equally

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In chapter 6, before beginning the details of the chain of descent, the Rebbe explains an important dynamic in the meditation, which is the realization by the contemplator of two opposite dynamics. 1-Crying from one side of the heart and 2-rejoicing from the other. They occur simultaneously. “The heart cries from one side and rejoices from the other side” and with these two dynamics the soul will become a fitting vessel to realize G-dliness through the *HISBONONOOS*.

And if one of these, either the crying or the rejoicing is lacking, or even if it appears that both are revealed in the heart but are not true in the depths of the soul, (only in a mere passing through in the heart), it is a complete proof that nothing at all of the meditation is fixed in the soul

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In connecting the details to the general principle it will be seen that from the highest level [*MALCHUS* of *EN SOF* after the *TZIMTZUM*] to the lowest level,

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[*MALCHUS* of *MALCHUS* of *ASIYA*], consists of one simple unity. And they are connected in the fashion of a chain, which consists of links connecting one level to the next lower one. The lower part of the higher level is linked into the higher part of the lower level so *MALCHUS* of the higher level becomes *KESSER* of the lower level, like links in a chain from cause to effect. And like a chain, when the lowest link is shaken the highest link is affected most and visa versa.

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Chapter 7 explained that a person is able to contemplate thru the levels of *RATZONE* [Will-Desire called *KESSER*] thru each particular level all the way up to the general source, the “Simple *RATZONE*” in the essence of the *OR EN SOF* before the *TZIMTZUM*. So too, it is possible to contemplate on all the particular levels of the attribute of *CHACHMA* [Wisdom] in all the particular worlds all the way up to the *CHACHMA* in the Essence of The G-dly light before the *TZIMTZUM*, and how all these particular levels of *CHACHMA* are a manifestation of the G-dly Wisdom itself which is contracted down to the particular level which needs that level of Wisdom

And through the same principle one can contemplate on all the particular emotion attributes of each particular world all the way up to their inclusion in the general emotion attributes in the Essence of the *OR EN SOF* So since they have their source in the essence of G-dliness they are actual G-dly attributes which have been contracted, to be dressed into a particular world.

*So too, the G-dly thought, speech and action of each level has its ultimate source in the essence of the OR EN SOF before the original TZIMTZUM.*

This process of drawing all the details of every dynamic and level to its ultimate general source in the Essence of the *OR EN SOF* is called “Unifications” [*YICHUDIM*]. And the name of this book is the “Gate of Unification”

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Chapter 7 and 8 explained the many links in the “Chain of Descent” from cause to effect. Here, in Chapter 9, the Rebbe asks, how it is possible that there is no change in Hashem who is the source for a “Chain” in which we see many changes when we know that “I am Hashem, I don’t change”

The explanation is that the “Chain” is accomplished thru a complete hiding of Hashem’s essence called a Contraction [*TZIMTZUM*]. The metaphor for this Contraction is the example of a ray of light from the sun in which there is no change in the sun even though the ray accomplishes many different actions and many changes. And all these many changes and actions are all equal to the sun, which is not affected by them.

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In Chapter Ten we learn the chronology of the progression of the levels of G-dly Desire [*RATZONE HAPUSHET*] in the Essence of the “Infinite Light” [*OR EN SOF*] before the *TZIMTZUM*. That level in which the Desire emerges is called, in general, the “Upper Purity” it is a “Simple Unity”, which is not compounded of parts. But this necessitates an obvious question, how can the myriad details of all the worlds and the “Chain of Descent” emerge from a “Simple Unity”?

There are three levels, in general, before the *TZIMTZUM*, and each is included of ten attributes

1-“One Alone” [*YACHID*] –This is the level called “The King has pleasure” in His own essence [*SHA ASHUAY HAMELECH*]. It is a simple essence level, not compounded of attributes at all

2-“One” [*ECHAD*] –This is a unity compounded of parts, it is the level in which a desire rose up in the G-dly Essence 1- to “Do Good” [*CHAFETZ CHESED*] 2-by being the King [*ANA EMLOCH*]. In this unity of “One” [*ECHAD*] we see there is a combination of desires 1-“Do Good” [*CHAFETZ CHESED*] 2-by being the King [*ANA EMLOCH*], A *CHESED* and a *MALCHUS*, necessitate a *CHACHMA* and *BINA* etc. So on this level of *ECHAD* we see a Unity combined of 10 attributes

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(Even though it is a Unity composed of parts it is still called a “Simple Unity” from the point of view that there is not yet any definition of what it is the King will rule.)

