

# Shaar HaYichud The Gate of Unity

By

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## Chapter Two

והנה ידוע שיש בבינה עצמה ב' מדרגות, בינה ותבונה, וענין התבונה הוא בחי' התפשטות אור הבינה (כמ"ש בזהר דא"א תתאין הם יש"ס ותבונה, ונק' אימא תתאה כו')

Now, it is known that in *Binah* itself there are two levels; *Binah* and *Tvunah*. The matter of *Tvunah* is the aspect of the spreading forth of the light of *Binah*. (This is as stated in the Zohar<sup>1</sup>, “The lower mother and father are *Yisrael Saba* and *Tvunah*”<sup>2</sup>. [*Tvunah* is] called the lower mother.)

מצד קליטתה היטב בכלי המקבל ההשגה דבינה, ע"כ מתפשט בה להביאה בכמה ענינים נבדלים מעצם ההשגה, והוא הנק' איש תבונה, כמו מים עמוקים כו' איש תבונה ידלנה.

[This comes about] because [the concept] is grasped very well in the vessel of the comprehension of *Binah*<sup>3</sup>. Therefore, [through this], it spreads forth to bring it into many matters, which are separate from the essential comprehension [of the concept itself]<sup>4</sup>. [One who is capable of] this is called “a man of *Tvunah*”, as in [the verse]<sup>5</sup>, “Deep waters... a man of *Tvunah* shall draw them out”.

מים עמוקים הם בחי' עמקות בינה שנשאר בהעלם העצמיות, ואיש תבונה דווקא ידלנה וישאבנה מן ההעלם להביאה להתפשטות בכמה אופנים שונים לרוות את המקבלים

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<sup>1</sup> See Zohar Ha'azinu 290b and 291a. See also Etz Chaim (Shaar Av"l) Shaar 21, chapter 8.

<sup>2</sup> *Chochmah* and *Binah* are called “father” and “mother”. Quite simply, this is because the father (*Chochmah*) provides the seminal drop, and the mother (*Binah*) develops it into a complete “child”. *Yisrael Saba* refers to the seven lower emotional *sefirot* of *Chochmah*, while *Tvunah* refers to the seven lower emotional *sefirot* of *Binah*. For this reason they are called the lower father and mother. This will now be explained.

<sup>3</sup> In other words, he has done the *hitbonenut* (or *Iyun*) and has a firm and thorough grasp of the concept, until its very depth. According to how well he grasps the concept will be the measure of his *Tvunah*. That is, his capability to apply this concept to many other matters is commensurate to his grasp of its depth, which comes through the analysis.

<sup>4</sup> That is to say, he is capable of applying his understanding of this concept to many other matters, which are not directly relevant to the concept itself.

<sup>5</sup> Proverbs 20:5

The “deep waters” represent the aspect of the depths of *Binah* which remain concealed in the essential self<sup>6</sup>. It is specifically the “man of *Tvunab*” who draws it out and brings it forth from its concealment, to bring it to spread forth in many different manners, in order to quench the thirst of the recipients<sup>7</sup>.

כמו הדולה מים עמוקים להשקות הצון כו' והוא כמו שאנו רואים בחוש, שבהיות השכל והסברא עמוקים ביותר מהכיל בהשגת אדם, הנק' מים עמוקים כו', שהוא בחי' עומק המושג הנ"ל שהאורך והרוחב ממנו בא כו'

This is analogous to one who draws out deep waters to quench the thirst of the sheep<sup>8</sup>. We may clearly observe that when the reasoning of an intellectual concept is too deep to be retained in the comprehension of man, this is called “deep waters”, which is the aspect of the depth of the comprehension (*omek hamoosag*), from which the length and width come, as previously explained<sup>9</sup>.

ואיש בעל תבונה דווקא ידלנה, פי' שיוציא לאור בחי' העלם העומק המושג עד שיכילנו השגת האדם, כאלו לא הי' עמוק כלל, כמו הדולה מים עמוקים שמקרב את העומק כו'

It is specifically one who possesses the power of *Tvunab* who can “draw it out”. In other words, he brings to light the aspect of the hidden depth of the concept, until it may be retained within the comprehension of man, as if it was not deep at all. Just as [in the analogy of] one who draws the deep waters [out of the depths of the well], he brings the depth [itself] close.

