

The Teachings of
Rav Yitzchak Meir Morgenstern

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1 - Introduction

Okay, so tonight, בעזרת השם, we're going to be starting a new series of שיעורים, which is not really a new series because it's really a continuation of all of the previous שיעורים that we've been giving as well. One of the חשבונות that I made in not giving the last שיעור on the world of אישביץ and ראדזין on the particular suggestion of תכלת is that there's no better המשך into the world of תכלת than entering into the suggestion of מורגנשטרן רב יצחק מאיר. Not only does רב יצחק מאיר מורגנשטרן שליט"א and his תורה. fight for the מצוה of תכלת and utilize the writings of the אישביץ שפת ישרים of ראדזין and ענין of תכלת and all of its facets, but תכלת and the concept of a תכלית, the concept of a singular purpose that grounds everything and that all particular details that abound in their multiplicity are in truth rooted in one particular point of תכלית, of significance, which is what the מצוה of תכלת represents, comes out, at least for me at this stage, clearest in the writings and the teachings of רב יצחק מאיר. Now, when it comes to beginning a new series of שיעורים on a living צדיק, there's a certain level of trepidation, a certain level of concern that is not necessarily there when teaching about a צדיק who has already passed away or a צדיק who has died.

Now until now what we've looked at is the teachings of רב קוק, we've looked at the teachings of the זכותו יגן עלינו, רב שלמה עלישיב, לשם שבו ואחלמה, we've looked at the teachings of our מקובלים and our חסידות and the תלמידים of גר"א, in terms of the עשר ספירות, דרך העבודה, we tried to see what our צדיקים had to say about the ענין of the inner world of addiction, we spend time on the world of אישביץ and ראדזין, and there's a certain comfort in talking about what the צדיקים who have already passed away have to say because their כבוד

and their honor and their proper place within the historical dissemination of תורה has been codified and has been concretized so that nobody is going to question the validity of what these צדיקים have to say. And therefore sharing their תורה is not as frightening because you're sharing something that is already set in stone, people understand how important this תורה is. When it comes to a living צדיק, when it comes to a צדיק who shares their תורה in their lifetime, or that as our generation is זוכה, to touch a number of צדיקים who share such a massive amount of תורה in their lifetime, there's a concern that one may impinge on the honor or the כבוד or the אמת or the truth that that particular צדיק is trying to convey, especially because that צדיק is still alive and there's the concern that people may have the wrong interpretation of their תורות when received through a secondary source. So what I want to be מקדים with before saying anything else, and this is going to be a הקדמה that I give at every שיעור that begins now and ends with the end of the series on רב יצחק מאיר, is that everything that I say, both parenthetically and rooted in the text itself, is my personal interpretation of the writings of רב יצחק מאיר, my personal interpretation of what this particular צדיק is coming to share in the world of תורה, in the world of מחשבה, in the world of חסידות, in the world of the גר"א and his תלמידים, in the world of the רמח"ל, in the world of the רש"ש, in the world of the בעל הסולם, in the world of nearly every facet of תורה, which not only does רב יצחק מאיר touch upon each world and each שיטה, opinion of תורה, but he has a full grasp of every single approach to פנימיות התורה at his fingertips and is sharing it in a way that has been renewed and formed into one powerful direct דרך of תורה that רב יצחק מאיר has brought into the world.

Everything I say is my own personal interpretation of those writings. It is not by any means any authoritative statement about what רב יצחק מאיר means or what רב יצחק מאיר may have meant, but rather it is my own personal interpretation as somebody who has been reading these writings for a long period of time now of what this particular צדיק means to share through his תורה. What we're going to be discussing tonight, בעזרת השם, is really just an introduction into the world of רב יצחק מאיר. And I need to introduce that even while speaking about רב יצחק מאיר, the first statement I'm going to make is that I have no idea who מורגנשטרן רב יצחק מאיר is.

I've been זוכה to sit with him a few times through the work of good friends. I've been able, but not through a certain mode of רחמים, to receive a הסכמה, an approbation from him on a קונטרס that I put out. But beyond those interactions, my main access to רב יצחק מאיר מורגנשטרן is through his massive library of writings. Now, we're going to discuss the particular breakdown of those writings a little bit later on tonight, but suffice it to say that any biographical information that's given about רב יצחק מאיר is secondhand, sometimes from close תלמידים of רב יצחק מאיר, but nevertheless, it's secondhand.

And that one of the unique properties of a living צדיק, a living teacher who is still living and should continue to live a long and healthy life through עבודת השם and through all of the things that the צדיק needs to carry out, is that the biographical information is sparse. And so what I've tried to do is try to formulate a little bit of a picture, a little bit of a sketch of this individual, this צדיק, whose תורה we're going to be trying to learn over the next nine to 10 weeks or so. Now, רב יצחק מאיר מורגנשטרן, whose name is רב

רב יעקב, and because he comes from a family of גור חסידים, his father, רב יצחק מאיר, was a גור חסיד living in לונדון, גולדרס גרין. And in גור, in גור, the typical way of pronouncing the name, רב יצחק is איצה, the original רבא of גור חסידות was רב יצחק מאיר of חידושי הרי"ם, גור, רב יצחק מאיר אלתר מאיר.

And famously, he was referred to as רב איצה מאיר as well. And now רב איצה מאיר was born in the year 1967, which makes רב איצה מאיר 52 years old, which is somewhat difficult to believe when you understand the sheer amount of output that this individual has been capable of doing, really in only about 25 to 30 years of teaching. רב איצה מאיר, after spending time in לונדון, learning in the ישיבות in לונדון, learning in גייטסהד, he eventually made his way over to ארץ ישראל.

And around 1994 or so, leaving a סאטמר בית מדרש where he began to share his own תורה at שלשודם amongst חסידים, among students who were deciding to listen to him, he eventually moved forward and created his own בית מדרש on 18 רחוב אוהלי יוסף, a small, almost broken down space where when a person enters into that space, you wonder where the order is. There's chaos there. There's different types of individuals who spend their time there and who hang out in that בית מדרש. But the amount of תורה and קדושה and טהרה and information and novelty in the world of פנימיות התורה as well as נגלה התורה, I don't want to use the word unparalleled because we live in a particular generation where you could count on your fingers, there's actually four or five individuals who are sharing different types of תורה, but at the same level of output.

So it would have been historically unparalleled until you reached about the early 2000s when there emerged a certain sect of particular צדיקים who were

unique in the sense that they were not descendants of any particular form of חסידות, but rather they were יתומים, they were orphaned in the sense that they forged their own path. Now, as we saw in the writings of אישבע and ראדזין, this concept of being a יתום, this concept of being an orphan, of not having any direct lineage to any source of authoritative knowledge that is based on the familial development of חסידות and יתום, תורת הפנימיות, the word that stands for orphan, the צדיקים of אישבע and ראדזין would always point out, based on the זוהר and the תיקוני זוהר, that it's an acronym for יפה תואר ומראה, of a beautiful visage and a beautiful image. Statements that are applied to יוסף, the paradigm of what it means to be a צדיק, that there's a certain element of a צדיק where the beauty emerges specifically in the orphaned nature of the צדיק, the fact that the צדיק is not stuck within the process of holy nepotism, wherein they are disclosing the teachings of their father, their grandfather, great-grandfather and so on and so forth, but rather there must be and there are certain צדיקים that emerged at a particular point in time in our generation who were capable of creating a new path, a new form of הפצה. In my mind, the צדיקים that I would include within this סוגיא, and obviously that's a limited interpretation, there are many, many more, would be רב אברהם צבי קלוגר, שליטא, רב יצחק מאיר מורגנשטרן, רב יצחק מאיר, רב מתתיהו זילבר, if not as much, if not more than סטטשינער רבי, whose שיעורים are published on different topics and there's a massive amount of information, as well as רב יצחק מאיר שוורץ, the beloved משכן אבנה, who's also put out a massive amount of literary output, yet is continuing to show a fundamental path and עבודת השם that runs throughout all of the ספרים, and the same could be true about each of those צדיקים.

It's possible that you can include **סוגיא רב משה שפירא** within this entire **סוגיא**, because his writings are now being published posthumously, but in his lifetime, it was a very different **ענין** than this concept of a **צדיק**. Nevertheless, we live in a time or in a period where there has been a unique explosion of **תורה** from these particular **צדיקים** who don't come from any specific dynasty of **חסידות**, or **מחשבה**, or **פנימיות התורה**, and on a certain level, that orphaned nature has given birth to that **יפה תואר ומראה**, that **יתום**, that fact that they're orphans from any form of nepotism, has given birth to the fact that there's novelty that's coming out. And not only novelty, but novelty that speaks to the heart of a generation that has seen things broken. That speaks to the heart of a generation who has very often lost hope in the forms of **חסידות**, in the forms of **תורה**, in the forms of **אמונה** and **בטחון**, and the ability to **להתמודד** in this world.

It's specifically these **צדיקים** who have forged paths that not only do they acknowledge the struggle of being a believing individual in the year 2019, but they take the struggle and they place it in the crown of their system. That for these **צדיקים**, the struggle of what it means to be a Jew at the end of history is part and parcel of what makes being Jewish so profoundly beautiful. That in confronting the darkness, in confronting the concealment, in confronting the **הסתר** and the **הסתיר פני**, **הסתיר**, these **צדיקים** have taken these **צדיקים** of **הסתיר**. And it very often goes by different names.

We've seen it throughout the series of **שיעורים** that I've been trying to give, or at least I've seen it in what I'm expressing. That it's the **צמצום**, it's the **שבירה**, it's the concealment and the brokenness and the intensity and the

fallen nature of things and the anxiety and the vulnerability. And it's specifically in those places that these צדיקים descend into, allowing us to see that not only is it OK to feel these things, but feeling these things is what enables our generation, in spite of our lonely nature, to raise to the top of the crown. אבן מאסו הבונים היתה לראש פינה, the stone that was despised by the builders turns out to be the loftiest stone in the sense that, yes, we're broken, yes, we're fallen, yes, we're lost.

But in spite of all of that, it's that fallenness and that brokenness and that lostness that we elevate and we serve השם with it. And it's specifically these צדיקים and what we're going to be discussing, and in my own particular experience, it's clearest in the writings of רב יצחק מאיר מורגנשטרן. I shouldn't say it's clearest in the writings of רב יצחק מאיר, it's clear in nearly every one of the צדיקים we referred to before, of שליטא, אברהם צבי קלוגר, and רב יצחק מאיר, שלטא, and רב מתתיהו זילבר, as well as רב יצחק מאיר. But רב יצחק מאיר describes it at the loftiest level.

רב יצחק מאיר is describing it on the level of ontology, on the level of קבלה. He's showing it within the אריזל. He's showing it within all of our צדיקים, which we're going to discuss. Now, רב יצחק מאיר moves to ארץ ישראל, and he opens up this בית מדרש.

When we look at the sources or origins of רב יצחק מאיר's teachings, there's a number of influences that are revealed, at least. When רב יצחק מאיר was in גטזד, it's apparent to any of the תלמידים who I've spoken to who happened to have been in גטזד at the time that רב יצחק מאיר was there, some are professors and some are businessmen, but all of them remember that רב יצחק her Meir was unique. As a 13, 14 year old, רביצור מאיר was already spending hours and

hours in preparation for davening, hours and hours in davening, yet everything was done in a way that it would be possible for him to join the normal order of the ישיבה. What is unique in that idea is that there was an ענוה, there's a humility that constitutes all of the stories about רביצ'ר מאיר in his youth, that in spite of the intensity and the ferocity of his עבודה, there's a story that somebody looked at his סידור when he was 11 years old and they saw different permutations of names and יחודים, different unifications that the אריזל writes down.

So we're not talking about somebody who was operating on a normal level by any means, but in spite of that, what comes out most out of these stories is the humility, the concealment, the צניעות, the modesty in which רביצ'ר מאיר approaches and continues to approach all of these particular aspects of inner עבודה. Now, after his time in גייטסהד, as a בחור, he still wanted to enter into the world of פנימיות התורה. And there's a general prohibition against teaching קבלה, פנימיות התורה, mysticism, however you want to phrase it, to individuals who are below a certain age as a result of certain catastrophic traumas, שבתאות that have taken place in Jewish history. Therefore, there's been a prohibitive form of secrecy that has been imposed on esoteric secrets.

But רב פנחס יונג found a משפיע in London by the name of רביצ'ר מאיר מורגנשטרן, who apparently had a חבורה of young individuals who he would be willing to teach קבלה to. And around that time, רביצ'ר מאיר also found himself close to the רבי of קרעטשניף. The רבי of קרעטשניף is unique in the sense that the רבי of קרעטשניף was obsessed with the writings of חב"ד, with the writings of all of the generations of חב"ד, in particular the התניא. And as we're going to see

throughout this series of שיעורים, one of the fundamental sources of רביצ'ר מאיר מורגנשטרן in teaching תורה is the world of עבודה השם in דרך, his צמח צדק, רבי, בעל התניא, חב"ד.

The מהר"ש, רבי רב שמואל, doesn't emerge too much in the writings that I've seen, but it doesn't mean that he's not fundamentally important. The רבי רש"ב, the fifth רבי, לובביטשער, is a כתר by רביצ'ר מאיר, is one of the fundamental sources, at least in my opinion, of where רביצ'ר מאיר is drawing his סדר הלימוד and his ontological view of what this world is and how הקדוש interacts with this world. The רבי רייא"ץ, not so much, and the רבי, the seventh רבי, לובביטש, also becomes very significant, but in a unique way, as we're going to discuss in future שיעורים. So these משפיעים had an influence on רביצ'ר מאיר.

Later on, when רביצ'ר מאיר came to ירושלים, he met one of the most important or what seems to be one of the most important משפיעים in his life, which is ברסלב in גדולי הצדיקים, one of the גדולי משפיעים, רב נתן דוד קיוואק, שליט"א nowadays. Also the רבי, רב אברהם צבי קלוגר, he drew רב אברהם צבי קלוגר close to ברסלב as well. There's videos on YouTube of רביצ'ר מאיר מורגנשטרן visiting his פורים, and aside from the remarkable, intense form of טהרה and purity and holiness that רביצ'ר מאיר is engaged in in the video, in the sense that he had washed in the נטילת ידים and he's not willing to get his hands dirty even in the slightest way. The amount of כבוד and silence that he allows himself to engage in when sitting with his רבי is remarkable.

And this was by סעודת פורים, there's a remarkable video of it on YouTube. Now, what רביצ'ר מאיר received from רב נתן דוד קיוואק, I have no idea, but what it resulted in is clear, is that if רביצ'ר מאיר מורגנשטרן considers himself

anything, it's a ברסלב חסיד. That at the end of the day, everything that רביצ'ר מאיר says comes back to what רבי נחמן has to say, and that what רביצ'ר מאיר is trying to show is how the דרך of רבי נחמן and how the ברסלב דרך contains and holds together all of the other שיטות that we could possibly understand, whether it be the רמח"ל, whether it be the גר"א, whether it be the רש"ש or the אריזל, that ברסלב רבי נחמן comes to hold the entire system together with a novelty that allows us to move a step above, something that אם ירצה השם we're going to be able to discuss in the series of שיעורים later on. And it could be that this series of שיעורים, depending on listeners' response or interest or my רבי's advice, it will continue beyond 10 שיעורים.

So we see that רביצ'ר מאיר מורגנשטרן has a number of influences. There's this קרעטשניפער רבי who opens him up to the world of קבלה. There's the רבי who opens him up to the world of חב"ד חסידות, of התבוננות, of ontological speculation of the workings of הקדוש ברוך הוא and how he interacts with our world. There's a massive opening into the world of רבי נחמן, into the world of ברסלב, which will save for its own שיעור.

And all of these inspirations and all of these forms of influence emerge in what we see in רביצ'ר מאיר's writings. Before I speak about the last רבי of רביצ'ר מאיר that I know of, רב משה שך שליט"א, one of the גדולי המקובלים, one of the biggest קבליסטים of our generation who lives in גבעת שאול, in a modest apartment, which I've had the זכות to sit in and learn with him, I want to read a letter, a letter that was actually brought to my attention from my brother, my brother, רבי ג'וש רזנפלד. And this letter describes a little bit of what was going on when רביצ'ר מאיר מורגנשטרן was a younger child, I guess you can say. This letter was written in 1979.

רביצ'ר מאיר was born in 1967, which puts רביצ'ר מאיר at 12 years old. This was a letter written by רב אהרן ברונפמן. רב אהרן ברונפמן, who was the מנהל of ישיבה פאראקאויי. I don't know much about him, although I know that he was a holy individual because of the people who spoke about him after his sudden פטירה and the way they spoke about him after his פטירה.

But this is a letter and I'm not sure how this letter came about. I believe that רביצ'ר מאיר מורגנשטרן of חסיד, who's a מרדכי בן דוד, played a role in it, although I could be mistaken. And I want to read to you this letter, which just concretizes a little bit of what we're dealing with here. This is a letter and again, this is a letter that can be found on social media.

September 3rd, 1979. Dear Mr. and Mrs. Morgenstern. I have rewritten this letter four times, each time differently because I want to express myself without sounding ridiculous or creating a new anxiety about נשמתו יצחק מאיר. May his soul shine and his potential.

I truly feel, in parentheses, as do others, that he is something special. I have seen many bright boys, but never the combination of a good head, a שמדה, and יראת שמים, as one sees in נשמתו יצחק מאיר. Again, we're talking about a 12 year old here. And this was רב אהרן ברונפמן, who knew רביצ'ר מאיר from camp.

His joy in learning and his sensitivity and understanding is just beautiful. And it is all natural, not forced, which is why he is a perfectly normal, happy child. I can tell you, I felt an aura of purity and holiness when I learned or talked with him. I felt that I had an image, in parentheses, of

course, our later generations are of a lower level, end parentheses, of what the חפץ חיים or the חזון איש may have been like in their youth.

I am not saying this facetiously. He electrified and captivated the entire camp. If this stays with him and he grows in learning, he will someday be a man, a leader of ישראל, again, written in 1979. I'm sorry if this makes you feel a bit concerned because it is an awesome responsibility, but you are blessed with a special gift.

And he continues to offer certain advice to רביצ'ר מאיר's parents about how they should go about allowing רביצ'ר מאיר to learn and develop his learning in a particular way and not to be stifled by the typical curriculum that students at that time had gone through. And then he continues and he says after he develops his own סדר, his own path in learning. He will probably finish the rest of ש"ס on his own. And he should continue to be exposed to people who are great and גדולים in order to develop his form of understanding.

And this is the line that I underlined twice because I think it's so proficient and I think it's almost the level of רוח הקודש. And ultimately, he will choose and create his own דרך in learning, meaning to say that רביצ'ר מאיר has the capacity to create a new way of understanding the תורה, to look at תורה in a somewhat different way than had it been looked at before. Something novel. I hope someday to be able to say that I had the זכות, the merit of learning with him when he was young, and I want to repeat that I have not gone mad.

I deal with hundreds of בחורים, I deal with hundreds of young boys, and I have been in education for 14 years. With best wishes for a כתיבה וחתימה טובה and a גוט געבענט שטיאר P.S. regards to יצחק מאיר. The letter is incredible in the sense that when you look at the particular emphases that are placed on in that letter, they all emerge to be true.

But it's also anecdotal evidence of the fact that we're dealing with somebody whose holiness was apparent from the get go. Once רביצ'ר מאיר already had made a name for himself or already has made a name for himself by teaching his שלש סעודות תורות, those שלש סעודות תורות, which are some of the more profound תורות, תורות that we're not necessarily going to be discussing in this series of שיעורים as we're going to discuss. Are compiled under the title of דע חכמה לנפשך, of your soul should know wisdom. From the זמר of שבת lunch of יקרא, דרור, because every שלש סעודות תורה that דע חכמה לנפשך כי כתר has given has been formed around the verse of דע חכמה לנפשך, that one should know חכמה, one should know wisdom for their soul because in truth it's the crown to their head.

What רביצ'ר מאיר is talking about here, we're not going to get into because it would take years to learn through the writings and understand exactly what he sees in that לפי עניות דעתי, פסוק, according to my humble opinion. Nevertheless. Those writings have been around since 1994. רביצ'ר מאיר began teaching קבלה in a more open way at the beginning of year 2000.

One of the sources through which he draws his הבנה, through which he draws his understanding of the אריז"ל and the רב שלום שרעבי, ראש"ש, who אמם throughout this process will be able to give a series of שיעורים as well, is רב משה שץ שליט"א. רב משה שץ must be around 75, 80 years old, is a Jew

who was born in Brooklyn and צדיק, a מקובל who was born in Brooklyn, I believe went to ישיבה יוניברסיטי, went to יו and eventually made his way to ארץ ישראל and he learned in the ישיבה of אל בית in the Old City. And after that, he began developing his own understanding of things, his own understanding of the material. שץ רב goes on to find what he describes as the key to understanding the אריז"ל, which we're going to see throughout the series of שיעורים is the concept of רבינו עזריאל of גרונה.

Now, again, גרונה of רבינו עזריאל, the רמב"ן of the רבי, is what we introduced the opening of שיעור רש מילין on and which we sowed was the foundational crown and the jewel of the ואחלמה שבו, לשם, that רבינו עזריאל teaches us that it's not only infinitude that is significant, but it's finitude as well that is significant. It's not only the unlimited, which is important in understanding השם, but it's particularly limited and that infinity cannot be infinite without the capacity to manifest infinitude and that goodness cannot be possible unless it can make its way through badness as well. And that light is insignificant unless it has the capacity of transforming darkness as well into light. And that human experience is only valuable when we're able to descend into the difficult particulars of modern and postmodern existence and still find the קדוש ברוך הוא there.

That's specifically the עבודה that רבינו עזריאל of גרונה comes to teach our generation. And what I heard from רב משה שץ שליט"א is that רב יצחק מאיר had heard that רב משה שץ had אברהם אבולעפיה רב. The blue writings of רב אברהם אבולעפיה, רב אברהם אבולעפיה, was a 12th century, 13th century prophetic צדיקים in particular forms of their עבודה. One of the unique aspects of אברהם אבולעפיה

was that he saw meditation and contemplative mindfulness as fundamental forms of עבודה השם.

And רב יצחק מאיר had heard that רב משה שץ had the collection of these writings. And I believe that this was prior even to רב יצחקים's beginning to teach openly, at least in the way that his writings contain his teachings. And רב יצחקים came to רב משה שץ's apartment and did גבעת שואל, asking for the ספרים, to borrow the ספרים, and he saw that רב משה שץ had something open on his laptop, something being typed up. And he looked at it and he decided that רב משה שץ was going to be one of his רביים.

And they spent hours and hours and hours and hours and days and weeks spending time together, learning the writings of the ראש השנה and the אריזל, learning how to be מכון properly, learning how to have the proper intentions and to understand the secret of פרצוף, of what the פרצוף means, which we discussed in the series of סדרות on שיעורים. And one of the fundamental lessons that רב יצחקים apparently had on רב משה שץ, as I understand through his writings, is that it is this concept of the כח הגבורה, the sense that limitation itself is what allows the unlimited to become bigger, that darkness itself is what allows light to become more potent, that limitation is what shows us the true power of the unlimited, which means on a psychological and practical level, that one of the fundamental points of the system of רב משה שץ and the system of רב יצחקים שליטא is that in order to truly experience or understand the power and the intensity of השם's presence in the world, a person needs to enter into the space where that presence is occluded, where that presence appears to be concealed, where the light of הקדוש ברוך הוא seems to be hidden behind the dark cloud of

concealment. And instead of ignoring the concealment or suppressing the concealment or ignoring the concealment and repressing it and pretending it doesn't exist, רב יצחקים מורגנשטרן, through his teachings as they're explicated in the writings of ימה חכמה, forces the individual, the reader, the learner, the תלמיד or the want to be תלמיד into the depths of darkness, into the depths of limitation, into the limits of the mind, wherein it's almost no longer possible to see how it could be that השם's infinitude and power still remains there. And he shows you דוקא, that in that place that is so incredibly far from where you conceive השם to be, there too and specifically there, a person can reveal the light of הקדוש ברוך הוא.

Specifically in that place, a person has the power to reveal the light of יחוד. And not only is the light of יחוד still present there, but it is specifically the places of concealment, the particularity, the פרטיות, the מושג of בינה, the mindset of the left brain of בינה, which sees constriction and separation and concealment and darkness and hiddenness and difficulty and anxiety and forlornness and limitation. It's specifically that that allows us to reveal the deepest power of הקדוש ברוך הוא, that without that intensity that comes about through גבורה, without that intensity that comes about through צמצום and concealment and פרטיות and particularity, a person can never truly touch or taste the power and the taste that the whole can offer. It's specifically רב יצחקים's writings that have come and shown this in the clearest way possible.

And it's clear that he learned this from his משה שץ שליטא, who eventually, בעזרת השם, after we complete this series of שיעורים, will one day be a series of שיעורים on its own to try and teach the the limited speck that רב

פירוש has written down in his ספר תרשישון וישבי, which is a הקדמה to the פירוש of רבינו עזריאל on the אם ירצה השם, we should be זוכה to give a שיעור on that and to give a שיעור on רבינו עזריאל and to give a שיעור on all of the זוהר up to and including where it comes from in the depths of the הקדוש forces the individual to descend into the limits of their mind to reveal that thereto rests and abides the light of הוא and not only that it rests there, but that is specifically the place where we are meant to reveal it. And this is where I find personally and humbly the particular significance of רב יצחקים מורגנשטרן for our particular generation, where things have apparently lost their way, where things appear to be devoid of order, where the light of infinity is occluded by finitude, where the light of unity seems to be covered over by the apparent duality of separateness in the world, where the light of אור and oneness seems to be covered over by חושך.

It's specifically here that רב יצחקים comes to show that no, don't give in to the darkness, recognize that the darkness is just there to allow for the light to emerge and emerge in a more potent and intensified way. My משה of רב gave a שיעור, I don't know how many years ago, I heard it about five or six years ago, on אורות הקדוש, as compiled by רב קוק and רב דוד כהן, by גזיר הקדוש, has a particular description of fear of death and the anxiety of death, where he describes the חזיון השוב with death. And in this שיעור, which I have yet to locate, but I have a הסכמה from משה ויינברגר about saying this, is that in opposition to the חזק הכסיל that we find so often in משלי, in opposition to the laughter of the fool, to the laughter of those who want to

deny the significance of this world, to find meaninglessness in this world, there is a *שחק* of *קדושה*, there is a laughter of holiness.

And parenthetically, when *רב ויינברגר* was describing this laughter of holiness, he gave an example of *רב יצחקים מורגנשטרן*. Now *רב משה ויינברגר שליטא*, amongst all of the *צדיקים* we described before, *רב יצחקים* and *רב אברהם צבי קלוגר* and *רב איתמר שוורץ* and *רב מטיל זילבר*, none of these *צדיקים* would be accessible to the modern orthodox consciousness without the work of *רב משה ויינברגר שליטא*, that on a certain level this captain of the ship has allowed for all of these teachings to find their way down to the lowest common denominator of what it means to be a Jew, to those individuals who are so far from the light of *חסידות* that it would have been impossible for the light of *חסידות* to come down except through this conduit. He should live and be well for 120 years and continue teaching us. Nevertheless, *רב משה ויינברגר שליטא* in this *shiur* says as follows, he says that in contradistinction to the laughter of nihilism, the nihilistic laughter which denies any significance and any meaning in the world, there's the laughter of a *צדיק* of a laughter of the last day, a laughter of *משיח*, a laughter of *גאולה*.

Now this laughter as we discussed in the *שיעורים* on the *לשם* and *אמיר צר שם* will discuss in a series of *שיעורים* that we hope to give on *יצחק אבינו*. *יצחק אבינו* who is the source of all of this, of all of these suggestions of the ability of a Jew to descend into darkness, into concealment and show that *השם* rests there as well. The laughter of *יצחק*, of that G-d in His form of judgment and constriction has allowed me to laugh. There is a laughter of the *צדיקים* which allows us to taste the laugh of *משיח*, to taste the laughter that will emerge in the world through the theory of incongruity when everything we thought

which was going wrong and dark is revealed to have been preparing us for משיח, preparing us for redemption, preparing us for the גילוי of a new תורה, of a תורה of קדישא, of an ancient תורה that is both new and old in a paradoxical way which we can only hope to describe by way of metaphor in the future.

And רב ויינברגר says that it's רב יצחק מאיר מורגנשטרן in a particular sense who represents this attitude of ותשחק ליום אחרון because anybody who sees pictures of רב יצחק מאיר or has met or had the זכות to meet with רב יצחק מאיר sees that there's a grin, there's a laugh, there's a smile, that almost says in my own humble opinion that yes in spite of the fact that everything appears to be constricted and dark and concealed in the world of תורה as well as in the world of ontological reality, nevertheless, as רבי נתן of נעמירוב, the תלמיד of רבי נחמן teaches over and over there is something that flips everything around. There is a point that if a person is able to touch it has the ability to transform all darkness into light, has the ability to transform all bitterness into sweetness, and it's that נקודה that רב יצחק מאיר's תורה is coming to show our generation. And he doesn't show this in any fluffy way. רב יצחק מאיר has an entire hold, a complete and entire control of the entirety of the writings of the אריזל, of the רש"י, of the רמב"ם, of the רמב"ם, which is what his בית is named after, ישיבת תורה חשם.

I cannot even begin to describe how complicated and difficult the ספר of תורה חשם is. I've opened it numerous times, closing it each and every time, not that that's a ראייה, I don't understand anything anyway, but the תורה חשם is a complicated, complex, and almost impossible ספר to understand. What רב יצחק מאיר has done with the ספר of תורה חשם, as we're going to see

hopefully in a particular שיעור, is remarkable because he reads the תורה חשם in a way that it's almost impossible to ignore it. That you can find רבי נחמן in the תורה חשם, you can find the בעל שם טוב in the תורה חשם, you can find the תורה חשם and the רמח"ל and the רש"י and and all of the תלמידים within the תורה חשם itself.

So that everything רב יצחק מאיר is saying, in spite of the fact that it provides a certain psychological solace for those of us who finds ourselves at the end of the lowest of lowest of levels, רב יצחק מאיר is showing us that this is rooted in the highest of levels. That nothing רב יצחק מאיר is saying is not said by צדיקים who preceded him. And רב יצחק מאיר has the השגות and the גאונות to show this. That the writings of his תלמידים, the 10 תלמידים, whose names are only written in ראשי תיבות, I'm sorry, in abbreviations, in acronyms.

So I know one of the תלמידים's names, many people know the names of the תלמידים, one of them has already begun to publish שליט"א נצר שמואל אהרנפלד, who has written many of the ספרים as well. The others have chosen to remain anonymous, I believe, and therefore I'm not going to try and share their names. But the writings themselves undergo an intense investigation into the textual history of התורה פנימיות in all of its facets. And what they do with it is simply remarkable.

If at a certain point in history it was difficult to learn the סוגיות of קבלה, and when I say the סוגיות of קבלה, I mean learning קבלה like a person learns a סוגיא in גמרא, or like a person learns a סוגיא in הלכה, with an abiding awareness to the details and an unwillingness to allow there to be any contradictions whatsoever. What the תלמידים of רב יצחק מאיר have done in רב יצחק מאיר's writings is, in my humble, humble opinion, historically unprecedented. קבלה

and רז's פנימיות התורה, דרוז, and the Secrets of Secrets, have never been as accessible as they are in the writings of ים החכמה, in the yearbooks of ים החכמה, the thousand-page yearbooks, which have been coming out already for 10 years plus, that רב יצחק מאיר and his תלמידים put out, in all of the multifarious writings and all of the different valences and shapes of those writings. And what I'm going to try and do, in this series of שיעור and בעזרת, is show what my humble understanding of these writings are, through 10 particular aspects of an idea, that hold, in my opinion, the entire system of רב יצחק מאיר and מורגנשטרן together.

That amongst the 25,000, 30,000 pages of written תורה, that have emerged in the בית מדרש of רב יצחק מאיר and מורגנשטרן over the past 20 years, I believe that there is a systematicity that abides within the depths of the system.

Meaning to say, there's one way to look at the writings of רב יצחק מאיר and מורגנשטרן, and to say there's a massive amount of genius here, there's a massive quantity of teachings, and there's a massive amount of novelty. But recognizing the massive quantity of writings doesn't necessarily recognize that there is an inherent system within the writings themselves. As my very close friend רב דוד ויינברג, ידיד נפשי, reminded me, רב דוד ויינברג, I'm sorry, reminded me that when the נזיר הקדוש came to codify or compile the writings of רב קוק, he said, רבי, there's beauty here, there's poetry here, but is there a system here? And eventually it was the נזיר himself who showed that yes, there was a system.

I believe very deeply that in spite of the sheer quantity of the writings of רב יצחק מאיר, that there is an inherent system at play. There are other people who are close with רב יצחק מאיר who will I say that all of this comes directly

to רב יצחקים, and there's no pre-thought to it, and there's no systematicity to it. I disagree with it to the nth degree. I believe that רב יצחקים-מורגנשטרן has a very clear system of understanding how קבלה works, and for us, how the world works, how psychology works, how the human soul experiences reality.

And what I'm going to try and show is 10 specific examples that comprise a particular נקודה, one נקודה כוללת, one point that contains the all, that on a certain level serves as a foundation, as a proper הקדמה, to the 30,000 plus writings, 30,000 plus pages of writings of רב יצחקים-מורגנשטרן. Each שיעור is going to be particular emphasis on a different idea, and what we're going to find is that throughout the series of שיעורים, there emerges a picture that will allow us to properly understand our own human experience, and more importantly, how our own human experience can be traced back to the writings of our biggest צדיקים, that the anxiety that we feel in this world, that the difficulty that we confront in this world, that the pain that we experience in this world as דור אחרון, as the last of the generations, as the end of history, is not only psychologically valid, but it's rooted in the תורה itself. It's rooted in the deepest recesses of the תורה, in the entirety of the order of פנימיות התורה, emerging from רבי שמעון בר יוחאי down to what we understand, emerging from משה רבנו, emerging from the origin of תורה down to the lowest manifestations of תורה. Each and every one of our anxieties, our experiences, our difficulties, our experience of the גבול and limitation is rooted in the תורה itself, and רב יצחקים reveals this more than anybody else.

What I would like to end with tonight is one teaching from רב יצחקים. This is going to be a teaching from ים החכמה. Again, ים החכמה are the yearbooks that

are printed out, and there's different types of essays in them. ים החכמה is where most of our תורה is going to be coming from, or at least my own particular understanding of רב יצחקים.

And we're going to be deliberately ignoring נשמות and חדות, the weekly talks that רב יצחקים gives on שבת, which are remarkable in their own right. We're going to be ignoring דע חכמה לנפשך, which on a certain level build off of ים החכמה, but take it to a further level, which I believe is nearly impossible to teach in any formal setting. We're going to be ignoring the novel undertaking or the revolutionary undertaking of רב יצחקים to follow the path of רבי נתן of ברסלב, or רבי נתן, the student of רבי נחמן, to learn the entirety of שולחן ערוך through פנימיות התורה. We're going to be ignoring deliberately the Herculean task of רב יצחקים to learn the entire ש"ס through פנימיות התורה, which he's already begun to do.

And we're going to focus particularly on the ontology of רב יצחקים's תורות, what רב יצחקים teaches us about השם, about reality, and most importantly about the difficult relationship between השם and reality. And most of those writings are going to emerge out of ים החכמה themselves. Each teaching that we're going to focus on can be backed up by 20 or 30 teachings, but for the sake of brevity and holding any form of system in mind, we're going to focus on one particular teaching each week, and any interest in further teachings I'd be happy to share. What I want to read today is not part of that system, but an introduction of sorts.

This is from ים החכמה תשע"ד, and we're looking at page ק"ל ח, page 138. This is from the פירוש of מסכת ציצית, רב יצחקים on ביאורים is from the ציצית בדרך of מסכת פירוש's מסכת ציצית, רב יצחקים on ביאורים. So again, we're ending with where we should have ended off with the פרדס.

concept of תכלת, the מצוה of ציצית, which is where the איזביץ of צדיקים would have left us off. He writes as follows about רבי שמעון בר יוחאי, and I believe the same can be said about his own teachings, about the teachings of רב יצחקים מורגנשטרן.

Regarding our aspect, we can understand why רבי שמעון בר יוחאי wanted to find תורה within גלות itself. The famous argument between the חכמים in כרם רבי נחמן and רבי שמעון בר יוחאי, which רבי נחמן sees as the introduction to all of his writings in ליקוטי מוהר"ן, we see that there's an argument about what's going to happen when the Jewish people forget תורה. The חכמים say that it's possible to forget רבי שמעון בר יוחאי. תורה says, no, it's impossible for them to ever forget תורה.

And רב יצחקים teaches that the reason רבי שמעון בר יוחאי is capable of saying it's impossible for them to ever forget תורה is because even in darkness they're able to teach תורה. Even in darkness they're able to reveal תורה. And not only that, but darkness allows them to reveal a deeper level of תורה. So it was רבי שמעון בר יוחאי who saw the incoming darkness of exile, who instead of denying the availability and possibility of תורה within exile, says it's specifically here in exile that we'll be able to find the deepest levels of תורה.