3-Originator [*KADMON*].- This is the level in which Hashem measures out in Himself an inscription [*GALIF GALIFU*] of the “Chain Of Descent” which He will rule as King after the *TZIMTZUM*

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The Rebbe continues explaining the dynamic and chronology of the three levels of the progression of the “G-dly Desire” before the *TZIMTZUM*. He then reveals, that, which remains after the *TZIMTZUM*, a fourth level which contains the “Empty Place” [*MAKOME PANOY*], the “Impression” [*RASHIMU*] and the “Thread-like Line” [*KAV*].

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The Rebbe explains the “original contraction” [*TZIMTZUM HARISHONE*] and the “impression” [*RASHIMU*] left from the light before the *TZIMTZUM*. He says that by deepening the concentration on these concepts one can achieve a true level of giving away of self to be nullified to the essence of Hashem. Because thru this concentration and *HISBONOOS* a person will realize that any existence even the most sublime supernal levels are merely a reflection of a reflection from an impression.

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The Rebbe returns to the *TZIMTZUM* and how it encompass two opposite dynamics in G-dliness 1- the essence of Hashem and His essence light [*ATZMUS OR EN SOF*] is not taken away from the empty place thru the *TZIMTZUM*, but only hidden so the receivers can receive. 2- Hashem is completely exalted from any revealed aspect.

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The Rebbe explains that the point of the *RAHIMU* is drawn down into the line of the *KAV* and then the *KAV* becomes the unit of measure, which measures and describes everything, which will be revealed in the “chain of descent”

The Rebbe begins Chapter 14 by explaining that the *RASHIMU* and the *KAV* are, at first glance, essentially opposite in their respective functions because since the *RASHIMU*, is a point it symbolizes the dynamic of contraction, the opposite of any outflow. The *KAV*, on the other hand, is a line which symbolizes the opposite of a point, a line symbolizes a flow from up to down.

But really the “point” of the *RASHIMU* and the “line” of the *KAV* are not contradictory but complimentary, because the point of the *RASHIMU* is the unformed- *HIYULI* power from which the line of the *KAV* is produced. Like any line is made up of points.

And the *KAV*, being a line, is the *HIYULI* power from which the area of any existence of any level in the chain of decent is revealed by unifying up to down, just as any area is described by lines, which unify and delineate its boundaries.

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The Rebbe explains the dynamic and relationship between the *RASHIMU* and the *KAV* and how they are both aspects of, and manifestations of the “essence light” [*ATZMUS OR EN SOF*] from before the *TZIMTZUM*.

He says that even though the generality of the “essence light” [*ATZMUS OR EN SOF*] was hidden by the *TZIMTZUM* until only a mere impression [*RASHIMU*] remained. Nevertheless everything, all emanations and creations, and lights and vessels would proceed and be drawn from that impression. So the *RASHIMU* is the *HIYULI*-unformed potential, which includes everything that will branch from it through the “Thread-like line” [*KAV*]. And all the worlds, lights and vessels were all included in the *RASHIMU* in a contracted way thru the *TZIMTZUM*.

The *RASHIMU* manifests the G-dly power of *GEVURA*-to hide and ascend without limit. And the *KAV* manifests the G-dlt power of *CHESED* to flow out and

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spread down without limit. And both these G-dly powers are nullified to the essence of the *OR EN SOF* to Hashem Himself.

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AMA is a unit of measurement, about 18", like a yard or a foot, which can measure any area

ANA EMLOCH is the revealed desire to rule, which is still included in Hashem's essence before the *TZIMTZUM HARISHONE*, literally "I Will Rule"

ARICH ANPIN is "The Long Faces". It is the level, which signifies the G-dly Will-Desire [*RATZONE*] for the world of *ATZILUS*. It is the outer level of the Crown [*KESSER*] of *ATZILUS*

ASIYA is the "World of Action" The spiritual level of this physical world

ATIQUE YOMIN means "Ancient of Days"; it is the "face" [*PARTZUF*] that symbolizes the G-dly Enjoyment to have a world (usually the world of *ATZILUS*, but it can connote any level of G-dly pleasure for anything). It is the inner dimension of the Crown of any level. It is the lowest aspect of the *EN SOF*. It signifies the inner level of *KESSER* of *ATZILUS*

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" means the revelation of G-dliness, it is the opposite of a separate existence

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 for *CHACHMA*.