ולפי"ז מוכרח לומר שכח התבונה הוא כח המתפשט מכח הבינה להביא עומקה לגילוי למטה למקבלים כו'

According to the above, we must say that the power of *Tvunab* is a power which spreads forth from the power of *Binah*, to bring its depth into revelation below to the recipients.

משא"כ כשאינו איש תבונות, גם שהוא בעל השגה במוח דבינה (שנק' תפסן בל' העולם) יוכל להיות שהשגתו נשארת רק כמו שהיא בעצם, במוח הבינה שלו שנק' רוח בינתו לבד, ולא יבוא ממנה שום התפשטות למטה בענין נבדל שחוצ' מן עצם ההשגה כלל

This is not the case with one who is not “a man of *Tvunab*”. Although he may be a man of comprehension in his mind of *Binah*<sup>10</sup>, it is possible that his comprehension remains as it is in the essence of his mind of *Binah*<sup>11</sup>. [That is, he only possesses] “the spirit of *Binah*”, but

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<sup>6</sup> In other words, a person is incapable of “handing” someone the essential depth of a concept itself, for it remains concealed. Rather, he must give someone a length and width of explanation, through which the other may also be capable of grasping its depth.

<sup>7</sup> He is capable of bringing the very essential depth out of its concealment, with many different explanations and in many different ways according to the intellectual capacities of the recipients.

<sup>8</sup> As opposed to bringing the sheep down to the depths, he brings the depths up to the sheep.

<sup>9</sup> In chapter one

<sup>10</sup> Footnote of the Rebbe: This is called a “*Tafsan* –Grasper” in the terminology of the world.

<sup>11</sup> In other words, he understands the explanation of the concept itself, but he is not capable of applying this concept to other matters outside of the understanding of the concept itself. This is because although he grasps the externality of the *explanations* of the concept, he has not grasped its true depth and essence. Therefore, although he may even be able to explain the concept to someone else, he will only be able to explain it according to his own level of understanding, and will not be able to lower it down to the

there will not come from it any spreading down into separate matters, outside of the essential comprehension itself<sup>12</sup>.

וגם שיש בהשגה אורך ורוחב ועומק כנ"ל, הכל הוא רק בעצם ההשגה, כמו שהיא, אבל לא שיתגלה למטה בענין נבדל, ומכ"ש עומק המושג הרי נשאר בעומקו בהעלם לעצמו, וכן האורך והרוחב, הכל בעצם ההשגה כמו שהיא, שהיא במקומה לבד

Furthermore, although his comprehension is in the length, width and depth, as explained above, it is all in the essential comprehension, as it is<sup>13</sup>. However, it will not be revealed below in separate matters, and certainly, the depth of the concept remains in its depth, concealed in itself. Likewise, the length and width all [remain] in the essential comprehension, as they are, in that state alone<sup>14</sup>.

ודוגמא לכל זה, הנה אנו רואים בעומק הפלפול בתלמוד וטעמי' בסברות רבות כך וכך

An example of all this can be seen in the depth of the logical debate of the Talmud, in which there are many reasons and explanations to argue one way or another way etc.

גם שבאים בהשגה דבינה, אבל לא יוכלו עדיין להוציא לאור מעצם השכל איזה פסק דין חייב או זכאי כלל

Although one may come to the comprehension of *Binah*<sup>15</sup>, nonetheless, he is still incapable of bringing to light any actual verdict or ruling of “innocent” or “guilty” from the essential intellect.

דהיינו שלא יוכל להוציא מתוך הסברה איזה חיוב עפ"י זה השכל ולא איזה זכות עפ"י זה השכל

In other words, one is not capable of bringing out any “guilty” verdict from this reasoning, nor any “innocent” verdict from this reasoning.

כי עדיין אין השכל והסברה רק השכלה שכליות לבד, בלתי ימצא ממנו שום התפשטות בהטיות לענין נבדל הימנה, שהוא לחייב על ידה או לזכות על ידה

This is because, as of yet, these concepts and explanations are only completely theoretical abstractions. One will, therefore, not find any spreading forth into matters which are

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comprehension of one who is of lesser intellectual standing. Furthermore, he will only be capable of explaining it the way he received it, but will not be capable of fashioning innovative explanations and allegories.