And he continues and he says that רבי שמעון בר יוחאי did not want to follow the path of the חכמים. The חכמים wanted to ignore, repress, get rid of darkness at its root. They wanted to deny the possibility of nighttime and darkness where things are concealed. As if darkness and light and night don't exist at all.

As if the nocturnal experience of a Jew where things go bump in the night where we're anxious, where it's difficult to find faith, doesn't exist. The רבנים, the חכמים wanted to deny that. But רבי שמעון בר יוחאי had a different דרך. רבי שמעון בר יוחאי had a different way of approaching the world.

He wanted to emerge from the bottom towards the top. He wanted to start in those lower areas and show how those lower areas specifically are rooted in the loftier areas. He wanted to begin with the knowledge of our experience in the lowly state of the world. That which appears to be darkness and nighttime.

A spiritual nighttime. A time that is close to destruction of the בית המקדש and destruction in all of our own personal lives. A time of גזרות, a time of antisemitism, a time of the world of Rome. A time where שבת wasn't a possibility for a person.

רבי שמעון בר יוחאי wanted to open up the gate of redemption within that specific darkness. Within the darkness of darkness. Within the darkness of the cave itself. To elevate and negate that darkness.

To show how that darkness itself contains the light of redemption. To the point that the book that רבי שמעון בר יוחאי writes within the darkness of darkness within the cave of exile, the זוהר הקדוש, is the book of גאולה. The book through which we are capable of revealing the fact that we've always been in the state of רבי שמעון בר יוחאי. רבי שמעון בר יוחאי wanted to start from the bottom and elevate it back up to the top.

And I believe the same can be true, the same can be said about רביצחק מאיר. רביצחק מאיר wants to show us how the particularity, the difficulty, the

darkness can allow us to potentiate and elevate and multiply and make larger the **הקדוש ברוך הוא** of **יחוד**. As if to say that without the encounter with our own personal darkness, without the encounter with our own personal limitation, there would be no possibility of truly and fully revealing the light of **הקדוש ברוך הוא** in this world. To end with, we can look at the name of **רביצחק מאיר**.

When he writes about the name **יצחק** in multiple places, he expresses this as well. **יצחק** is the laughter that emerges out of brokenness. **יצחק** is the one who appears to be devoid of order, devoid of light. But it's specifically **יצחק** who **הז"ל** teaches us is going to be the one who redeems us at the end of days.

That it's specifically going to be the archetype of severity and concealment who looks at his children at the end of days and says, these are my people and these are not only my people but these are your children **הקדוש ברוך הוא**. Because they've descended into darkness and descended into particularity to find you. And that's the concept of **יצחק מאיר**. That **יצחק** will shine in the future.

That the capacity of **רביצחק מאיר** to show that those areas which appear to be devoid of order and darkness are specifically those levels which will teach us the deepest level of understanding, I believe that that is the **עבודה** of part and one **נקודה** of his **תורה**. And **בעזרת השם**, in the next coming weeks, we're going to try and share the **תורה** of a living **צדיק**. This is different than previous **שיעורים** that I've given. There's a deeper sense of **ביטול**.

I'm not trying to share myself right now. I'm trying to share where all of the תורה that I've shared beforehand comes from. That רביצחק מאיר has opened my eyes in a way of looking at life and looking at myself that I can't claim about any other צדיק. And what I'm going to try and do with סיעתא דשמיא is that I'm going to try and share just a little bit of that which will hopefully open up the world of מורגנשטרן רביצחק מאיר and the sea of knowledge, the ים החכמה, which emerges out of the massive amount of writings that he has given us.

2 - The Whole Torah is One Thing

Okay, so tonight, בעזרת השם, we're going to be continuing with our series of שיעורים on the teachings of מורגנשטרן and רב יצחק מאיר שליט"א. And the title of tonight's שיעור is going to be The Entire תורה is One Concept or One Thing. In Hebrew, the language that רב יצחק מאיר uses, which he draws explicitly from the רוגצ'ובר גאון, which is based on a תוספתא and numerous מקורות that we're going to see, is that כל התורה כולה הוא ענין אחד, that the entirety of the תורה is one thing, that the entirety of the תורה, so to speak, is coming to say one specific thing to each and every individual in their own particular lives, according to their own space, time and experience that they see the world through. In order to properly understand all of the topics that we're going to be discussing from here on out, we need to enter a little bit more into the דרך, into the space, into the path that רב יצחק מאיר מורגנשטרן is treading upon, is walking down.

And as we saw from רב ברמפן's letter last week, in a certain inspirational way רב ברמפן was able to see that one of the aspects that would define the young רב's life already at the age of 12 was that he would one day embark upon creating a new path in תורה, that he would one day open up a new דרך, a new way of looking at the תורה. Now obviously, like we said in the first שיעור, and this is going to be said over each and every שיעור, everything that we say tonight is going to be my personal interpretation and my personal understanding of the דרך of רב יצחק מאיר מורגנשטרן שליט"א. And by no means does this mean to come off as exactly what רב יצחק מאיר means, or what the ספרים of רב יצחק מאיר through his חבורה, from his חברים, from his inner circle mean to say, but rather it is the teachings of רב יצחק מאיר

מורגנשטרן as expressed in the writings through his main disciples, through his חבורה, his חבריא קדישא, his holy gathering of תלמידי חכמים, through the lens of one particular reader, through the lens of the heart of one particular individual who's learning these teachings. So any mistakes or any misunderstanding that emerge out of the writings of רב יצחק מאיר are not, to heaven forbid, be placed at the table of רב יצחק מאיר or his תלמידים, but rather they should be placed at my own limited understanding of the texts that we're going to be discussing.

One of the defining factors that many people who have studied the works of רב יצחק מאיר point out is his ability, which is not always seen by individuals who learn it from the external perspective as a positive thing, but it's his ability to take all different opinions, all different זרמים, all different schools of thought throughout the history of the development of תורה שבעל פה, both נגלה, the revealed aspect of תורה, as well as נסתר, the concealed aspect of תורה, and show how all of these opinions, how all of these שיטות, each and every school according to their own understanding as it has been conveyed through that particular צדיק, down through their students as well as the books that have been written, that each and every school, in spite of the fact that they each have differing opinions on various matters, in spite of the fact that each one saw the תורה in a particular way through their own particular eyes and heart, nevertheless, when looked at from a particular perspective, all of the different streams of תורה, all of the different שיטות that appear to be different and set apart from one another and almost in a מחלוקת or an argument with one another, are in truth when looked at from the proper perspective all coming to say the same thing. Now when a person looks at the thousands of pages that comprise a limited aspect of what רב

מאמר, has taught so far, a person sees this explicitly, that in any קבלה in סוגיא, whether it's discussing the particular aspects of a very complex or whether it's coming to explain the aspects of קבלה in a more psychological or personal way, what a person finds is that there is not a single בית מדרש, not a single מחבר, not a single צדיק, that רב יצחק מאיר doesn't only feel entirely comfortable within that world of thought, but רב יצחק מאיר shows how each of these מחברים, in spite of the fact that historically there may have been some sense of an animosity, so to speak, between these two camps, or three camps or four camps, nevertheless רב יצחק מאיר takes these varying voices, these voices that appear to be dissonant with one another, creating discord and animosity and מחלוקת, and רב יצחק מאיר shows how not only are they not arguing with one another, but rather each and every voice creates a picture that is greater than the sum total of his parts, meaning to say that if you want to properly understand the סוגיא in any topic that רב יצחק מאיר has chosen to discuss or learn about or teach about, you need to come upon each and every particular stream of thought, each and every specific צדיק or בית מדרש and their approach to תורה, and it's only in the collection of all of these different opinions and their interaction with one another and their conversing with one another that רב יצחק מאיר paints the beautiful picture, the beautiful tapestry that emerges when you take these particular voices and you show that they're working together to disclose the singular particular truth that the תורה is coming to tell us. And there's no limit to what רב יצחק מאיר is capable of doing in terms of utilizing the תורה that we have written, whether it's a famous ספר or whether it's an obscure footnote that is published posthumously in a secondary or a secondary of secondary ספרים, רב יצחק מאיר has a full control of the ספרים that he has learned at his

fingertips, and he's capable of weaving together these disparate thoughts or these disparate streams and זרמים of מחשבה or תורה and showing how one fills in for the other and both of them together create a picture that would not have been possible had it only been a singular voice. So for example, רב יצחק מאיר will use a famous example where it becomes more problematic for many people who are not used to learning תורה in this perspective.

When we look at the question of צמצום, not something that we're going to get too deeply involved in, but when we look at the question of צמצום, famously or historically, there's an apparent מחלוקת, an apparent distinction between varying schools. So the קבלה of וילנא גאון or the Lithuanian school of קבלה as expressed in the תלמידים of וילנא גאון, which would be רב מנחם מנדל משקלוב, רב יצחק קלנר in the תלמיד מובהק of רב יצחק אייזיק חבר, who was רב יצחק קלנר in the תולדות יצחק, as well as the דור אחרון, rather in the תולדות יצחק, רב יצחק כהנא, who we already were זוכה to give שיעורים, the לשם שבו ואחלמה. So it has been famously stated that that school of thought or mistakenly claimed that that school of thought sees the concept of צמצום, sees the question of God's constriction in order to create the world as something literal. Now, as we expressed in the שיעורים the לשם, literal over here doesn't really mean literal, but suffice it to say that it was assumed that the מתנגד camp of Lithuanian קבלה held that when God contracted himself, so to speak, in order to create the world, there was some sort of actual removal of godly presence from the space of existence, so to speak.

And that is what gave birth to existence. The בעל שם טוב, on the other hand, the school of חסידות, on the other hand, comes along and says, no, that צמצום was not literal. And the בעל שם טוב, as iterated through the writings of the

רבי נחמן and all of his students and children, in particular, as well as בעל התניא of ברסלב, to name a few of the voices רב יצחק מאיר speaks through, would claim that צמצום was heaven forbid to claim that it was a literal experience, and that God did not truly constrict himself or remove himself from the playing field of existence, but rather God occluded himself or concealed himself. Now, this מחלוקת, this apparent disparity of opinions with regards to some of the most fundamental aspects of what reality is, has gone down through the annals of history to be this real ideological battle between מתנגדים and חסידים, to the point that it was conveyed that this was part and parcel of the וילנא גאון's excommunication, or חרם, against the בעל שם טוב and his students.

Now, רב יצחק מאיר is not the first person to show this, but רב יצחק מאיר, through the understanding of his teacher of משה שץ, shows throughout all of his ספרים that in truth, there's really no מחלוקת, there's no מחלוקת with regards to the question of צמצום, because in truth, both שיטות, both the וילנא גאון as well as the בעל שם טוב, are coming to say the same thing. Now, when people hear this, when people look at the fact that רב יצחק מאיר מורגנשטרן is coming to show that what you thought was a מחלוקת, what you always thought was a disagreement on the most basic terms of what belief in God should be in this world, is not really a מחלוקת, both people are truly in agreement. It's reasonable that many individuals, when hearing this, are going to push back. They're going to claim, what about the historical מחלוקת? What about the fact that we have various writings that point to the fact that there might be an actual difference in opinion here? Now, this is where the תורה of מהלך that רב יצחק מאיר מורגנשטרן has brought into the world becomes different from what other people before him have tried to do.

Many people who have tried to say, based on the example that we're using, that there's no מחלוקת in the question of צמצום, that really the וילנא גאון and the בעל שם טוב are truly in agreement, are not analyzing the texts at hand. They're not looking at the מקורות. They're not looking at the sources and the sources that come about through the future iterations of that בית מדרש in order to properly understand what's going on. But rather, they have a deep-seated belief in the back of their minds that really there can't be an argument about the צמצום because obviously the הלכה is like the בעל שם טוב, or obviously the הלכה is like the וילנא גאון.

Either way, a person wants to look. And because they have it so clear in their minds that there can't be a מחלוקת, at the end of the day, they say even though the texts appear to be an argument, really they're in agreement because it's impossible for there to be an argument in this place. So these individuals show that there's a unity of opinion, but they ignore the fact that there's a textual difference. They ignore the fact that there's a difference of opinion in the texts themselves, in the ספרים themselves.

Enter רב יצחק מאיר מורגנשטרן, and what רב יצחק מאיר מורגנשטרן does is very different than the first approach we just described. רב יצחק מאיר first and foremost acknowledges the fact that yes, each מחבר, each ספר, is coming to say their own particular truth, is coming to describe their own particular opinion about the question of צמצום, for example. But after רב יצחק מאיר spends the time necessary analyzing those texts, understanding the differences of opinion that emerge out of those texts, רב יצחק מאיר then comes along and says, yes, it's true that these texts are in argument with

one another. Yes, one ספר from the תלמידים of the וילנא גאון says X, and one ספר from the תלמידים of the בעל שם טוב says Y.

But in spite of the fact that externally they appear to be an argument, the truth that emerges from the relationship between the תלמידים of the בעל שם טוב and the תלמידים of the וילנא גאון in their differences of opinion, create a third option, a third opportunity that is greater than the sum of its parts, that allows us to truly understand the סוגיה at hand. So what רב יצחק מאיר is doing is very different than what other מפרשים or מחברים are doing. Other מפרשים and other מחברים are saying that yes, maybe the texts are in disagreement, but nevertheless it has to be that they're in agreement because there can't be an argument here. What רב יצחק מאיר is saying is that yes, the texts disagree with one another.

Yes, תורה can be understood in an infinite amount of ways, but nevertheless it is specifically in the engagement of what appears to be an argument with one another that we allow ourselves to find the truth that comes out of the friction between the arguing parts that gives birth to a new understanding. What רב יצחק מאיר is willing to do and what other צדיקים have not been willing to do is that רב יצחק מאיר is willing to descend into the depths of the particulars of each and every רב יצחק מאיר. רב יצחק מאיר is willing to look at every opinion there is on any given topic, whether we're discussing the specificities of a הלכתי concept of what a person is allowed to make בורא פרי שבת, or we're discussing the most esoteric of esoteric secrets with regards to the initial will that G-d had before the creation of the world. There's no difference whether it's גופי הלכה or whether it's סתרי תורה.

For רב יצחק מאיר there's a necessity and a fundamental necessity to analyze and to penetrate and to learn in depth each and every given opinion. And when a person is engaged in learning each and every opinion, what they encounter is the fact that there is a splintering of opinions, that no two voices are the same in their interpretation of תורה. And once רב יצחק מאיר and his בית מדרש descend into the particularities of the סוגיא, what first emerges is a disparity of voices, that there's a multifarious force that emerges from disagreement, and one person claims something against the other, and the other claims something against the other, and it creates this chaos of voices. And it's only through that chaos of voices that רב יצחק מאיר finds that there is a voice of unity, a silent voice of unity, a קול דממה דקה, a silent voice that is not apparent at the beginning of one's learning, that if you penetrate deeply enough into the particularity of each and every opinion, you will find that it is only through the sum total of the disagreements that appear on the texts of the ספרים that we learn, that a person is capable of emerging out of that foggy forest of difference of opinion with a נקודה, with a point, with an understanding, at the end of the day, that takes all of the disagreement, that gives room for all of the disagreement, yet nevertheless makes שלום between them, makes peace between them, so that each and every opinion enlargens and emboldens what the other opinion has to say, to the point that it gives birth to a new image of what we're really dealing with.

And this is apparent in any מאמר, in any approach to a סוגיא, to a concept that רב יצחק מאיר מורגנשטרן is dealing with, because before properly understanding the unique path of רב יצחק מאיר, a person has to understand that we're dealing with a genius here, we're dealing with an individual who has the entirety of the תורה at his fingertips, who understands all of the

differences of opinion and all of the different iterations of opinions, to the point that if a person was trying to identify the inspirational sources that רב יצחק מאיר מורגנשטרן who sees as the crowning jewels of his system, which ספרים have influenced רב יצחק מאיר the most, at least according to my humble opinion, what a person comes out with is a scattering of nearly every realm of thought, that in the realm of the בעל שם טוב, רב יצחק מאיר is clearly influenced most directly by רבי נחמן and his student חב"ד חסידות. But a person who ignores the influence that חב"ד חסידות has had on רב יצחק מאיר is never going to properly understand what רב יצחק מאיר is trying to do. And when you try and understand what is it in חב"ד חסידות that רב יצחק מאיר finds most powerful, a person would not be wrong if they said that it was the בעל התניא. A person would not be wrong to claim that רב יצחק מאיר has not only written extensively and given שיעור on תניא, but that רב יצחק מאיר has a remarkable control of all of the writings of the בעל התניא in תורה אור and in תורה אור, and all of the מאמרים.

But a person also sees the אדמו"ר האמצעי, the מיטל רבי, the son of the בעל התניא, as an equally powerful voice in the writings of רב יצחק מאיר. The very צמח צדק specifically serves a remarkable role in the writings of רב יצחק מאיר because the צמח צדק, more so than other צדיקים in חב"ד, was willing to descend into the apparent differences of opinion amongst מקובלים themselves so that the צמח צדק provides רב יצחק מאיר with a prototype of trying to understand the words of the אריז"ל. Like we said last week's שיעור, the מהר"ש, the רבי שמואל, does not appear too often in the writings of רב יצחק מאיר, but the רבי רש"ב, the fifth לובביטשער רבי, שלום דובער שניאורסון, the fifth לובביטשער רבי who is the חסידות רמב"ם, is, if not the crowning jewel of רב יצחק מאיר, one of the most

important systems in the thought of רב יצחק מאיר. And the פרידריך רבי and the last זכותו יגן עלינו, לובביטשער רבי, all of them play a significant role.

But then a person would also be remiss to claim that it was only the direct descendants of חב"ד that serve an important role in the writings of רב יצחק מאיר, because when you look at רב יצחק מאיר's relationship with רב אהרן הלוי of עבודת הלוי and שיערי יחוד ואמונה and שיערי עבודה of מחבר, שרעלס, upon which רב יצחק has given a hundred-page discourse, להגיד שבחו של אהרן, that his ספר הנרשש ירוחם השמש published at the end of his תלמיד מובהק רב שמואל אהרנפלד, it is apparent to anybody who learns רב יצחק מאיר that רב אהרן הלוי is a fundamental voice, the אבן השתיה in the writings of רב יצחק מאיר. But רב אהרן אדמו"ר האמצעי with the מחלוקת famous had a deep and very difficult relationship, the different students of the רב הלל פריצ'ר and בעל התניא, רב יצחק אייזיק and בעל התניא, all of these voices provide a fundamental אבן השתיה, a cornerstone that holds together the system of רב יצחק מאיר. But then if a person only focuses on the teachings of חסידות and ignores the teachings of the אריז"ל and רב חיים ויטאל and all of the מפרשים, a person would also be missing the עיקר.

And then when you come upon the רש"ש, רב שלום שרעבי and the school of the ספרדי מקובלים and his דילרוזה, רב חיים תלמיד מובהק, who we discussed last week, as well as the רב שלמה, רב מעיל אליהו and בעל השדה, and שמן ששון and the ספרדי מקובלים, רב יצחק has a proficiency and a בקיאות in the writings of the most obscure from the ספרדי camp. And he has a complete control of them to the point that without them a person can not understand the word that רב יצחק מאיר is trying to say. And then you come to the וילנא גאון and you might think that רב יצחק מאיר was a חסיד and that he was a ברסלבר חסיד because he connects most deeply to רבי נחמן as explicitly stated in numerous places. But then you

come to find that רב יצחק מאיר also in order to provide proof to any opinion that he's trying to claim and any point of his שיטה that he's trying to push, more often than not, it's the גורא who comes along and provides the most proficient and essential proof to what רביצחמאיר is coming to say.

And it's not only in the writings of the גורא in נגלות התורה, but it's also the writings of the גורא on ספר דצניעותא and his פירוש on the היכלות and his פירוש on ספר יצירה and the תקוני זוהר that רביצחמאיר is completely proficient in. To bring another source from a video, there's a video on the second day of שמחת תורה where somebody came over to רביצחמאיר and this video can be found on YouTube. And there's a שחוק going on, there's a laughter that we spoke about in the initial שיעור, the תשרק ליום האחרון. And then finally רביצחמאיר in this video decides to be serious and to share a תורה.

Not that he wasn't being serious in his laughter, but to be serious in the level of תורה. And he says to a חסיד of his around him, some of the חבר who hang out in the בית מדרש in תר ישרהם, bring me תקוני זוהר. He says bring a תקוני זוהר. And immediately they bring the תקוני זוהר with the פירוש of גר"א.

And it's clear רביצחמאיר flips through this worn out ספר to the exact מקור that he's looking for. Now anybody who's learned the פירוש of the תקוני זוהר and the גר"א understands how terse and difficult of a ספר it is. Not only in its physical presence of being a text that is worn out and needs redoing, a new publication, but rather the information itself is so incredibly difficult. רביצחמאיר was capable of directly turning the page to the exact right place and pointing his finger without fail to exactly the point that he wanted to say.

That's not to mention his proficiency in the writings of רב מהם and the רביצחמאיר לשם. The לשם שמואל וחלומה and רב יצחק הוזר and משקלאב provides a fundamental source, the בעל הסולם, to the point that there's not a single area in תורה that רביצחמאיר is not proficient in. And it's difficult to understand because most of these שיטות, when a person learns them inside, they appear to be saying different things from one another. But it's specifically the דרך of רביצחמאיר which comes to unify all of these sources, specifically in their difference, and to show that in spite of the apparent difference between the power of opinions, there emerges a singular and unified light that is the אור of תורה.

That רביצחמאיר writes in numerous places, in particular in a הקדמה or a הסכמה that he gave to the writings of his שמואל אהרנפלד תלמיד מובהק רב, that there's a concept of דעת של שלום, that on a certain level what רביצחמאיר is coming to do is to make שלום, is to make peace between that which appears to be separate and distinct in כלל ישראל and in the תורה of ישראל. That historically it has been apparent that there are different מחברים and different opinions and each one is saying their own thing and each one is arguing with one another. But what רביצחמאיר has come to do is not only claim that there's unity in some fluffy type of way without descending into the difference of opinions, but רביצחמאיר has forced each and every ספר, each and every מחבר, to admit to the fact that they agree with one another. Something unprecedented in history, that רביצחמאיר has shown from within the texts themselves, from within the ספרים themselves, that each and every מחבר is in agreement with one another.

Now, yes, on an ideological level, on a sociological level, on a historical level, a person might claim, no, they're in disagreement because how could they not be? We've been taught that everybody is in disagreement with one another. But anybody who wants to enter into argument with רביצחמאיר is going to be forced to learn the sources inside. And when a person learns the sources inside, it's nearly impossible to disagree with the way that רביצחמאיר reads and how carefully he reads ספרים, to the fact that each and every one of these voices, each and every one of the different שיטות that emerge in disparity and different voices, at the end of the day are creating a picture that is greater than the sum total of its parts. That it's only through the interaction of the differences of opinion that we can finally come out of a סוגיא with a full understanding.

Now, what I'm going to try and do now is explain what this is based on, because not only is this רביצחמאיר מורגנשטרן's way of learning תורה in the sense that it is how he is able to create his program and system in תורה, his דרך in דרך תורה, but rather the דרך of תורה is informed by everything רביצחמאיר is coming to say. Meaning to say that the process of how רביצחמאיר learns תורה is what allows us to receive the end result of תורה's רביצחמאיר. But the process through which רביצחמאיר learns תורה is also an exact replica of the final תוצאה of exactly what רביצחמאיר is coming to say. So that when we can properly understand how רביצחמאיר learns תורה, we can also understand exactly what רביצחמאיר is coming to share with us through the תורה.

So that in the end of the day, you can either look at רביצחמאיר as an individual, as somebody who learns תורה in a certain way, or you can look at רביצחמאיר as someone who is saying something specific in תורה, and both of

those are going to be saying the same thing at the end of the day. That רביצחמאיר as an individual, as a צדיק, as a person, and his engagement with the world and the way he interacts with ספרים, as well as the philosophical ideas in אמונה that רביצחמאיר is coming to teach in terms of תלמוד תורה, are both coming to say the same thing. That the דרך towards the תורה, that the way towards the תורה that רביצחמאיר is teaching, as well as the arrival at the תורה, which is what רביצחמאיר is coming to teach, or the how he teaches תורה and the what he is teaching, are in truth showing the same exact thing. To the point that a person can learn how רביצחמאיר learns, or a person can learn what רביצחמאיר is teaching, and both are saying the same thing at the end of the day.

That in other words, the way that רביצחמאיר is willing to descend into the disagreements of each and every מחבר, for the sake of taking all of that which appears to be in disagreement, to show that it creates a whole that is greater than the sum of its parts, is exactly the message that רביצחמאיר is trying to bring out through all of his תורה, as we're going to see in future weeks Now the meimer, the discourse that we're going to be basing all of this idea on, is the meimer of גמל מדות מתלמוד תורה, of three approaches to תלמוד תורה, which is printed in ים החכמה תשע"א, the yearbook of ים החכמה that was published in year 2010 through the work of his תלמידים, and there's a famous meimer in here called דרך עץ חיים, which is similar to the last Lubavitcher Rebbe's famous קונטרס on קונטרס and יוני חסידות, where the Lubavitcher Rebbe came to try and describe not what חסידות is trying to say, but what חסידות is. Not the role of what חסידות is coming to bring into the world, but what the חידוש of חסידות is. Something that רביצחמאיר reaches back directly towards the פיאסצנה and the Rebbe, השם יקום דמו, whose יארצייט was

very recent, and his ספר מבוא השערים, that חסידות was coming to reveal a new way of understanding תורה. That prior to the revelation of חסידות, prior to the revelation of the דרך of the בעל שם טוב, what we have known through the writings of חז"ל and through the writings of the ראשונים and all of the מקובלים, up to and including the אריז"ל and His תלמידים, is that there are typically four ways of understanding תורה.

There's going to be the פשט, the simple understanding, the רמז, which is going to be the allegorical understanding, the גמטריאות, the hints. There's going to be the דרש, which is the homiletical understanding, and there's going to be the סוד, which is the secret understanding. And it's always been a four-fold breakup of סוד, פשט, רמז, דרש, which spells out the word פרדס, which means an orchard. Famously described in the beginning of מסכת חגיגה, when the different תנאים elevated themselves to the פרדס to try and understand the secrets of הקדוש ברוך הוא, and only רבי עקיבא was able to enter in peace and leave in peace.

But רביצ'ר מאיר מורגנשטרן points out in multiple places, in the name of the עמק ספר, the Valley of the King, ספר, עמק המלך of the מחבר, המלך, רב נפתלי בכרך, the most important students of the אריז"ל, that yes, the typical breakup is four ways of learning תורה. There's פשט, רמז, דרש, and סוד, the simple meaning, the hinted meaning, the homiletical meaning, and the secret meaning. But there's also a fifth level. That fifth level is נשמה.

That fifth level is when a person understands the תורה on the level of their own נשמה, where they can see that in spite of all of the differences of opinion, in spite of all of the differences in the ways of approaching תורה, nevertheless, there's going to be a unifying force that takes all difference of

opinion, all different shapes and colors of what it means to be learning תורה, and it shows that all of them are unified in the effort to reveal the נשמה a little bit more. And the עמק המלך says, and רביצ'ר מאיר quotes this at least 10 or 20 times, that פ'רדס פשט, רמז, דרש, סוד spells out נשמה. When you add the נ of נשמה, it spells out פ'רדס, meaning that there's a particular פ'רדס, the orchards of the צדיק, that each and every צדיק, each and every individual, because the entire nation of the Jewish people are צדיקים, has the ability to look at the entirety of תורה and recognize that everything is coming to say one thing and one thing only, and that is, how can I come closer to השם? That the נקודה הפנימית of the תורה, that כל התורה כולה הוא ענין אחד, that the entirety of the תורה is one thing, and what that thing is, is what my נשמה is. That the תורה is coming to reveal to me what my נשמה is.

As ר' ירוחם לבוביץ ממיר said, the famous משגיח ממיר says, there is no greater interpretation to the תורה than the individual themselves. There is no greater understanding of the תורה greater than the individual soul themselves, and when a צדיק is able to touch that נקודה הפנימית, that inner point of their soul, all differences of opinion, all differences of approach, the פשט, the רמז, the דרש, and the comes to show us that in truth everything is coming to say one simple thing. For רביצ'ר מאיר מורגנשטרן, in my humble opinion, my own understanding, the נקודה הפנימית of his תורה is אמונה. To come to show each and every one of us that no matter how deep we go, there's always more אמונה to be revealed.

There's always more belief and faith in הקדוש ברוך הוא that we didn't have the previous moment. That every new experience in our lives, every new experience in a person's understanding of תורה, in a person's תפילה, in a

person's התבודדות, in a person's התבוננות, in the contemplation of godliness and expressed in the writings of חב"ד, or the interactive personal prayer of התבודדות as expressed in writings of ברסלב, all of that, all of it together is coming to reveal to the Jewish individual the power of אמונה פשוטה, the power of simple faith, of believing just a little bit more in הקדוש ברוך הוא. Like the גמרא tells us, that חבקוק came and contained the entirety of תורה on one singular point, צדיק באמונתו יחיה, that the righteous will live by their faith. That the entirety of תורה, which is השם's revelation in this world, is coming to teach one particular נקודה, which is אמונה.

That is the way רביצ'ר מאיר looks at the תורה. It's coming to show the power of אמונה. That in spite of the fact that אמונה appears to be so low and so simple, and so beneath the intellect of תלמידי חכמים, or so beneath the intellectual processes that the enlightened individuals of the world engage in, nevertheless that which appears to be despised, that lowest point of מלכות, that lowest point of אמונה, of faith בלילות in darkness, faith is only applicable when there's concealment, faith is only applicable when there's hiddenness, faith is only applicable when we don't know what happens next. It is specifically this faith, this אמונה, that comes specifically when we're in doubt, specifically when we don't know.

It is this אמונה which is the deepest level, which is מושרש, which is sourced in the highest place that רביצ'ר מאיר speaks about more than any צדיק that preceded him, the unknowable head, the highest point in the order of הקדוש ברוך הוא's creation. אמונה is rooted in the highest place. It looks like it's the lowest, but it's the highest. And this, I believe humbly, is the נקודה הפנימית that רביצ'ר מאיר is coming to teach us through his תורה.

But the way that רביצ'ר מאיר gets there is also fundamental to the process. Revit שמייר describes as follows in this Meimer, גימל מדות בתלמוד תורה, which is a הקדמה to the Meimer עץ חיים, the הקדמה to his Meimer, to his discourse on the essence of what חסידות is. And Revit שמייר basically says as follows, there are three ways of looking at the תורה, but in truth, and this is something that we're going to be repeating over and over in these series of classes, because like I said, all that Revit שמייר is coming to say is one very specific thing, that כל התורה הוא ענין אחד, that the entirety of the תורה is simply one thing, and that's how to have more אמונה in הקדוש ברוך הוא. How to have more אמונה in השם.

How to relearn what we forgot since we were children. How to relearn that simple faith that our young children have, that the young children of the Jewish people have. That השם is here, השם is there, and השם is truly everywhere, without a doubt, without complication. All of the complications of תורה are coming to teach us this specific idea.

So Revit שמייר says that there are three ways of learning תורה, but really when we say three, the third way of learning תורה is simply going to be the combination of the first two ways. So that not really are there three, but they're really only two, but when a person recognizes that those first two are part and parcel of the same thing, they come to realize a deeper level of understanding. The first way of looking at תורה is what Revit שמייר is going to be referring to as the process of בינה, something that we discussed in the שיעורים on the ספירות. The process of בינה, that left brain of understanding, sees difference in the world.

It sees a difference of opinion. It sees different שיטות in each and every מחבר, in each and every צדיק that a person looks at, to the point that מחלוקת emerges, to the point that it appears that one person says one thing, the other person says another thing, and there's no peace between them. The next level is going to be the level of חכמה, of wisdom, the right brain of חכמה, which sees everything as a whole. The right brain of חכמה has a very difficult time seeing any difference of opinion anywhere.

These are the people who claim that everything is coming to say the same thing, even though we're unwilling to look at the differences of opinion in the texts. So the first level is the left brain that sees distinction and separation and difference and differences of opinion. The second approach is the level of חכמה, which sees everything as being singular and unified, as saying only one thing, but because they only see one thing, they're unwilling to look at all of the particular details that בינה was willing to look at. So בינה is willing to look at all of the differences of opinion, all of the different מחלוקות, and the fact that the א"ג says one thing and the בעל שם טוב says one thing and the רש"י says one thing and the רמח"ל says one thing and the בעל הסולם says one thing and the בעלי ליטא say another thing and the בעלי מוסר say one thing.

The world of חכמה says no, there's only one thing and one thing only, but because they're only willing to look at one thing, they're unable to understand or appreciate all the differences of opinions and the different nuances of each camp. And then רביט שמייר comes along and says that there's a third way. There's a third way that is willing to look at these two differences of opinions, the approach of בינה and the approach of חכמה, the

approach of מחלוקות and the approach of seeing only one singular opinion, and רביט שמייר says that it's possible to hold both at once. It's possible, says רביט שמייר, and this is quite frankly all we're going to be talking about over the next nine weeks, that רביט שמייר says that what appears to be in disagreement with one another, that on the one hand the mind of בינה says there's a difference of opinion, there's a thousand different opinions, on the other hand the mind of חכמה says there's only one idea with no differences of opinion, רביט שמייר wants to show us that there's a level that contains both.

That level is the level of כתר, that level is the level of the crown, the level of רצון, the level that says that yes, there appears to be distinction between looking at the world through בינה and between looking at the world through חכמה, between looking at the world through difference and מחלוקת and disunity and argumentation and effort and struggle and looking at the world through חכמה, which is looking at the world through the whole or the sense that everything is the same or that everything is comfortable and everything is only saying one singular thing. רביט שמייר says that there's a way to hold both of those and utilize the benefits of both, and that for רביט שמייר is the approach to תלמוד תורה of כתר, because רביט שמייר says that if you only look at the particularities of opinions and the differences of opinions and all of the different voices, then a person is going to come out of learning תורה and feel like it's a war, like nobody is in agreement to one another, like everybody is saying one thing and one thing only and they're fighting for the כבוד of who's right and who's wrong and either I'm right or you're right and one of us has to be wrong and therefore we're going to fight to the death to prove who's right. Or there are people who look and

say no, there's only one thing and one thing only and there's no disagreement whatsoever and everything is good and neat and perfect. רביט says that if you only approach the world and תורה from one of those perspectives, you're losing out.

If you only look at the world of בינה, that sees the differences of opinion, then you're only connected to separation. Yes, you might be a תלמיד חכם in the sense that you know a lot, but there's not going to be any unity amongst what you see in the תורה. And if you only look at the world of חכמה, if you only look at the world through that right brain that sees everything as a whole, so then yes, you'll have a unified whole, but you'll have lost out on any emphasis or nuance that comes out of particularity or the fact that different people say different things. So what רביט שמייר shows us is that the proper way of learning תורה is to eventually come to a place that sees all of the differences of opinion in their difference, to recognize that the גר"א says very differently than the מ משה and the רמח"ל says very differently than the רש"ש and the רב ישראל סלנטר and רב משה דוד וואלי says differently than תורה and רב חיים בריסקר had a very different approach to things than רב חיים בריסקר.

But in truth, when you understand each and every one of these different opinions, when they allow themselves to dance together, to create a picture that emerges out of the discord, out of the dissonance of opinions, there's something powerful that emerges out of that friction. There is something powerful that comes out of allowing each of the voices of צדיקים, each of the voices of תלמידי חכמים to give birth to a new voice that has not been revealed earlier, a new voice that says, yes, there's difference. Yes, there's thousands

of differences of opinion. There's all different ways of looking at the world and looking at the תורה.

But when you allow yourself to penetrate deeply into the depths of each and every opinion, to recognize that each and every person is coming to be מגלי to reveal their own particular source in תורה, then each and every particular source in תורה joins together to create a picture that is greater than the sum of its parts. And that's what gives birth to the concept of the כתר of תורה, to approaching the תורה through the level of כתר, which says, yes, there's a difference of opinion. And yes, I need to understand each and every opinion, but only for the sake of recognizing that each and every opinion comes to create a voice of תורה that is greater than the sum of its parts. And it's specifically this teaching that רב יצחק מאיר is showing throughout all of his תורה, that when we look at the world from a perspective of בינה, when we look at the world from the perspective of a difference of opinion, what a person feels is disunity and pain and difficulty and מחלוקת and concealment and hiddenness and הסתר and suffering.

But when a person looks at the world from a perspective of חכמה, what they see is peace and quiet and wholeness and unity and everybody saying the same thing. But when you have that level of חכמה, without the level of בינה, it gets boring. When all you have is unity, it doesn't feel unity anymore. When all you have is pleasure, pleasure grows very old, as we're going to discuss in a series of שיעורים.

When all you have is the same, there's no difference for you to enjoy the same. So רב יצחק מאיר says we need to come upon a higher level of תורה, the level of כתר, which says that all of those differences of opinion will continue

to allow me to experience newness and arguments and מחלוקת and concealment, but that concealment and that argumentation will take place within the realm of unity. That Judaism, through רב יצחק מאיר's תורה, teaches us how to look at disunity, at argumentation, at מחלוקת and recognize that not only does it not come to disprove unity, but it comes to enlarge in unity. That it's only when I allow myself to look at the darkness of the world that I can properly appreciate the light that comes out of that darkness.