AYEN (sometimes-pronounced *AIN* depending on the grammatical context) means "Nothing" or "Intangible" but it is a relative term not an 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.

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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 words. The explanation is not the idea itself as expressed in the “Flash” of *CHACHMA* but 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

BRIA is the world of “Creation”, It is the highest or first of the created worlds in which the creatures feel themselves separate from the Creator.

CHACHMA means Wisdom it connotes an ability to sense the non-apprehensible “G-dly Nothing” thru nullification of the mind. *CHACHMA* 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.

CHAGAS is the acrostic for the upper emotions *CHESED*, *GEVURA*, and *TIFFERES*

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

CHAFETZ CHESED is the revealed “desire for good.” revealed in Hashem’s essence before the *TZIMTZUM* not outside of the essence, it is still the level of *EN SOF*

CHAFETZ CHESED HAHYULI is the unformed-unarticulated power to “desire good “ that is included in the essence of the *OR EN SOF*

CHAYIS means enlivenment. It is one of the metaphors for the dynamic of creation. Hashem enlivens the world like a soul enlivens a body.

CHAYOS HAKODESH A kind of Angel called Holy Animals usually understood to be located in the world of *YETZIRA*. There are four of these who pull the supernal chariot, a lion, a bull, an eagle and a man

CHOMER HAHYULI the unformed essence from which the four elements Fire, Air Water and Earth are formed.

COLE YOCHAL is the infinite ability of Hashem to do whatever He desires

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 a “Knowledge” of bonding, cleaving and

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unification rather than knowledge of facts, for example “Adam knew Eve”. *DAAS* has its seat in the rear of the brain.

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

ECHAD is the second level after *YACHID* in the essence before the *TZIMTZUM*, it is a unity of parts 1-to “do good” 2- by “Being the King”

EN SOPH means “The Infinite One”

GALIF GALIFU means to engrave an inscription. In kabala terms it refers to the inscription of the letters in the G-dly essence of what will exist and be revealed after the “Original Contraction” [*TZIMTZUM HARISHONE*]. This inscription takes place in the “Upper Purity”. It is the level called *KADMONE*

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

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 the Ten *SPHEROS* of *ATZILUS*

HISBONONOOS BIDERECH KLAL is the General way of understanding

HISBONONOOS BIDERECH PRAT is the Detailed Way of understanding

HISBONONOOS, is translated as contemplation or meditation, but the literal sense of the Hebrew word *HISBONONS* connotes Understanding.

HIYULI is an unformed-unarticulated property of an essence. For example, any combination of letters or forms can be inscribed on a piece of clay by an artisan or artist. Those forms and letters exist in the essence because they appear in the essence, but before they are drawn they are completely unarticulated [*HIYULI*]. It must be admitted they were there originally, or where did they come from? So when a desire rises in the G-dly essence that desire is said to reveal a *HIYULI* attribute *in* the “Simple Unity”

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*

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İYUN 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 *İYUN*. *İYUN* is the essential and initial dynamic in the process called *HISBONONOOS* [Chassidic Meditation].

ISH BAAL TEVUNA means a MAN of *TEVUNA*. One who accomplishes the absorption of the Idea [*SECHEL*] into the physical brain, thus allowing the Idea to be applied outside of it self, like using the knowledge to accomplish things in the world or developing emotions of love and fear in the heart by applying the principles understood, or being able to communicate the depth of the concept to others.