<sup>12</sup> He will therefore also not be capable of making any practical applications from this concept. Rather, it remains theoretical and abstract.

<sup>13</sup> In other words, he only understands the concept in the way it was explained to him. Therefore, there is a length of explanation that he knows, and a width of facets that he may know how to explain according to what he received, and a concealed depth and point to the concept. He is, nonetheless, incapable of bringing anything out of the depth, for it is hidden from him, in itself. From this we see that although one may have a great length and width according to what he received or read on his own, it is quite possible that he actually could be lacking the essential depth of these concepts. The way to reach the depth is specifically through *Hitbonenut*, as explained in chapter one.

<sup>14</sup> See previous footnote.

<sup>15</sup> That is, he understands and comprehends the reasons and explanations of both sides of the arguments.

separate from them. In other words, [he will not be capable] of applying these reasons and explanations [in practice] and state a “guilty” or an “innocent” verdict through them.<sup>16</sup>

והרי זה כמו דבר ההיולי שלא נודע עדיין מה ימצא ממנה ומה יעשה בה

Rather, it is like a *Heyulie*<sup>17</sup> power, in which it is not yet known what will result from it or what could be done with it.

ואמנם כח התבונה שמתפשט ממוח הבינה, היינו מה שביכולתו להביא עצם ההשגה לבחי' התפשטות למטה ממנה בכל ענין נבדל הימנה, או לחיוב או לזכות או להתפעל בלב, וכן להביאה במחשבה בכמה אופנים שונים כו'.

[It is] therefore [understood that] the power of *Tvunah* which spreads forth from the mind of *Binah* is the ability to bring the essential comprehension, to an aspect of spreading down from it, in all matters which are separate from [the concept] itself. [That is to say, he is capable of arriving at a verdict] whether for “guilt” or for “innocence” etc. Likewise, the arousal [of the emotions] of the heart [comes from this power]<sup>18</sup>. Furthermore, [he is capable of] bringing it into thought in many various angles<sup>19</sup>.

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<sup>16</sup> He only understands the case in the Talmud and its reasoning, as it is. But he cannot practically apply this logic to the case which is before him, whose verdict has not been explicitly stated in the Talmud.

<sup>17</sup> There are two types of potentialities. The first is called a “*Heyulie*” – “ability”, and the second is called a “*Ko'ach*” – “potential”. The example usually given to explain the difference between these two potentialities is the difference between how fire exists in a coal as opposed to how it exists in a flint. There is potential fire in a coal. This potential energy is measurable. One can calculate, by the size and density of the coal, exactly how much energy may be extracted from it, how long it will burn, how much heat it will produce etc. The energy in the coal is limited. As soon as it is burned up, it no longer contains any energy. In contrast, the fire in the flint cannot be measured. It is unlimited. As many times as one hits the flint, that is as many times as it will bring out fire. There is no point when it can no longer produce fire, and yet, there is no potential fire in the flint. The coal is an example of a *Ko'ach* – a potential. The flint is an example of a *Heyulie* – ability.

This is similar to the power of speech, which is also a *Heyulie* ability. As much as a person may speak, it does not at all reduce his ability to speak. It is not that a person is born with the potential for five million words and that, as he speaks, he depletes his power of speech, until he runs out of words and becomes mute. Rather, his ability to speak is infinite, and the only factor which limits it, is his limited life span. Furthermore, even when he is sleeping, and his power of speech is “resting”, he still possesses the ability to speak. This is so, even though during sleep he is unconscious, and has no intention to speak. This will all be discussed in chapter ten, in greater detail.

Here, it is understood that a *Heyulie* is the power of ability, and as it exists in this state, it is unknown what will be brought forth from it. For example, from the ability for movement or speech, it is not yet known where one will move, or what one will speak. It is all included in the essential ability in a completely concealed way.

<sup>18</sup> It is specifically this power of *Tvunah* which brings about an arousal of the emotions from the concept which is understood. Without *Tvunah* the concept remains in his mind of *Binah*, as an abstract “theory”. It is the power of *Tvunah*, the lower mother, which gives “birth” to the emotions. It is this power of *Tvunah* which brings out the essential depth and point of the comprehension, either into the emotions, or any other separate matter.