It's only when I allow myself to look at the differences of opinion that I allow myself to understand that the whole, that unity, that peace that comes about through disagreements, is so much greater than a peace that comes about by everybody being in agreement. רב יצחק מאיר is not coming to say that everybody is saying the same thing. רב יצחק מאיר is very focused on the differences of opinion that each and every individual, from כלל ישראל and the צדיקים or the מפרשי התורה are coming to show us, but he's saying that the unity or the composite that emerges out of all of these differences of opinion provides a level of unity and a level of joy that would not be possible without acknowledging disagreement first. Because if we're not willing to look at the darkness, if we're not willing to look at difference and מחלוקת, we're unable to properly understand joy.

We're unable to properly understand the שלום that comes out of the דעת of שלום, out of the fact that differences can unite and maintain their difference, that מחבר מן צדיקים can be in disagreement and can be arguing with one another, yet nevertheless, they create a picture that is greater than the sum total of its parts. And to return to the beginning, when רב יצחק מאיר says that כל התורה כולה ענין אחד, in the name of the רוגצ'ובר, in the name of the

התם סופר, in the name of the ברייתא, in the name of the תוספתא, in the name of the מהר"ל, the entirety of the תורה is coming to show us that yes, there's differences of opinion. Yes, there's differences of color. Yes, we have to be בקיאים and experts in all of those differences.

And each and every Jew is different. And each sect of Judaism appears to be different from one another. But in the end of the day, the תכלית is to show how all of those different colors create the totality of כלל ישראל, the totality of תורה, that would be lacking if there wasn't so much difference. That to try and force כלל ישראל, the תורה, into a monolithic image where everybody is in agreement, is to destroy or erase the creativity that comes about through the מחלוקת itself.

That, like רבי נחמן teaches us in תורה סמה, that מחלוקת is what creates the world. מחלוקת and disagreement is what allows for there to be creativity. But it's only when a person recognizes that it's a לשם שמים, that all of the difference creates a שלום that is greater than the sum of its parts. And that the true peace of תורה and the true שלום of כלל ישראל is not showing that everybody says the same thing, but showing that each and every person is capable of saying their own thing.

Yet in the end of the day, each and every person's opinion creates a picture that is greater than the sum of its parts, which allows us to see the world through the perspective of כתר.

3 - Adorning Perfection

Okay, so tonight, בעזר השם, we're going to be continuing with our series of שיעורים on the teachings of שליטת מורגנשטרן. And tonight, what we're going to be entering into is a סוגיא that's really going to carry us through at least the next three or four שיעורים. Each שיעור is going to be a particular expression or application of this idea. Tonight's going to be the first expression of this idea.

But like we said in the beginning שיעורים, especially in last week's שיעור, with regards to the path in learning that רבי יצחק מאיר has developed, which sees a necessity in entering into the world of פרטים and difference and difference of opinions. And from there, elevating oneself to a world of unity where everything supports each and every other thing, and there's a unified whole. Only to then emerge into a space of כתר that is higher than both of those oppositions, higher than both the particularity and the פרטים of בינה, higher than the כלליות or the wholeness of חכמה, into this paradoxical, almost impossible space of כתר, which contains both the פרטים and the כלל at once. That contains the myriad opinions which apparently disagree with one another, yet in some mystical way through the secret of faith, through the רזא דמיהמנותא, all of the differences of opinion, not only do they not negate the unity of everything, but it is specifically through the פרטים themselves.

It is specifically through that בינה מוח, that ability to descend into difference of opinion, that we emerge with a picture that is greater than the sum total of its parts. So that the רביצחמאיר תכלית for, which is the space of כתר, which is the space of בלא ידע, the unknowable head, which we're going to discuss in a future שיעור, is that it contains the oppositional

balance of both disagreement and separateness, as well as unity and agreement, to the extent that the separateness and the פרטיות of בינה, where each and every opinion is saying something different, doesn't negate the unity and the wholeness of חכמה, where everything is saying the same thing, but rather the פרטיות and the disintegration and all of the separateness actually allows us to experience unity in a greater way. We discussed that entire process last week in terms of how רביצחמאיר looks at the entirety of תורה. That each and every opinion is in truth separate and apart, yet in all of their separateness they announce one unified whole and the voice of תורה that contains all differences of opinion, not, God forbid, that all the differences of opinion are shown to be nothing, because that's all too easy.

It's all too easy to claim that everyone is coming to say the same thing. What רביצחמאיר is showing is that while each and every person says something different, that difference gives birth to a whole picture that is greater than anything that we could have ever imagined. Now, like we discussed last week, one of the unique factors of שליטא מורגנשטרן is that in his activity, both in how he learns תורה and really how he carries himself. Now with regards to how רביצחמאיר מורגנשטרן carries himself in the day to day, I can't stress enough, well, let me pause for a second because what we didn't be מקדים with was the fact that everything that is said tonight is my own humble opinion of what רביצחמאיר מורגנשטרן is coming to the world to say and what he's trying to convey through his writings and that any mistakes that arise out of what is being said or any misunderstandings are to be leveled at my סטנדר, at my chair, from where I speak and not, God forbid, from the space of רביצחמאיר מורגנשטרן.

That being said, I cannot claim to have had enough experience with רביצחמאיר to understand how his lived experience or how his active engagement in the world is a reflection of what we're seeing in the תורה of רביצחמאיר מורגנשטרן, just the same way that the תורה of רביצחמאיר מורגנשטרן is a reflection of how רביצחמאיר מורגנשטרן engages in the world. But suffice it to say that the videos that we are זוכים to watch and the small amount of time that I personally have been זוכה to spend with רביצחמאיר highlights the fact that everything that we're going to be discussing, both by way of his learning and the way that he approaches עבודה, is going to be the exact expression of what he's trying to convey from a quote-unquote מחשבתיק approach. That the קבלה of רביצחמאיר, the חסידות of רביצחמאיר, the system of רביצחמאיר that has really not been developed by anyone other than רביצחמאיר is expressed and experienced in the day-to-day activity of רביצחמאיר, to the point that the צדיק and his תורה are one, and that the תורה and the צדיק are one. But like we said last week, not only does רביצחמאיר מורגנשטרן learn the תורה in a way of entering first into the בינה of all of the different פרטים and then going up to the חכמה of all of the different פרטים saying the same thing and from there moving to a level of כתר, where difference and sameness or unity and separateness act in unison and dance together to create a picture that is greater than the sum total of its parts, the same can be seen in רביצחמאיר's approach to the entirety of קבלה and the entirety of חסידות, which is what we're going to be discussing tonight.

Now the title of tonight's שיעור is going to be Adorning Perfection. Adorning Perfection is the closest translation that I could come to with regards to a phrase that is not found anywhere else other than in the writings of רביצחמאיר מורגנשטרן, which is the concept of a תוספת קישוט, an

additional adornment. A קישוט as we're going to see is synonymous almost with applications of jewelry or beautification to something that is already beautiful. Now the word קישוט is very specific because as we're going to see, קישוט is the attempt to make something that is already as beautiful as it can possibly be even more beautiful.

Now when a person confronts a thing that is שלם or a thing that is whole, any attempt to add upon wholeness is also a detracting or claiming a חסרון in the sense of שלמות. For me to claim that wholeness becomes more whole or wholeness becomes more perfect, then what I would already be claiming is that the wholeness that I was dealing with prior to this new perfection was deficient, that there was a חסרון, because only something that is lacking can at first glance become more full. Now שליטא E hrenfeld רב שמואל, the Talmud mufak, amongst other תלמידי מובהקים of רביצ'ר מאיר, spends time in his second volume of קיצ'ן השמש on the הקדמה of רחובות הנהר explaining why this word קשוט is fundamental to understanding what רביצ'ר מאיר is coming to say and that's something we're going to come to soon. רביצ'ר מאיר מורגנשטרן starts off with a question of why was the world created or what purpose was the world created for.

Now here רביצ'ר מאיר is not creating inquiries or philosophical speculation of his own, but rather he is following in the path of exactly what is explicitly written by רב חיים ויטאל זכותו יגן עלינו in the הקדמה in the beginning of עץ חיים. The אריזל of the קבלה, quite possibly the fullest expression of the קדישא, question is for what purpose or what purpose drove G-d, so to speak, to create the world. Now what a person encounters when they begin learning לשם שבו on the שיעורים, and this is something we discussed in the עץ חיים,

עשר ספירות on the שיעורים and it's something that we discussed in the ואחלמה
עץ חיים at the outset of the but a person finds two separate answers in the העבודה
שער א, פרק א, In אריזל, the רב, recording the teachings of his רב חיים ויטאל
in the beginning of עץ חיים, the סיבה, the purpose for the creation of the
world is as follows.

The אריזל states that G-d, so to speak, that G-d, כביכול, has all of these
different manifestations contained within pure potential that can only be
expressed vis-a-vis separateness. That G-d, so to speak, that thing that G-d
that we דואן to when we say the words מודה אני or when we have a מחשבה to try
and settle our anxiety, that thing that we somehow, some way, have direct
connection to in spite of the fact that it is so impossibly distant from our
grasp, decided כביכול in its originary awakening of its desire, when that
desire was awoken to create the world, the desire כביכול was for the infinite
to manifest itself with infinitude, for there to be some place or something
for G-d's pure potential to become manifested in actualization. And as the
אריזל says, based on the הקדוש ברוך הוא and זוהר הקדוש has all different
types of names through which he can be referred, כביכול. רחום, וחנן,
compassionate, and long-standing, and חסד, and גבורה, and kind, and harsh,
and תפארת, and beautiful.

But prior to any other thing aside from godliness, there's no one to
recognize these different מידות, these different modes of governance or
experience. So what arose within the infinite desire of הקדוש ברוך הוא was to
create a space that would be viable or receptive to the different modes of
expression of הקדוש ברוך הוא. So the first reason that the אריזל gives for the

creation of the world is for הקדוש ברוך הוא to take that which was within potential and to allow it to be fully manifested. That's א.

ב is what the אריזל writes in שער הכללים. שער הכללים is a within the ספר of עץ חיים, which is somewhat placeless. It's not clear exactly where this פרק or this שער of שער הכללים should be placed, whether at the beginning of the ספר or in the middle of the ספר. Nevertheless, what we find in שער הכללים is an entirely different reason, at least an apparently entirely different reason, for the creation of the world.

There, what the אריזל writes, or חיים ויטאל records the name of his רב, is that the purpose for the creation of the world, as far as the human mind is capable of comprehending, is the fact that the fundamental and ontological nature of the truly good, the capital G good, that the truest nature of good is to bestow good upon its creations. And that goodness needs to express itself to further its goodness. And that the reason הקדוש ברוך הוא created the world was for human beings to experience goodness in a fuller manifestation. Now, the רמח"ל, רב משה חיים לוצאטו, is the one who really took this opinion of the אריזל, as recorded by חיים ויטאל in שער הכללים, and placed it at the crown of his system, famously stating that this was the true purpose for the creation of the world, as he expresses in his ספר אוצר חיים on פירוש חיים.

Nevertheless, what we have in front of us is a contradiction in terms, based on the reading of the אריזל, as to the purpose for the creation of the world. On the one hand, the world was created so that G-d, כביכול G-d, so to speak, can take that which was within potential and fully express it. And on the other hand, we have a perspective, as recorded in שער הכללים in עץ חיים, that

states that the purpose of creation really had to do more with creation itself, that G-d wants to bestow good upon its creations, and the fullness of goodness is only when G-d creates something. These two fundamental differences of opinion are going to be shown at the end of this שיעור, to really be expressing the same exact thing.

And the question for רביצ'ר מאיר מורגנשטרן is how we come to a place where these two different opinions for the creation of the world can really be shown to be simultaneously the same exact purpose. How it could be that G-d, manifesting Himself, כביכול, from potential towards actualization, can be the same exact experience of human beings experience goodness in the fullest form of goodness. The way רביצ'ר מאיר comes upon this idea is as follows. Prior to the creation of the world, prior to the צמצום, prior to G-d, כביכול, deciding that He wanted to confine Himself or constrict Himself and limit Himself so that something other than godliness can become manifested, prior to that original desire of הקדוש ברוך הוא to limit Himself, everything was infinite.

The infinite light of G-d, of goodness, of clarity, of unity, of oneness, of lack of separation, no anxiety, no desire, מנוחה, that was ever present. That was clear as day. That G-d, כביכול, in His infinitude, was fully present. But there was a problem.

There's a problem with infinity remaining infinite. Because infinity remaining infinite, or הקדוש ברוך הוא remaining present in all manners of presentness without any distortion, without any constriction, without any concealment, without any צמצום, like we said last week, it becomes boring. There's no חידוש, there's no novelty or אין סוף for the infinite to remain

infinite. And therefore G-d, so to speak, desired to create something that was finite, to create something that was separate and apart from godliness.

And that is what creation is. Sim tsum, or the creation of the worlds and the creation of experience as we know it, was a descent away, a movement away from **הקדוש ברוך הוא**'s infinitude, from **הקדוש ברוך הוא**'s annihilating unified light, so that separateness could begin to take shape. What **רביצ'ר מאיר** describes hundreds of times as **חילוקי דרגין**, the distinction and the separateness of levels, of gradations, the fact that there is a difference between up and down, of right and left, of north and south, of east and west. These distinctions, these **חילוקי דרגין**, this separateness, this apparent duality or concealment of godliness, is what emerges into existence once **הקדוש ברוך הוא** decides to conceal himself.

And when we look at the **מקובלים**, when we look at the different **מפרשים**, and **רביצ'ר מאיר** is able to prove this from any source he wants. Like we spoke about last week, **דיל מגון**, **רביצ'ר מאיר**, **מורגנשטרן**, **שליטא**, and the students of the **חב"ד** and **בעל שם טוב**. And I'm going to take this opportunity to apologize and rectify a mistake I made last week when I stated all of the major influences of **רביצ'ר מאיר** and **מורגנשטרן**. I stated the **רש"י** and the **חכם** and the **תורת חכם** and **רבר** and **הלוי** and **יצחק אייזיק** of **לשם** and the **משקלאב** and the **מנחם** and **רביצ'ר מאיר** and **דיל מגון** and the **המיל** and **שבו והחלימה**.

The one space that I unconsciously forgot to acknowledge was **קאמארנא**, that the **חסידות** of **קאמארנא**, the **זהר חי**, the **נתיב מצותיך**, the **Grandfather** of **קאמארנא**, the **עטר צבי**, are fundamental. They're almost an **אבן השתיה** of the system of **רביצ'ר מאיר**. Now all of these systems of thought, what they all announce in

unison is that the purpose of the world, the purpose of experience, is that **הוא הקדוש ברוך הוא** limits himself and allows himself to become manifest in creation as separateness, down to the **נקודה** of what we experience as anxiety and difficulty and suffering and the **יסורין** that each and every individual experience in their own relative space at each and every level of the day. All of that is revealed so that it can eventually elevate itself back up to the infinitude or the **אין סופיות** that existed prior to the creation of the world.

That the purpose of creation is for **השם** to descend out of the infinite, to descend out of the **אין סוף**, through the **צמצום**, so that creation can begin to take shape, so that separateness can begin to take rulership over our experience, so that **הסתר** and concealment are present in our everyday life. And the goal of that **הסתר**, the goal of that historical process is to elevate itself back up to the infinite as it was prior to the creation of the world. So that if one was graphing the procession of creation, you begin with the infinite, you descend slowly but surely through finitude, through constriction and gradation, only to elevate oneself back up to infinity to reveal that all separateness and all concealment and all darkness was truly part of the infinite plan. Now **רביצ'ר מאיר** has a very big **קושיא** on this.

The **קושיא** is as follows. If the purpose of creation was for the infinite, for **אין סוף** to manifest itself in finitude, only for the purpose of eventually rectifying itself and moving back towards the **אין סוף** that it originally came from, what in the world is the purpose of this entire game? In other words, if the entire purpose of creation was for creation to elevate back to a place from before creation, if the entire purpose of limitation was come back to the place of unlimitation, then what is the purpose of all of this if we're

simply returning back to where we came? What is the necessity, what is the purpose of all of the difficulty that is experienced in separation? If the entire purpose of suffering and concealment and הסתר and darkness and limitation is so that limitation and הסתר and darkness will eventually move back to a place from which it originally came, which was infinite, then what gain is developed out of the entire process of history? What do we earn out of all of this? And this is a problem that drives the entire system of רביצר מאיר מורגנשטרן שליטא. רביצר מאיר feels that it is impossible to claim that G-d, כביכול, decided to create a world through disparity and through distinction only to eventually go back to exactly where it came from. To claim that existence doesn't provide any addition, to claim that existence doesn't provide any benefit to the individuals who experience existence, for רביצר מאיר is an impossibility.

And so what רביצר מאיר says is as follows. Prior to the creation of the world there was infinity, there was אין סוף, there was light unbounded, everything was clear as day. After the decision to create the world there's constriction, there's limitation, there's concealment, there's disintegration, there's particularity, there's separateness, there's difficulty, there's suffering, there's pain, there is anxiety, there's hate. But the purpose of creation is to take all of those levels, to take all of those difficulties, to take every idea that is possibly associated with גבול, with limitation, and to bring it back to a place of infinity, to allow it to rectify itself and elevate itself back to a place of infinity.

So that after everything is said and done, at the end of history, when limitation takes itself back to a place of the unlimited, when גבול elevates

itself back up to a space of בלתי גבול, what we will be capable of revealing is that even the בלתי גבול, I'm sorry, even the גבול, even the disintegration, even the difficulty, even the darkness, is part and parcel of the infinite. That the purpose of creation is to show that the infinite G-d has the capacity to express itself within finitude and limitation, and that finitude and limitation and darkness and גבול and הסתר, not only are they not contradictions to the infinite light of הקדוש ברוך הוא, but it is only through limitation, it is only through concealment, it is only through darkness, it is only through חילוקי דרגין that we are capable of fully expressing the power of the infinite. That when the infinite is infinite, when אין סוף is אין סוף, there's no novelty involved in the fact that there's no suffering. There's no novelty involved in the fact that everything is shown to be a revelation of godliness.

So G-d, כביכול, decides or desires to descend into constriction, into difficulty, into that which is apparently the opposite of godliness, down to the most basic experience of suffering that each and every Jew experiences in the day-to-day life of mundane experience, to show that even there, and specifically there, the light of godliness is revealed in a more potent form. So that now that G-d, כביכול, has moved out of the infinite into finitude, now that הקדוש ברוך הוא has decided to move out of unlimitation into a state of limitation, when limitation elevates itself back up to that unlimited space, not only do we return back to that infinity or אין סוף that existed prior to existence, but we show that אין סוף and infinity and G-d is so much stronger than we originally conceived. Because when G-d existed only in and of itself without any constriction, without any darkness, there's no novelty. But when G-d shows himself, כביכול, to be the master and the ruler and

present within darkness itself, now the infinity of G-d is shown to contain not only light but also darkness.

Not only the infinite but also the finite. Not only the unlimited but also the limited. And so that through creation, כביכול, through experience, through existence, through the formation of the worlds, the entire purpose of G-d in this world is to show that הקדוש ברוך הוא can express himself within limitation as much as he can express himself within the non-limited experience. And just as הקדוש ברוך הוא can express himself in light, הקדוש ברוך הוא could express himself in darkness.

And just as הקדוש ברוך הוא could express himself in that which is unlimited and unconfined and without difficulty, הקדוש ברוך הוא could be present within difficulty and within that which seems to move against infinity. So that when creation ends, when creation is finally able, like רב יצחק מאיר shows throughout all the מחברים, to elevate itself back to the place from which it came, it's almost going to a place that is higher from where reality is born. Because reality was born out of a place of infinitude, an infinitude alone, where אין סוף existed on its own by itself. But when we elevate creation back up to its source, we're now coming with all of limitation as well.

So that the unlimited and the infinite from which we emerged is now forced to show that it is greater than it originally appeared. That the infinitude that הקדוש ברוך הוא revealed prior to the צמצום is now shown to be greater than the infinitude that existed prior to the צמצום. Because prior to the צמצום it existed only in a state of infinitude and nothingness. But now once we've descended through the entire experience of something with all of the vicissitudes and the difficulty that somethingness conveys, each and

every individual understands this in the recesses of their own heart, we now show the infinite to contain the capacity of something and nothing at once.

Of אין and אני at once. That the word אין, the word for nothingness which conveys the infinitude of הקדוש ברוך הוא prior to the creation of the world, is the same letters as אני, as egoism, as subjectivity, as particularity, as difficulty, as suffering, as constriction, and all of the difficulties that we encounter in our individual daily lived lives. That is shown to be also part and parcel of the infinite. Now this is not, God forbid, a חידוש of רב יצחק מאיר.

The רבי רש"ב writes בפירוש and רב יצחק מאיר and his תלמידים use this as a source text whenever they're describing this idea. And when I say that this idea is expressed countless times in the writings of רב יצחק מאיר, I mean it literally. This can be found in every מאמר almost, in every ספר that רב יצחק מאיר or his בית מדרש has published. That the purpose of creation is to take the בלתי גבול, to take that which appears to be infinite, force it into the finite, force it into that which is oppositional to it, into its הפוך, to show that at the end of the day the infinite contains both darkness and light.

That the infinite contains both infinity and finitude. That the unlimited contains both unlimitation and limitation at once, thereby revealing that we can understand even a greater level of הקדוש ברוך הוא's unity. And that is the תוספת קישוט. That is the additional adornment.

The question is for what purpose was creation created, if at the end of the day everything reverts back to what it was prior to creation? What purpose does the infinite descend into finitude? Why does the בלתי גבול descend into the גבול? It's to show that even the גבול is בלתי גבול. That even that which

appears to be opposite of **הקדוש ברוך הוא** is in truth **הקדוש ברוך הוא**. To show that not only can **הקדוש ברוך הוא** reveal himself in infinitude and light, but **הקדוש ברוך הוא** can be specifically found within finite existence, within the day-to-day, within the **דיר בתחתונים**, each and every person, **לב יודע מרת נפשו**, what is included in the phrase **דיר בתחתונים**, the dwelling place in the nether realms. That includes each and every anxious thought that each and every individual has ever experienced.

And again, I need a stress in parentheses, **רב יצחק מאיר** doesn't apply these teachings to the realm of anxiety. **רב יצחק מאיר** doesn't apply these teachings to the realm of addiction. **רב יצחק מאיר** doesn't necessarily explicitly apply these teachings to the daily struggles that each and every person in 2019 encounters. But it's my **טענה** and my belief and my deep **אמונה** that **רב יצחק מאיר** **תורה** is coming to share with us an insight into our daily experience that is hitherto unexpressed, at least as explicitly as it is in his writings.

That it is specifically in the **גבול** and the difficulty in the darkness that a person experiences the greatest manifestation of godliness. Because when a person can say that **הקדוש ברוך הוא** is here also, but **דיר בתחתונים** in the lowest realm of our experience, what we're doing is we're emboldening and we're enlarging and we're adorning the unity that existed prior to the creation of the world. Because now when history is all said and done, when each and every human experience is all said and done, what we've shown is that infinity is not only infinite, but the finite is infinite as well. That God is not only light, but God is darkness as well.

That God is not only clarity, but **הוא הקדוש ברוך** is concealment as well. Thereby boldening and enlargening and intensifying and making so much larger than humanly imaginable the **כח** of the infinite. The fact that there is nothing, no **הסתר** too dark, no concealment too hidden, that is not a **גושפנקא**, is not a stamp of **הוא הקדוש ברוך** in the world. Now the way that **רב יצחק מאיר** shows this, and this is going to be an entryway into the future **שיעורים** that we give, is again based on what the **אריזל** writes explicitly at the beginning of **עץ חיים**.

אריזל, I'm sorry, writes as follows, that the purpose of creation was for **הוא הקדוש ברוך** to express his name, for the **שם הויה**, the **יוד קי**, the Tetragrammaton, the four-letter name of **הוא הקדוש ברוך**, which as long as we exist, and as long as existence exists, cannot be expressed verbally, but only through the veil of writing of the words **יוד**, **אלף**, **תו**, **אדון**, or **אדנות**. The **שם הויה**, the four-letter name of **הוא הקדוש ברוך**, is the grounding principle for the entirety of existence of **שויית השם לנגדי תמיד**, and it's also the grounding principle of the entirety of the writings of the **אריזל**, and what we might refer to as **פנימיות התורה**. Now when the **אריזל** is trying to describe what the **שם הויה**, what this Tetragrammaton actually means, he doesn't work on a definitional proposition because we can't define the word, but he works on what the expression of the word sounds like. **הויה**, existence, being.

And what the **אריזל** writes in the beginning of **עץ חיים** is as follows, and this is brought down in the **שולחן ערוך** as well as in the **תורה**, of what a person should contemplate when they say the four-letter name of **הוא הקדוש ברוך**. That **יוד קי ויו קי**, **הויה**, means as follows. **היה**, **הוה**, **ויהיה**. Was, is, and will be.

היה, which implies past, that which took place in the past, that which was. הווה, that which takes place in the present, that which exists in the present moment. ויהיה, that which will exist in the future. Now the way the אריזל reads the שם הוי"ה, this four-letter name of הקדוש ברוך הוא, is as follows.

היה means that which was prior to the creation of the world when G-d existed as infinite, as אין סוף, without any limitation. הווה, that which is, is how הקדוש ברוך הוא expresses Himself to human beings in the limitation of history, in the limitation of existence. How we experience G-d through חילוקי דרגין, through the distinction of limitation and levels, of פרטיות, that which appears to be separate and a part of the whole.

ויהיה, and here the אריזל is most descriptive, and this becomes the crowning jewel in the system of רב יצחק מאיר, the אריזל writes as follows. מה שיהיה, that which will be, אחרי שינהפך למה שהיה, after things revert back to that which they were. That היה הווה ויהיה implies past, present, and future, which is a reversion or return to that which existed prior to existence. Now here's where רב יצחק מאיר asks the קושיה that we began with.

What purpose, what game is הקדוש ברוך הוא playing with us? If the entire purpose of creation is to take that which was infinite and allow it to manifest itself through that which is infinitude and limitation, only for the sake of emerging as that which will be, which is a return to that which was, so that the entire purpose of existence is apparently a movement from infinity into finitude and then eventually back to the infinite, רב יצחק מאיר asks a major question. What purpose does this play? What role are we meant to experience in existence if this is the only thing? Because if we're only returning back to that which was, we haven't gained anything. And

this is where רב יצחק מאיר stresses himself most explicitly. You're right that we descend out of infinity.

We descend out of that which was, through that which is. That infinity manifests itself through finitude. That the unlimited manifests itself through the limited. But what happens at the end is something additional.

That which happens in the future is not simply a return back to that which was. It's not simply a return back to the infinity and the אין סוףיות and the unlimited nature of that existed prior to existence. But rather it is a return to the infinite light with the renowned source of תוספת קישוט. We're now bringing an additional adornment.

We're showing how הקדוש ברוך הוא you were infinite prior to the creation of the world. And you forced us into finitude with all of the suffering that that entails. And we're coming back to you to show you that even finitude, that even suffering, that even difficulty, that even light, that even darkness, that even our particular forms of concealment are still representative of your infinity. That our entire experience and limitation is still part and parcel of the full manifestation of your infinitude.

That the descent into difficulty is to show how large and how encapsulating the true nature of infinity is. To the point that infinity can contain within itself that which is finite as well. And that light can contain darkness as well. And we're returning to our הקדוש ברוך הוא at the end of our experiences, at the end of creation.

And we're showing that when we return back to that which was, when we take life back to what was before creation, to that space of infinite

potential, of that oceanic sense, that **ים החכמה**, that place of full unity, what we're showing is that that contains within itself difficulty as well. And that it's specifically that difficulty that we bring to our **הקדוש ברוך הוא** that shows how deeply infinite God is. Because when the Jewish people and the world is capable of testifying to the fact that everything that appeared to be opposite of God is also an expression of God, the concept of godliness is now endowed within a completely additional compartment. Which is the fact that darkness itself bespeaks light.

And that limitation bespeaks the unlimited. And that finitude bespeaks the infinite. And that difficulty bespeaks **מנוחה**. And this is what **ר'ב יצחק מאיר**'s entire system is coming to show.

That it's specifically within limitation that we have the capacity of deepening the expression of the infinite. That **אחרי שיש הפך למה שהיה**. After existence reverts back to that which was prior to existence, we now come armed with the ability to add an adornment to our **הקדוש ברוך הוא**. To show that our **הקדוש ברוך הוא**'s infinity from before creation is now bejeweled and shown to be even stronger because it's wearing the crown of limitation.

That the infinite is now more infinite because it contains the finite within itself as well. This is what we're going to be discussing throughout the next series of **שיעורים**. Throughout all of the different **שיעורים** we're going to be looking at different iterations of this idea. What we can return to before ending tonight's **שיעור** is the **סתירה** that we brought up in the beginning with regards to the purpose of creation.

According to the אריזל. On the one hand the purpose of creation was for our ה' to manifest his potential within actualization. To take that which is apparently infinite and allow it to become finite. And on the other hand we see that the entire purpose of creation is so that human beings will benefit from the goodness of G-d in the fullest way possible.

And what רב יצחק מאיר says, and he's not without precedent in this, the לשם שבו ואחלמה, the רש"ש precede him in this, is that the two opinions are saying the same thing. That ה' removing himself out of the infinite and applying himself within limitation is the true goodness that human beings will ever experience. Because we become the vehicles of disclosing that greater level of infinitude. We become the vehicles or the vessels or the כלים through which ה' is able to show that not only do I exist in infinity and light, but I also exist in darkness and limitation.

And when we take ourselves and our own experiences and elevate them back up to the deep truth of infinity, what we are doing is we are becoming the crown of ה'. We are the limitation of ה' that shows that the infinite contains limitation as well. And that the purpose of ה' disclosure of himself from infinity into finitude is also simultaneously the greatest pleasure that an individual can experience each and every moment that we recognize that what we experience in limitation and darkness is also an expression of infinity and light. Next week, we are going to be discussing this in a practical manifestation of the psychology of עבודה, of what each and every human being experiences through the teaching of the בעל שם טוב and its echo through the writings of רב יצחק מאיר and תענוג תמידי אינו תענוג of מורגנשטרן that perpetual pleasure is that pleasure.

4 - Constant Pleasure is not Pleasure

Okay, so tonight, בעזר השם, we're going to be continuing with the series of שיעורים on the teachings of שליטא מורגנשטרן רביצ'ר מאיר. Now, tonight's שיעור is going to be titled, Constant Pleasure is Not Pleasure, based on the Hebrew בעל שם טוב הקדוש, תענוג, based on the Hebrew statement attributed to the תמידי אינו תענוג. That perpetual or constant pleasure loses the name of pleasure. Now, it's important to keep in mind last week's שיעור in order to understand the move that רביצ'ר מאיר is going to make with this expression of the same teaching.

Because like we said, throughout all of the שיעורים, everything in my humble opinion and according to my own limited understanding of what רביצ'ר מאיר מורגנשטרן is coming to say through his students and through his ספרים, in my own heart's understanding, רביצ'ר מאיר is saying a million different things that are all moving towards a singular idea. That all of the particularized פרטים, all of the differentiated ways and all of the different מקורות, through the mindset of בינה which sees separation that רביצ'ר מאיר is utilizing to show his entire grasp of the entirety of תורה, is all coming to bring out one singular idea. So that no matter which פרט your אוהזין, no matter which particular aspect of the system of רביצ'ר מאיר and his understanding of פנימיות התורה that a person grasps, the דרזין, פנימיות הדברים, in the secret within the secrets of תורה that he is disclosing, what a person comes upon is a singular truth. And that idea that we've been discussing already since really the first שיעור with regards to the צדיק smile and the laughter of the צדיק, especially in the second שיעור when we

discussed **מהלך** in **תלמוד תורה**, which is to enter into the space of **בינה**.

בינה again is that space of differentiation, that space of fragmentation that sees many different opinions in distinction and in **מחלוקת** with one another. Then from that space of **בינה**, a person moves up to the space of **חכמה**, which is the right brain which sees all of those particularized points as one whole picture. But when a person, like we said, looks at the world from a perspective of **חכמה**, what they're forced to do is they're forced to speak away or deny the rich **מחלוקת** that takes place from the perspective of **בינה**. Because in the space of **בינה**, differentiation is possible and it abides there.

When a person enters into the space of **חכמה**, there's a **ייחוד** there, there's unity and all differentiation falls away. Now like we said, **בינה** has an elevated status over **חכמה** the same way that **חכמה** has an elevated status over **בינה**. Because **בינה** is capable of recognizing the multiple ideas and expressions, but it's rooted in a space of differentiation and **חכמה**, on the other hand, only sees **ייחוד** and there's no **מחלוקת** and that unity is powerful.

But what you lose when you operate from a space of **חכמה** is the fact that there are multiple layers engaging to create a beautiful truth. It's only at the level of **כתר** where these two contradictory or almost paradoxical modes of experience and modes of existence of **בינה** and **חכמה** that the two of them dance together to give birth to a picture that is greater than the sum total of its parts. So like we said, learning **תורה** through the level of **כתר**, where **בינה** and **חכמה** are unified, is that a person is allowed to look at all of the differences of opinion, to look at all of the **פרטיות** and all of the distinctions

and fragmentation that lead to the sense of מחלוקת and frustration and darkness and יגיעה, an effort that it takes to engage that space, as well as holding on the other hand that unified vision of חכמה which is מנוחה בדרך, which is a peaceful glance at the world which doesn't see מחלוקת, and to take both of those contradictory states of mind and to elevate them to the space of כתר where they interact simultaneously. So that at the level of כתר there's a ריבוי הפרטים, there's a multiplicity of particularity, there's multiple voices each one saying something different, but it's in conjunction and in connection with that unified vision of חכמה so that at the level of כתר all of the differences, all of the particularizations, all of the פרט פרט give birth to a כלל that is greater than the sum total of its parts, so that the מחלוקת stays in its place, but the מחלוקת allows that unity of חכמה to become even greater.

And then we moved on to the third שיעור where we saw how this is not only the דרך through which מוריגנשטרן שליטא learns the תורה, but it's also the crowning jewel of what מוריגנשטרן מאיר רביצר sees through the writings of our מקובלים and פנימיות התורה as the purpose of creation. Because like we spoke about last week with regards to the תוספת קישוט, with regards to the additional adornment that we bring about into the ייחוד through difference, that the purpose of the creation of the world is specifically to descend and fall away from that original unity, to fall away from that original infinite light, that אור אין סוף, that saturated everything prior to creation, where there was no distinction. In order to descend into a place of darkness through the צמצום, in order to descend into a place of separation and our worldly experience, only for the purpose of engaging our worldly experience, engaging that space of brokenness and taking it back up to that space of ייחוד through our own עבודה, to show that not only is הקדוש ברוך הוא infinite

prior to the creation of the world, not only can הקדוש ברוך הוא reveal himself in a unified whole at the level of חכמה, at the level of prior to creation, but rather we take the level of בינה, we take the level of fragmentation and differentiation, and we show that that also bespeaks the unity of הקדוש ברוך הוא. So that by the end of creation, אחרי שנס הפך למה שהיה, after that which was reverts back to that which was in the past, we come armed with an additional adornment of תוספת קישוט that shows not only could הקדוש ברוך הוא be found in the ייחוד of חכמה that sees no מחלוקת and no darkness, but הקדוש ברוך הוא could be found specifically in the space of בינה as well, in that space of fragmentation and difficulty as it applies to each and every individual in their own particular level.

And through that we bring about a תוספת קישוט. We show that infinity is even more infinite than it was at the beginning of creation, because before creation infinity was only infinite. Through creation, infinity enters into a space of finitude, the בלתי גבול, the unlimited, descends into a space of limitation of גבול. And then when the גבול goes back to the בלתי גבול, when limitation shows that it's also rooted in the space of the unlimited, what we do is we add an additional adornment, we crown an additional jewel to that original perfection in showing that that original perfection can become even more perfect.

Because that שלמות that happened before creation now goes through the חסרון of creation, it descends through the lack of creation, and לב יודע מרת, נפשו, each נשמה understands what it means to confront that lack. And when we take that lack and when we recognize that even that lack bespeaks the unity of הקדוש ברוך הוא, what we're showing is that הקדוש ברוך הוא is even

greater than we originally conceived. Because now not only does God manifest himself in perfection, but God manifests himself within limitation as well. And it's specifically through this limitation that gives birth to the additional adornment.

Now, what we're going to be looking at this week, is how this idea that רב יצחק מאיר מורגנשטרן places at the apex of his ontological system, as with regards to the creation of the world, and the order of השתלשלות from that infinite light down to the lowest recesses of creation, what we're going to see is how it applies to the human experience as well. Now רב שמואל אהרנפלד, one of the תלמידי מובהקים of רב יצחק מאיר, scribe, so to speak, who what I've been told from different חסידים and different students that I've been זוכה to be in contact with, it's difficult for me to get a full grasp of who רב שמואל אהרנפלד is, because technically his ספרים are written anonymously, he didn't want his name there. There's a righteous individual who happens to live in סנט לואיס who learns the ספרים of רב יצחק מאיר, and he told me that when he went to ירושלים to buy the new ספרים that רב שמואל אהרנפלד finally published on הקדמות רחובות הנהר from the רשש, called קיצי השמש, right now we've been זוכה to about three volumes of them, and I believe that the idea is to have at least 26 volumes of them. Now it's important to understand that these 26 volumes are a commentary on a nine-page מאמר, a nine-page הקדמה from the רשש, רב שלום שרעבי, something that בעזרת השם should be with us throughout all of this, that we should be זוכה to give שיעורים on the רשש as well, and to show the חידוש that רב יצחק מאיר מורגנשטרן brought into the תורה of the רשש through his רב, רב שמואל אהרנפלד.