IGULIM means “Circles.” Before it descends to form the *KESSER* of *ADAM KADMON* the *KAV* describes ten circles one inside the next like a wheel within a wheel These circles [*IGULIM*] symbolize the principle of the “Light that surrounds all worlds” equally, called *SOVIV KOL ALMIN*

KADMONE is the third level in the chronology of the G-dly desire before the *TZIMTZUM*. *KADMONE* means “Originator” meaning the measuring out in potential of that which Hashem desires to be actualized after the *TZIMTZUM*

KAV is the “Thread-like Line” of Infinite Light, which is drawn down into the empty place left from the “Original Contraction” It is sometimes called [*KAV HAMIDA*] which means a line that measures (like a yard or a foot), which measures out the measurement of any boundary. It describes up and down, time and space etc. it is a limited measure of [*OR EN SOF*], infinite light which is drawn out from the “Impression” [*RASHIMU*].

KESSER means Crown; it is the level which connects a higher level to a lower level. The *KESSER* of any world is the G-dly Enjoyment and Desire to emanate or create that world. *KESSER* is the level that includes two aspects 1-Enjoyment [*TAANUG*] which is described as the lower aspect of the Creator or Emanator, and 2-Will-Desire [*RATZONE*] which is describes as the head and source of the worlds. 1-The Inner Level of *KESSER*, corresponds to the G-dly Enjoyment in Emanating or Creating a particular world, it is the “Face” called “Ancient of Days”

## GLOSSARY

[*ATIQUE YOMIN*] 2-The “Outer Level” of *KESSER* corresponds to the G-dly Desire to Emanate or Create any particular world, in Kabala terms it is the “Long Faces”[*ARICH ANPIN*]

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

*KOACH HAMASKILE*. The *KOACH HAMASKILE* is the power and source, which generates new *CHACHMA* and *BINA*

*KOACH MA* of *CHACHMA* is literally the “Power of What” of *CHACHMA*. The word *CHACHMA* can be broken into two words *KOACH* means “Potential” and *MA* means “What” hence the “Power of What” the *KOACH MA* of *CHACHMA*. It basically indicates the nullification of the mind to receive new *CHACHMA* from the source of *CHACHMA*

*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

*MAKOME PANOY* is the empty place left after the *TZIMTZUM* where the worlds will be revealed.

*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*, , and even higher to bond the essence of the soul of the contemplator to the essence of the thing being contemplated, Thus it has the power to arouse the *KOACH HAMASKILE* to produce new, revealed, *CHACHMA* and *BINA*

*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 an 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

*MALCHUS* of *EN SOF* is called “First Cause” it is the revelation of the G-dly Will to rule all the worlds and creatures in the “Chain of Descent” [*SEDER HISTALSHULUS*]

## GLOSSARY

MALCHUS of MALCHUS is one level in the attribute of MALCHUS, Kingship or Royalty. Like a decree of a King reveals his intention. The level of MALCHUS includes in itself all ten attributes, like CHACHMA of MALCHUS to know how and when to issue a decree. Or the GEVURA and CHESED of MALCHUS what is allowed and what not allowed by the decree. So too, is there a level called MALCHUS of MALCHUS which is the actual issuance of the royal decree.

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 the explanation of BINA [MACHSHAVA IYUNIS]

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

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

MALCHUS of ATZILUS has two aspects, there is the level of MALCHUS of ATZILUS as it is in the world of ATZILUS and receives the flow from the higher SPHEROS so MALCHUS of CHACHMA becomes CHACHMA of MALCHUS and MALCHUS of CHESED becomes CHESED of MALCHUS etc. The second aspect of MALCHUS of ATZILUS is its descent to become KESSER of the world of BRIA, the level of “speech”, the decree of the King that enlivens and brings the creatures into being. As we indicated before MALCHUS indicates Kingship and Royalty

OR means light. It is a metaphor for the outspread of the G-dly energy, just as a light can shine in many places at once thru its ray and not change thru that shine, so too, can Hashem enliven and bring into being many worlds and creatures without changing. 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

NEHI is the acrostic for NETZACH HOD and YESOD the three lower emotion attributes

NUKVA is the feminine principal in the world of ATZILUS, It indicates how the level of MALCHUS of ATZILUS receives and is nullified to ZAIR ANPIN

## GLOSSARY

OR EN SOF means the “Infinite Light”

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) It is the “point” of the explanation, called the “Nothing” of the “Something” that BINA is. For example, if a teacher explained a concept thoroughly in all of its details with examples and metaphors, he might then ask the student, “Did you get the point?” The point of the explanation is the OMEK HAMOOSAG of BINA.