<sup>19</sup> In other words, he can bring this essential depth out in many different explanations, and is not limited to any single explanation. As explained, it is like a *heyulie* essence. Therefore once he has grasped this essential depth he is capable of bringing all manner of things from it, in many different ways, and not just a single way.

אך לכאורה אנו רואים שיש בבינה עצמה בחי' מדות הנק' ז"ת דבינה, ונק' מדות שבשכל המטה כלפי זכות או שכל מטה כלפי חוב כידוע

However, at first glance, we see that in *Binah* itself, there exists an aspect of emotions<sup>20</sup>, which are called the seven lower *sefirot* of *Binah*. These are [also] called the emotions of the intellect which leans either towards merit, or the intellect which leans towards guilt, as is known.

היינו כמו שהמדות שבשכל הן בעצם ההשגה עדיין בהעלם

However, these are only as the emotions still are concealed within the essential comprehension<sup>21</sup>.

אבל להביא בחי' התגלותן בדבר נבדל, כמו להורות בענין מקרה דבר מה עפ"י השכל והסברא הזאת, להטות את המשפט של זה הענין לחו"ג שבו דוקא, הרי איש תבונה דווקא יוציא לאור מן המדות שבבינה כו'

Nonetheless, to bring these emotions out into revelation in a separate matter, such as to shed light upon a certain case according to this concept and reasoning, and to [actually] cause the judgment on this matter to lean either to kindness or sternness, specifically requires a man of *Tvunah*. [It is specifically a man of *Tvunah*] who can bring out insight and light, from the emotional [*sefirot*] of *Binah*.

ואיש תבונות היינו כח הקולט בכי טוב לעצם ההשגה, ע"כ מתפשטת ההשגה בו לעשות ולהורות בה כמה ענינים נבדלים לגמרי

The meaning of "a man of *Tvunah*" is that he has a thorough grasp of the essential comprehension<sup>22</sup>. Because of this, the comprehension spreads forth in him, to do and to shed light upon many completely separate matters.

וגם ביכולתו להביא את עומק בינה לידי גילוי כנ"ל וד"ל

He is even capable of bringing the depth of *Binah*<sup>23</sup> itself into revelation, as explained above. This will suffice those of understanding.<sup>24</sup>

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<sup>20</sup> Here, the Rebbe is asking a question. That is, we previously said that *Tvunah* constitutes the emotional *sefirot* of *Binah*. But, we can clearly observe that in *Binah* itself there are emotions, such as a reasoning which leans towards merit or a reasoning which leans towards guilt. Furthermore, we know these exist even before there is any *Tvunah*. In other words, even before he applies this reasoning to anything in particular, and it is all theoretical, nonetheless, these intellectual leanings already exist.

<sup>21</sup> As explained previously, these are similar to the intellectual reasons to pronounce a guilty verdict, or the intellectual reasons to pronounce an innocent verdict. Nonetheless, it is all in theory, within the boundaries of the concept itself.

<sup>22</sup> As previously explained, this deep grasp of the essence of the concept comes through the aspect of *Hitbonenut* (or *Iyun*) which was explained in the previous chapter.

<sup>23</sup> This refers to the *omek hamoosag* – the depth of the comprehension itself.

<sup>24</sup> Parenthesis of the Rebbe: This then is the aspect of the lower father and mother, *Yisrael Sabba* and *Tvunah*. *Yisrael Sabba* is the aspect of the emotions of *Chochmah*, and *Tvunah* is the aspect of the emotions of *Binah*. However, these two are how these emotions come into revelation, to the outside. The aspect of *Malchut* of *Tvunah* is the aspect of the intellect which comes in thought, which is called the letters

וזהו שנק' תבונה בן ובת כידוע, להיות כי גם בתבונה יש ג' דברים, עומק ואורך ורוחב. העומק הוא עצם כח התבונה הזאת שבאותה ההשגה, כמו שהיא בשעה שקולטת אותה כו'

For this reason *Tvunah* is also called *Ben U'Bat* – Son and Daughter, as is known. This is because *Tvunah* likewise possesses the three [dimensions of] depth, length and width. Its depth is the essential strength of the power of *Tvunah* (insight) of this comprehension, as it is during the time which he grasps it<sup>25</sup>.