And this righteous individual went to רב שמואל אהרנפלד to buy the ספרים, and not only did רב שמואל אהרנפלד give him the ספרים for whatever amount of money that the individual had in his pocket at the time, almost as if the concept of monetary value for the ספרים was non-existent because we're dealing with תורה, this individual asked the question of some sort with regards to a particular aspect of his life. And what this righteous individual in סנט לואיס told me was that the reaction of רב שמואל אהרנפלד was almost violent. It was almost as if, how dare you come and think that you can ask me a question? What purpose in the world would you ask me a question for when there's the צדיק who's sitting in יוסף אוהל? That this is a תלמיד מובהק who, in any other בית מדרש, would be considered the ראש הראשון, the כתר הכתרים. And רב שמואל אהרנפלד could not even understand how somebody could possibly conceive of asking him a question or עצה because רב יצחק מאיר is around.

And another תלמיד has told me that they had to go to the house of רב יצחק מאיר, the apartment of רב יצחק מאיר at 3.30 a.m. for something before leaving רב שמואל אהרנפלד, and there רב יצחק מאיר is sitting and learning with רב שמואל אהרנפלד, who should live and be well till 120 along with his מורגנשטרן. Now so we're dealing with גוולדיקא גדולים here, and what רב שמואל אהרנפלד says is that this concept that רב יצחק מאיר brings out so often, that the purpose of creation is to be מגלה את תוספת קישוט, that the fundamental purpose of creation is so that infinity can force itself into a space of finitude, so that the אין סוף can force itself into a space of סופיות, of measurement, of גבול, so that at the end of the day that גבול and that סופיות and all of the suffering that's associated with that will itself be נהפך, to reveal a greater light of רצון כביכול that, that not only does that apply to the original הקדוש ברוך הוא

הוא had before the creation of the world, but this is also the fundamental animating factor of what it means to be an עבד השם על פי דסדרך, that the same model that we see or that we saw last week in the שיעור on the תוספת קישוט, which describes the purpose and the vehicle through which הוא is מגלה himself from nothingness into something, so that the something can revert back to nothing, disclosing that the nothing is even greater than we originally conceived, is also the psychological mode of עבודהת השם, that each and every individual has to be able to see this in their own particular experience as well. And the question of tonight's שיעור is going to be how do we feel this? How do we find this within עבודהת השם? And the title is going to be the answer. The title of the שיעור, which is the teaching of the טוב הקדוש, בעל שם טוב, which is תענוג תמידי אינו תענוג, that perpetual pleasure, that pleasure that knows no distinction, that pleasure that doesn't have anything pushing against it or fighting against it, becomes boring, it loses its sense of pleasure.

And that's בעזרת השם what we're going to show in this week's שיעור, what we're going to try and show through my own particular understanding in this week's שיעור. Now in order to move forward, we have to move backwards. Because like I said, we're not saying anything new, we're reiterating the same point, but in a new way of iteration. And quite frankly, if it was up to me, I could continue giving שיעורים on רב יצחק מאיר until the end of time.

We're talking about 30,000 plus writings, 30,000 plus pages of writings, where I believe רב יצחק מאיר is saying the same נקודה הכוללת. Like we said, כל התורה כולה הוא ענין אחד. So בעזרת השם, that הוא שוuld be with us, and

that צדיקים should be with us, that we should continue being able to teach these תורות by דרך and חסד. We spoke about the בינה of דרך.

בינה is the space of separation. בינה is the space of fragmentation. בינה is the space of limitation. בינה is the space of מחלוקת and particularity, where the whole is shattered, and it disseminates itself into an infinite amount of points, down to the most irreducible particular.

רביצחק מאיר likes to use a לשון that he draws from the ואחלימה, as well as the בעל השדה in his פירוש, אפה שלמה, on עץ חיים, that the particularity of בינה, that fragmentation and separateness and distinction and distortion and darkness and concealment and suffering and צמצום and all of the particular things that we go through as individuals, goes all the way down to something that the צדיקים referred to as שיכול, the הפרט היותר מפורט, the most particularized particular that it is possible of particularizing, to the lowest possible conceivable concept, where the system of unity is still apparent. That's what we're talking about. And again, because רביצחק מאיר is rooted so deeply in רבי נחמן, it's important to state that the אותיות that speak to each and every one of us, what that means is any place that an individual falls, any place that an individual finds themselves, any space of concealment and difficulty and darkness and pain and suffering, to the point that a person screams out like יצחק אבינו by the עקדה last week, איה, איה, from that palace of impurity that רבי נחמן speaks so powerfully about in the 12th teaching in the second volume of ליקוטי מוהר"ן. That is the space of בינה.

That is the space of fragmentation. That is the space of דשיקרא, of this world of lies. And this is the space of what the צדיקים, what the אריזל, what

the *הקדוש ברוך הוא* and *רביצחק מאיר* describe as the space of *אני*, the space of the self, the space of individualized sense of existence, where a person senses themselves and they feel that my existence is devoid of *קדושה*, that I'm separate and apart by the unifying light of *הקדוש ברוך הוא*, as if *כאילו*, I can find myself removed from *השם*, *חס ושלום*, removed from *מהללו*. *מתכלית*. *איש לפי מהללו*. Each person understands what this means in their own heart.

And this is the space of *בינה*. This is the space of creation. And then there's the level of *חכמה*. The level of *חכמה* is the level of *אין*, of nothingness.

Now, it's important to understand that like the *מזריטש מגיד* teaches the Jewish people more than any *צדיק* before him or after him, that it's a capital N. The nothingness, the *אין* of *חכמה*, the *אין* of the world of *אצילות* and contradistinction to the somethingness and the egoism of the worlds of separation of *יצירה*, *בריאה* and *עשיה*, is a capital N nothingness. *מאין יבוא עזרי*, from nothing my salvation shall come. Nothingness of *חכמה* represents that sense of unity, where everything bespeaks the same wholeness, when a person is capable of removing themselves, elevating themselves out of that fragmentation of *בינה*, elevating themselves out of that broken state, that concealment of *בינה*, wherein we feel that we're our own individualized existence, devoid of any enlightenment or unifying light of *הקדוש ברוך הוא*.

כאילו, that the day to day experiences that each and every one of us have, wherein we question the existence of God on the level of *בינה*, when we elevate it back to a place of *חכמה*, the *חכמה* is *ברירו*, like the *אידרא קדישא* says. At the level of *חכמה*, everything is clarified. There's unity, there's wholeness, there's *אין*, there's nothingness. And what the *אריזל* points out and what the *תלמידים* *הקדוש ברוך הוא* points out and what *רביצחק מאיר* points out and what his *בעל שם טוב*

point out, is that the word אין and the word אני, the word אני or self or egoism or separateness, אלהי נון יוד, is the same אותיות as the word אין, as nothing, as that capital N nothingness, that nothingness that is not a negation, God forbid, not a nihilistic renunciation of existence, wherein a person says nothing matters, nothing bothers me.

But rather a capital N nothingness that says that, yes, the world exists, but there's a nothingness that unifies it all. The nothingness of הקדוש ברוך הוא, that אין of חכמה, that's so lofty that when I look at it, all I can see is nothing, because the moment that I'm able to put things in words, the moment I'm able to put things into particularized letters and separateness, I'm already at a level of בינה again. I'm already stuck in a level of fragmentation. So like we saw in the second שיעור and in the third שיעור, there's a conflict between the level of בינה and the level of חכמה, the level of אני, the level of egoism, the level of effort, the level of concealment and the level of אין, the level of מנוחה, the level of comfort, the level of unity.

Now, when a person looks at the world from a perspective of חכמה, when a person looks at the world as it was prior to the creation of the world, where our הקדוש ברוך הוא's infinity was revealed and there was no distinction, that was the level of חכמה. That was the level of the infinite light annihilating any possibility of difference. That's the level of תענוג. That's the level of pleasure.

The level where a person feels במי מנוחות ינהלני, that in comforting waters, I'm going to be guided. That's the space of שבת. That's the space where כל מלאכתך עשויה, where a person has to see to it as if there's nothing that needs to be fixed. Everything is perfect.

That's the level of ארץ ישראל. That's the level of being in ארץ ישראל where when a person walks, the air is מחכים, the air brings wisdom. There's a sense of the nothingness where there's תענוג, where there's pleasure, where there's no distortion, where there's no anxiety, where there's no difficulty, where there's no conception of חטא or transgression or falling, where there's no distinction or questioning or doubt. And on the level of בינה, it's the opposite of תענוג.

The level of בינה is the polar opposite of pleasure. The level of בינה is יגיעה, it's effort. It's the willingness of an individual to enter into the palaces of impurity. Where we confront things that speak the absolute opposite of קדושה, where we confront concealment and anxiety and worry, worry about פרנסה and doubts in faith and worry about relationships and the possibility of transgression, the worlds of separation, of שבירה, where things are shattered and scattered and fragmented, where a person can no longer even believe that there's a unifying whole around.

And so on the level of חכמה, on the level of אין, on the level of nothingness, on the level of the world of אצילות, where הקדוש ברוך הוא reveals himself in his fullness, כביכול, there's תענוג, there's pleasure, there's comfort, there's the ability to move forward without any distinction, without any difficulty. And on the level of בינה, it's יגיעה, it's effort, it's the six days of the week, where we toil, where we struggle for נסיון אמונה, אמונה, where a person falls into doubts and has to force themselves back into a state of belief and then they fall backwards into a state of doubt and then they have to elevate themselves back up to a space of belief. And these two states are

contradictory to one another. חכמה speaks the opposite of תענוג and תענוג speaks חכמה.

בינה is the space of suffering and difficulty and חכמה is the space of calmness of spirit. For אביך מאיר, and he shows this explicitly in our צדיקים, it's not enough to live at a level of חכמה. It's not enough to allow the light of הקדוש ברוך הוא at the level of אין, at the level of nothingness, to exist as is. Because if that was enough, then הקדוש ברוך הוא would have never needed to create the world like we said last week.

Prior to the creation of concealment, prior to the creation of the six days of the week, prior to the creation of all manners of difficulty and anxiety, אור, אין סוף היה פשוט בכל העולם, the infinite, the light of infinitude, the light of G-d, כביכול, animated everything. There was no room for concealment. The decision of הקדוש ברוך הוא, כביכול, to reveal himself within concealment was so that we can descend into the space of בינה, was so that we can fall away from that space of constant תענוג, of perpetual pleasure that doesn't know any distortion or any distinction and doesn't have anything fighting against it. The purpose of creation was to enter into a space where it was the opposite of תענוג, where it was the opposite of comfort, where it was the opposite of clarity, where it was the opposite of faith.

And the purpose for this is like we said last week, except now we're speaking on a psychological level, is so that the individual can descend into a space of non-pleasure, so that the individual is forced to engage in a space that feels painful, of צער, of יגיעה, of effort and toil and concealment and lack and anxiety and questions of faith and dealing with the יצר הרע. Because once we enter into that space, once we enter into that battlefield, that נפש

בחיירה of הבהמית, of creation, what we find is that we're confronted with בחירה. We're confronted with the ability of engaging with הקדוש ברוך הוא in a real way, of engaging with עבודה, of forcing ourselves to do things that we don't even agree with, of forcing ourselves to overcome ourselves, of forcing ourselves to live in a world without the natural comfort of חכמה, without that natural mode of comfort and sustenance and pleasure that comes from the world of חכמה. We descend into a world of difficulty.

And the purpose of entering into this world of difficulty, the purpose of entering into the space of בלתי תענוג, of not having תענוג, is to take that space and elevate it back up to the space of תענוג, to take that absence of pleasure, to take the opposite of pleasure, to take that which speaks against pleasure and force it back into the realm of pleasure and force it back into that space where everything was unified. Because when a person takes that space of suffering, when a person takes that space of אני, of egoism, of self, of difficulty and elevates it back up to that space of nothingness, where the ego is nullified, where we come to recognize that we are not independent creatures, that we exist within the wholeness of חכמה, what we now do is we create simultaneously the balancing paradox of בלתי תענוג, of the opposite of pleasure, of the negation of pleasure and the difficulty and the צער of בינה, along, on the other hand, with the pleasure and the מנוחה of חכמה. And as רביצ'ר מאיר shows us so powerfully in so many places, this simultaneity, this בבחינת אחת, this at the same time, the possibility of two oppositional postulations to exist simultaneously at the exact same time, that is the secret of כתר, that is the secret of how we move even further beyond חכמה. Because like we said, חכמה is only pleasure.

חכמה has no room whatsoever for the opposite of pleasure. חכמה is the צדיק that has no room for the חכמה בעל תשובה. חכמה is the recovering individual that can't ever understand addiction. But when we descend into the space of בינה, we descend into the space of difficulty and the opposite of חכמה, we force חכמה to now confront the fact that there is an opposite in the world, that the nothingness of the קדוש ברוך הוא is rivaled by the somethingness of who we are.

That the nothingness, the אין of the world of אצילות, of חכמה, is in stark contradiction to the יש, to the somethingness of the world of בינה and the ego. And when a person descends into that space of ego and difficulty and is capable of revealing הקדוש ברוך הוא there as well, what we do is we take those vehicles, we take those כלים, we take those aspects of concealment and we bring them back up to the space of חכמה. We bring them back up to the space of nullification of concealment to the point that we elevate ourselves back to a place even higher than חכמה. We come to the place of כתר.

And in the place of רביצר מאיר, כתר tells us thousands of times, quite literally, רביצר מאיר tells us that at the level of אין, כתר and יש are not contradictory to one another. They dance in a paradoxical dance where their differences uphold one another. That at the level of כתר, the תענוג, the pleasure that a person experiences on the level of חכמה, on the level of nothing, and the pain and the difficulty that a person experiences on the level of בינה and the level of something, join together in a paradoxical way that both of them create this impossible unity that allows for pleasure to be emboldened by the absence of pleasure, that allows for unity to be emboldened by difference, that allows מצוות to be emboldened by the

opposite of מצוות, that allow s אמונה to be emboldened by the opposite of אמונה, that allows תענוג and this utter sense of joy within the conception of הקדוש ברוך הוא's presence in the world to grow even deeper and larger specifically through the possibility of the concealment of הקדוש ברוך הוא, that the תענוג of חכמה and the בלתי תענוג and the absence of תענוג, of the level of בינה, join together and dance to create what רביצח מאיר describes, and I have to read it inside because otherwise you wouldn't believe the לשון.

This is from the מורגנשטרן שלשודעס רשות, איכה מלנפשך that רביצח מאיר gave in the year 2004. In פרשת ויגש, רביצח מאיר writes as follows. That the descent into גבול, the descent into בינה, the descent into concealment causes a novelty, causes a התחדשות, causes a renowned novelty within the space of the בלתי גבול, within the space of the unlimited, that not only do we grasp the perpetual and constant pleasure of the revelation of הקדוש ברוך הוא at the space of חכמה, which is unlimited, we're able to reveal the non-perpetual תענוג, the צער, the יגיעה of ירצויד התענוג, בינה, ומי ירצויד התענוג, and the joy of pleasure and the joy of חכמה and the joy of nothing and the joy of אין reveals itself within the תענוג התמידי, that we take the non-perpetual תענוג, we take the צער, we take the darkness, we take the pain, we take the מסירות נפש, we take that ability to abide within concealment, and we force it into the space of clarity and unity so that unity will be emboldened and it will be adorned and it will become even greater than it was beforehand. This simultaneity, this בבס אחת, this impossible paradox where what רביצח מאיר describes is the ability for a Jew to feel two opposite things at once, not one after the other, not gradually where one level leads to the next, but rather both at the same time.

The level of בינה is אני, is egoism, is self, is distinction. The level of חכמה is the level of אין, of nothingness, of negation, of תענוג, of pure pleasure. The level of כתר is the both of them operating in simultaneous experience, בבס, two paradoxical postulations that continue to animate one another and dance together, each upholding one another.

So that somebody who operates at the level of כתר, which is what רביצחמאיר is coming to show us how to do, רביצחמאיר's entire system of תורה is coming to teach us what it means to operate at the level of כתר. It means that the difficulties that we feel, the pain that we feel, the forlornness that we feel, the חוץ לארץ that we feel, the concealment and the ספקות and the anxiety and the addiction and all the different iterations of what it means to be an individual who lives in the space of limitation, not only does it not negate the pleasure of חכמה, not only does it not negate or deny the unity of הקדוש, but rather it emboldens and it enlarges the unity of הקדוש ברוך הוא. Because we come to realize that the level of כתר, that somehow, someway, even when we're in a state of non-pleasure, even when we're a state of pain, even when we're in the state of הסתר, that itself is one of the deepest revelations of הקדוש ברוך הוא. That without that, without that descent into בינה, without that descent into the world of תענוג, of not having תענוג, of גיעה, the תענוג on the level of חכמה, that perpetual pleasure that knows no distortion or no distinction, that knows no opposition to itself, would grow tired, would become nothing, would begin to feel just natural and normal without any emphasis on the נשמה.

It's specifically this movement, this תנועה, this ability to move from one place to another that is dependent upon the distinction on the level of בינה,

that gives movement and the ability of growth to the level of חכמה, to the level of nothing, so that we can elevate ourselves back to that space of כתר, where אני and אין, where nothingness and the ego operate in unison, where nothingness and the ego give birth to one another, where each moment, the more I feel myself, the more I feel lost, the more I feel pain, the more I feel difficulty, the next moment I have the ability to recognize that that difficulty is nullified in the light of הקדוש ברוך הוא, and then in that space of the nullification in the light of הקדוש ברוך הוא, I elevate myself back up to another level where I fear pain again, and then once I feel that pain again, I'm able to revert back to that space of nothingness, so that that תענוג התמידי, that perpetual pleasure on the level of חכמה, where I identify everything as הקדוש ברוך הוא, and all of my anxieties are nullified in their root, because כולם ברירו, because everything is fixed at the level of חכמה, is emboldened and is forced to magnify itself and grow even larger, because I'm now bringing with it the pain and the difficulty of the awareness of בינה, so that the ישות of the world, the somethingness of the world, the creation of the worlds of separation, become the vehicle which forces the space of nothingness in the world of אצילות to reveal an even deeper level of קדושה, which is the level of כתר, where תענוג and בלתי תענוג animate one another, where the absence of pleasure and the presence of pleasure work in unison, to the extent that on a practical level and here again I need to iterate that this is my own particular understanding of how תורה's רביצה מאיר can be applied in a way and weaponized in a way for our particular generation, or forget our particular generation for myself, that תורה's רביצה מאיר מורגשטרן can be weaponized into a therapeutic tool of being נפש מתקן, of fixing the soul in the space of 2019, because the natural state of an individual at

this point in time is the space of בינה, the space of separation, the space of אני, of somethingness, of difficulty, of concealment, of הסתרה, and the typical mode of engaging with הסתרה and קדושה, the typical mode of dealing with concealment and darkness in one's life from the perspective of even the תורה, has typically been conveyed to us that that difficulty needs to be negated, it needs to be overcome, a person has to be כופה, a person has to repress it or suppress it, at which point not only are we unhealthy to ourselves but we lose the powerful vehicles which those experiences give us in the עבודה of spirituality. A צדיק like מורגנשטרן, רביצח מאיר, and he's not alone in this, but in my humble opinion, at least in this stage of my experience, he's unique in the way he expresses it. It's those difficulties, it's that גבול, it's that limitation, it's that confrontation with what it means to be a human being who lives in a world that is difficult and dark at times, that is painful, where תאוה overrides the desire to overcome תאוה, where יצר הרע overcomes the concept of the יצר טוב, where חושך is erugia with אור, that that we spoke about in the שירם on איזביץ and רדזין, that הרגשה, that חס ושלום, that would have been the הפך of everything I'm trying to ever say, that that sense that it would have been easier, would have been more pleasant not to have been created, to take that space and to force it to be מגלה, an even deeper level of הקדוש ברוך הוא, that what I'm saying is that this מהלך of רביצח מאיר, this process of taking that the opposite of תענוג, the negation of pleasure, difficulty, concealment, darkness, all of the associative terms that we can utilize, and they're infinite, and taking them and not just negating them, not just repressing them, but allowing them to serve as vehicles which move through the negation, the nothingness, that unity of חכמה, and beyond it, elevating itself back to a higher place of כתר, where the אין and the אני

operate in unison, where my egoism, where my difficulties, where my pain, where my concealment, where my difficult processes, not only do not negate קדושה, but they give קדושה a seat to sit upon. They give קדושה the ability to reveal itself in an even greater way, because prior to the creation of the world, there was only חכמה, there was only nothing, there was only אור אין סוף, there was only תענוג.

After the creation of the world, there was a descent into darkness, a descent into צער, into יגיעה, into פרטי פרטיות. And the purpose of creation is to move through בינה specifically, through the space of separation, back to the space of unification of חכמה, to an even higher place where we show הקדוש ברוך הוא, and we show ourselves that it's specifically in our own limitations, in our own difficulty, in our own pain, in our own darkness, that we're capable of becoming vehicles that disclose the light of הקדוש ברוך הוא in an even greater way. And at that space of כתר, at that space of אין and אני working together, that space where בלתי תענוג, the opposite of pleasure, works in unison with pleasure, works in unison with חכמה, works in unison with that perpetual pleasure, they both dance together to create this paradoxical space of being in pain and being in pleasure at once, where pain becomes pleasure and pleasure becomes pain, where nothing becomes something and something becomes nothing, where our difficult times during the week become שבת and the pleasure of שבת becomes the week, where difference reveals unity and unity reveals difference. And the question that we're going to discuss next week, בעזרת השם, based on this שיר, is what happens when we reach that level? What happens when a person is capable of recognizing that all of our difficulties are in truth only bespeaking a higher level of unity? Have we reached the apex? Have we reached the תכלית of creation? Are we done at

this point? Are we able to say to ourselves that גמרתי, I have finished? And what we're going to see that רביצחמאיר based on the teachings of his רב רב ספרים of משה שץ, based on the teachings of the בעש"ט and the אריז"ל, and the ספרים of זוהר, and the ספרים of גרונה רבינו ישראל of ספרים, and ברסלב and חב"ד, and of תלמוד שבעל פה, and תנ"ך, and תורה הקדושה, that כל התורה כולה הוא ענין, is that we're going to see, primarily based on the רש"ש, that there's never an end to the system.

That when we come to a level of כתר, when we come to a level of the unity between something and nothing, of pleasure and non-pleasure, we simply reach the ceiling of the level that we're at, revealing the floor of a higher level. What רביצחמאיר is going to refer to as the סוד הערכים, the secret of relativity, which is so deeply based on the teachings of the רש"ש. And בעזרת השם we're going to see how the process that רביצחמאיר is disclosing to us is infinite, to the point that a person has to engage this at every moment of their lives, dragging and forcing that שבירה, the brokenness of בינה, the גיעה of בינה, the פרטי פרטיות of בינה, the differentiation of בינה, the צער of בינה, forcing it to join the dance of חכמה, and אין, and nothingness, to join the dance of תענוג, only to reveal that even higher than חכמה there's a level of כתר, where the אין, the nothingness, and the אני, the ego, do not contradict one another, but rather they dance together in a paradoxical way that discloses the greatness of the תוספת קישור, that without having been created we would have never had the ability to show that the concealment of creation bespeaks the unity of G-d before creation as deeply as G-d before creation, which is when we become the vehicles that reveal the light of הקדוש ברוך הוא. And כללי הערכים on שיר we're going to continue next week with the רביצחמאיר סוד הערכים, and בעזרת השם we're going to

continue במזביר, the singular point which I believe, in my humble opinion, is what רביצחמאיר מורגנשטרן, at least until now, in the 30,000 plus pages of his תורה, is coming to teach our generation.

5 - The Impossibility of Grasping the Essence

Okay, so tonight, בעזרת השם, we're going to be continuing with our series of שיעורים on the teachings of רב יצחק מאיר מורגנשטרן שליט"א, and like we've been doing throughout the series so far, we're going to be building off of the discussion that we had last week, which was built off of the preceding weeks. Last week we spoke about how תענוג תמידי אינו תענוג, how perpetual pleasure loses its sense of pleasure, because when something becomes monolithic, and the presence of הקדוש ברוך הוא without any מניעות or any preventions, after a while it takes out the experience of forcing oneself to break through the darkness, which provides with that sense of novelty, of finding הקדוש ברוך הוא even within the darkness. So because הקדוש ברוך הוא wants to bestow the greatest form of goodness on his creatures, it means that there has to be a continued sense of תענוג. But we face the problem that the continued sense of תענוג loses the sense of תענוג.

It's no longer called pleasurable. And therefore, what רב יצחק מאיר מורגנשטרן describes is this concept that the בעל שם טוב brings into play, which is תענוג תמידי, that perpetual pleasure is not pleasure. And therefore, what we need to do is we need to be able to elevate the state of non-pleasure, the state of struggle, the state of difficulty, which is so often associated with the realm of בינה and separation. And we need to take that and bring it with us into the space of תענוג, into that place of חכמה, into that place where all is nullified in the grandiose light of הקדוש ברוך הוא, as it was prior to the creation of the world.

And by aligning these two paradoxical modes of the תענוג תמידי, of the perpetual pleasure associated with חכמה and the lack of pleasure associated

with בינה, we take the two of those experiences, we hold them simultaneously in the paradoxical way where even when we're not in pleasure, even when we experience the pain of the absence of pleasure, where a person is forlorn within themselves, no longer believing in the capacity to experience the level of חכמה, which means that they're stuck in the space of בינה, at the level of כתר, even the experience of בינה, even the opposite of pleasure, becomes pleasurable. It's not that the lack of pleasure gives pleasure, because that would just be reverting back to חכמה, as we said, which loses its shame of pleasure, but rather the lack of pleasure itself becomes a fundamental mode of experience through which we're capable of engaging this world that God has created by being מתמודד, by facing the fact that living in this world very often means confronting the states of non-pleasure. And when the states of non-pleasure become pleasurable in that sense as well, so then we have doubled our experience. Not only are we serving הקדוש ברוך הוא with the pleasure of חכמה, with the pleasure of nothingness and ego nullification, but we're also serving הקדוש ברוך הוא with the vessels of limitation so often associated with somethingness or the limited space of בינה.

Now the question that we wanted to ask is, what happens when a person reaches that place of כתר? What happens when a person finally reaches that apex, finally reaches that space where everything is okay, where the בינה and the חכמה, the יש and the אין, the ego and the nullification of ego both join together to serve this more powerful mode of experience? What happens when a person reaches that place of כתר? Or like we described in the second שיעור, which was the third שיעור, I'm sorry, which was a description of how this process plays out vis-a-vis the purpose of creation. If the purpose of

הוא was to disclose himself from a state of אין סוף, from a state of the Infinite, and to descend into a space of limitation, into סופיות, into constriction and difficulty, for the sole purpose of taking that difficulty and taking that בינה and taking that space of limitation and elevating it back up to the space of the unity of God, so that we show that we can bring this additional adornment, this תוספת קישוט, and that in theory the purpose of the creation of the world is for the Infinite to descend into Finite, and so that we can take the Finite and elevate it back up to the Infinite, thereby showing that the Infinite is so much greater and that there's an additional adornment. So whether you're looking at it in the ontological mode through which הקדוש ברוך הוא created the world as we discussed in the third שיעור, or whether you're looking at this process as we discussed on the psychological experience of an individual as we discussed in the fourth שיעור last week, the question remains the same. Once we've gone through this process, once the Infinite and the Unlimited has descended into the Finite and the Limited, once light has descended into darkness, once pleasure has descended into non-pleasure, so that we can take it and elevate it back up to its original space, thereby multiplying and potentiating and allowing the unity of light to grow double, because now we see that the light is not only apparent in the light, but it's also apparent in the darkness.

So what happens when we reach that place of כתר? What happens when we reach that paradoxical space where יש and אין, where something and nothing, dance together? Do we say that we've reached the תכלית of Creation? Do we say that we've finally grasped exactly what God wanted out of us in this world? Do we say that we have completed our mission of what it means to be human beings on this world? And this is what I want to

discuss tonight. In this week's שיעור, what we're going to see is the shock absorber, for lack of a better term. This lynchpin that holds the entire system of מורגנשטרן מאיר חיים אבי'ס קבלה together is the concept of לית מחשבה, what the זוהר describes as the utter impossibility of a human being to ever grasp the essence, which is the title of this week's שיעור. Now, this is something that, honestly, we've discussed in the שיעור among רב קוק, and we've discussed in the שיעור among the לשם, and we've discussed in the שיעור among אישבץ as well, and we've discussed in the שיעור among the ספירות, that one of the primary truths that קבלה, or not only קבלה, but Jewish מחשבה and תורה has brought into the world is the emphasis on the fact that no matter how far along the ladder of spirituality we raise ourselves, no matter how far we elevate ourselves from the mundane reality of this world back up to the קדושה of the higher realms, no matter how holy we may be, we will never be fully capable of grasping the essence of what הקדוש ברוך הוא is.

And because this concept of grasping the essence of G-d, and I almost need to put it in scare quotes because, quite frankly, even to understand what it might mean to grasp the quote unquote essence of G-d, is already a paradoxical conception. But nevertheless, there has been a trend within certain thinkers or certain pathways within interpreting קבלה and חסידות that have claimed that towards the end of days, towards the end of time, there will be a revelation of the עצם, that there will be a disclosure of essence, so that it is theoretically possible for an individual to truly connect, to truly cleave, to truly have a full unity with הקדוש ברוך הוא. And what רביצחק מאיר comes to show in countless places is that not only is that an impossibility, but it's almost אסור to say. And anytime he speaks about this conception

that a person might be able to grasp the essence of הקדוש ברוך הוא, whatever that might mean, he adds to it חס ושלום, implying that not only is this a philosophical and spiritual impossibility, but there's almost a negative conception involved in that, that to claim that a person can have a full union with הקדוש ברוך הוא, to claim that a person can come to a place in the mind's eye or through the speculation or contemplation of the mind, to the essence of what G-d is, would on a certain level collapse the entire system that מחשבה and חסידות and קבלה has come to set up.

And for רביצחק מאיר, this concept of לית מחשבה תפיסא ביה כלל, the ultimate fact that no matter how far we go along in the rungs of spiritual development, we will always already remain at a distance from the essence of what הקדוש ברוך הוא is, is clear to him from the writings of all of the מקובלים. Whether it's from the writings of the רמח"ל, or from the רש"ש, or from the וילנא גאון, or from the בעל שם טוב and his students, one of the clearest descriptions about the entrance into the possibility of talking about G-d is that this concept of אור אין סוף, this concept of the light of the infinite that emerged prior to creation, saturating the worlds, so that in order to create the world there had to be a צמצום, a contraction of that divine light, that light of the infinite. What the לשם says, and very often he uses רב שלמה אלישיב as the לשם, what רביצחק מאיר says, very often quoting the לשם, is that even this concept of אין סוף, even this concept of the infinite, the loftiest concept that we can conceive of in terms of how הקדוש ברוך הוא has revealed Himself to us, is always already a revelation, is always already something that הקדוש ברוך הוא has revealed from Himself so that human beings can understand it. So that at the origin of creation, G-d, כביכול, did not reveal His full self, in whatever sense that might mean something, but rather the highest and loftiest

conception of **הקדוש ברוך הוא** that we can conceive of, especially through the writings of the **קבלה**, is this concept of **אור אין סוף**, is the concept of the infinite light, which as the **לשם** writes and **רביצחק מאיר מורגנשטרן** quotes so often, is already a **גילוי**, is already a revelation.

Which means to say that even if we were to break through the barrier, even if we were to shatter that ceiling that the **מקובלים** and the **בעלי חסידות** have placed within the mind of the individual, claiming that **לית מחשבה תפיסא ביה** כלל, that the mind is incapable of grasping the true essence of the infinite, even if theoretically we were able to burst through that ceiling and that limit, that **מסך**, that partition that is spread within the mind, even if we were capable of shattering it and breaking through to the other side, even when we came to that origin, we would come to realize that that origin is still simply a revelation. And that while it might look like the ceiling, while it might look like the loftiest place in the order of **השתלשלות** that we're ever capable of discerning within our minds, what a person would be forced to recognize immediately is that even this ceiling is nothing but the bottom of a level that's higher to me. Because no matter how lofty the individual can come in their spiritual quest, it is axiomatic to Judaism that **קדושתו למעלה** **מקדושתכם**, that at the end of the day, the holiness of **הקדוש ברוך הוא**, the transcendence of **הקדוש ברוך הוא**, the infinitude of **הקדוש ברוך הוא**, the inconceivable unity of **הקדוש ברוך הוא** prior to the creation of the world, which exists at every moment, past, present, and future, without the discernment of temporal fragmentation, is so far beyond the confines of human understanding that the apex of Jewish thought is only the ability to come to the first revelation from that space. There is never a claim, never a claim that a person can come and grasp the true nature of **הקדוש ברוך הוא**.

Now, one of the reasons that רב יצחק מאיר מורגנשטרן points out so often, and this is echoed in the name of the רמב"ם as well through his negative theological stance, which says that when it comes to the essence of G-d, the best that we can possibly do is speak by way of negation, is talk about what is not true by הקדוש ברוך הוא, because postulating any positive identifying markers of what המבורך, חס ושלום, might mean, is already placing limitation about what הקדוש ברוך הוא might be. And therefore the רמב"ם says, and the מקובלים and the לשם says this בפירוש, the לשם says that the רמב"ם is entirely correct prior to the צמצום, because nobody understood as well as the רמב"ם that it is utterly impossible to come to any full grasp of what הקדוש ברוך הוא might be, what the true infinite creator without origin and without end might be. And therefore the only thing that we can do is speak it away. The only thing that we can do is speak by way of negation.

But the רמב"ם is not enough. What קבלה comes to show us, and what רב יצחק מאיר מורגנשטרן cries so often throughout his writings, and if anybody saw this week's תורה מכוון and נשמת הדעת, the weekly email that came out from the חכם, so every week there's a new gift that emerges. To the point that like I said in the beginning of this series of שיעורים, we're dealing with already 25,000 plus pages of written תורה, and that number keeps growing because every week there's a מאמר, there's A PDF that comes out which is 50 to 70 pages long. And there was a remarkable addition, there were two remarkable additions actually.

One of the remarkable additions was the שירים on the ספר of תורה חכם, the ספר בית מדרש רב איצהמאיר מורגנשטרן named his רב חיים דה לה רוזה after, which like we said is one of the most complex and difficult and terse

and almost impossibly dense ספרים that is in our libraries. And what רב ספר has come to do is show how not only is the תלמיד מובהק understandable, not only are the teachings of רב חיים דה לה רוזה of the ראש השנה understandable, but they also align themselves directly with the depths of the teachings of the בעל שם טוב הקדוש. To the extent that what רב איצהמאיר has done, and this is going to be the topic of another שיעור, is to show how the פרטי פרטים of קבלה, the particulars and the particulars of the particulars of the system of the אריזל as it's interpreted through the ראש השנה and his students, allow for us to disclose the light of the בעל שם טוב in an infinitely more potent way. Because like רב איצהמאיר says so often, the תכלית of לימוד of דאורייתא, of the secrets of תורה, is to go through the קבלה of אותיות, is to go through the particularities and all of the separateness that seems to emerge out of the בית מדרש of the מקובלים who seem to approach קבלה like the מפרשים and the אחרונים and the למדנות of the מפרשי חז"ל, that the purpose is to see how they shatter the concept of wholeness into a million little pieces, then allowing each of those little pieces through the teachings of the בעל שם טוב to reveal themselves to be wholes.

To show, as we're going to see in a future שיעור, that the part, the פרט and the כלל, or the fragment and the whole, are identical to one another. Nevertheless, aside from this addition that רב איצהמאיר added to this week's ברכה, portion that was sent out, which was שיר מן תורת חכם, there was a מודעה sent out about a מכון called דורשי יחודך, the seekers of unity, because they're now publishing the writings of רב אהרן הלוי. רב אהרן הלוי, one of the תלמידי מובהקים of the בעל התניא, who had מחלוקת on a certain level, a spiritual מחלוקת and a practical מחלוקת with the מיטלר רבא, with the אדמו"ר

האמצעי, and רב אהרן הלוי, it's abundantly clear to anyone who's entered into the world of מורגנשטרן, רב איצהמאיר, that רב אהרן הלוי, from סטרליסט, becomes one of the crowning jewels in the חסידות of רב איצהמאיר. Now, I know that we've said that about the רבי רש"ב, I know that we've said that about the רש"ש and the תורה חכם and the לשם, but like we said at the beginning, for רב איצהמאיר, he's capable of looking at all of these particularized בית מדרשים and showing how they're all saying the same thing.