OPHANIM Wheel Angels, usually understood to be located in the world of ASYA PELLA means a wonder, a thing removed from experience, like a miracle higher and even more unobtainable than something hidden, which becomes 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] for the world of ATZILUS is the PARTZUF called the “long faces” [ARICH ANPIN]

RASHIMU is “The Impression” of two aspects from before the “Original Contraction” [TZIMTZUM HARISHONE]<sup>1</sup>-the original light of the En Soph and 2- of the “Inscribed inscription” [GALIF GALIFU]. This “Impression” remains in the empty place after the TZIMTZUM. It is the HIYULI source of the KAV as a dot is the source of a line. It describes the infinite power of the EN SOF to hold back its infinite outspread. RASHIMU literally means an impression in the sense it is used here it is the impression of the “Infinite Light” which remained after the “Original Contraction”. It is also the impression of the “Inscription of Letters” [GALIPH GALIPHU] in the essence of the OR EN SOF before the TZIMTZUM as explained in Chapter 10

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. RATZONE is the “outer level” of KESSER

RATZONE HAPUSHET means a “Simple Will-Desire”, like a person’s desire to stay alive is simple and not compounded with any particulars outside of the person, on the supernal level it is the “Simple Desire” that is revealed in the

## GLOSSARY

essence before the *TZIMTZUM* which is composed of two desires, 1-to “Do Good” 2-by being King which combine to make the second level in the essence called *ECHAD*

*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

*SHAAR HANUN of BINA* is the 50<sup>th</sup> gate of *BINA*. It is an aspect of the Depth or *KESSER* of *BINA* that connects to the Length of *CHACHMA* [*BINA* of *CHACHMA*] Thru concentrating the *DAAS* on this *KESSER* of *BINA*, one can draw down new revelation of *CHACHMA* into a new facet of the explanation of *BINA*

*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*.

*SEDER HISTALSHALUS* is the “Chain of Descent” of the G-dly light as it contracts down from one level to the next from cause to effect until a creation which feels itself separate from G-dliness can be brought into being

*SHA ASHUAY HAMELECH* means the “Pleasure of the King in His own essence”

*SHINOI HAMAHOOS* means a change in being like from “potential to actual”

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

*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

*SRAPHIM* Fiery Angels usually understood to be located in the world of *BRIA*

*SPHEROS* are the ten emanations of the world of *ATZILUS*; they are the lights that dress in vessels to become revealed, G-dly attributes

## GLOSSARY

SIMCHA means happiness

TIHARA ILAA means “The Upper Purity”. *MALCHUS* of *EN SOF* before the *TZIMTZUM*

TIHARA TATAA means “The Lower Purity”. *MALCHUS* of *EN SOF* after the *TZIMTZUM* is a contraction or holding back of revelation. So the original *TZIMTZUM* is contraction of the “Infinite Light” [*OR EN SOF*] to leave an apparently empty place for the “Chain of Descent” to take place.

TZIMTZUM LO KI PESHUTO means the *TZIMTZUM* is not a simple, true absence of the G-dley essence in the empty place after the *TZIMTZUM* but only an apparent absence, it is just a hiding of the essence in order to reveal to the receivers..

TAANUG means enjoyment

TEVUNA is the level of the *MIDDOS*-emotion attributes of *BINA*

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.

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

YACHID means “One Alone” This is the level called “The King has pleasure” in His own essence [*SHA ASHUAY HAMELECH BIATZMUSO*]. It is a simple essence level, not compounded of attributes at all

YACHIDA is the pure essence level of the soul before it develops a desire to enliven

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. It connects the emotions to their revelation in thought or speech. *YESOD* is a branch of *TIFFERES*

YETZIRA is the “World of Formation

## GLOSSARY

YOSHER means the straight-line progression of the contractions from cause to effect

YISROEL SABA MIDDOS-emotion attributes of *CHACHMA*

ZAIR ANPIN means “Small Faces, ” it is the name for the six-emotion attributes in the world of *ATZILUS*. It is the level symbolized by the “man” on the throne.

# GLOSSARY