ובה יוכל עומק ההשגה הנ"ל לבוא לגלוי, כנ"ל בפ' איש תבונה ידלנה כו'

Through this (grasp) he is capable of bringing the [very] depths of the concept [out] into revelation, as was previously explained on the verse, “a man of *Tvunah* shall draw them (the deep waters) out”.

והאורך הוא ירידתה בענין אחר הנבדל, להורות בו ולעשות מעשים רבים על ידה כו'

The length of *Tvunah* is the descent [of the concept] into a separate matter, to shed light upon it, or to accomplish many actions through it.

והרוחב הוא בחי' התפשטות התבונה בעצם ההשגה, להרחיבה במה' בכמה רבוי אופנים שונים ולא כמו שהיא לבד כו'

Its width is the aspect of the spreading forth of his *Tvunah*<sup>26</sup> in the essential comprehension [itself]<sup>27</sup>, to expand it in his thought in many different manners, and not just [in the essential manner] that it is<sup>28</sup>.

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of intellectual thought (*Machshevet Sechel*), within which the intellect becomes invested. It is the external vessel for analytical thought (*Machshava Iyunit*), which is the revelation of the comprehension of *Binah* itself, from the aspect of the essence of the concept and explanation. From the aspect of *Malchut* of *Tvunah* is drawn the source of the letters of thought themselves, which is called *Leah*. This (*Malchut* of *Tvunah*) is the aspect of the large *Dalet* (ד) of the word *Echad* (אחד).

[All of the above will be explained later in chapter 40. What is important to understand here is that the Rebbe has answered the previous question (see footnote 20). That is, he explained that *Tvunah* is the aspect of the *revelation* of the emotions of *Binah*, while the emotions of *Binah* themselves refers to how they are in and of themselves, without being revealed outside to be applied to anything external to them.]

<sup>25</sup> As previously explained, the power of *Tvunah* comes because of one's grasp of the depth of the concept (*omek hamoosag*). Therefore, the depth of *Tvunah*, i.e. its strength and power is according to how deep and strong his grasp of the essence of the concept is, while it is in his mind. This grasp of the depth of the concept itself, is exactly the same as the depth of his power of *Tvunah*.

<sup>26</sup> That is, his grasp of the depth of the concept itself.

<sup>27</sup> This refers to the concept which he understands and grasps, itself.

<sup>28</sup> It has already been explained that the dimensions of length and width are according to the depth. Therefore, immediately upon his grasp of the depth of the concept, his mind will expand with explanations and understanding of the concept from many angles. Likewise, he will immediately notice the relevance and application of this concept to other areas and aspects, and be capable of explaining it to others. One who thinks that he has grasped the depth, but is lacking in length and width (or the length and width is not commensurate to the depth which he feels that he has grasped), has certainly not grasped any depth at all. This is quite clear, for the length and width are commensurate to his grasp of the depth. (Nonetheless, it is possible for one to possess explanations of a subject matter without having grasped any depth altogether. Such a person will only be capable of repeating what he has learned, but will be incapable of innovating

ומה שכלולה התבונה מב"ן וב"ת, היינו מה שמתבונה דוקא יולדו המדות בגלוי מהות בפ"ע, כי מבינה עצמה לא היו תולדות המדות אע"פ שנק' אם הבנים כו' (אבל היא אימא עילאה)

[Now, the reason] that *Tvunah* is called *Ben U'Bat* – Son and Daughter<sup>29</sup>, is because it is specifically *Tvunah* which gives birth to revealed emotions as matters in and of themselves<sup>30</sup>. For although *Binah* is called the “mother of the sons”<sup>31</sup>, nonetheless, from *Binah* itself, there is no birth of the emotions (since it is the “upper mother”<sup>32</sup>).

משא"כ התבונה נק' אימא תתאה להוליד המדות, והוא בחי' ב"ן וב"ת, אהבה ויראה, שבאים בהתכללות בתבונה דוקא, שהיא בחי' התפשטות אור הבינה למטה כנ"ל

In contrast, *Tvunah* is called the “lower mother”, [for it is she] who gives birth to the emotions. These [emotions] are the aspects of “Son and Daughter” – love and fear, which specifically come about included in *Tvunah*. [This is because *Tvunah*] is the aspect of the spreading forth of the light of *Binah* downward<sup>33</sup>, as explained above.