Now, רב אהרן הלוי, in his writings on שיערי יחוד ואמונה, or שיערי עבודה, or עבודה הלוי, and in particular the שיערי יחוד ואמונה, so רב איצהמאיר has been crying and trying for people to learn these ספרים, and his תלמיד מובהק רב שמואל אהרנפלד wrote a מאמר in the back of his ספר ירוח השמש called אהרן של אהרן, to proclaim the praise of אהרן, which is basically a textual recording of a מאמר that רב איצהמאיר had given over a period of time about the purpose of רב רבי חידוש, the מחלוקת that רב אהרן הלוי had with the מיטל רבא, and the חידוש of רב רבי in terms of revealing to us that it's only by way of distinction, it's only by way of darkness, that a person can come to unity. Nevertheless, what רב איצהמאיר writes in this three-page ברכה is a re-emphasis, and it was almost סיעתא דשמיא for me to see this, to concretize my ideas for this week's שיעור, because when רב איצהמאיר is talking about the greatness of the writings of רב אהרן הלוי, he also seems to be speaking a very deep כלל that a person needs when they approach the writings of רב אהרן הלוי, which is really true when the person approaches any of the ספרים of קבלה. That when you look at the writings of אהרן הלוי, and when you look at the writings of the לובביטשער רבי, and the seven generations of חב"ד in particular, a person will see the word עצמות very often. A person is going to see the sense that in the future there will be a revelation of the fullness of הקדוש ברוך הוא, or כביכול,

there will be a full grasp of the essence of G-d, almost as if G-d has nothing left to offer because we have grasped everything that there is to grasp, implying that it's only the limitation of exile, or only the limitation of temporality and time, and being stuck in זמניות, and separation and distinction, which prevents us from understanding the true nature of G-d, or the true essence of G-d.

And so when a person learns these writings, there's a חשש, there's a there's a worry that a person may feel that when they talk about עצם, when they talk about the essence of הקדוש ברוך הוא, that they've come to grasp the full expression of הקדוש ברוך הוא, as if there's no more distance between creator and creation, because creation, as G-d forbid, elevated itself up to a space of creator. And סורב איצהמאיר, in this ברכה, speaks that away so emphatically and so powerfully. And there's a 30-page מאמר in תשנ"ט, called לית לית, which stresses this in even more severity, which is that even when ספרי חסידות speak about עצמותו יתברך, speak about the essence of G-d, or grasping the essence, or the essence being revealed, or a full revelation, or that the mask and the veil will be revealed and there will be a full disclosure of the light of הקדוש ברוך הוא in the world, סורב איצהמאיר forces us to remember every second of the way that that is never truly a full expression of הקדוש ברוך הוא, because there will always already be an infinitely and infinitesimally large distance separating the human being, the Jewish individual, from the true essence of G-d. Because to claim otherwise would be חס ושלום, to run the risk of idolatry, as we're going to speak about in a second.

And in this six-page ברכה, or this three-page ברכה, that came out in this week's email, which I'll post afterwards, there's an emphasis that no matter where you look, whether it's in the writings of the בעל התניא, or the לרבי t מי, or the צמח צדק, or the רבי רשב, or the פרידיקה רבי, or the לובביטשער רבי, that any time these צדיקים speak about עצם, when they speak about essence, it's never the essential nature of G-d, חס ושלום, but rather it's the שמו העצמי, it's the essential name of G-d, and that the truest and fullest revelation that we can ever grasp as human beings is the fullest name of הקדוש ברוך הוא, because the name is always one step removed from the essence. And now I want to pause here because next week we're going to show how in spite of the fact that we can never truly reach the full essence of הקדוש ברוך הוא, nevertheless we have a way of touching that infinite essence in a paradoxical secret of אמונה. So what I'm saying now is not that G-d forbid to claim that we don't have access, that a person doesn't have a relationship with the true nature of הקדוש ברוך הוא, the simple postulation of this שיעור is that there can never be a grasp of the full essence of הקדוש ברוך הוא. As we're going to see in next week's שיעור, which is going to be titled Mediated Immediacy, which is based on the כלל that רביצ'ר מאיר brings down so often, which is that we have to reach a love, we have to reach directly to הקדוש ברוך הוא, but the only way to do that is through מדותיו.

So based on a reading of a מדרש that רביצ'ר מאיר places at the crown of his system, the true nature of Jewish faith, of ריזא דמהמנותא, is a love, a direct connection to מדותיו, הקדוש ברוך הוא, through the separation, through the mediation of the מדות and the way that הקדוש ברוך הוא has disclosed himself. So that by no means is this שיעור meant to, God forbid, remove, even for one iota of a second, the concept that we have a direct relationship with G-d.

בכבודו ובעצמו. And that when we דבן, we're דבן directly to הוא הקדוש ברוך הוא in the truest form.

But what רביצ'ר מאיר is coming to tell us is that when we speak about contemplation, when we speak about G-d Himself, we are never talking about the true essence of G-d. We are never talking about the true infinite nature, because even beginning to speak on that level is already placing a limitation, is already placing some sort of measurement or distinction to that infinitude, to that true nature of essence, כביכול, that shatters all possibility of distinction. Now, one of the problems for רביצ'ר מאיר and for most of the מקובלים, which רביצ'ר מאיר is simply codifying the teachings of the מקובלים and placing them into an organized system, is that to claim that a person can have a full grasp of the essence, to claim that a person can reach a level of עבודת השם, where they feel things are complete, that their job is complete and that their grasp is complete, would mean that we can then apply very particular distinctions to the concept of G-d. Because if words can capture it, if the mind can capture it in any form of spiritual conjecture, that means that it is graspable by human limitation.

And by imposing limits to G-d, what we've already done is we've taken away that infinitude. We've taken away the true aspect of the fact that it can never truly be grasped. So רביצ'ר מאיר wants to be very certain that when a person learns ספר חסידות, in particular, when a person learns the seventh generation of רבי לובביטשער רבי. Now in this כלל תפיסה מחשבה לית מאמר עין, in תשעין עין, מאמר לית מחשבה תפיסה בכלל. Now in this, what רביצ'ר מאיר does is he shows really specifically through the previous מקובלים, in particular the רמניפנו, and also implicit in the writings of the אריזל and the students of the אריזל, but רביצ'ר מאיר clearly wants to show, even from

the sources themselves that speak about עצמות, that speak about the conception of grasping the essence of G-d, רביצר מאיר uses his genius level of בקיאות to show that any time that you see the word עצם or עצמות, or the capacity of disclosing the true nature of G-d in this world, based on sources in the writings of חב"ד or in חסידות, there is another source that speaks away that possibility.

And רביצר מאיר shows through multiple ways through the writings of the רבי רשב and in particular the writings of the צמח צדק, who like we said was capable of engaging the previous מקובלים in a way that continued to be חסידות, but showed that קבלה speaks through מורגנשטרן. רביצר מאיר מורגנשטרן shows that any time these צדיקים speak about עצם, speak about essence, nevertheless what they mean by essence is that it's שמו העצמי, the essential name which is always one step removed from the essence of what a קדוש ברוך might be. A glaring lack or a glaring deficiency in this מאמר are the teachings of the רבי לובביטשער, because it's arguable and almost clear from somebody who learns the מאמרים of the seventh רבי of לובביטש, that he more than any predecessor, now while he's basing himself on every generation that preceded him, the רבי spoke more about the revelation of עצם, because the רבי felt that he was closer to the time of this revelation more than any of the צדיקים who preceded him. And it's arguable to claim, and I've had this discussion with multiple people who I struggle with sometimes, because for me the crowning conception is that a person can never truly reach the goal, a person can never truly reach perfection, and that as human beings we're always perpetually lacking.

So for the **לובביטשער רבי** to come along and claim that there can be a space where a person finally grasps perfection, to me is almost pushing away the entire edifice of **קבלה** and **מחשבה**. But nevertheless, in spite of the fact that **רביצ'ר מאיר** doesn't talk about the **רבי** in this entire **מאמר**, there's a footnote that comes along at the end of it. This is going to be on page **אלף שין כף** and **אלף שין כף א**, 1320 and 1321 in **יום החכמה תשע"ז עין טס**. And he has an entire lengthy footnote which is clearly simply to show that he can prove this from within the writings of the **רבי** as well, that even when you look at the writings of the **רבי**, even when you're discussing that person, that **צדיק** who went as far as they possibly could in allowing us to come closest to touching the essence of God, so to speak, to the point that there would have been nothing left for us to try and penetrate to disclose for ourselves.

At the end of the day, **רביצ'ר מאיר מורגנשטרן** shows through his own **בקיאות** of all of the different multifarious writings of the **רבי**, that even there in that space, it's very clear that **עצם** is off limits, that any time a Jew feels that they're at the limit, that they're at the top, what happens is that there's a revelation, there's an immediate flip which shows us that we're at the bottom of the next level. And this is the next point that I would like to make. The next point that I would like to make is how this fits in with **רביצ'ר מאיר**'s system. Because like we said in the past two weeks here, once a person descends away from unity, when we leave that space of **חכמה** and we descend into the space of **בינה**, only for the fact of leaving **בינה** and elevating ourselves back to **כתר**, to show that **אני** and **אין**, somethingness and nothingness, **יש** and **אין**, dance together so that a person feels that they've reached the apex, that they've reached the limit.

For רביצר מאיר, that limit, that highest level, is simply the revelation and the opening of an infinitely larger new level. That any time a person hits the top of the process in עבודת השם, any time a person has taken the separation of their existence in a particular moment and raised it back up to הקדוש ברוך הוא and said, here השם, here I am with all of the darkness that you threw me into, here I am with all of the limitation you've thrown me into, and not only did I contain my אמונה in it, but I also found תענוג within the opposite of תענוג, and now I've reached the level of כתר, what opens up in front of the person, like we spoke about in the last שיעור of מלכות on the Ten ספירות, is that כתר is simply the מלכות of the higher level, that the highest level of the lower level is the lowest level of a higher level, that the ceiling of the lower floor is the floor of the higher floor, so that any time I reach the top, what I come to recognize is that there's an infinitely larger space for me to proceed, and that any time I feel that I have accomplished something, it can be revealed to me that yes, while I've accomplished a certain level, according to the new level that I stand at, I am infinitely removed from the goal, and this is how רביצר מאיר really ensures that עבודת השם becomes an infinite process, and that a person can never truly claim to themselves that I have reached the תכלית, that I've reached the goal, because any time we reach a תכלית, any time we feel we've come to essence, what's revealed is that our grasp has only been a symptom, our grasp is only of limitation, and what רביצר מאיר bases this on profoundly is the teachings of the רש"י, because one of the עיקר חידושים of the רש"י, one of the novelties that the רש"י brought to the table in קבלה is the concept of ערכים, of relativity, and basically, because this would take weeks for us to properly describe, and השם should be with us, we should be able to continue teaching the words of

רביצ'ר מאיר, and we should be able to teach the words of the רש"ש, and as I dive in, I want to take a moment to pause, because what I forgot to announce at the beginning, which is a little bit troubling to me, is the fact that everything we're saying tonight, everything that is coming out of my mouth about what רביצ'ר מאיר מורגנשטרן is trying to teach, and what רביצ'ר מאיר מורגנשטרן has come to the world to show, and what רביצ'ר מאיר's writings are showing, are all my humble opinion, and any mistakes, and any conflict, or any confusion that emerges out of my description of what רביצ'ר מאיר is saying, is to be rooted in my limited understanding, and my גרייסקייט, and not, God forbid, to be rooted in the writings of רביצ'ר מאיר, and his students, and רב עקיבא, רב שמואל אהרנפלד, and his students, but rather to be placed at my feet. Moving forward, what רביצ'ר מאיר bases this conception of infinite עבודת השם on, which tells us that even when we come to the limit, even when we come to the apex, even when we reach a place of כתר, we nevertheless are forced to recognize that we're still at the bottom of the next level, is the concept that the רש"ש describes, or שלום שרעבי describes in ערכי הכינויים, as הקדוש ברוך הוא. And what ערכי הכינויים basically means, what the relative orientation of looking at how הקדוש ברוך הוא created the world means, is that everything can be looked at from multiple perspectives.

So for example, when a person looks at themselves as whole, when a person looks at themselves as having reached the apex of their עבודה, if I'm comparing myself to people who are lower than me, if I'm comparing myself to conceptions of myself that are lower than me, to parts of myself that I've left in the past, so then yes, on a certain level, I've reached perfection. On a certain level, I've reached the apex of what I can reach. But when I look at myself vis-a-vis those who are higher than me, or when I

look at myself vis-a-vis my potential of what I can be, the state that I'm in at this moment, is revealed to be deficient, is revealed to be lacking. So that from one perspective, vis-a-vis that which is lower than me, I am full in all manners of fullness, a שלמות שאין שלמות אחריו, a wholeness that you cannot add upon, and that I'm filled with יוד ספירות of the seven of myself, and the גימל ראשון, and those conscious forms of awareness of God, and I'm not lacking anything.

When I look at the level that is above me, I immediately come to realize that I'm deficient, that I'm lacking something, that I'm imperfect, and that that fullness that I felt was really only in relation to that which was lower than me. But in truth, in relation to that which is higher than me, I still have to bring down light into myself to make myself whole. So that according to כללי הערכים, according to the theory of relativity or relative orientation that the רש"י teaches us, and that רביצ'ר מאיר places at the crown of his system based on the writings of his משה שליט"א, רב, any experience that I have, any moment that I find myself on the rung of עבודת השם can be seen, and the most important point of this is that it's simultaneously from two different perspectives. If I look at myself from the perspective of where I came from, so then I look at myself as perfect and שלם.

But if I look at myself in the perspective of where I'm going, so then I recognize that I'm deficient and חסר. So that any time you look at something, it can be viewed from the dual perspective of שלמות and חסרון, of בלתי גבול and גבול, of being whole and not whole at once. And so that even when I reach an apex, even when I come to find that I've reached the ceiling, what I'm forced to recognize is that vis-a-vis the levels that are above me,

I'm still deficient and there's still an infinite level of me to grow in order for me to come to a higher awareness of הקדוש ברוך הוא. And even when I reach the apex of that level, I come to realize that it opens up to another level, infinitely.

And the reason that this process remains infinite is because what we're talking about is אין סוף. What we're talking about is our relationship with G-d, that no matter where a person finds themselves on the rung of spiritual activity, the fundamental and ontological and axiomatic truth will always remain that there will be an infinitesimal distance between human creatures and G-d, the Creator. And no matter how infinitesimal that distance might be, it discloses and it bespeaks the infinite distance between us and הקדוש ברוך הוא. And the רב יצחק מאיר לשם שבו ואחלמה describes this, and רב יצחק מאיר brings this down as well in the name of the לשם in a very powerful way.

This lack, this sense of distance that will always remain between the individual and הקדוש ברוך הוא is not because of deviancy. It's not because we're not good enough. It's not because we haven't studied enough or worked enough, but rather it is built into the structure of reality. The world that הקדוש ברוך הוא created for us, one of the fundamental truths and laws of this world is that the human being can never truly grasp the infinite.

Because when we look at the paradigm of the individual who couldn't grasp the infinite, it's משה רבינו, the biggest צדיק to ever have lived. And רב יצחק מאיר has another מאמר in תשנ"ט called מה שמו, מהו, where he discusses whether משיח is bigger than משה or משה is bigger than משיח. But either way you splice it, it's true that no human being will ever be capable of laying claim to the true essence of G-d, G-d forbid, as if there is no longer any room to grow. And

so the לשם and רב יצחק מאיר point out that it's clear that this is not because of deviant behavior.

This is not because of a fallibility of man or some failure, but rather it's ontological. That the lack that exists within our נשמות is not because of some mistake that we made, but it's rather there because that is the truest nature of our נשמה. And in the name of the בעל שם טוב, the רב ברוך teaches this as well, that חז"ל tells us that משה רבינו was gifted the 50 gates of understanding lacking one. And the way that the בעל שם טוב describes this is that when a person comes to the 49th gate of wisdom, of understanding, what they realize is that there's another 49 gates.

That when I reach the level of כתר, when I reach the level of perfection vis-a-vis my lower level, I come to find that relative to that which is above me, I'm still at the opening. And that there's an infinite level of growth that I can have. And with סיעתא דשמיא, what I wanted to say once was that this is clear in the לשם of חז"ל as well. חז"ל tells us that משה רבינו received the 50 gates of wisdom, 50 gates of understanding, lacking one.

The typical way of reading this גמרא is that משה רבינו only receives 49. But when you look at the לשם of חז"ל, it says that he received 50, lacking one. Which really means that משה רבינו truly grasped all 50 gates, but the 50th gate, the that level of כתר, is the revelation of חסר אחת, is the disclosure that we will always, always already be lacking one. That no matter how high we've gone along the rung of spiritual activity, no matter how lofty we've pushed ourselves, we will always be infinitely distant from הקדוש ברוך הוא.

And I believe the reason for this is as follows. The reason is because as we said in the second and the first year of רב יצחק מאיר's teachings, the עיקר is הקדוש. The fullest expression of the נשמה in this world is to believe in הקדוש a little bit more. And if there was a possibility of full knowledge of הקדוש ברוך הוא, if there was the possibility of full grasp of בכבודו הוא, whatever that might mean, so that would mean that there would be a place that a person can reach where there would be no longer a necessity for אמונה.

Because everything would be as clear as day. And אמונה is only found in darkness. אמונה is only found בלילות. And therefore what רב יצחק מאיר is doing, and it's so remarkable, it's so remarkable because in spite of all of the chaos and the תהו that is so often associated with the עבודה of what a person sees in that מדרש of רב יצחק מאיר, nevertheless the precision with which רב יצחק מאיר discloses these teachings is so delicate that רב יצחק מאיר is simultaneously saying that you can reach a limit, but you must always recognize that when you reach that limit you're only at the burgeoning space, at the birthplace of an infinitely larger level of growth.

And that רב יצחק מאיר will never allow somebody who learns his teachings to fall into the trap of הגשמה, G-d forbid, to fall into the trap of עבודה זרה, to fall into the trap of conceiving of some sort of definitions that can be applied to הקדוש ברוך הוא. But רב יצחק מאיר is always forcing the individual, when they read his writings, to confront the fact that no matter how clear things have become, there's always a depth of אמונה that is standing at the ready to be revealed. And so to come back to the original question that we started with, the question of what happens when a person reaches that level of כתר, what

happens when a person reaches that apex where they now have that unity of תענוג and the opposite of תענוג, or where חכמה and בינה are unified in their dance to disclose a higher level of כתר, what happens? Are we done? But what רב יצחק מאיר says very clearly is that no, a person is never done. Even with the coming of משיח, a person is not done.

Even with the full culmination of the process of existence, a person is not done. Because the ראש השנה tells us that even when existence elevates itself back up to its source, that is simply one movement closer to the infinite G-d, that no matter how long history is expressed as, and the opposite of history, and the end of history, there will always be a distance between בני ישראל and הקדוש ברוך הוא. But it's specifically that distance which allows us to touch the deepest essence, which is אמונה. And what we're going to talk about next week, בעזרת השם, is how this דמהימנותא, how the secret of faith, how on the one hand this necessary distance between creatures and creator, because of קדושתי למעלה מקדושתכם, that my holiness will always inevitably be higher than your holiness, no matter how high you've climbed the rung of spirituality.

Ultimately the secret of Jewish faith, that דמהימנותא, is that in spite of the infinite distance, in spite of the separating human beings from G-d, we still are blessed with the powerful paradoxical and impossible ability to reach out to the essence of הקדוש ברוך הוא, in spite of the fact that we can never touch it. That while we are not capable of reaching it במחשבה, because we are capable of experiencing it on the level of רעותא דליבא, on the desire of the heart. That there's an oft-quoted in זוהר, which is not in the זוהר, and רביצ'ר בעל points this out, that it's from a מדרש quoted in the רש"י, and the

לא מחשבה תפיסא ביה כלל brings it down as well, that no mind, no thought can grasp it, as רבי נחמן described so poignantly in the first teaching in שיחות הר"ן. Nevertheless, תפיסא ברעותא דליבא, it can be grasped in the murmurings and the desires of the heart.

And that's what we're going to be discussing next week, בעזרת השם, how it is that it's specifically through the מידות, through limitation, through mediation, through the concept that we can never truly reach G-d, that we paradoxically reach beyond the limit and touch G-d in a way that transcends the mind, or transcends human consciousness.

6 - Mediated Immediacy- To Him by way of His Limit

Okay, so tonight, בעזרת השם, we're going to be continuing with our series of שיעורים on the teachings and the תורה of שליטת מורגנשטרן מאיר רב יצחק. And tonight the שיעור is going to be titled, Mediated Immediacy. Now mediated immediacy is my rough translation or my conceptual translation of a concept that comes out very clearly in the writings of רב יצחק מאיר, and it's based on previous מקובלים, in particular the בן איש חי, as well as the וילנא גאון, as well as the לשם. But nevertheless, רב יצחק מאיר is מחדש, to use that word delicately, a לשון, based on a מדרש חז"ל, that brings about a turn or a renewal of understanding in the סוגיא that we're going to be discussing.

But before anything, before I start teaching what רב יצחק מאיר מורגנשטרן, according to my humble opinion, is describing throughout multiple places in his writings, like any other שיעור, the מקורות that we base this on are particular sources that are chosen out of a כלל. Everything that is said tonight is my estimated interpretation of what רב יצחק מאיר מורגנשטרן is trying to say. Now based on the writings of his תלמידים, we have a תפיסה, we have a כלי to hold on to, and a אונים לתורה, something that gives us handles to grab hold of the תורה of the צדיק. But nevertheless, the limited understanding of the reader of these writings, myself, and my limited ability to convey what רב יצחק מאיר is trying to say, make it ever important for me to express that these are my ideas and not רב יצחק מאיר's ideas, but my interpretation of רב יצחק מאיר's ideas.

That being said, what we're going to try and do with tonight's שיעור, is we're going to try and answer up a fundamental question that emerges out of last week's שיעור. We discussed last week was that, that when it comes to

grasping the infinite, when it comes to grasping G-d, in its essence, as it's described in the writings of חסידות, and we showed that for רב יצחק מאיר, one of the fundamental clauses or principles that a person must hold in front of their eyes, no matter what they're learning in the writings of the אריז"ל, or the writings of מהריש סרוג, and the קבלה that precedes the worlds of the אריז"ל, as we're going to see in future שיעורים, or whether we're discussing the ראשונים or the ראשוני ראשונים, down to and including the particularized manifestations of חסידות, a person must always hold in mind the fact that when we speak about עצם, when we speak about בכבודו ובעצמו, הקדוש ברוך הוא, G-d itself, G-d Himself, we are always already talking about a revelation that G-d has placed within the world, so that human beings can understand or grasp it properly. But never, heaven forbid, or G-d forbid, or חס ושלום, are we describing G-d in and of itself, because that would be tantamount, according to all of the מקובלים, but especially through the emphasis that רביצחמאיר places, that would be tantamount to the corporealization of godliness, to applying limitation, and מידות, and constriction, and positive assertions to the concept of the infinite, which would always already be a negation of its infinitude. Because by claiming that G-d can be grasped, you're claiming that the human mind has the capacity of discerning the truth of infinity, which would already make infinity שייד, or related to the finite, thereby taking that infinity of godliness, and making it something that is close, or related to the finitude, or the finite nature of human beings.

And therefore, רביצחמאיר needs to stress very deeply, and cautiously, to the point that he uses strong לשונות of חס ושלום, and there's an איסור גמור, almost, to claim that a person can grasp עצמוסו יתברך, the essence of G-d, so to speak, in whatever sense that might mean. The question that emerges out of this

warning, or out of this principle, is a question that might not bother the minds of the intellect, but it will bother the heart of the sensitive soul. Because, on the one hand, we understand the interdiction, the prohibition, the איסור that רביצחמאיר is placing on describing the essence, or grasping the essence of G-d, because of all of the reasons that we described until now. But nevertheless, something doesn't sit right, because what we've been taught, and what we know so deeply within the heart of hearts, within the פנימי פנימיות of the יחידה of the נפש, each and every Jewish child understands, and each and every Jew is capable of being מוסר נפש for the truth, that we have a direct connection to godliness.

That when we דָּוָן, we דָּוָן straight to הקדוש ברוך הוא. And with our אמונה, we touch the essence of הקדוש ברוך הוא כביכול. And that through our contemplation, and through our התבודדות, and through our התבוננות, whether a person is rooted in the tracts trenched by חב"ד חסידות, or the tracts opened up, the שביל מן השדה, opened up by רבי נחמן and his תלמידים, whether it's through the philosophical and intellectual speculation of the mind, בדרך התבוננות, or whether it's through the solitude and the loneliness of personal prayer, and the outpouring of the soul that רבי נחמן taught us, which is התבודדות, or whether it's through the עבודה of יחודים that we're going to see the קאמרא רבא came to teach us, however you splice it, what we all know deeply is that when we connect to G-d, we're connecting to G-d, and there's nothing else in the world that we're connecting to. And that when we connect to G-d, the distinctions between essence and inessential on a certain emotional level falls away.

So on the one hand, we have this deep philosophical truism, and when I say philosophical, I don't mean speculative in its own right, but I mean ontological, that when we contemplate the ability of the Jewish individual of the נשמה to grasp godliness, it's fundamentally important to remind ourselves day in and day out, moment to moment, that whatever we speak about, no matter how high along the rungs of the ladder of spirituality that we go, we will never truly reach the apex, because there's always room to grow. Yet on the other hand, on an emotional, almost intuitive situated level, we understand deeply that when we דַּוֵּן, when we say שמע ישראל, ה', when we say ברוך שאמר והיה העולם, when we make ברכות השחר, when we say a ברכה of שהכל, or when we do a מצוה, or when we try and fight for a little bit more of אמונה in this world, or a little bit more... ore בטחון in our own particular situations, that we're touching the essence of God, that there's no distinctions there of essence and non-essence or midos or essence, but we're connected to הקדוש ברוך הוא, and that's all there is to it. Or we're connected to the רבונו של עולם, the master of the world, or השם, or the ineffable name that can only be described by way of a way that is not truly written, however a person wants to describe it.

So what we find is we have this paradox that's held in the heart of every individual, almost between the heart of the mind and the mind of the mind, because according to the mind of the mind, according to the intellectual capacity of the mind to discern the secrets of אלוקות and to penetrate the depths of godliness and to come to a place of understanding that we can never truly understand the essence, that stands in contradistinction to the heart of the mind, the לב of the individual, which understands deeply that in spite of all of the interdictions and prohibitions against grasping the

essence, there is a place deeply embedded within each and every particular heart, that each and every person, נידע בשעה אמבלא, in their own subjective situated stance and their relationship with godliness, has a deeply intense and private and powerful relationship with the essence of הקדוש ברוך הוא, to the point that our words go directly to השם and not to some, God forbid, intermediary or סתירה that stands separate and apart, God forbid, from godliness. So the question is, how do we come and align these two paradoxical notions? How do we come and understand the prohibition of grasping the essence and the deeply lived emotional sense that we have an intimate relationship with the essence? And that's what this year is coming to talk about. Because what רביצחמאיר is doing is he's really providing a reading of a מדרש based on a פסוק. The פסוק is in פרשת ואתחנן, in 'פרק ד', פסוק ז, פרק ד', פסוק ז.

The פסוק says as follows, כי מי גוי גדול אשר לו אלקים קרובים אליו, Who is like this great nation who God stands close to them, כהשם אלקינו, like our God, השם, בכל קראינו, אליו. Anytime we call out, it's directly to Him. So the מדרש on this פסוק, the ספרי on this פסוק, comes and says, אליו ולא למדותיו.

That the פסוק is coming to tell us that when a person reaches out to God, when a person attempts to elevate themselves, even the slightest movement of elevation out of the confines of physical laziness and constriction and heaviness that holds us down to this world. Like רבי נחמן says, כל ניתוק שנתעקת, Every movement that a person engages in to remove עצמו מגשמיותו themselves or elevate themselves out of their situatedness within the confines of this worldly sluggishness is a direct relationship with אליו ולא למדותיו. It's a direct connection to God himself, so to speak, and not to the מידות or to the traits of godliness.

So we have a direct warning based on the פסוק from the words of חז"ל that says that a person must always ensure that they hold in mind that their relationship is directly towards God and not, God forbid, to the מידות or the traits or the worlds or the ספירות or the פסוק that הקדוש ברוך הוא has created and revealed himself through. But on the other hand, we have a fully expressed statement in חז"ל which describes, can a person come and really cleave to God himself? Can a person truly come and have a relationship with הקדוש ברוך הוא himself? הלא אש אכלה? Won't a flame consume him like נדב? Again, highlighting what we saw last week from רביצחמאיר, that how can we possibly claim that we can have a direct relationship with הקדוש ברוך הוא in his essence? Isn't it impossible for an individual to cleave to the essence? Isn't the essence of the infinite already speaking away the possibility of anything finite? Doesn't the possibility of reaching God in its essence, so to speak, already annihilate any conception of selfhood or subjectivity that stands alone and separate from godliness? הלא אש אכלה? Won't a flame consume him? Is it even possible to conceive of grasping the essence? And חז"ל's statement there is that, אלא הדבק במדותיו. You're right, a person can't connect to God himself, a person can't connect to the עצם of God, a person can't grasp the essential nature of the infinite because we are always going to be finite and the infinite will always be infinite. And like we said last week, קדושתו למעלה מקדושתכם.

No matter how holy you have become, no matter how high along the rungs of spiritual development you have reached, a person will always already be wanting and lacking and חסר, because relatively speaking, no matter how high we go, there's always an infinite level that we can raise ourselves, עד אין סוף. So we have this conceptual distinction or paradox in statements of חז"ל,

that on the one hand, *הקדוש ברוך הוא*, אֱלֹהֵינוּ, a person has to cleave to *הקדוש ברוך הוא*, not to his traits and not to those things which *הקדוש ברוך הוא* created. But on the other hand, connecting to the essence is an impossibility, both on a psychological level which reminds us that we always have to yearn for more even when we feel we've accomplished, that even when we reach a level of sayity and the satisfaction, we always have to be *מזכיר להיסרון* that animates that satisfaction, to bring the lack that animates our constitutes, our subjectivity into that sense of fullness, so that we never become satisfied and that we always yearn for more, even in our state of satisfaction. And on an ontological level, which states that a person who is created and finite can never truly reach the recesses and the depths of the infinite.

And this is where *רביצחמאיר* comes along and he offers a locution or a formulation or a *לשון* that, as far as I am aware, as far as I am aware, is not found anywhere else. Now, again, *רביצחמאיר* is not, God forbid, creating his own model of understanding the words of *חז"ל* or the words of the *תורה* or the words of the *אריז"ל*, but *רביצחמאיר* is basing himself on the history, on the entire trajectory of *קבלה*. And this is one of the unique *חידושים* of *רביצחמאיר*, that he's never being *מחדש* anything, he's always being *מתלבש*. Everything that *רביצחמאיר* says is garbing a previous *צדיק* who came and said something similar.

So all of *רביצחמאיר*'s words, depending on which *זרם* or which stream you choose to point out, which all unify to create the *ים החכמה*, and in my humble opinion, one of the novelties is that while other *צדיקים* have shown particular streams that lead to the sea, *רביצחמאיר* has created multiple streams that lead to the *ים*, to show that there is this all-encompassing

grasp of the תורה, which says at the end of the day, אחד, that the entirety of the תורה and the entirety of all of the opinions that create the distorted voice of מחלוקת, create a שלום that is greater than the possibility of one singular voice, that whichever way you look, whether you want to trace it back to the writings of the רבי רש"ב, back to the רבי אלטר, and through his students, סדראליסק of רב אהרן, or המיל of רב יצחק אייזיק, or whether you want to bring it through the תורת חכם, back up to the שם and ששון, back up to the רש"ש from the זרם of סקארדין קבלה, or whether you want to take it through the writings of רב משה דוד וואלי, back up to the writings of the רמח"ל, through the writing, the פדובה of בית מדרש, or you want to elevate yourself through the writings of the last generations of ברסלב, through רבי נתן, back to רבי נחמן, or whether you want to go through the iterations of קאמארנא in our generation, up to through the זהר חי. However a person wants to look at the writings of רב, to לשם, including the students of the גר"א as well, from the רב himself, however רבי מנחם מנדל משקלוב, to יצחק אייזיק חבר, you want to look at it, רבי איצהמאיר is always rooting what he's saying on previous iterations of קבלה, so that it's almost impossible to deny what רבי איצהמאיר is describing in his system of קבלה, because to deny or to try and push back against the חידושים of רבי איצהמאיר would force an individual to confront the real textual edifice that exists with all of the previous generations, back to and including the writings of the רש"ש, the writings of the אריז"ל, and what we're not זוכה to as much yet is רבי איצהמאיר's readings of the זהר. We don't really see how רבי איצהמאיר reads the writings of the אריז"ל back into the זהר, it's clear how he reads the אריז"ל back into the רמ"ק, and back into גרונה of רבינו עזריאל, as he learns from his רבי of משהש"ץ, but we're not זוכה yet to how רבי איצהמאיר reads the זהר, although he utilizes the זהר, and

his רבי איצהמאיר in the זהר is עד להפליא, it's not an easy jump to take בעזר השם and move it back to the זהר, something that would be זוכה to, again we're talking about a צדיק who's 52 years old, who has given us already a 25,000-30,000 page library of writings. But what רבי איצהמאיר is being מחדש, but also not being מחדש based on the tangent we just spoke about, is the fact that the way to settle this question, the way to settle the distinction or the paradox between, on the one hand, the impossibility of grasping essence, and on the other hand, the fundamental need to always direct oneself towards the essence of ה', is a reading of this מדרש.

The מדרש says, אליו ולא למדותיו, directly to him and not to his מידות. But what רבי איצהמאיר shows in countless writings, in particular תשע"ד in his ביאור and מאמר, אליו ולא למדותיו, רבי איצהמאיר, תשע"א, and הקדמה סרחבה סנהר coins a term which he describes in two different ways, basically textually in two different ways, that the first turn of phrase is אליו ודרך מדותיו, to him by way of his traits, and elsewhere it's described as אליו ודרך מדותיו, to him through his traits. Either way you look at it textually, the way that I am more used to, or that I feel is expressed more explicitly in the writings, is אליו ודרך מדותיו, that the way that רבי איצהמאיר comes to settle this paradox is that not only can we not reach אליו, we can't directly reach towards the essence, and there's also a prohibition of עבודה זרה, of connecting to his מידות, or his traits, and the revelations that ה' has created in the world. ספירה or חס ושלום דוין, a מפרשים and פרצוף would be tantamount to bowing down to עבודה זרה, as the ראשונים have described.

What רבי איצהמאיר does is he parses his way in a middle path, which is כדרכו, which says that אליו ודרך מדותיו, that yes, we have a direct relationship

with *הקדוש ברוך הוא*, directly to the *עצם* of *הקדוש ברוך הוא*, directly to the inner essence of what it means to be a *מאמין*, of what it means to be an individual who has *אמונה* and *בטחון*, and is capable of being *מוסר נפש*, and giving themselves over to what they believe is holy. And that any moment that we *דוין* a word, or we make a *ברכה* with any added intention, or attention, or *כוונה*, a little bit more than what we did yesterday, we have a direct connection to godliness, without any distinctions between essence and non-essence of traits or essential qualities. It's a direct route, directly from the heart of the individual, from the mind of the individual, directly to the creator of the world, *כביכול*. That any anxiety that a person has, any moment of sadness, or *ציברכענקייט*, or overwhelmingness, or movement towards *יאוש* that a person experiences, when they're *מתגבר* over it, or when they descend deeply into it to find the hope or the recesses of hope that animate that space, there is a direct connection, an immediacy, an immediacy between the individual and *הקדוש ברוך הוא כביכול*, according to the conjecture of the individual's own heart.

Like *שיחות הר"ן* has already taught us in the beginning of *רבי נחמן* in multiple places in *ליקוטי מוהר"ן*, and *רבי איצהמאיר* echoes throughout his writings in *שלוש סעודות* and *די חכמה לנפשך*, that each and every person has a deep understanding of what it means to connect to *ה'*, *לכבודו ובעצמו*, within the recesses of their own heart, yet nevertheless it's almost impossible to convey to another individual, not almost impossible, it's impossible to convey to another individual what exactly it is that I believe in. Now yes we have the *י"ג עיקרי אמונה*, and we have the *סביבות* and the *מקיפים* and the surrounding lights that codify and define exactly what it is we believe in, yet nevertheless when it comes down to the deep, innermost, singular point

of subjectivity that exists within the recesses of each and every individual heart, there is an impossibility of conveying to another individual exactly what we are describing or what we are connecting to. Now, it's important to keep in mind that this impossibility of describing to another individual what it is that we believe in, or what we have אמונה in, or what we connect to in our moments of darkness, or why we're being מוסר נפש, or why we're giving ourselves over to things beyond ourselves, or why we're willing to uproot ourselves from spaces of comfort for the sake of something bigger, this is not because of a deficiency within the individual, but it's because constitutive to the inherent relationship between the subject and הקדוש ברוך הוא, between each and every particular נשמה, and their own particular understanding of the Infinite God, it's constitutive that I cannot describe it to another person. That it's not something that can be captured by אותיות.

It's not something that can be contained within verbiage, or the confines and the materiality of letters or words. It's something that is תליברעותא דליבא, in the desire of the heart which reaches even higher than the conjecture of the mind, as we're going to see a statement that is attributed to the זוהר at the end of this year. I cannot convey to another individual what it is I believe in, or what it is that I'm connecting to, but nevertheless it remains fundamentally true that any time I experience anything in this world, any movement as the בעל שם טוב taught me, I have a direct connection, I have an immediate connection with G-d. Yet nevertheless, that connection is always through the mediated experience of מדותיו.

That when I grasp the essence, it's only by way of the inessential. When I grasp הקדוש ברוך הוא, it's only through the revelatory garments and מידות and

traits and ספירות and פרצופים that הקדוש ברוך הוא has disclosed himself in and through to create this worldliness. So that through this textual emendation that רב יצחק מאיר applies to the words of חז"ל, or an interpretation of חז"ל that he draws down from the מקובלים that preceded him, in particular in this סוגיא, the גר"א, in the beginning of his תבונות, ספר, as well as the גר"א in his פירוש on ספר דצניעותא, as well as in his פירוש on the היכלות of the זוהר and פקודי, the direct and immediate relationship with godliness is specifically through the mediation of the מידות that הקדוש ברוך הוא has revealed himself in. So that both paradoxical statements of חז"ל that we began this discussion with remain true at the end of the day.

Yes, the interdiction against moving directly towards the infinite essence stands in its place. It's prohibited, it's אסור for an individual to claim that I have a direct relationship with הקדוש ברוך הוא, without any מידות, without any לבושים, because that's tantamount to the corporealization or applying מידות and limitations to the infinite. By claiming that the finite can touch the infinite, there's claiming that the finite can eventually become the infinite, חס ושלום. On the other hand, we have the deep כלל, the deep principle that says anytime we utter a word, anytime we move, anytime we have any thought in the heart or in the mind, it's a direct relationship with the essence of G-d, כביכול, and not חס ושלום, a relationship with some sort of intermediary, G-d forbid.

And the way that רב יצחק מאיר describes and settles this מחלוקת, or settles this paradox, is saying that on the one hand, the only access that we have to G-d, the only access that we have to הקדוש ברוך הוא, is through the revelations through which the infinite revealed himself in this world, and

that includes all of the worlds of אדם קדמון, and אצילות, and יצירה, and בריאה, and כתר, and חכמה, בינה, חסד, גבורה, תפארת, נצח, יסוד of ספירות, and עשיה, and all of the פרצופים of עתיק יומין, and אריך אנפין, and אבא ואמא עילאין, and מלכות, and ישראל סבא ותבונה. All of those things are contained within the word מדותיו. Everything that we see, the veil of existence, the worlds, the materiality of the worlds, the תורה, the תפילה that we have, the liturgy that we contain, our emotional veils, the personalities that we encounter, the difficulties that we go through, all of that is contained within the concept of מדותיו, the measurements through which הקדוש ברוך הוא revealed himself in. And that's the only access that we have to G-d.

But it's specifically when we engage in his מידות, when we engage and we attempt to connect to what השם has revealed to us in this world, that miraculously and simultaneously we are touching the essence of G-d. That there is an immediacy. Immediacy implies that there is no separation, there's no distinction, there's no duration, there's no partition separating me and the infinite G-d. There's an immediate relationship, nothing stands between us, no need for mediation.

On the other hand, mediated implies that there's a go-between, that there's something essentially separate between me and my Creator. And the חידוש of רב יצחק מאיר here, which is really the חידוש of the אריז"ל, which is really the חידוש of רבי שמעון בר יוחאי, which is really the חידוש of the תורה itself, as we see in the דברים, דלת זין and פסוק, is that even though the only access that we have towards G-d is by way of mediation, is by way of his מדותיו, is by way of the worlds that G-d has created for us, is by way of the צמצום, and by way of constriction, and by way of concealment, and by way of the veil of reality

that blocks us and occludes us from ever truly grasping the true nothingness of existence, the nothingness of our own egos. Nevertheless, even though we're stuck within that mediated state of arrested development, of having not been able to move beyond the confines of this worldliness, nevertheless, when we access that place, we also touch by way of the miraculous כה of the פלא עליון, of the wondrous paradoxical way that הקדוש ברוך הוא has revealed Himself to us, that it's specifically when we engage in the מדות, when we learn תורה, when we daven, when we look at the world in all of its fallenness, when we engage with ourselves in all of our emotional disruption, and we engage in our relationships with all of their בלבולים, and we have all of our doubts in our ספקות, it's specifically when we touch those experiences that we have a direct relationship with the infinite essence itself. But because we cannot touch the essence itself without way of mediation, we can never truly describe how it is that we touch the essence.

All we know is, like the בעל התניא says, that when a person goes out to hug the king, they don't come back crying because they only got to hug the clothing of the king. That a person understands that the power of the king is that the essence of the king is revealed within the garments themselves. That in spite of the fact that we can never touch הקדוש ברוך הוא, and the only thing we have access to are the מדות of הקדוש ברוך הוא, nevertheless, contained within those מדות, contained within those descriptive manifestations of הקדוש ברוך הוא, and those revelatory powers or strengths that השם has revealed in this world, we gain access to the infinite by way of the finite. It's specifically in our engagement with the גבול.

It's specifically with our deep and abiding awareness that we exist within the finite space of limitation that can never move fully beyond itself, that we're capable of touching the infinite that animates the finite. It's specifically that כח הגבול, that power of limitation, that when we recognize that that power of limitation is also a revelation of the unlimited, that the כח הגבול is also a symptom of the infinite, because to deny finitude or finite manifestation from the infinite is already tantamount to denying the true infinitude of it, like we saw throughout the writings on רב קוק and the לשם and the שירמון Addiction in the name of רבינו עזריאל, that when a person realizes that all of finite manifestation is simply an expression of the infinite, when we touch the finite expression of the infinite, we're also touching the infinite. Like the רב יצחק מאיר teaches us and בעל שם טוב often to prove his point, somebody who touches a part of the essence is touching the entirety of the essence, that even when we're stuck in the פרטיות, when we're stuck in the particularity of this worldliness, and make no mistake about it, particularity means on an individual level all of the symptoms of what it means to be a human being. This is once again where I want to pause and say that what I'm trying to also do with רב יצחק מאיר's תורה is show the therapeutic value in it, is show how not only are these speculative concepts or insights meant to explode the mind in their creativity and their ingenuity, but they're also meant to allow the mind to access the heart so that we can live life with a little bit more אמונה, a little bit more מנוחת הנפש, a little bit more שלוות הדעת, to be a little bit more רגוע, to have a little bit more settledness in our lives.

That that is the רצה הקדוש ברוך הוא להיות לו דירה בתחתונים of עיקר תכלית, that הקדוש הקדוש הוא wanted his תורה to leave that elevated space of the celestial realms

and become something that is applicable to the individual in their lowly state. And רב יצחק מאיר describes this in multiple places, that the כה וצדיק is to be above and below at once. And the story he likes to quote to prove this as a source text is what the צמח צדק brings down in the name of the בעל התניא, in the name of מגיד, that it was specifically by מנחה on שבת, on ערב שבת, that חסידים would come to the בעל שם טוב about things that were breaking their heart, about the difficulties of what it meant to be a Jew, of the difficulties of what it meant to hold on to faith, of the difficulties of what it meant to move beyond the self, to stop being so saturated with ourselves, to stop being so afraid of our potential, to stop being so stuck in our need for affirmation, but rather to move beyond ourselves. It was specifically there when those חסידים were talking to the בעל שם טוב that he was capable of experiencing the deepest ייחוד, because the only גדלות of a צדיק is when they're able to be in two places at once, above and below.

הקדוש ברוך הוא, like the קוצקר says, has enough צדיקים, has enough מלאכים rather. What he wants is human beings who are capable of being down here in this world. And it's specifically by being in this world that we're capable of touching the next world. It's specifically through the limitation and the vessels of מדות, of measurement, of the traits that הקדוש ברוך הוא has revealed to us so that we as finite creatures could connect to the infinite.

It's specifically through that space that we have the capacity of touching the infinite, that it's specifically a love, it's reaching towards the by way of immediacy without distinction, but specifically in the distinction. Only when we access the interruption between us and God can we access the true connection that reveals retroactively that even the interruption was

part of our relationship with God. Again, it's only when we reach for the infinite through the finite manifestation of God that we're capable of realizing that even the finite manifestation of God is nothing but a new iteration of the infinite nature of godliness. So that the צמצום and everything that descends out of the צמצום down to the lowest level of גבורות and severity that we experience and as the existential thisness of our individual lives is also touching the יש האמיתי, the true somethingness, like the מיטל רבי whose יארצייט is coming up and whose day of and whose day of redemption is coming up and there's a רב יצחק מאיר חסיד, there's a חסיד of רב יצחק מאיר who very recently published a קונטרס about the מיטל רבי, a beautiful קונטרס about his life and רב יצחק מאיר is excited about it and this תורה of the מיטל רבי has to be revealed and I'm going to share it.

It's specifically in the space of the יש, of somethingness of this world, of being in this world stuck in the limitation of this world that we have the capacity of touching the יש האמיתי, the true something, capital S something, the true somethingness of the infinite creator. Now this secret, this paradoxical truth that it's a love בדרך מדותיו, that it's specifically through the way of mediation, through the way of distinction and distortion and particularity that we touch the unified whole that stands beyond particularity, this is what רב יצחק מאיר refers to based on the letter from the בעל התניא in the לשון of the קדוש as the secret of faith because it's irrational. From a rational perspective the human being can never have access to the essence. The intellect can never grasp godliness but on a super rational level by way of by way of the emotions and the conjecture and the desire of the heart which penetrates and shatters and annihilates the ceiling created by the intellect, a person can live with that paradox that on

the one hand I'm stuck in limitation yet on the other hand it's only in that limitation that I have the capacity of touching the unlimited.

That it's only by being a human being that I could truly cultivate that sense of אמונה. It's the secret of faith which demands there to be a concealment. Without concealment there's no דמהימנותא, there's no need for חבילות חבילות and as we said the entirety of רבי צחמאיר's project is to simply teach that the more אמונה a person has the higher they elevate themselves on the rung of עבודה to the point that they recognize that all there is is אמונה all the way up. All there is is the מלכות which is אמונה which is eventually going to be revealed as we're going to see next week בעזר השם in the לא ידע, in the unknowable head, the highest place in the השתלשלות.

And so רבי צחמאיר calls this impossible paradoxical relationship between finitude and the infinite, between the traits and the measurements and the concealment that is placed in the world and the infinite that stands above that confinement and that measurement and minimization of godliness, that it's specifically in that paradox and that secret of faith that we can never truly understand which gives us access to G-d. And this is why רבי צחמאיר points out something profound, that we know that when we talk about הקדוש ברוך הוא, when we talk about G-d, the essential name, the שם, is going to be the שם יוד הא ואו הא, the four letter name of הקדוש ברוך הוא which as we discussed in the second and third and fourth שיעור represents היה הוה ויהיה, that which was in the past, that which is in the presence, and that which will be in the future when things revert back to the way they were in the past, which taught us about that תוספת קישוט, that additional adornment, that added benefit, that the infinite benefits from כביכול through

descending through the finite to show that even the finite is infinite like we're discussing tonight. And it's that name, that שם העצם, that name that we're not allowed to pronounce until the infinitely regressed future, until that future that stands ever beyond our human conception of temporality, that will only come like לובביטשער רבי taught us by היסח הדעת, in a state of mindlessness, because any time we're attempting to contemplate the arrival already says that we have no access to the arrival. It's only when we lose hope in the arrival that the arrival can possibly come, the היסח הדעת, that that name that cannot be uttered until the eventual arrival, the arrival of משיח, the arrival of תיקון, the arrival of יחוד, is also the name that represents the parts of that's referred to as זעיר אנופין, this world that we live in, the lowly souls of human beings, of the Jewish people in this world.

So the essential name also represents the name that is stuck in the confines of limitation, stuck in the confines of the מידות and the world that הקדוש ברוך הוא has created. But this is specifically, רבי כמאיר says, exactly what he's trying to say, that the truth is that the only thing we have access to is the מידות. The only thing we have access to is the parts of זעיר אנופין, is that space of תורה and תפילה and the worlds that הקדוש ברוך הוא has revealed to us, and the measurements through which godliness is reduced to the point that it becomes palpable to the human tongue. Yet nevertheless, it's those limitations themselves that hold on to the שם העצם, because the essence is disclosed specifically through the inessential, because the infinite is disclosed specifically through the finite, because that which cannot be contained in words is specifically held within the words themselves, to the point that it's a רזא דמהימנותא, it's a secret of faith that we hold on to so deeply that when we access the תורה, that when we read the words, that

when we try and bring שלום בית, when we try and raise our children בדרך הישר, when a person tries to look at a world that is shattered and broken and on fire and hold on to a belief in הקדוש ברוך הוא, we are not only moving through the mediation of the מידות, but we are touching the essence of godliness, כביכול, so that that moment is transformed into the fullest expression of what it means to be a נשמה, that is connected to the infinite.

It's specifically in this world, in all of our confinement, in all of our limitation, in the מידות, that we have access to the unlimited. That is the secret of faith. That is the דמהימנותא. And I said earlier that next week we're going to discuss מלכות, that is rooted in ידע ראש הדלא, but it's not true.

Next week we're going to discuss the way that this is experienced. The words that are very often used to describe this experience are רצה ושוב, of running and returning, or מתי ולא מתי, of touching and not touching, or satisfaction and desire, or yearning or תשוקה and יחוד, and unity. And we're going to see next week, בעזרת השם, how for a ויצחמאיר, all of those dualities or those binaries in truth take place in the secret of faith, which is simultaneity, that they're happening at once, that it's specifically when we touch the removal from light that we actually have access to light. It's specifically in our hunger that we access satisfaction.

And as we're going to continue to see that the series of שיעורים that we're discussing of my interpretation of a ויצחמאיר is building itself up to show how all of his תורה is one singular idea.

7 - The Source of Limit is Higher than the Unlimited

Okay, so בעזרת השם, tonight we're going to be continuing with our series of שיעורים on the teachings of רב יצחק אייזיק מורגנשטרן שליט"א. And the title of tonight's שיעור is going to be The Elevation of the Limit Above the Unlimited, or מעלת הגבול על הבלתי גבול, The Elevated Status of הקדוש ברוך הוא's Revelation Within Limitation, Above and Beyond the Level of הקדוש ברוך הוא Prior to His Descent into the Finite Constrictive Functions of This Worldliness. Now as every other previous שיעור in this series, this שיעור is a המשכה, the only way to try and share my humble opinion of what רב יצחק אייזיק מורגנשטרן is coming to say through his writings, and through the writings of his תלמידים, according to my own humble understanding, with the prerequisite recognition that any mistake that emerges out of this, or any inability to clarify particular points, is not because of the books or the writings themselves, or because of the נשמה of the צדיק, but it's because of the limited nature of my vessels to convey exactly what it is that רב יצחק מורגנשטרן is trying to convey. In order to capture a thread that connects from the beginning to the bottom of his teachings, which in my humble opinion is possible, to thread through the 30,000 plus pages of writings, and to show that there's a יסוד נפוץ, there's a קו האמצעי, there's a middle line that ascends to the top and descends to the bottom, thereby unifying all of the particularized statements that רב יצחק מורגנשטרן has expressed in his limited amount of time teaching, in order to show that each of these שיעורים are chains in a שלשלת.

Now last week what we spoke about was the need to connect to G-d Himself, כביכול, through the revelatory aspects of הקדוש ברוך הוא in this world,

because what we said was that there's an איסור גמור for רב יצחק מורגנשטרן, going back two weeks now, there's an איסור גמור, a full prohibition of the individual coming to claim that they can grasp the essence of G-d, so to speak, עצמותו יתברך. And whether or not רב יצחק מורגנשטרן is speaking out against particular trends in understanding the פנימיות התורה or not, it's clear that רב יצחק מורגנשטרן is trying to make something very clear, and that's in order for the system of קבלה for פנימיות התורה and חסידות and the תורה in general to function within the framework of a negative theological system where we don't fall prey to the all-too-human aspect of making idols out of our conception of the infinite through the classic modes of corporalization or limitations or framing the capacity of G-d in some limited form, where רב שלום שרעבי needs to come onto, utilizing the teachings of רב יצחק מאיר that it's impossible for the individual to ever lay claim to the essence of G-d, so to speak, because to lay claim to the essence of G-d would be to imply that we as creatures have the capacity to reach the Creator, which would then place the creature and the Creator in the same playing field, in spite the difference between the two of them, it would be a relative difference, implying that if I work hard enough I can get to the top and grasp the essence, which then forces the true nature of the infinite into the confines of finite consciousness, thereby negating the true form of infinity from it. So what רב יצחק מאיר, following the path of all of the מקובלים, especially the רבי רב שלום שרעבי and לשם שבו ואחלמה and the writings of the רבי רש"ב, as רב יצחק says it, places a very strict interdiction against claiming that a person can ever grasp עצם, and all we can grasp is the top of the level that we're at right now, which will eventually be revealed to be the bottom of a level that is higher than it, עד אינסוף, because when it comes to dealing with

infinity, capital I, there's always a place where we can yearn to reach higher, and even when we feel that we've reached the apex of our comprehension of absolute knowledge, *הם ושלום*, as *רב יצחק מאיר* would say, we're forced to come and recognize that the top or the apex is simply the entrance into a level higher than us, and any fullness that we have has to be cut through with the deep awareness that it is still a lack in relationship to a fullness that is higher than it. The last week's *שיעור*, which was following on that interdiction against claiming that a person can lay claim to *עצם*, to the *עצמותו* *יתברך הם ושלום*, which went by the statement of the *זוהר*, that the mind has no capacity to grasp the essence.

Last week, we asked a strong *קושיא* on that concept, which is that we know from the time that we're in the womb, from the time that we're born, from the moment that we begin uttering the words of *תפילה* in the most unconscious part of our hearts, that doesn't have natural activity in the day-to-day, but at times of stress, or at times of discomfort, or in times of struggle, or in times of hatred, or in times of *גלות*, where *גלות* is felt even more strongly, that natural, unconscious, burning desire in the *יחידה שבנפש*, in each and every Jew, understands deeply that we have a direct relationship with G-d Himself. That when we say *השם* is here, *השם* is there, *השם* is truly everywhere, we're not talking about His *מידות*, we're not talking about His *ספירות* or His *פרצופים*, we're not talking about His revelations, we're talking about the relationship that we have directly with the Creator of the world, with our G-d, with each and every individual's personal conception of godliness. And we understand that the claim that we're davening to some mechanism that G-d has revealed in the world would be tantamount in our minds, in our deep-seated *אמונה*, to be heresy. So how

could it be that on the one hand, we said that רב יצחק מאיר stresses in the names of the מקובלים, that it's impossible to ever lay claim to the essence of godliness, G-d forbid, because to lay claim to the essence of godliness would to negate the fundamental concept of מקדושתכם קדושתי למעלה, that my holiness, says G-d, is always and perpetually higher than your holiness, not because of a lack of effort, not because of some symptom of a failure, or some residual trace of a transgression, but rather an ontological distance.

Like the לשם שבו ואחלמה says, and we discussed in the שיעורים on the לשם, that the fundamental distance between creature and creator is not because the creature is not worthy enough, because we see that the fullest expression of this is by משה רבינו, the most worthy of all creatures, where he beseeks from God to say, please show me your face, give me the relationship to grasp the essence. And our הקדוש ברוך הוא's response to him is that you cannot see my face, you can only grasp the backside, as אחראי You will only see the backside, you will only see the hither side, you will only see the detail, but you can never fully grasp the general concept. And so the לשם says that it's clear that our inability to grasp godliness is not because of a lack of effort, but because of an ontological law that God has placed in the world that says that the finite cannot reach the infinite, in a true form of seizure. So in order to settle this conflict, in order to settle the difficulty of the מחלוקת, between the interdiction against grasping God and his essence on the one hand, and the deep recognition that every time we utter any word in mundane communication, especially in תפילה and תורה learning, we're cleaving directly towards the essence of God.

So רש"י בן איש חי and the רש"י came on to, following the writings of רב יצחק מאיר in his הקדמה of רחובות הנהר, and רב יצחק מאיר explains it incredibly at length, perhaps the furthest that he goes in fully explicating this idea in תשע"ד, in ים החכמה תשע"ד in the מאמר, which we're basing a lot of what we're discussing on tonight, called ניצוץ בורא, וניצוץ נברא, שני ניצוצות, the spark of the creator and the spark of creation, רב יצחק מאיר goes to teach us that in spite of the fact that we can never reach directly a love, in spite of the fact that we can never reach the essence of godliness directly, or with immediacy where there's no partition or no distinction, nevertheless it's through his מידות, and it's through the פרצופים, and through his revelations and measurements through which he creates the world, that we have direct access to God. So that in a paradoxical way רב יצחק מאיר even coins his own term based on a מדרש in חז"ל, based on the פסוק that we says, the פסוק says that every time the Jewish people call out they're calling out directly to God, and the מדרש comes and says, to him directly and not to his רב יצחק מאיר, מידות comes and teaches that statement from חז"ל in a different way, he says, that the way that we connect to the infinite is specifically by way of the finite manifestation of the infinite, that the way that we have a direct, inherent, immediate relationship with the בלתי גבול, with that which remains fully unlimited in its infinitude, is specifically in and within and through the finite manifestation, which is the הגבול, and by way of spooky action at a distance, somehow, someway, through the secret of faith of דמהימנותא, which always remains paradoxical in its essence, it is specifically through the mediation of the worlds of אצילות that הקדוש ברוך הוא has disclosed himself in, and in particular the parts of זעיר אנוכי, the relationship that we have with the תורה and with תפילה, it's specifically by engaging those

mediators, those interferences between us and the infinite, that we touch the infinite itself, so that on the one hand we can never claim that we're touching the infinite, and that we always have to remain within the guidelines of reaching out to the finite manifestations of godliness, but when we reach out to the finite manifestations of godliness, the כח הגבול and the רזא דמהימנותא, that secret paradox of faith, bespeaks this remarkable transition that gives us access to the infinite by way of the finite, that gives us aspect to the light by way of the vessels, that gives us access to immediacy and immediate relationship with God, specifically by way of mediation, to the point that we phrased it mediated immediacy, that the paradox is settled as follows, that yes we have a direct relationship with God, but our direct relationship with God is only by way of recognizing that we can't have a direct relationship with God, so that paradoxically, specifically by withholding ourselves from laying claim to grasping the essence of godliness, we in fact reiterate the depth of our inherent connection to the essence of godliness, because it's only by recognizing the true capital I infinity and ascension of God, so to speak, in its essence, above and beyond any capacity of a created entity to grasp, that we also proclaim that deep proclamation of faith that in spite of the fact that all we have access to is אלוּקִינוּ and the מִידוֹת and the constrictive elements and measurements that God has disclosed in the world, nevertheless we are touching the essence itself. Now that's a summary very shortly of a שיעור two weeks ago and last week. What we're going to be speaking about tonight is why this is so.

Why did God, so to speak, create the mode of עבודת השם, the mode of human worship of the human being attempting to cleave to the divine? Why is it in

such a way that it has to be by way of mediation? Why is it that God has created the world in such a way that the only access that we have to the infinite is by way of the finite? Because the רב יצחק מאיר and לשם quotes of this לשם in numerous places and most of them מפרשים on עץ חיים stress this as well, that when the אריז"ל or when our מקובלים tell us that something is בהכרח, tell us that something is an imperative, it's fundamental to our understanding, that simply means that God has created that הכרח in the world. That when we feel that there's a prohibition against a certain concept, for example we've been discussing in terms of grasping essence, that is not because it is too far from the concept of the infinity to manifest in a way that we would be able to grasp it, but simply that is the way that הקדוש ברוך הוא has desired, so to speak, to create the world. So on a certain level, according to the לשם and according to מורגנשטרן רב יצחק מאיר מורגנשטרן in the name of the לשם, it's possible to ask questions on these הכרחיים, to ask questions on these fundamental laws. Why is it that God has created a world and created human beings and created the realm of infinity in a way that it is an impossibly distant space that we can only touch by way of the finite? And this is what we're going to be discussing tonight.

What benefit, what elevated status emerges from our need to engage with limitation, from our need to engage with the מידות, for our need to engage not with the infinite in and of itself, rather through the finite manifestation of the infinite, so that even when we think that we're not touching the infinite, we're revealed to be touching the כביכול. אין סוף בעצמותו כביכול. And in order to really understand this, I want to read directly from the writings themselves. We're looking right now at ים החכמה in תשע"ד, and this

is what we referred to before in the ביאור on the הקדמה of רחובות הנהר. The teaching in רחובות הנהר is on א' דף ל"ד עמוד א'.

Since the year תשס"ד, going back to the original ים החכמות that are printed, the original three which can be found on HebrewBooks.org, and then a person is still capable of beginning to buy them from תשס"ה and on, but from the year of תשס"ד and forward, רב יצחק מאיר in every single one of the ים החכמות has a section devoted to a פירוש on the הקדמה of the רחובות הנהר from the רש"ש. An eight-page הקדמה that he wrote, that the רש"ש wrote, as a הקדמה to his פירוש on the כוונות of the אריז"ל called נהר שלום. Now רב יצחק מאיר has given us up to and including תשע"ט, which is the last ים החכמה printed, basically a full comprehensive explication and elucidation of the הקדמה of רחובות הנהר that probably each year we're talking about at least 100 pages, which puts it at least at 700 pages or more, a פירוש again on an eight-page מאמר or מאמר from the הקדמה of רב שלום שרעבי. And like we spoke about and like we're going to be using tonight, his תלמיד מובהק רב שמואל אהרנפלד שליט"א has finally published, first he published ירוח השמש, an introduction to the writings of the רש"ש, basically the כללים of the רש"ש, which prior to this publication the only thing that existed within the same space was a ספר from רב יעקב הלל called רב יעקב הלל, but even that pales in comparison completely to this magnificent creation of ירוח השמש.

But תרס of כוונות after publishing three other ספרים on the כוונות of רב שמואל אהרנפלד has finally last year published the first three ספרים of his פירוש on רחובות הנהר based on his רב יצחק מאיר's teachings on רחובות הנהר, which are three volumes out of what is meant to be an eventual 26 volumes. So when we're talking about רחובות הנהר and we're talking about the רש"ש, it's important to

understand that for רב יצחק מאיר מורגנשטרן, just like the רבי רש"ב and just like רבי נחמן and just like רב אהרן הלוי, the הקדמה of רחובות הנהר serves as a פינת היסוד, as a as an השתיה אבן to the thinking and the formation of רב יצחק מאיר מורגנשטרן's thinking. We're looking again in תשע"ד דף צ"ז, so this is 467 and we're looking at footnote 31 and again this is what we're trying to understand in terms of what we described last year, last week, feels like last year. The truth of the secret, what is the secret and the true reason for the need for human beings and for בני ישראל to connect to הקדוש ברוך הוא by way of his מידות, that it's only by way of mediation that we have access to the immediacy of G-d, that it's only by way of the finite that we have access to the infinite.

They have expressed this at length in which is usually an appellation or a whistle to ספרי חב"ד and the matter simply is as follows that his מידות, his measurements, his constriction, the worlds that הקדוש ברוך הוא has created, those limited aspects are rooted in the capacity towards limitation within the infinite and that capacity towards limitation within the infinite is rooted in the trace of the infinite, in the which is even higher than the level of godliness on the level of which we identify as the highest level of is greater and stronger and more potent than the strength of disclosing oneself and we find that by connecting to the essence of G-d specifically through the מידות and the measurements of godliness the essence of G-d so to speak is revealed in an even stronger and more potent way by way of the secret described in ספר יצירה that the end is embedded in the beginning so I don't know who wrote this מאמר, my impression is that it's רב שמואל אהרנפלד because of the similarities between his own writings and the footnote. Again all of the are anonymous but there's a thank you or a תודה or a הודאה to

10 individuals, 10 specific חסידים and תלמידים of רב יצחק מאיר, the חבריא קדישא, the only two of which I can identify are the ש"א which is רב שמואל אהרנפלד and the ע"א which is רב עקיבא ארלנגר. Both of them are רב תלמידים מובהקים. רב יצחק מאיר מורגנשטרן is the one who's putting out ספרים now, רב שמואל אהרנפלד put out a ספר a few years ago called כתר תורה being מסביר, the concept of נעשה ונשמע I believe in like 150 ways but what is most unique about רב עקיבא ארלנגר is that he's the one who's recording the teachings of רב של סעודות at יצחק מאיר בשעת רעוא דרעוין.

Now I have a good friend who was recently, I have many friends who was recently by רב יצחק מאיר for של סעודות but I have a good friend recently who was taken specifically by the הופעה by this revelation of watching this individual רב עקיבא ארלנגר write down or try and contain the words that רב יצחק מאיר מורגנשטרן was disclosing at של סעודות. It's important to understand that where רב יצחק מאיר מורגנשטרן speaks and this is by way of a limited comprehension through videos and through different expressions that I've heard from friends is that he speaks through a towel for reasons known to himself and his voice because of the English accent and because of the state of mind that he's in of דבקות of real full-on דבקות where it's clear as day that this is not a person who is functioning in this world on any level yet miraculously as we're going to see is functioning in the world specifically that רב יצחק מאיר is mumbling so to speak through his towel and behind him there's this חסיד who looks like he's a חסיד does not look like someone who would have the capacity necessarily to be typing this quickly but as somebody who is typing the words of רב יצחק מאיר on a large screen apparently exactly what רב יצחק מאיר is saying and these are the מאמרים that become של סעודות דרשות, דע חכמה לנפשך, the דע חכמה לנפשך that now come out every week

which רזוכה to and which in and of themselves deserve a study that would take years and years so רב עקיבא ארלנגר and רב שמואל אהרנפלד v רב are only two of this חויה. My impression is that the person who wrote this is רב שמואל אהרנפלד because of the similarities in לשון. Nevertheless what רב שמואל אהרנפלד is saying in the name of רב יצחק מאיר is as follows the reason that it is fundamental that the only access that we have to הקדוש ברוך הוא is by way of his מדות is by way of his limitation is because when we access limitation when we access the measurements and the מדות and the גבולים and the constriction through which הקדוש ברוך הוא has revealed himself we are touching an even deeper level of יכול כח than would have been previously revealed within the world had there not been constriction.

Now this is going all the way back to something that we've been speaking about since the beginning of the שיעורים on ראשי מלים that רבינו עזריאל of גרונה the רב of the רמב"ן and who attributes the fundamental grounds of his קבליסטיק theory to is that רבינו עזריאל writes in שער השואל and it's brought down from there into a magnificent ספר called רשיון וישבי from רב משה שץ the רב of רב יצחק מאיר that in order for the infinite to be truly infinite it must have the capacity כביכול to manifest itself with infinite that to claim that something is truly infinite truly אין סוף it needs to be able to reveal itself within the status of imperfection and so the הבלתי גבול כח the infinite capacity of godliness also has the ability to reveal itself within הגבול כח within the status of finitude of חושך of darkness of גבורות of דינים of limitation of measurements of constriction of suffering of limitation of concealment of the הפוך ראיתי of the fact that things in this world are the opposite of the way they're supposed to be and what רב שמואל I'm sorry what רב יצחק מאיר is saying is that when we connect to specifically from within that הגבול כח from within that

manifestation with infinitude of measurement of limitation what we're doing is we're touching a loftier level of godliness and the reason for that is as follows the strength the כח that it takes for ה' הקדוש ברוך הוא the infinite in all manners of infinite to manifest with infinitude is a כח of withholding is a כח of pulling back is a כח of גבורה that כח of גבורה that כח of placing limits to oneself of G-d כביכול placing a limit to himself through the act of צמצום comes from a loftier place than the original light of אור אין סוף that was revealed prior to the צמצום because prior to the creation of the world the infinite light was present the אור אין סוף was saturating all of existence like the אריז"ל tells us in order to create finite reality G-d כביכול needed to withdraw himself he needed to be מצמצם himself כביכול he needed to limit and withhold that infinite light so that there could be room for something other than godliness but like we said in a few שיעורים back the entire purpose of creation is so that the infinite can emerge into finitude so that we can then take finitude bring it back to the infinite with an additional adornment with a תוספת קישוט showing that not only is godliness found within the infinite itself but godliness can be found within the finite itself as well that not only can G-d find himself in light but godliness can be found in darkness as well so the entire purpose the entire desire for creation כביכול was to allow these כוחות of גבול these strengths of limitation to emerge into the world so that אחרי שיתהפך למה שהיה after history goes through its entire trajectory from the past to the present to the future which reverts back to the way things were in the past we allow ourselves to emerge back to ה' הקדוש ברוך הוא and say you told us that you would only be found in light you told us that you would only be found in תורה you told us that you would only be found in joy you told us that you would only be found in those non-constricted infinite spaces but what we're showing you god is that we

found you even in the darkness that we found you even in constriction that we
 found you even in sadness that we found you even in אשכה when we were
 forced out of the בית מדרש when we were forced to descend into the workplace
 we found you even there and when we come to god in that way כביכול at the
 end of history what we will doing is we're doing an additional adornment
 we're bringing jewels and crowning הקדוש ברוך הוא in a greater way we're
 showing that השם you don't only exist in the infinite but you exist in the finite
 as well this capacity of godliness to descend into this finite playing space so
 that we could eventually elevate it back up is rooted in a higher place than the
 infinite itself because prior to creation all we had a taste was was the אור the
 light of the infinite but when הקדוש ברוך הוא reveals himself through גבול
 through measurement that is a כח that comes from a deeper place that comes
 from the עצם האור כביכול the essence of light which still is not the
 essence of god god forbid but it's the essence of light it's the אין סוף as
 opposed to the אור אין סוף that space demands much more intensity it demands
 much more overcoming of oneself like we said in the שיעורים on addiction the
 power of overcoming the joy of overcoming oneself is that i am placing a limit
 to myself and by placing a limit to myself by being מעצר myself by not letting
 myself move forward to say things that i cannot say or to do things that i
 cannot do i am utilizing a deeper level of effort and energy and strength than i
 would be if i allowed myself to simply do what arose in my mind like the חזון
 איש writes and like the חזון איש writes and the only reason i'm bringing this
 down in the שיעור on רב יצחק מאיר is because i was learning it last night the
 חזון איש writes that really in totality there's only one negative trait and one
 positive trait and all מדות רעות and all מדות טובות are contained within those two
 capital expressions of positivity and negativity the singular negative trait is

the abandonment of life to the natural proclivity of the self and the singular positive trait is the willingness for an individual to overcome their basic tendency towards choosing pleasure over morality and forcing oneself to choose morality over pleasure but what the **חזון איש** is saying is that when we overcome ourselves when we withhold ourselves to not simply give in to our natural proclivities what we're doing is we're forcing ourselves to overcome ourselves and by forcing the self to overcome the self we're showing that we have a deeper strength than we previously thought we're intensifying ourselves we're potentiating ourselves we're disclosing that there's a greater potential within ourselves than was previously revealed this is what **רביצור מאיר** means when he says that the strength that it takes for **הקדוש ברוך הוא** to reveal himself through limitation is so much greater than the infinite expression of something because to place a **מעצור** to place a blockage to something shows that i even have control over my most basic tendencies i have the ability to overcome that which comes most naturally that god has the ability to overcome through the act of **צמצום** the natural tendency of godliness which is to express itself infinitely and it's specifically in that place of limitation that god reveals within the world that we have a deeper **כה** of engaging him that it's specifically when we engage in **מדותיו** specifically when we engage with those limited manifestations of godliness in the world that we now show **השם** that he has not only revealed himself in the infinite but in the finite as well and **רביצור מאיר** describes this in numerous places and there's different **לשונו** for it there's the **כה** of **מעצור** which is from the **כה** that the strength of withholding or the strength of blocking is stronger and higher than the strength of expression there's the concept that that the strength of the partitions that god places within the world in order to make distinguishment

of levels is greater than the infinite light with about which abolishes all levels
there's the sense that in the name of the בעל התניא in his ספר referred to as ענינים
רביצ'ר מאיר brings us down countless times that כלים themselves that the vessels
themselves are rooted in a place higher than light because in order for הקדוש
הוא ברוך to place a limitation to himself to reveal that infinite power of the
finite manifestation it's a greater חידוש it's a greater פלא than the simple
infinite manifestation of light than that on a certain level the כלים themselves
the vessels that contain light are stronger than the light itself because in
order to contain the light they have to have an ability to contain it disclosing
that manifestation and measurement and difficulty and constriction and גבול
and צמצום and all of the things that we typically assume as lower are in truth
rooted higher than light because they lead us back to a place of עצם האור they
lead us back to a place higher and above the infinite light prior to creation
now it's important to note especially in what we discussed last week this
infinite light above the finite light i'm sorry rather this עצם האור this essence of
light that a person can ascend to when they make their way back through the
אין סוף before any constriction is not עצמותו יתברך it's not the essence of god
god forbid it's something referred to by the רבי רשב"א and רביצ'ר מאיר uses this as
the essential concealment as the realization that no matter how far we go
along the rung of touching עצם at the end of the day the highest and loftiest
point that we can touch is the essential concealment which says that as
preachers we can never truly touch the essence but the highest place that we
can get is the essential concealment of godliness that silence that negation of
all things which is rooted in the אין האמיתי in the true nothingness and the only
way that we have access there is by way of מדותיו is by engaging with the
limited and finite manifestations with the קדוש ברוך הוא is placed within this