וגם לזה הטעם בחי' המוחין שבמדות נמשך מבחי' התבונה (וכמ"ש ה' בחכמה יסד ארץ, דאבא יסד ברתא כו')

It is also for this reason that the aspect of the intellect of the emotions<sup>34</sup> is drawn from the aspect of *Tvunah*. (This is as stated<sup>35</sup>, “G-d founded the earth with *Chochmah*, [and established the heavens with *Tvunah*”. The first part of this verse, “G-d founded the earth with *Chochmah*”, refers to the fact] that “the father founded the daughter”<sup>36</sup>).

כונן שמים בתבונה, שמים הן בחי' המדות, אש מים כידוע

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new explanations or applications. Likewise, he will be incapable of bringing to light any new angles or insights of how to understand the subject. He will, furthermore, be incapable of bringing any of the depth of the concept to light, for he does not possess its depth.)

<sup>29</sup> These refer to the actual heartfelt emotions of love and fear, as will be explained. Likewise, *Zeir Anpin* (which represents the emotional *sefirot*) is called “son”, and *Malchut* (which represents speech or action) is called “daughter”. These are all born of the power of *Tvunah* which is the lower “mother”.

<sup>30</sup> In other words, it is specifically the power of *Tvunah* (the grasp of the essential depth, the seminal drop of *Chochmah*) which gives birth to emotions, while *Binah* itself (when it lacks *Tvunah*) does not.

<sup>31</sup> See Zohar parshat VaYechi 219a.

<sup>32</sup> See Etz Chaim (Shaar Av"i) Shaar 14, chapter 8.

<sup>33</sup> That is it spreads forth the light of the comprehension out of the abstract and theoretical, into the practical, real, and emotional. Therefore, it is specifically *Tvunah* which gives rise to emotions. Nonetheless, it is the “upper mother” – *Binah*, which gives birth to the “lower mother” – *Tvunah*.

<sup>34</sup> The intellect of the emotions will be discussed later at greater length. Here it is important to know that it is the emotions of the intellect which become the intellect of the emotions. However, it is specifically from the aspect of the *revelation* of the emotions of the intellect, downward. Therefore, it is specifically from the aspect of *Tvunah* that the emotions become aroused.

<sup>35</sup> Proverbs 3:19

<sup>36</sup> This is a reference to the fact that the “daughter” – *Malchut* (speech) comes specifically from the “father” – *Chochmah*. This is not really relevant here and will be explained at great length and detail later. It is the second part of the verse, which will now be explained, which is important here.

[The second part of the verse states], “He established the heavens with *Tvunab*”. As is known, the “heavens - *Shamayim*” refers to the aspect of the emotions, fire – *Esh* and water – *Mayim*<sup>37</sup>.

וכן ובתבונה יתכונן, שהוא בחי' קיום המדות בבחי' המוחין דתבונה שבהם, כי התבונה כמו ממוצע להביא מוחין מבחי' מדות דבינה במדות שבלב

Similarly, [it is stated], “They are established with *Tvunab*”. This refers to the establishment of the emotions [because] of the aspect of the intellect of *Tvunab* which is in them, since the aspect of *Tvunab* is like an intermediary to bring the intellect from the aspect of the emotions of *Binah* into the emotions of the heart.

שזהו כמו כח ההבאה בענין הנבדל, שהוא עיקר ענין התבונה כנ"ל

This is similar to the power to bring [a concept] into a separate matter, which is the principal aspect of *Tvunab*, as explained above.)

וידוע ג"כ שיש נר"ן כפופה ונר"ן פשוטה בבינה, להיות נר"ן כפופה הוא הרוחב ונר"ן פשוטה הוא האורך

Furthermore, as is known, in *Binah* there is a bent *Nun* (נ) and a straight *Nun* (ן)<sup>38</sup>. That is to say, the bent *Nun* (נ) is the width, while the straight *Nun* (ן) is the length.