world but more importantly and not more importantly but more significantly with regards to us רביצר מאיר also applies this concept following previous teachings of חסידות and קבלה and really here it's not necessarily specifically within חב"ד he applies this specifically to one of the main חידושים of רבי נחמן as well and i think it's very clear in the writings of אישביץ as well and a place from קוצק which רביצר מאיר draws himself from that it's not only הקדוש ברוך הוא who needs to reveal this הגבול it's not only הקדוש ברוך הוא who needs to show an overwhelming strength of himself to reveal himself with limitation just like he is that way we have to engage that way also and everything that we're saying applies to the psychology of what it means to serve השם as well which is why the typical way of understanding עבודת השם the typical way of understanding the creation of the world is that light is higher than vessels and light is higher than darkness and the infinite is higher than the finite and the unlimited is higher than the limited but in truth when we properly understand the reason that we have to serve הקדוש ברוך הוא specifically through the finite manifestation through which we can touch the infinite it also teaches us something about what it means to serve השם that prior to these understandings prior to the תורה of רביצר מאיר which is really the תורה of חסידות which is really the תורה of רשב"י which is the תורה of אריז"ל which is the תורה of משה רבינו is that it is specifically within those constrictive places in our lives that we can serve הקדוש ברוך הוא ביתר יתר עוז that we can disclose a deeper potency within our נשמות to serve השם even when it is counterintuitive that on a certain level everything that רביצר מאיר is coming to say is that you might think that עבודת השם needs to be intuitive that it has to be in the places where you think you can serve god but the novelty of serving god is that it's specifically counterintuitive that it's specifically in those places which we feel

are devoid of light those places that we feel are constricted those parts of ourselves which we feel are scary or shameful or dirty or unwanted it's specifically there that we can elevate ourselves and bring a larger **הקדוש** to **קרבן** specifically when we take our **נפש בהמית** like the when we take our animal and lowly spirit and we serve god with it we're showing that the animal and lowly spirit and the body itself is on a certain level rooted higher than the **נשמה** higher than the soul and **רביצר מאיר** describes this in countless different ways one of the ways he describes this and this is something that we're going to discuss next week that next week we're going to talk about this at length god willing is that there's a two-stage movement with an **עבודה השם** it's not two separate stages but it's a two-staged movement you can look at it as two impulses or you can look at it as the dualistic nature of a singular pulsation and this notion is **רצה ושוב** running and returning something taken from the **מעשה מרכבה** and **יחזקאל** that **כמראה הבזק** running and returning like the lightning flashes and this has been taken already in the **ספר יצירה** and then in the writings of the **אריזל** and especially in the writings of **רבי חסידות** in particular in **תורה ונחמן** that there's two ways of serving god there's running and there's returning there's an ascent towards god and there's a descent away from god there's the movement forward and there's the retreat backwards and typically the way that we would understand this is that the **רצה** the moving forward and the running towards **הקדוש ברוך הוא** and the willingness to ascend towards the infinite and towards **קדושה** is obviously of a higher level than the return back to oneself for the need of rest and for the need of taking a breath and for the need of inhaling and feeling that one is okay but what **רבי יצחק מאיר** does is he inverts it in the name of **חסידות** that in truth the **שוב** that an individual engages in that return to oneself that retreat

where a person takes a rest from running towards godliness it's specifically there in the settled mindfulness of the tired soul which has attempted so desperately to ascend the rungs of the ladder of spirituality only to recognize that it can't make it fully it's specifically in that place of retreat in that place of defeat that we experience the deepest level of קדושה that we experience the deepest most inherent connection that we have to הקדוש ברוך הוא another way of phrasing this which is taken from the writings of the אריזל in עץ חיים and translated through the lens and refracted through חסידות and רב יצחק מאיר picks up on it as well is the concept of מתי ולא מתי of touching and not touching that at the highest level of worlds in the world of עקודים which we spoke about in last week's פרשה by the sheep of לבן and יעקב אבינו pulling out of that treachery and that lying space of לבן the concept of עקודים נקודים ברודים the three different stages of creation so on the level of עקודים at the highest world where there's not even yet such a real concept of separation we see a concept of מתי ולא מתי of touching and not touching that sometimes the light settles in the vessel and sometimes the light is not settled in the vessel and the way that we typically understand this is that it's specifically when the light is settled in ourselves that we have a deeper level of connection to הקדוש ברוך הוא it's specifically when our minds are aflame with connection and דבקות and אמונה and בטחון and desire to learn תורה and to בהתלהבות דבן and to דבן with emotion and strength that we're connected to god and then in the times of לא מתי of not touching those are the times of קטנות those are the times of falling away from yourself those are the times of not being strong and those times are typically viewed as secondary to the times of connectivity what רב יצחק מאיר מורגנשטרן teaches in the name of חסידות in the name of the אריזל so often is that it's specifically in the moments of לא מתי it's specifically at those times where we feel alienated

where we don't feel a connection between the light and the vessel where the ideal of ourselves is so far from the reality of ourselves and we feel so alienated from ourselves and שבור and anxious and feeling that our desire outweighs our ability to functionally manifest as עובדי השם it's specifically in that time of disparity of alienation from the self of that splitness of that brokenness of that שבורקייט that a person is truly capable of drawing down the lights of הקדוש ברוך הוא into themselves in a stronger way this is something that רבי נתן expresses so often that it's almost a יסוד in his writings that it's specifically in that place of the inability to move forward that we're truly connecting to הקדוש ברוך הוא this is the idea as well that is expressed that the גבורות in their severity in its שורש is even higher than חסדים the capacity to withhold the capacity for a person to hold on to faith in times of darkness in times of difficulty says so much more about an individual than what they were capable of doing and engaging in in times of light or in times where things were going easily so what we see in this שיעור is really that what רב יצחק מאיר is doing is he's connecting this entire perspective of how the world was created that the purpose of creation of the world is for the infinite to manifest itself in finitude and therefore the only way that we can attach ourselves to the infinite is by way of finitude and anybody who thinks that they connect to the infinite without the finitude is denying and negating the purpose of creation and the reason for השם creating a world in such a way that we can only connect him vis-a-vis finitude and constriction is that through that we're able to bring about a greater level revelation of godliness that godliness exists within the darkness as well and that there's a darkness loftier than light as we're going to see in the coming weeks towards חנוכה and that the ability to connect to הקדוש ברוך הוא specifically in the places where הקדוש

ברוך הוא appears absent to connect to god to connect to the תכלית in places where we feel that the תכלית is lost that is specifically our עבודה that is specifically the deepened strength that we have to specifically dive head first into constriction into darkness into limitation and to show השם that here also you're found it's specifically here that we can come back to you and show that not only are you capable of revealing yourself in the infinite light but you're also capable of revealing yourself within the darkness of finitude next week we're going to talk about how all of this manifests within the מלכות of כח within the concept of מלכות which we're going to see is rooted in the loftiest place of the system referred to as רישא דלא ידע.

8 - Malchus Rooted in the Unknowable Head

Okay, so tonight, בעזרת השם, we're going to be continuing with our series of שיעורים on the teachings of שליטא מורגנשטרן רב יצחק מאיר, and the title of tonight's שיעור is going to be the מלכות that is concealed within the unknowable head, which is basically a rough, clunky translation of a statement that רב יצחק מאיר brings down countless times, perhaps more than any other statement, which serves as the particular novelty of רב יצחק מאיר, the concept of מלכות הגנוזה ברדל"א, ראש דלא ידע, which is an acronym for a concept that's brought down throughout the ידע, זוהר, the unknowable head, or the head that cannot be known. Now, three introductions that we're going to be speaking about before we enter into the סוגיא. Number one is the typical introduction, and specifically when it comes to this שיעור, it's very important for me to be מקדיש this, that everything that you're going to be hearing tonight is my humble understanding of the writings of רב יצחק מאיר מורגנשטרן and his תלמידים, as well as the הנהגות of רב יצחק מאיר מורגנשטרן and his תלמידים, and any mistakes that emerge out of it, and any confusion that seems to be present specifically from this סוגיא should be leveled at my feet as opposed to leveling it by the feet of the צדיק. Second of all, what we're going to be doing, like we've been doing until now, is we're going to be ממשיך, we're going to try and build upon what we've been speaking about until now.

And in order to really understand how the concept of מלכות and how the concept of ראש דלא ידע, or the unknowable head, play into what we've been discussing throughout the series of שיעורים on רב יצחק מאיר, we actually have to go to some basic introductions, some basic הקדמות, that are not

necessarily based on רב יצחק מאיר, these are based on the אלף בית of the סוגיא's reading of the אידרא זוטא and the אידרא רבה, but these סוגיות that the ראש דלא ידע, my humble opinion is that there has been no צדיק who has spoken as much about the concept of the unknowable head, or the head that cannot be known, other than the archetype which רב יצחק מאיר מורגנשטרן finds himself in, in this סוגיא in particular, which was קאמרנא רב, רב יצחק אייזיק מקאמרנא, the מחבר of ספרים like זידיטשוב of עטרת צבי, he was the nephew of the נתיב מצוות, of זוהר חי, and one of the main צדיקים that רב יצחק מאיר מורגנשטרן draws his מהלך down from, in particular when it comes to the concept of ייחודים, but when a person learns of the writings of קאמרנא, in particular זוהר חי, a person sees that everywhere you turn, every page that you're looking at, is bringing one into contact with the סוגיא of מלכות and ראש דלא ידע. So what we're going to do in order to understand how this connects to what we spoke about last week in terms of the necessity of the individual engaging specifically within the realm of limitation, in order to disclose the fact that the כח, or the strength that it takes for הקדוש ברוך הוא to conceal himself, so that things that are apparently other than הקדוש ברוך הוא could exist, is a more essential strength, is a deeper strength that touches the core of the infinite, even above and beyond the infinite expression without any צמצום. Because like we saw in the name of the רב הרש"ב, in the name of רב אהרן הלוי from שטרל-שעליא, that the כח, or the כח המסך, the strength of prevention, or the strength of separation, or the strength of interruption, is more essential, comes from a deeper place within the individual, than the natural ability to simply flow with the natural proclivities of the soul. And that it's specifically in the limitations, in the מידות, in the way that הקדוש ברוך הוא has revealed himself in

the *איותיות* of *קה וזה קה*, the *שם הויה*, or the *תורה* or *תפילה*, it's specifically there that we have to engage with *הקדוש ברוך הוא* by way of his limitation, in order that through his limitation we have access to the unlimited, thereby disclosing a *תוספת קישוט*, an additional adornment that shows that not only is the unlimited expressive of godliness and *קדושה*, but the limited and the confined and the demarcated and the *גבולים* also bespeak *הקדוש ברוך הוא*.

So that at the end of history we're able to come back to *הקדוש ברוך הוא* and say that not only did we find you in the infinite resources of light that was devoid of *כלים* and concealment, but we even found you within the *כלים* and concealment as well, we found you in the darkness as well, thereby doubling or potentiating or intensifying the aspect of *הקדוש ברוך הוא*'s presence in our lives. So what we spoke about until now, this holding pattern of a paradox that on the one hand we have absolutely no access to *הקדוש ברוך הוא*, we have no access to the immediate relationship with the infinite, yet nevertheless we obviously have a deep relationship through mediation with the infinite and specifically through his *מידות*, to the point that it's a *רצוא ושוב*, to the point that on the one hand we're running towards *הקדוש ברוך הוא* with the deep awareness that we're grasping him, on the other hand we're stuck in that natural anxious existential space of realizing that no matter how far we go around the rungs of *קדושה*, we can never truly grasp the essence of *הקדוש ברוך הוא*. And even what we answered last week to show why it is that we can't have access to the essence, which was in order for *השם* to show us the loftier value of limitation, at the end of the day it doesn't give us a real insight into how this paradox plays out in the real lived experience of *השם*. *עבודת השם*. And that's what we're going to be talking about tonight.

The two concepts that we need to be מסביר, first off in the letters of the אריז"ל, are the concept of מלכות and the concept of דע לא ידע, and the interconnection between the two of them. Now like we said in the שיעורים on the עשר ספירות, in particular the שיעור on the ספירה of מלכות, מלכות is the lowest manifestation of the order of השתלשלות, the ten stages through which anything emerges out of itself, from the original will and the desire and the pleasure that drives that desire that is associated with the מידה of כתר, to the collective vision associated with the right brain that sees everything in its unity and its wholeness of חכמה, then to the differentiation and the need to discern one thing from the other through the constriction of the left brain of בינה, then down to the connectivity that allows for those מוחין, for those modes of consciousness, to descend and actually become lived emotional experiences, which is דעת, which is not counted when כתר is counted, and כתר is not counted when דעת is counted, and then something emerges down to the practical manifestation of how it would look through חסד, of what it's going to look like in its full expressivity, and then גבורה, the left arm comes along in constriction and it says עד כאן תבוא, no, can't go any further, and then that dialectic between expression of חסד and containment of גבורה finds its paradoxical union that gives birth to a beauty or a sublimity that emerges out of a certain impossibility in תפארת, and then down to the actual vessels of manifestation, the right side of נצח, which overcomes any preventions that stand in its way, and its counterpart, which is part and parcel of the same ספירה of הוד, which is willing to admit or surrender to the fact that there are certain things that a person can't overcome, and then down to the מידה of יסוד, which takes all of that energy and that collective experience from the original will down to that surrender of הוד, and it

decides to express itself practically speaking, and מלכות, that tenth ספירה, which is a quasi ספירה in the sense that it's nothing other than its own impoverishment. מלכות is simply the sum total of all things as they manifest in reality, the space in which things manifest. But מלכות on its own right is that feminine principle of lack, of desire, and not a gendered principle of femininity, but rather the ontological concept of femininity that is found within all masculine individuals as well, just as the masculine principle of expressivity is found within the feminine as well.

But מלכות and its silent femininity associated with the hiddenness and the darkness has no strength of its own. It's simply the presence of that which preceded it. It's לית לה מגר מקלום. It has nothing to claim of its own because it's simply the receptacle that reveals that which preceded it.

It's the humility necessary in order for a person to be able to say what I'm saying are not my own words, that what I'm trying to convey is not my own thoughts, but rather thoughts that come from a place above me. That נקודה of מלכות, because of its impoverishment, is also susceptible to descent into darkness. רגליה ירדו מוות, the זוהר הקדוש says. The legs of מלכות dangle into the arenas of death, the worlds of separation.

Every night we see in the כוונות of the אריזל, the מלכות of אצילות, is that limit point where the unity of הקדוש ברוך הוא is absolutely present even within limitation, descends into true worlds of limitation, into the worlds of בריאה, and יצירה, עשיה, into the worlds of separateness and the nocturnal anxiety of things not being unified. And מלכות, or the שכינה, the presence of godliness in this world and all of its destitution, is found specifically in the lowest rungs of experience. We all find ourselves in the realm of מלכות. Everything

according to the אריזל that we are possible able to discuss is rooted in the concept of מלכות, because everything preceding מלכות is almost on a certain level unspeakable because of its lofty nature.

The צמצום itself, that original contraction of godliness, is considered in the words of the אריזל, in the words of the זוהר, as כביכול, so to speak, the מלכות of קבלה, שמים. Then when we talk about הקדוש ברוך הוא. Then when we talk about שמים, we say that all that we can understand in terms of how השם has created the world is the fact that He had desired on a certain level a מלכות, a kingship, and there's no king without those who are lower than that to recognize it. So everything that we experience in our degraded experience is the conception of מלכות, down to the ABCs of our anxieties and our difficulties, as well as the תורה and the מצוות that we engage in. It's all within the realm of מלכות, the physicality, the iposity, the thisness of everything.

The fact that there's quantity and quality that determines one thing from another. All גבולים, all דינים, all גבורות, all difficulty, all constriction, all אחיזה or חיצוניות, or קליפות, or husks of secondariness, grab themselves in the space of מלכות. But רביט שמעיר wants us to look very carefully at something that the אריזל הקדוש wrote. The אריזל in שער יג, עץ חיים קדישה, in שער יג, עץ חיים קדישה.

עץ חיים קדישה, the 50 שערים, the 50 gates that the אריזל conveyed to his student from עץ חיים קדישה, compiled down into what we know of as the ספר הקדוש of עץ חיים, the Tree of Life. He writes as follows in שער יג, עתיק, which is עתיק, the loftiest of the פרצופים, something that we don't necessarily have to get into for our understanding of what we're trying to say. השם השם should be with us, but there should be a time where these סוגיות become more practical.

And the אריזל there speaks in שער יג, in the first few פרקים, about the original ספירות, about the root ספירות, the תשע ספירות השורשים, the first instantiation of ספירות, that הגבורה, that way that הקדוש ברוך הוא revealed to himself in this world. And he associates it, and רביט שמעיר discusses this at length in his שיעורים on the beginning of עץ חיים in ים החכמה תשע עין ב, which I've translated, just waiting to figure out how to share it. But these nine ספירות are associated with the nine היכלות in the פרשת נח, where רבי שמעון בר יוחאי says ארימוס ידי בתפילה. I raise my hands in תפילה and the רמח"ל has a in the זוהר, which talks about the loftiest levels of קדושה.

ליקוטי מוהר"ן, also discusses this concept. But what we find in those nine originary ספירות, we find something unique that we don't find anywhere else. And it's almost a transgression of the interdiction announced by the ספר היצירה. Because the ספר היצירה says always remain careful to ensure that there's ten ספירות.

Not eleven ספירות and not nine ספירות, but ten ספירות. Because ten is the number of קדושה, eleven is the number of excess and surplus and extra things, as if we can add things, and nine is the number of deficiency or something lacking. But we see in שער יג, in שער עתיק, the אריזל says as follows. The original nine ספירות are נצח, חסד גבורה תפארת, נצח and יסוד.

Nine ספירות, missing a last one. There's no מלכות. There's no מלכות found in that lofty realm. There's no constriction found in that lofty realm.

And the אריזל in מפרשים asks the question, where is this tenth ספירה? Where is מלכות? And what the אריזל answers, and רבי חיים ויטאל answers in the name

of his רב, is that that מלכות, the original מלכות, is rooted in the כתר of כתר. It's rooted in the highest point of that system. It's rooted in the גימל ראשון of רישא דלא אתידע, in the top three ספירות of עתיק יומין, which is referred to as רישא דלא אתידע, the unknowable head. Now the reason that רישא דלא אתידע, the apex of the system of the אריזל, the כתר כל הכתרים, the highest point that a person can conceivably come to in terms of understanding our relationship with the Infinite, is what the אריזל refers to as רישא דלא אתידע.

To the extent that based on the כלל הערכים, on the relativity principle that we've discussed in the name of the רשע, any level that a person comes to, say assuming we're working within the ground floor of our space of relationship with הקדוש ברוך הוא, the ceiling is going to be רישא דלא אתידע, and that's going to be the apex of what we could come to. Now above רישא דלא אתידע, again, there's going to be an infinitely larger level that a person can then ascend up to, to realize that what they've come to know until this point is nothing and null and void, but the apex is always רישא דלא אתידע, wherever and whichever level you're working on. To the point that the וילנא ספר דצניעותא on פירוש אריזל in ספר דצניעותא is perished there, and the אריזל writes explicitly that רישא דלא אתידע איקרי אין סוף, that relatively speaking when a person comes to the level of רדלא, when a person comes to that place of the unknowable head, it's as if they have reached the infinite level of that particular דרגה that they're on. Not to say, God forbid, that they've reached the עצם, but rather they've reached the apex of what they can conceive of in terms of that level, and now the next step is to ascend back up to the realization that they know absolutely nothing, only to go through that entire process again.

So what the אריזל is telling us is that if you want to understand the first שורש of מלכות, if you want to understand that first place that מלכות can be found, it's contained and inherent within that originary space of רישא דלא אתידע, that unknowable head, that space of godliness that is so lofty that when we come to that place, when we come to that attempt to recognize the infinite presence of הקדוש ברוך הוא, all we can recognize is דלא אתידע, that we can't know it. Now the question is, what is this רישא דלא אתידע? What is this place that מלכות is rooted in? That all finite manifestation, that all of our anxieties and our experiences of darkness and concealment and questioning and all of the different things that we talk about from day to day, what takes place in that place of רישא דלא אתידע, that unknowable head, in that loftiest stage in the השתלשלות? Now one of the reasons, according to the אריזל, and again רב יצחק מאיר brings this down so often, there's a remarkable מאמר, one of, in my humble opinion, one of my favorite עם ים החכמה תשע"ז ע"ה, called מאמרים, called רישא דלא אתידע, about 200 pages. And what רב חיים ויטאל is basing himself on there, is what רב יצחק מאיר wanted to try and understand in the name of his רב. Why is it that the apex of the system, the apex of the level that we can reach, is referred to as רישא דלא אתידע, the unknowable head, or the head that cannot be known, or the level of הקדוש ברוך הוא that remains perpetually out of grasp.

Now, instead of coming on to the concept of that negative theological impulse that we've been speaking about so often, that when a person reaches the top of the level, they come to a place of realizing that לית מחשבה רמב"ם, and that all we can know is what we don't know, like the רמב"ם would say, the אריזל has a very different answer. The אריזל says if you want to know why רד"ל, why רישא דלא אתידע, the unknowable head, the apex of the

system, remains unknowable, remains always and forever perpetually out of the individual's grasp, so that our way of connecting is not absolute knowledge, or empirical data, but rather by way of faith, by way of believing in something that we can't truly conceive of, because לית מחשבה תפיסה ביה כלל. The reason for that is because I don't know, רב חיים ויטאל says, exactly what my רב meant. When the אריזל taught me about רישא דלא אתידע, it wasn't clear exactly what he was describing.

There are ספקות there, there are doubts there. Now, רב יצחק מאיר goes through each and every one of those doubts based on the writings of the אריזל, which are very practical and almost mathematical in their nature, so we're not going to be discussing them too much. What we're going to be discussing is the fact that the reason the highest level, on any level of reaching הקדוש ברוך הוא, is going to be considered unknowable, is because we're doubtful as to what exactly is taking place there. Because when a person reaches that level, when a person ascends to the highest point that they can ascend to, what they come to recognize is that it's impossible to stand precisely upon what is taking place.

Whether הקדוש ברוך הוא is revealing himself to us by way of positive assertion, or whether הקדוש ברוך הוא is concealing himself from us by way of negation. Whether our attempt to grasp הקדוש ברוך הוא needs to be by way of ידיעה and knowledge, or whether our grasp of הקדוש ברוך הוא needs to be by way of אמונה, which is the absence of knowledge. Whether the עיקר עבודה is of תפילה of davening and being מתבטל and nullifying ourselves in that feverish yearning towards that which is above us by way of our own recognition of our inherent lack, or whether it should be תורה, which is the conception of

what makes us feel powerful and valuable. Whether it's the impulse of אהבה that הקדוש ברוך הוא wants from us, or whether it's the impulse of יראה that הקדוש ברוך הוא wants from us.

Down to the more practical levels, whether it's בעיון that I should be learning, or whether it's בקיאות that I should be learning. Whether it's מוסר that I should be learning, or whether it's חסידות that I should be learning. In the space of דעה, it's not clear which one is true. רבי says, I don't know what I heard from my רבי.

A could be true and B could be true. Now the מפרשים and רביצחיים brings down the רייד of all of them, the תוע מעציים זכו, and the רמח"ל, and the בעל לשם שבו, and the מפרשים, and the שח, and the יורה דעה, all of the different מפרשים, who call this into question, they say, whoa, whoa, whoa. We're talking about the apex of the קבליסטיק system. We're talking about the loftiest point in the דרגות of the worlds of what the אריז"ל was describing through רוח הקודש, what he was able to perceive on the banks of the נילוס from the גילוי אליהו and through the כח of התבודדות.

That when we come to the apex, it's doubtful, it's questionable which is true and what's not true, of how we need to relate to הקדוש ברוך הוא and how הקדוש ברוך הוא relates to us. So what the מפרשים all agree upon, and רביצחיים stresses it so clearly, is that these ספקות of דעה, these doubts of רדלא, this not knowing which is true and which is not true, is not the same as the doubts as the ספקות that we engage in in practical day-to-day life. In practical day-to-day life, the ספקות that we experience, those existential doubts that confound our faith and our trust, are because one thing is true and one thing is not true. And in our minds there's a right way

to do it and there's a wrong way to do it and we simply don't know which way to do it.

We're afraid that we're going to make the wrong choice. We're afraid that what we choose to follow is not going to be the correct path. But at the level of *רדלא*, at the level of *דלא ידע*, that level of the *עתיק* of *עתיק*, that *אין סוף* of *בחינה*, that infinite limit that a person comes to, what all of the *מפרשים* of the *ל"ל* agree upon is that those *ספקות* are not because one is true and one is not true, but both are true at the same time. And in the space of *דלא ידע*, in that unknowable head that human conception can never truly understand because of our limited rational faculties, there's a perpetual assault of two possibilities always taking place in unison, simultaneously, to the point that it's impossible for an individual to stand upon one of them without being assaulted by the other one.

Like the *להט החרב המתהפכת*, that rotating sword that the *כרובים* hold, that *בלוקות המראשון*, from returning back to *גן עדן*, where it's glistening because it's moving so fast, and the *ספק* doesn't come because one thing is wrong and one thing is right, but the *ספק* is that both are true simultaneously, and our limited conception of reality cannot grasp that. So the loftiest level of the system of the *ל"ל*, and what *רביצחיים* sees as the apex of the system, is the realization that when we come to a place of when we come to a place of *דלא ידע*, we're forced to recognize that at the end of the day the only thing that we can do is to have *אמונה*, to have *אמונה* and faith in the fact that both are true at once, that the *מחלוקות* between *יראה* and *אהבה*, between fear of God and love of God, between *תפילה* and *תורה*, between *חסידות* and the *גר"א*, between the *קבלה* of the *רמ"ק* and the *קבלה* of the *ל"ל*, between the *קבלה* of

the *לשם* and the *קבלה* of the *הסולם*, between *דבקות במורגש*, where a person feels sensually that they're connecting to *הקדוש ברוך הוא*, or *דבקות בלתי מורגש*, or whether it's an unconscious experience of connection to *השם*, whether it's *רצה*, running forward to *הקדוש ברוך הוא* in that feverish attempt to move from limitation to the unlimited, or whether it's *שוב*, which is the calming waters of descending from the unlimited back into limitation. Is it *מתי* or *לא מתי*? And what our *צדיקים*, Mount *רביצחיים*, points out so expressively is that it's both at the same time. That's simultaneity of the experience, like we've been discussing until now, the simultaneity of grasping only the *מידות* of *הקדוש ברוך הוא*, while simultaneously at the same moment, impossibly speaking, to recognize that we're also grasping the infinite of *הקדוש ברוך הוא*.

To realize that on the one hand, *לית מחשבה תפיסא ביה כלל*, and the other hand, to recognize that *תפיסא ברעותא דליבא*, that the desire of the heart has the capacity of grasping it. To recognize the two naturally paradoxical modes of *הקדוש ברוך הוא*, *סובב כל עלמין*, annihilating all of reality in his infinitude, which surrounds reality, and *ממלא כל עלמין*, which is the immanent presence of *הקדוש ברוך הוא*, which gives room for reality. The paradox of *יחוד עילאה*, the lofty unity of *ה' אלקינו*, *ה' אחד*, which reminds us, as the *התניא* says, that nothing exists other than the true nature of godliness. And the paradoxical reality of *יחוד תתאה*, the lower unity of *שם כבוד מלכותו*, *הקדוש*, which says no, everything exists, it's simply animated by the *הקדוש ברוך הוא*.

At the level of *ידע*, both are true simultaneously, and we're unable to grasp that, and therefore it appears to us as *ספקות*. When I was learning this in the *אריז"ל*, before I found myself in the writings of *רביצחיים*, what I

wanted to understand was, why does the **זוהר הקדוש** refer to **רדלא** as **רישא דלא ידע**, as the head that can never be known, as opposed to saying **רישא דלא ידע**, the head that is not known. Meaning to say, is there a possibility that we can ever come to a place where those **ספקות** will be settled, in which case the **ספקות** and those doubts are only temporary, and the **זוהר** should have referred to it as **רישא דלא ידע**, the head that is not known. Or is it something that will perpetually be out of our reach, no matter what level we reach, to always realize that there's something higher than us, and that's why the **זוהר** refers to it as **רישא דלא ידע**, the head that cannot be known, the head that will not be known, implying that it's never going to be that way, that we'll never be able to have grasp of it.

So this was probably about six or seven years ago, and I reached out through email to **רביצחיים**, through one of his **גבאים**, and I asked a very simple question. I asked, is it referred to as **רישא דלא ידע**, because it will never truly be known, even when we reach the level of knowing it, we'll come to realize there's a loftier level that we cannot know. And the answer that I got was the **כמר נא רבא** in the **הקדמה** to the **זהר החי** says that **לעתיד לבוא** in the future, **רישא דלא ידע** will become known to the individual. Which was disappointing to me, in my humble opinion, because my entire understanding of the system is that even when a person comes to a place of knowledge, of knowing what cannot be known, there will be a new level of infinitude, in the infinity of unknowing that comes in its place.

So at that time, I had disclosed to also be in a **חבורה** with **רב מטל זילבר**, the **טיכנא רבא**, who's a close friend of **רב איצהמאיר**. And I spoke to him after **חבורה**, and I said to him, I asked him the question that I was asking, and I told him

what רב איצהמאיר answered. And he smiled, and he says, yes, but it's בתורת, it's relative, meaning to say that both are true. Yes, in the future, the הערכים, will come to be known, the ספקות will be מיושב, a person will be able to understand how the simultaneity of all things are taking place at once, how on the one hand, there's a limit towards what we can conceive of with regards to הקדוש ברוך הוא, yet on the other hand, it's specifically in that limit that we touch the essence of וכו' הקדוש ברוך הוא.

But what רב מטל was saying is that רב איצהמאיר's answer is also based on כללי, which means that no matter what level you come to of pure knowledge of רישא דלא ידע, of that בחינה of אין סוף, you'll also simultaneously come to realize that there's more ספקות on top of it. So that settled my mind in the sense because רישא דלא ידע reminds us that the loftiest level that we'll ever come to is going to be the reality that we can never truly grasp how the impossible paradox of something and nothing, of יש and אין, of that כח of כתר that contains both something and nothing within it, both the somethingness of בינה and the nothing of חכמה in unison, we can never truly understand how that is experienced. Now, in ספר דצניעותא, one of the most fundamental parts of the זהר הקדוש, which the וילנא גאון and the אריזל wrote their famous פירוש on, the opening of ספר דצניעותא is as follows. The וילנא גאון, on the first five words of that ספר דצניעותא, ספר, the book of concealment, the book that is weighed on scales.

The אריזל writes, based on the אריזל, that צניעותא, that modesty, that concealment, is the בחינה, is the aspect of רישא דלא ידע, is the בחינה of that unknowable head. And that ספר, the book of concealment, is the דעת that's מתגלה to us, that on a certain level in our minds we can conceive of the fact

that there's a place in our minds that we can never conceive. And by way of that knowledge of what we can never truly know, we have a small grasp of the concept of **רישא דלא ידע**. Now, I want to read to you the words that I saw in **רב איצהמאיר**, **ימה חכמה**, in.

This is going to be in **תשסח**, **ימה חכמה**, It's going to be on page 770. I shook when I read this because I've never seen **רב איצהמאיר** write in such a lush tone. **עיקר סוד הצניעות**, the deepest secret of modesty, the fact that **רישא דלא ידע** is considered as nothing and something at once.

Now, the question is, is **הצניעות**, is the modesty of **קבלה**, is the modesty of **חכמת הנסתר**, the need for occlusion, the need for concealment, the need for holding it in a secret, is that because we don't want other people to know about it or because we're afraid the wrong people will hear about it? Or is it something deeper? Is the ontological reality of **הצניעות**, **קבלה**, modesty, the realization that something will always remain hidden no matter what? Like the **לשם שבו ואחלמה** says, the concept of **סוד**, in **תורה**, is not because it's a secret that I'm holding or withholding from someone, but it's **סוד** because even when I disclose it, there's still a secrecy to it. Meaning to say that **רישא דלא ידע** is the secret of **הצניעות**, not because we need to keep it hidden, but because its inherent nature is that it's hidden and it can never truly be understood except by way of **אמונה**. And **רב איצהמאיר** writes as follows, **והבין**, **מאוד**, understand this deeply, the **סוד זה**, this secret of nothingness and somethingness together, this is the root of the entirety of **הקבלה**. And the entire concept shortly is, **כל ענין הרז אשר בהקבלה**, the entire concept of secrecy in **קבלה** and the need to hold it secret, its purpose is to conceal this

secret of how something and nothing, these two paradoxes, can operate in unison.

If in truth there are two opposites, which according to the rational mind are in disagreement and have no room with one another, from one limit to the other, and they're removed from one another in the fullest expression of thought, both of them not only speak for one another but they emerge in a sum total that is greater than the sum of their parts. It's completely removed from the mind how this is a possibility. But nevertheless, through the secret wondrous power of **כתר**, which contains something and nothing, the subject and the nothingness at once, they're unified in the secret of faith which will always remain above and beyond the rational conception of things. And this itself is the nature of the **צניעות**, the nature of the modesty.

The way that the **גר"א** hints in his **פירוש ספר דצניעותא** on **פירוש** in numerous places. That the entire concept of modesty and the need to hold things secret is rooted in the concept of the **רישא דלא ידע**. Because the **גר"א** says, concealment and modesty is the concept of the **רישא דלא ידע**. This way of **הקדוש ברוך הוא** revealing himself in our minds is above and beyond any rational conception.

And it's only revealed in **חכמה** as it's **מתלבש** in itself. And that's why this **תורה** is rooted in something referred to as **ספר דצניעותא**. Now, only because it's coming time for **חנוכה**, we're not going to lose ourselves in the **הג** of **פורים**. But **פרי עץ** and **שער כוונות** on **פורים**, in his **כוונות**, **רב איצהמאיר**, speaks so often about how **רד**, the **רישא דלא ידע**, is revealed on **פורים** in the **תכלית הידיעה שלא נדע** of **בחינה**, reaching the apex of thought, which is recognizing that we can never truly grasp things in their essence.

But what's most important for the רב איצהמאיר of חידוש, in my humble opinion, is as follows. מלכות is found in רד לא. The Malchus that we find ourselves in, the confusion, the concealment, the questions of dark or light, right or wrong, the lower fallen doubts that we encounter in our day-to-day experiences, in our moment-to-moment engagement with the world, are not simply due to the darkness that occludes light, but rather the questioning and the concealment and the confusion and the confoundedness that an individual experiences in this lowly space of מלכות, in this place of רגלי הירדו מוות, in the level of שכינתא בגלותא, with all of the negative connotations that we could conceive of, קליפת נוגה, and חיצוניות, and חיצונים, and בריאה יצירה עשיה, and the חיצונים, all of those things are not some accidental symptom of something gone awry, but rather they are truly rooted and still rooted in the loftiest place, which is רישא דלא ידע, which is that place of the unknowable head. That in truth, the ספקות that we encounter down here, which remind us of one thing is right and one thing is wrong, is truly rooted in the lofty level where both things are true simultaneously, but because we can't conceive of that in our rational minds, we're forced to engage in the מידה of אמונה, of faith, of more אמונה in הקדוש ברוך הוא, that in spite of the lowly fallen ספקות that we find, those ספקות that the person experiences, those בחינות of עמלק, what we're truly touching is the residual relationship that we always contain with the concept of רישא דלא ידע, with that unknowable head.

And what I want to end with tonight, and I don't typically read this long from the writings, but the לשונות here are so מתוקים מדבש, ונופת צופים, and they're so practical to the individual soul in the modern condition of finding themselves caught within the existential doubt of abysmal

questioning. מטָה, עלים לתרופה comes along to offer a תרופה to the תרופה, which offers a certain level of מנוחה within the soul. This is going to be from שנת תשס"ה, די חכמה לנפשך, so 2004. These were the שלשידוס דרשות, the first year that the דרשות were published, at least practically in the ספר.