ונ' המלוי שלו בנ' פשוטה משא"כ בשאר מילוי האותיות

Furthermore, when expanded<sup>39</sup>, the *Nun* which fills it is the straight *Nun*<sup>40</sup>, which is not the case with the expansion of any other letters.

כי האורך נכלל ברוחב וכך הוא בתבונה, ואמנם נון הכפל בענין הנק' התבוננות, כמו עמי לא התבונן וכו', שזהו בחי' פנימית בינה הנק' עיון, לעמוד על דבר כו'

This is because the length is included in the width. This is likewise the case with *Tvunab*<sup>41</sup>. However, in regard to the double *Nun* in the matter which is called *Hitbonenut*, as in the

<sup>37</sup> See tractate Chagiga 12a. There it states that the Hebrew word for “heaven – *Shamayim*” (שמים) is a conglomeration of two words, *Esh* (שא) and *Mayim* (מים), which mean fire and water. Firstly, these two elements correspond to *Chessed* – kindness, and *Gevurah* – might. Secondly, as will be explained later, the actual makeup of the emotions is from these two elements. Thirdly, it is the emotions which influence the speech and action, and therefore, the emotions (*Zeir Anpin*) are called “heaven” while speech and action (*Malchut*) which receives from the emotions, is called “earth”.

<sup>38</sup> See the Magen David of the Radbaz on the letter *Nun*. Also see *Pardes Rimonim* of the Ramak, *Shaar HaOtiyot* (27,17).

<sup>39</sup> As previously explained, the letters can all be expanded.

<sup>40</sup> When one expands the letter *Nun* – נ (as opposed to just *N*) it would be spelled out as - נו"ן. It then includes both the bent *Nun* and the straight *Nun*. The Rebbe's point is therefore clear, that the length is included in the width. In other words, according to the depth is the width and according to the width is the length. This is true also regarding the power of *Tvunah*, that it is included in the power of *Binah*. The power of *Binah* itself can be seen as the width, while the power of *Tvunah* is the power to draw out this width, as a length. What the Rebbe is bringing out is that the power of *Tvunah* is according to the width of *Binah*.



verse<sup>42</sup>, “My nation does not contemplate – עמי לא התנוון”;<sup>43</sup> this is the inner aspect of *Binah*, which is called *Iyun*, to stand upon the subject etc<sup>44</sup>.

שנק' בינה שבבינה, הוא ממוצע בין בינה לתבונה ע"י הנו"ן פשוטה, שמחמתו נק' התבוננות כו' וד"ל:

This is called *Binah* of *Binah* and is an intermediary between *Binah* and *Tvunah*, through the aspect of the straight *Nun*. For this reason it is called *Hitbonenut*. This will suffice those of understanding.<sup>45</sup>

## End of Chapter Two

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<sup>41</sup> See previous footnote. See also footnotes 25, 28 and 33.

<sup>42</sup> Isaiah 1:3

<sup>43</sup> In other words, the aspect of *Hitbonenut* – contemplation or analysis on the known body of knowledge, brings one both to the essential understanding (*Binah*), and the capability to explain this essential understanding (*Tvunah*).

<sup>44</sup> As explained in chapter one, this is the aspect of the investigation into all the particular components, aspects and angles of a subject matter. This is a width, which leads one to the depth and length. This width, of all the particulars of the subject matter, and all its angles, is the intermediary between *Binah* – the essential understanding, and *Tvunah* – the ability to draw out new lengths from this essential understanding.

<sup>45</sup> From all of the above it is clear that it is *Hitbonenut* which is the lynch pin that awakens all the other faculties. It is specifically analysis which awakens the power of insight (*Chochmah*), and it is the understanding which awakens the interest and desire (*Da'at* or *Keter*). Likewise, it is through *Hitbonenut* that the lower mother (*Tvunah*) is aroused. Once *Tvunah* is aroused, the lower heartfelt emotions (*Zeir Anpin*) are awakened and one is also motivated to act (*Malchut*). This then is the reason why *Hitbonenut* is the chief methodology of Chassidic and Kabbalistic worship of G-d. It is specifically *Hitbonenut* which awakens and arouses one to serve G-d completely, with one's entire being, with desire and interest, intellect, the emotions of love and fear and, finally, practical deeds.