This is in פרשת ויחי, and עף קוף עין חץ, says as follows, We need to understand, נמשכים ממקום שרש הדבקות, that all doubts that a person has with regards to how to serve G-d in this world, נמשכים ממקום שרש הדבקות, in truth they're rooted in the place of true connection to G-dliness, והם ספקות שבאמת, that's referred to as the unknowable head, שנקרא רישא דלא ידע, and these are ספקות that are not doubtful because there's one answer over another, but they're ספקות because they're an עצם הספק, like G-d refers to them, or as רבי חנן וסרמן, מהשם יקום דמו, discusses in his פירוש on מסכת פסחים, that there's a concept of ספק בעצם, an essential doubt that is not rooted in some lack or occlusion of knowledge, but rather it's an ontological reality of doubt, ובמקום נשגב זה, and at that lofty place of ברגע, רדלא, אחד מתנוצץ זה ההבחנה, וברגע אחר מתנוצץ ההבחנה שניה, that in each moment simultaneously there's one understanding and then at the next moment there's another understanding, like it's referred to in the writings of the רמח"ל with regards to the ספקות of רדלא, that in truth they're all true, because by the level of רישא דלא ידע, which is the aspect of the הפשוטה, the light of simple faith, because there it is the place of doubt, and all of these doubts descend into the world as doubts in עבודת השם, doubts in the work of אמונה, and they emerge and sparkle in the mind of an individual in the secret of רישא דלא ידע, והם מתנוצצים במוח האדם בסוד רדלא, and an individual needs to come to the place where these ספקות, where these doubts that they encounter, are no longer bothering them, because every time a person is

stuck in a ספק that is טורד את שלוות האדם ומבלבל מחשבתו, that any time the doubts of an individual confuse the mind or confound the mind, that's the בחינה of בני ישראל that the hearts and the eyes were closed, but in truth it's impossible and it's forbidden to allow the doubts that a person experiences in their אמונה in their minds to disturb the peace of the individual, because a person has to understand that these doubts descend מעל גבוה, in the secret of ספקות ורדלא, the הריבון שלעולם in G-d wants these ספקות, and we don't need to run away from the ספקות, all of this is the aspect of the revelation of the רישא דלא ידע, the revelation in the moment that two things can be true simultaneously, and when a person finds themselves in that doubt בדבקות, לדבק עצמו בדבקות, a person has to cleave to הקדוש ברוך הוא, to assert the godliness in their minds that is revealed to them in that moment, and to be aware that this התנוצצות, this simultaneity of two things happening at once, is really rooted in רישא דלא ידע, and therefore it shouldn't bother an individual, because the entire purpose of it is to force us to come deeper into a level of אמונה, that when we find ourselves in מלכות, in the עבודה of אמונה, in the תפילה of עבודה, in the פשוטה of עבודה, in the עבודה of התבודדות, in the עבודה of the night time, all of those things associated with מלכות, in its degradation, in its denigration, and all of its negation, what we need to remind ourselves is that that's rooted in the loftiest level of the system. And to end with the fact that tonight is י"ט כסלו, tonight is the ראש לובביטשער רבי writes, in חסידות, what the second רבי לובביטשער רבי writes, in חסידות, is that the חידוש of the טוב שם בעל, and the חידוש of חסידות, is that he made the concept of רישא דלא ידע applicable to all individuals, to show us that not only is הקדוש ברוך הוא found above, but הקדוש ברוך הוא is found below. And as מסביר ר' יצחק מאיר, at length, in ים החכמה,

based on the תורת חסידות of חידוש, about the מאמר דרך עץ חיים in his תשע"א, the writings of קאמרנא רבי, and the writings of פיאסצנה רבי, above, אריז"ל of the אותיות, by קבלה, on a certain level, קבלה, is that there's אורות and there's כלים. And the אורות are different than the כלים, because the Or is the unlimited, and the כלי is the limitation.

Or the Or is infinite, and the כלי is finite. But comes תורת חסידות, and this is really expressed beautifully in the רב קלונימוס קלמן שפירא of מבוא שערים, from עיקר חידוש what we see there is that the חסידות is that even the כלים are נתגלה to be אלוקות. That even those places where we find concealment and darkness in our lives, are also expressive of תורת חסידות ענין of חסידות. Like the רבי לובביצ'ר taught us, that the entire ענין of חסידות is the אמונה לא ידע גילוי, to each and every individual in their own פשוטה.

9 - Tasting The Whole in The Part

Okay, so tonight, בעזרת השם, we're going to be continuing with our series of רב יצחק מאיר מורגנשטרן, רביצ'ה מאיר שליטא of תורה on the teachings of the שיעורים. And tonight, בעזרת השם, is going to be a little bit different than what we've been doing over the past eight weeks in the eight שיעורים that we've given so far. Not different in the sense that it's not part of the continuity, but it's a direct continuation from what we've been speaking about. In particular, what we spoke about last week with regards to the מלכות of בחינה, the presence of this world, the experience that's in truth rooted in ידע, and the doubts that emerged from that place.

But what's going to be different is that for the previous eight שיעורים, I would have been able to, if anyone was asking me to, to show you 20 or 30 places in thousands and thousands and thousands of pages of רביצ'ה מאיר מורגנשטרן's writings, and I'd be able to show you specific places where those ideas are written out at length, to the point that a person can claim that they are fundamental סוגיות in the teachings and in the תורה of עם החכמה, in the תורה of רביצ'ה מאיר. With regards to tonight's teaching, while there are countless places where it is brought up, there are countless places where it is hinted to, there is a lot of time spent clarifying what these concepts mean, but nevertheless it differs from the previous סוגיות that we've discussed in the sense that it is not clear that it is a fundamental סוגיא, meaning to say that every single שיעור that we've given until now is my own humble understanding of the writings of רביצ'ה מאיר מורגנשטרן, the writings of the צדיק that come down through his תלמידים. Tonight's שיעור is even more my own humble opinion because I can't even point to the explicit sources

that show that this is one of the fundamental pieces of the puzzle, but nevertheless everything that you've heard until now and everything that you will hear from the future, when I say until now I mean all the way from רב קוק, all the way down to whatever שיעור we continue giving, בעזרת השם, this סוגיא is fundamental to my understanding and in particular my understanding of מורגנשטרן מאיר מרביצ'ה's teachings. Nevertheless it's not as explicit in terms of length or volume and the amount of times that it's expressed explicitly is not as clear as the other סוגיות that we've discussed.

Secondly today is also מורגנשטרן מאיר מרביצ'ה's birthday and it's the second night of חנוכה so everything that we say tonight should be for a ברכה for the צדיק, that he should continue living a long and healthy life teaching more and more תורה to the Jewish people and that his תורה and his light and the light of חנוכה should spread forth throughout the world and the תורה of all of the צדיקים האמיתיים should spread forth throughout the world and that it should bring comfort to the Jewish people and to the world at large. The title of tonight's שיעור is going to be Tasting the Whole in the Part. Now the fundamental basis of this concept is going to be based on an idea brought down in the name of the רב שלום שרעבי ראש הש, which is explicit in the writings of the אריזל as well as the יפה שעה and the מפרשי of the אריזל point out but it really underwent its full revolution into a fundamental piece of the puzzle in terms of what it means to learn קבלה and what that might mean for us in 2019 in the תלמיד מובהק of the ראש הש based on whose name מרביצ'ה is referred to as רב חיים דלה רוזה, תרונן חכם, the תרונן חכם who we spoke about in I believe the first שיעור of this series. Now the idea is as follows, הכלל והפרט שווים לגמרי.

The general principle and the particular aspect are equalized entirely. The general picture, the כלל, the highest level of understanding that we have where all things are unified, the חכמה of בחינה, the ידע of בחינה, that place where אור is fully revealed, the כלל and the פרט, the פרט which is fragmentation, which is differentiation, which is בינה, which is the left-minded experience of discerning differences between things, in spite of the fact that based on human logic they appear to be fully separate from one another to the point that there's no greater opposition than between the כלל and the פרט or the whole and the part. Nevertheless, with the ראש הש based on the writings of the אריזל and the חכם תרוץ explained at length and שוים are פרט and כלל, the רביצ'ה מאיר brings it down in countless places, that what we see when we look at the full total picture of how things are supposed to be.

The full narrative where the beginning, the middle, and the end form together to create a picture that is greater than the sum of its parts. That place which has no distinction, that place which has no סתירה and no darkness, the כלל, the כללות הכל, what the זוהר refers to as רזא דכללא דכולא, the secret of the general principle of all things where all things meld together to create a unified image without distinction. And the פרט, that דפרטיות, that secret of differentiation and fragmentation and difficulty and concealment, where the light of a unified whole is no longer apparent and when we confront the world we see disparity and fragmentation and one thing fighting against the other, in spite of the fact that based on our human logic and our human conception of what this world is, in spite of the fact that they appear to be so separate and apart and anti-ethical to one another, what our מקובלים, what the ראש הש comes to teach us is that from

the DNA of all things, we come to find that the כלל and the פרט are שווים, that they're equal. Now what that means on a practical level, in order for us to begin to understand what רביצ'ה מאיר is going to be teaching us, what it means is that no matter how small, no matter how particularized, no matter how fragmented the פרט appears, no matter how distant and removed from the general light of clarity associated with the כלל, when a person descends deeply enough into that פרט, into that particular aspect of something that stands in front of the person at that moment, what a person will come to find that within the recesses of that particularity, a person will come to find recesses and resources of the entirety of everything within it.

That there is no part so small that it doesn't contain the DNA or the essence of everything. The reason that we're capable of seeing a שווי, of an equality between the כלל and the פרט, between the totality and the fragments, between חכמה and between בינה, or between the expressivity of חסד and the constriction of גבורה, is because both are rooted in the same place. Both the כלל and the פרט, the general principle as well as the particular point, both emerge for רביצ'ה מאיר מורגנשטרן following the path of our מקובלים, both emerge out of the infinite whole, out of אין סוף, out of the infinity of godliness, so to speak, to the point that we cannot even begin to fathom what that infinity means. That place which we've spoken about, where we can only say לית מחשבה תפיסא בכלל, that human mind cannot grasp it.

And that in spite of the fact that we have no access to this general principle of the infinity of הקדוש ברוך הוא, we have access to it by way of its מדות, by way

of its revelations in our lives, like we've been speaking about throughout in ישירם. Because both the כלל and the פרט emerge out of the infinite whole, out of the infinity that cannot be added upon, nor can it be detracted from, because it's an infinity that's greater than anything we could ever conceive of, what we refer to as הקדוש ברוך הוא בעצמו כביכול הוא. That אחדות, that impossible unity that stands outside of our capacity to grasp, gives birth to two differentiated expressions of existence. It gives birth to כלליות, to the totality of things, to the wholeness of things, to the חכמה of things, to the right side of things, and it gives birth to the פרטיות, to the particularity and to the fragmentation of things, to the left side of things, to the constriction of things.

Now, from a perspective of this worldliness, when as subjects who exist at the lowest level of מלכות דמלכות תעשיה, the lowest possible expression of divinity in the world, from our perspective there seems to be no greater distance than between the כלל and the פרט, between the whole and the part. But from the perspective of godliness, מצידו כביכול הוא, which our תורה and פנימיות התורה has given us access to, we can now see almost what it feels like to see from the perspective of godliness, so to speak, where we're able to see that the פרט and the כלל, in spite of how separate and apart they seem from one another, nevertheless, they're two different but unified expressions of הקדוש ברוך הוא's light into our world. Now, the רשש, and רב יצחק, based on the writings of the רשש, especially in his explanation on פריש, described this at length. The typical way of looking at the world, the typical way of looking at our experiences, is that we confront fragmentation, that we experience life as operating under the

cut of lack, as being deficient, as missing something, and that out there, beyond us, or beyond our world, there's something whole.

There's a perfection that if we work hard enough, we can eventually reach it. The way this is described in the language of רב יצחק מאיר, based on the writings of the רש"י, is that there is something referred to as יוד ספירות שלמות, something that is comprised of the ten total ספירות, which means that they have the upper three ספירות of חכמה, כתר, and בינה, as well as the lower three ספירות, which are יסוד, הוד, נצח, תפארת, גבורה, חסד, and מלכות, to the point that those two categories of ספירות, the three upper ספירות, which represent spiritual awareness, and the lower seven ספירות, which represent emotional living, are unified to create a whole. And then on the opposite side, you have something referred to as a קצוות וק, only six sides, a concept of deficiency that doesn't have the חכמה, כתר, or בינה. All it has is the חסד, גבורה, תפארת, נצח, הוד, יסוד, and מלכות.

So that on the one hand, you have a totality of יוד ספירות, and on the other hand, you have things that are missing the upper three ספירות. And from that perspective, our job as deficient creatures, who are lacking those upper three ספירות, which represent divine conception, or contemplation of godliness in the world, or drawing down spiritual consciousness into ourselves, if we look at ourselves as being deficient from that perspective, then our goal is to rectify ourselves and refine ourselves enough to draw down and merit those three upper qualities that we're missing through our positive actions and through our effort. But until we're זוכים, to reach those מוחין, until we merit to draw down those lofty lights of consciousness, we're deficient. That was the regular perspective of קבלה האריזל, that things are

deficient, and in order to become whole, they have to elevate themselves, or they have to draw down fullness to fix themselves completely.

What רביצ'ר מאיר מורגנשטרן points out, so deeply based on the רש"י, is a different conception. He says as follows, that when looking at the פרט, when looking at that thing which is, in theory, deficient, instead of looking at it as fully deficient, needing fullness that comes from beyond it, we can look at it as something that is full in and of itself, but has not yet expressed its fullness. Meaning to say, instead of looking at that broken פרט, at that broken particular aspect which seems to be missing the essence of חכמה, כתר, and בינה, the divine consciousness, or our contemplation of godliness, instead of seeing the individual as lacking, needing to draw something above it, down into it, to become full, רביצ'ר מאיר, based on the רש"י, teaches us that we need to be able to look at ourselves as full already, as already שלם, as already containing all ספירות, including the upper three ספירות of כתר, חכמה, and בינה, that will and desire for godliness, that חכמה for godliness, that willingness to understand the particularities of godliness, those things already exist within us even in our deficient state, except we have not rectified or clarified ourselves enough yet to reveal what is already within us. So instead of looking at ourselves as broken, in need of salvation from something that stands beyond us, what the צדיקים point out, and רביצ'ר מאיר stresses fully, is that the fullness already exists within us, the שלמות is already found within the פרט, the כלל הכולה, the entire principle and the general quality of all things already exists deep within the recesses of the imperfect part, and our job in עבודה השם is not to draw down new lights that we have no access to, but rather to be מוֹכֵךְ ourselves, to clarify ourselves and

purify ourselves till our natural proclivity of קדושה emerges to show that it's always been there already.

That when you look at אבק, when you look at the six ספירות that seem to be missing the upper four ספירות, so that seem to be missing all of the principles or potencies of קדושה, instead of feeling that a person has to travel and run far away and give everything they have of themselves in order to secure what they don't have, our צדיקים are showing us that we already have what we need. We already have within us, in פוטנציה, in an unconscious state, that fullness. Our job is simply to clarify ourselves enough to allow that fullness to be revealed, to the point that what appeared to be deficient is shown to really have been full already to be a whole in and of itself, but it was a wholeness that was yet to be revealed. And through עבודה, through בחירה, through working through the עבודה of מסירות נפש and אהבה and יראה and רחמים and all of the different עבודות that are associated with what it means to be a human being, we reveal retroactively that the part was always whole, but that wholeness was dormant within the part.

So that when we look at the difference that we originally assumed, which was fundamental between the part and the whole, or between something that was full and something that was lacking, what we come to realize is that what we thought was lacking was in truth simply dormant, waiting to be revealed to be already part of a wholeness that permeates all of creation. The way that רביט שמער teaches this, based on the writings of the רש"י, is going to be based on another principle from the רש"י, which we brought up already in a number of the שיעורים. It's referred to as כלל הערכים, the theory of

relativity, the קבליסטיק theory of relativity, which the רש"י did not reveal חס בפירושו, the רש"י did not come to teach anything that was not written in the אריזל, but the רש"י disclosed it from within the text itself. The רש"י showed us how it can be found within the אותיות of the אריזל as well.

And we discussed already how כלל הערכים, how the principle of relativity says as follows, instead of looking at the world of קדושה and חול, instead of looking at divine light in the world and those things which appear to be devoid of divine light as absolute differences, which create a stark differentiation between what is good and what is bad or what is high and what is low or what is fixed and what is broken, what the רש"י says בפירושו in his הקדמה רחובות הנהר, which רביט שמער has discussed at length and his תלמיד מובהק רב שמואל אהרנפלד שליטא is also discussing now at length like we've discussed, is that instead of assuming that there are fundamental or ontological or actual differences between one thing and another thing, we need to begin to realize that everything is part and parcel of the same material. All limitation, everything we confront in this world is rooted in the infinite. So the question becomes, if everything is uniform and rooted in the infinite, where do we see differentiation from? Where does all of the stark differences that we confront on the day-to-day experience of our lives emerge from? And what the רש"י says is הכל תלוי בערכי הכינויים בלבד. Everything is dependent and contingent upon the particular application of proper names.

That's it. The only distinction that exists within the world is our perception of distinction. The only distinction and separateness and differentiation that exists in the infinite world that the infinite God has created is simply

the level of awareness that we have with regards to particular levels of experience. So that when we say that something is whole and שלם, when we say that something is holy, it means that it's revealed to us at that point in our awareness that this thing is a vehicle of wholeness, that this thing is a vehicle and it's representative of the wholeness and the perfection that הקדוש ברוך הוא has revealed in the world.

And when we confront something that appears to be the opposite of wholeness, it's not that fundamentally on a DNA level that thing is separate than what the holiness is. It simply means that it's our perception, our conception of things at this point, which changes the nature of what we're looking at. Because all things are equal. According to the מקובלים, according to רביט שמער, based on the writings of the רש"י, it's impossible to claim that there is a distinction between the level of wholeness and the level of lack.

Between something that has יוד ספירות שלמות, ten full spheres, and something that is lacking in the upper three spheres and only has six or seven lower spheres. The only difference is how we choose to look at it. So when it comes to looking at the particular aspects of our lives, when it comes to trying to understand what the מקובלים are describing, there's always three ways to look at something. There's looking at the thing in and of itself.

And in and of itself, even though it's a particular, it already contains a dormant wholeness within itself. So that if you descend deeply enough into the DNA of that experience, you can find that what you thought was lacking is in truth whole. And then you can look at it from the perspective of a level that is above it. And then from that perspective, we see ourselves as lacking because we haven't fully emerged to that higher level yet.

And in relationship to something that is lower than it, we conceive of ourselves as whole. So for example, a person who learns 10 hours a day, vis-a-vis themselves, they are whole. That's 10 hours of learning. That's their experience.

The individual who is above them learning 12 hours a day is going to cause the person who learns 10 hours a day to feel deficient vis-a-vis that level. So vis-a-vis the level above us, that wholeness is now revealed to be deficient. But vis-a-vis the level below, which is the person who learns eight hours a day, the 10 hours a day of learning are shown to be fully expressive of perfection. So we see that no matter where you look, no matter which perspective you're looking at, there are three different ways of looking at the same exact thing.

From one perspective, it looks full. From the other perspective, it looks deficient. And from the other perspective, it looks as if it were whole, which goes to show, according to רביצחמייר מורגנשטרן, everything is made up of the same properties. Everything is made up of the same potential.

Everything is made up of the same DNA. So in reality, there is nothing that cannot be full. The only difference is what perspective are we using to look at it. Now, the way this is applied in practical עבודה for רביצחמייר is as follows.

Our natural way of looking at the world is that we live in within פרטיות. We live within the state of fragmentation. We live within the state of that which is lacking the fullest fixing of things. And outside of us, there exists a fullness that awaits us.

If we can only work hard enough, if we can only be *מיגע* enough, then we will finally eventually at the end of days find fullness. But when we begin to look at the world and our experiences, and each of every one of our own feelings and anxieties and experiences and moments in our lives, when we look deeply into the broken fabric of those things which are fragmented in our lives, the *פרטיות* of our lives, according to this principle of *כללי הערכן*, which teaches us that everything that is broken is in truth full, we come to find that in the moment that we're in, with the materials that we have, with the experiences and the awareness that we have in that moment, that's all we need. That's enough for a person to be able to find access to holiness, for a person to be able to find access to wholeness. That in spite of the fact that we feel broken, in spite of the fact that things feel dark, in spite of the fact that things feel like they're a *פרט*, in spite of the fact that things feel fragmented and unwhole, if a person descends deeply into the recesses of that experience, and they draw down the awareness that even the brokenness that we experience is a direct symptom of how *הקדוש ברוך הוא* has created the world, what we come to find is within that *חסרון* itself, within that brokenness itself, within that *פרטיות* itself, there exists a *כללות הכל*, that in every part that we touch we're touching the whole.

Because when you're dealing with the infinity of *הקדוש ברוך הוא*, when you're dealing with the profoundly impossible unity of G-d, who is unified both in wholeness and in fragmentation, both in darkness and in light, we come to realize that there's no distinction between the *כלל* and the *פרט*, that there's no distinction between the future and the now, and that all of those things which are reserved for the future when things fully rectify themselves can also be found in the present if a person enables themselves to descend

deeply enough into that experience. Now חזל have already expressed this idea in מסכת ברכות, when describing the leave-taking that one תנא would have from another, and רביצחמיייר מורגנשטרן brings this down, as many צדיקים bring it down, what each תנא would say to the other is, you should merit to see your world in your days. And the way the מפרשים and the מקובלים and the בעל רב יצחק הזכרבר and the וילנא גאון as well, and רבי נחמן and התניא, the צדיקים, the צל"ח and his הקדמה, his פרש הנהגת עט"ז, it's a unanimous announcement. The מאמר of סלובודקה in a remarkable מאמר, a remarkable מאמר in אור הצפון, in the concealed and hidden light in פרשת בראשית about אדם and הראשון, the אלטר of סלובודקה writes about this ענין of and it's such a profound teaching to the extent that people could not believe that the אלטר of סלובודקה actually wrote this.

People felt that it was the result of his רב אברהם צבי פינקל. רב אברהם צבי, I'm mispronouncing the last name, I don't think it was, רב אברהם צבי, who died very young unfortunately, who was a תלמיד מובהק of the אלטר of סלובודקה, and he was also a profound poet and musician, and he wrote poetry, and he had a deep interaction with different צדיקים of the generation. People could not believe that the אלטר of סלובודקה would have written what he wrote about this concept of רב אברהם אליהו, עולמך תראה בחיך, so they wanted to claim that it was רב אברהם אליהו who pretended to be speaking the words of his רב, about this profound idea of עולמך תראה בחיך. And I had this זכות with good friends to be able to be ראש, רב דוד כהן, the ראש, and we had, or I had a meeting with רב דוד כהן, and I asked רב דוד כהן if this teaching, עולמך תראה בחיך, from the אלטר of סלובודקה, can be considered an authoritative teaching because it's so profound.

And ברוך השם, he understood what I was asking obviously, and he said, even if it wasn't written by the סלובודקה אלטר, it's the רוח of the סלובודקה אלטר, which is a very special answer. Anyway, many צדיקים have discussed this idea of עולםך תראה בחיך. What our צדיקים point out is that, what the תנאים were trying to say to one another is that you should merit to see your world in your days. You should merit to understand that everything that stands at the ready for you in the future, everything that seems to be just beyond the horizon of this worldliness, that fullness, that שלמות that we're promised for the end of time, we have the ability of drawing that down into our present moment.

We have the ability of taking that future fullness and tasting it in the present. When we're capable of realizing that even within the present moment, as broken and as fragmented as it appears, there is still a fullness that is inherent within it because the present nature of reality in all of its brokenness is still representative of the fullness of הקדוש ברוך הוא. So עולםך עולםך meant that, may you be able to draw down the light of the כלל, may you be able to see how the כללות of everything is contained within the פרט, that the כלל and the פרט are שווים לגמרי, that the וק and the גר are both the same, that fullness and lack are just simply different ways of looking at something. The way רביצחמיר מורגנשטרן describes this, and I haven't seen it in the later ספרים, but I see that it's coming out more and more recently, and it was already hinted to obviously in רביצחמיר תשע"ד, רביצחמיר describes this capacity of the individual to recognize on a psychological level the כלל and the פרט being שווים, and the fact that everything that we look at is contingent on our own conception, meaning to say that if we look at a situation as broken, then it's broken.

But if we're capable of recognizing that even in that brokenness there exists a dormant wholeness that will eventually reveal itself to show that even that which was broken was fixed, then a person is capable of drawing down the future into the present, or tasting the whole in the part. רביצמאיר writes as follows with regards to the midah of בטחון, that in contradistinction to the midah of אמונה, אמונה which is the belief that a קדוש ברוך הוא runs everything and eventually will show that he has been running everything until now, the midah of בטחון, the midah of trust, is tasting that future awareness in the present moment, of being aware even on ערב שבת that שבת is going to come. Or like רבי נחמן writes so often and רביצמאיר discusses in his שירים on the כוונות of שבת, our ability to draw שבת into the our ability to see that that in spite of the fact that we see a sharp distinction between שבת and חול as strong as the distinction between the כלל and the פרט, or strong as the distinction between unity and fragmentation, nevertheless there's a level of קדושה where everything is flipped to reveal that everything, even the fragmentation and even the brokenness and even the darkness was part and parcel of that fullness, to show the deep inherent nature of שבת that exists within the week itself, to show the deep inherent כללות that exists within the פרט itself. רביצמאיר writes as follows and this is in ים החכמה תשע"ד on page 777.

He says that faith is the ability to believe that everything is for the good and בטחון and trust is to feel already in the present moment the goodness that will be revealed in the future and he says as follows the concept of בטחון, the concept of trust in G-d is so strong that בטחון becomes so strong that it's the vehicle that draws the future awareness of light into the present moment so that a person in the present moment can feel as everything is all good and even though that real good revelation has not been present in reality yet

you already feel at the present moment in the פרט itself how everything is
 part of the כלל and he goes on to say that and this is the beginning of the
 פסוק because when a person has בטחון in השם a person will be that even in the
 present moment the person will come to recognize the godly presence in
 that moment that even in the פרט even in that which appears to be
 fragmented even in that which appears to be broken and disparate from
 what we're looking for in our lives we will come to find that everything is
 part and parcel of the whole now the awareness of רביצמאיר to make this part
 of his system that a יהודי no matter where they are in the world no matter
 what they have experienced in that moment if they penetrate deeply
 enough they can find that that moment contains everything that they could
 possibly need that they can see their world in their days that the present
 can be tasted that future can be tasted in the present that the יחוד עילאה that
 the unity of which teaches us that there is nothing that exists other than
 godliness can be tasted in the יחוד תתאה in the lower יחוד of which tells us
 that there is a world that exists separate and apart from god the ability to
 draw the light into the vessel this is the חידוש of חסידות this is the חידוש of the
 טוב הקדוש that the בעל שם טוב הקדוש as well as the גר"א as well as the
 harbingers of פנימיות התורה what they were coming to teach us was simply
 that we can taste משיח even before משיח comes that we can taste the future
 even in the present and רביצמאיר thousands of times well not thousands of
 times that's ridiculous 20-30 times that at least that i've seen the concept in
 the name of the וילנא גאון in the name of the לשם שלום based on the writings
 of רחיים ויטאל and שקל להקדש that anything that stands at the ready
 to be revealed in the future can be tasted in the present moment that
 anything that stands at the ready to be revealed as the true fullness of a קדוש

הוא ברוך in the world with proper effort with proper awareness with proper intention and attention seek and attention setting and breathing a person is capable of drawing that light down into the present and this was only through the חידוש of realizing that הקדוש ברוך הוא has never truly removed his infinity from the world if a person looks at the question of צמצום if a person looks at the question of השם removing himself from the world and they see it as כפשוטו god forbid and they see it as something that actually happened like certain מחברים have wanted to show or not really מחברים interpreters of מחברים which is what we discussed in the שירים on the לשם so that a person sees that השם has revealed his fullness חס ושלום and left an aspect of lack but what the חידוש of חסידות and the חידוש of פנימיות התורה is is that the צמצום is only like כפשוטו that צמצום is not actual it's not an actual removal it's simply a concealment it's a concealment which means that if we penetrate deeply enough into the concealment we could come to find that which is truly present which is the fullness of הקדוש ברוך הוא that this concept of the כלל and the פרט being שווה of being able to taste the future in the present of seeing the whole in the part of recognizing that even in brokenness there is a wholeness that is dormant within it that is only symptomatic of the deep awareness which רביצמאיר screams from the top of the rooftops that צמצום לא צמצום is only a concealment that's not a removal god forbid to claim that it's a removal would claim that there's a full distinction between fullness and brokenness and it would say that one thing is truly ontologically separate from the other but when we begin to see the light of צמצום which is still present by way of concealment and that the צמצום was simply a concealment of הקדוש ברוך הוא and not a removal what we're showing ourselves is that even in the most broken פרט we can find the

whole as the בעל שם טוב says somebody who touches a fragment of the whole touches the whole entirely because the whole is retroactively revealed to have never been divisible that wholeness permeates everything even imperfection even brokenness and for רביצמאיר this becomes a עבודה and דרך the עבודה and דרך to recognize that every moment that a person finds themselves in no matter where they find themselves they can disclose the true fullness of that moment but that fullness is not the ultimate fullness that fullness is simply full in relation to what is below us but in relation to what is above us it's ad infinitum like we've spoken about that that there's no limit to the wholeness that we can grasp for ourselves so every moment that we feel a lack we need to descend deeply into the lack to disclose that it's a whole only to come to realize that that whole is deficient in relation to a whole that is greater than it which transforms us back into a state of lack only to yearn for a further state of wholeness until eventually at the end of time we'll come to a place where it's impossible to fathom anymore but that process of elevating oneself of taking the פרט and elevating it to a כלל and then showing that the כלל is simply a פרט to a higher כלל and then ascending again and becoming deficient again that's in a process ad infinitum but it doesn't diminish from the fact that in each and every moment a person can taste their world in their days a person can taste the of the moments what I want to read from right now is from the writings of שמואל אהרנפלד שליטא and this is in קצץ השמש this is the second volume of his חירוש on the כוונות of the אריזל on שבועות and ספירת העומר and this is on page תף פז on 487 it's a footnote and this is footnote 7 of a singular footnote ההסתרה בתוך הנעלם בתוך ההסתרה this is the understanding this is the psychological benefit that we understand from what we've been discussing the depth of the matter is as follows that

in order to sweeten the judgments and the difficulty and to remove the
 concealment that exists in the moment אין צורך בהמשכת אור מחודש שלא היה מקודם
 לחיים There's no need to draw down a light that was not present beforehand
 a person doesn't have to go searching how to fix their moment אלא העיקר
 Rather the עיקר is to reveal the light that is
 concealed within the concealment itself פסוק דאין עוד מלבדו כתוב ואפס זולתו
 tells us that there is nothing other than godliness וגם ההסתרה עצמה הנה עליבא
 that in truth even the concealment itself is
 simply a garment and a layer of concealment to the light and the pleasure
 that is hidden within it and everything that we need to do in our lives is
 simply come to remove the מסכה to remove that which is concealing the
 fullness of the moment not to draw down fullness into brokenness but to
 reveal the fullness that exists within brokenness as well To end this week's
 שיעור which I could speak ממש at this point I could speak for another hour
 about this To end this week's שיעור I want to look at a really interesting
 document almost an interesting teaching from אביטשמאיר which comes to
 take this idea and ensure that it doesn't become problematic because a
 person can go beyond the line a person can go beyond the limitations of
 what is reasonable to think and say that if the whole is found in the part if
 the future is found in the present if the עתיד is found in the הווה if wholeness
 is found in brokenness then what need is there for us to continue working
 towards wholeness? Now what we've explained already it should be clear
 hopefully that for אביטשמאיר wholeness is only wholeness relative to the level
 that we're at that the wholeness is a ceiling of the ground that I'm standing
 on but I come to the next level and I reveal that the ceiling was simply a
 ground but אביטשמאיר's שליטא is very aware that people can misunderstand

this idea the אריזל was very aware of that and רב חיים ויטאל was and the גר"א was and the בעש"ט was and the רבי נחמן was and all of our צדיקים are and אביטשמאיר is afraid of this as well that a person should come and say God forbid that if the whole and the part or fullness and brokenness or light and darkness are part and parcel of the same material of the infinite then a person could come and say God forbid that there's no need for עבודה which is why רביטשמאיר quotes so often in the name of the ברית מנוחה something we'll discuss at length next week that כתר is also the same letters as כרת that if a person misunderstands the ideas of כתר that place of nothingness which shows us how wholeness and brokenness are part and parcel of the same thing a person can eventually lead themselves to a place of כרת of being cut off from holiness so רביטשמאיר wrote a הסכמה to another צדיק to another משפיע in our generation רב איתמר שוורץ the בעל מחבר of בלבבי משכן אבנה and I believe at this point it's above 30 ספרים which are remarkable ספרים that speak on a level that in my humble opinion nobody else in our generation speaks at the level of רישא דלא and רביטשמאיר שוורץ I'm sorry בלבבי רביטשמאיר speaks more about כתר than any צדיק before and likely after him and in certain volumes of the ידע it's almost impossible to see how עבודה and the need for בחירה is still a possibility and he wrote a פירוש on רש"ש from the רחובות הנהר and he only wrote the beginning of a פירוש on the first two דפים it's a remarkable ספר but רביטשמאיר מורגנשטרן wrote a הסכמה to that ספר and I always knew that this was an important point but I wasn't sure until I saw about two weeks ago in ים החכמה תשע"א that they make reference to this הסכמה in showing the fundamentals of a certain idea but in referring to the writings of the בלבבי in referring to these writings that seem to take this idea very very seriously that the future can be tasted in the present רביטשמאיר feels the need to push

back and show that even though the future can be tasted in the present even though wholeness can be tasted in the broken even though the whole can be found in the פרט nevertheless it's fundamental for us to recognize that whenever we reveal the wholeness within our situation we have to come and recognize that on the level above us there is a brokenness that forces us to try and continue to work רביטשמאיר writes as follows he says it's known how fundamentally important it is to learn קבלה בדרך הפנימיות and the holy path that was revealed to us in the days of the בעל שם טוב הקדוש as is described in the writings of רב אהרן הלוי from סטרשעליע and the introduction to his book שער היחוד והאמונה רביטשמאיר continues and he says and it's a blank space because at that time the beloved שוורץליטו רביטשמאיר was writing his ספר anonymously he says we have to recognize the positive things he's done for us because we already have heard throughout the world how wonderful his writings are and there's a tremendous benefit of learning his writings and רביטשמאיר says to make a simple point to make one at an end what this צדיק what רביטאמר שוורץ reveals so often in his writings that because a person needs to grasp all levels then naturally a person has the ability to grasp all levels even the future level even in the present he goes on and he describes as follows that even though a person has the ability of drawing down the גר into וק of drawing down wholeness into brokenness nevertheless a person has to recognize that it's all relative that the relative moment that a person finds themselves in you're right it's broken and a person can descend deeply enough into it to reveal that that brokenness contains a whole within itself to the point that there's no distinction between the future and the present or between עבודה and just sitting there deeply aware of השם's presence nevertheless a person has to be

so deeply aware that even though I've reached a particular level of wholeness that's only whole vis-a-vis the level that is below me but above me that there is an infinite level of growth that I need to still engage in because for רביטשמאיים the animating principle is that the holiness of the infinite is always perpetually just beyond the reach of the limited functioning of human beings and no matter how far we come in ascending the rungs of קדושה we have to always revert back to the fact that we are creations we are creatures who are by nature חסר and it's specifically in that awareness of our חסרון that we can find wholeness to the point that the כלל and the פרט are שוה because we're nothing but a reflection of ה' הקדוש ברוך הוא's wholeness but בעזרת השם next week what we're going to be discussing is the final שלב at least in this שלב of שירמן or רביטשמאיים or מורגנשטרן which I'm not sure yet if it's going to be the end or just the beginning what we're going to be discussing is the משיח בן דוד of בחינה and משיח בן יוסף the unification of the משיחין we describe so often in so many of his writings based on the writings of the רמח"ל and רב משה דוד וואלי and other צדיקים but suffice it to say that tonight what we spoke about is part of the אור הגנוז part of that concealed light that is revealed on חנוכה that light of the future which shows us that even the present is part of the future that even the present moment where things appear to be deficient and broken what we can find if we disclose it deep enough that the future rests and resides within the present as well

10 - The End is Embedded in the Beginning

Okay, so בעזרת השם, tonight we're going to be continuing and also ending with our series of שיעורים on the teachings of שליטא מורגנשטרן מאיר רבי יצחק. Now I'm going to try and do something that I've never done before tonight and that's kind of allowing myself to be incredibly vulnerable in expressing how I'm feeling. It took me about the past week to determine whether or not I was going to continue teaching the תורה or my humble interpretation of the תורה שליטא מאיר, אביצח, and part of me would be capable and would be willing to drop everything and teach the תורה מאיר the rest of my life, quite frankly, to teach his תורה, to translate his תורה, to write his תורה. But on the other hand, I'm also aware that there's a lot more תורה to be taught and in the small מקום of מלכות that I have for myself to be able to teach just a little bit, I wanted to make sure that the proper approach would be to teach either אביצח מאיר's סוף, עד אין סוף, תורה, or to move forward with other צדיקים both living and dead.

And because I take these things seriously, not that I take myself seriously, I take these things seriously because if these things can't be taken seriously, then I'm not sure what can be taken seriously. So waiting on my רבי's answer, on my teacher's answer, on my רבי's answer, which I received, I don't know, 10 minutes ago after waiting on it for a little bit. And so my decision is going to be that I'm going to finish off with teaching the תורה of מורגנשטרן מאיר אביצח, at least through this medium. And בעזרת השם, starting next week, we're going to begin a new series of שיעורים on the תורה of רבי נחמן, which is going to be titled Dancing on the Abyss.

And בעזרת השם, that's going to bring us into the world of רבי נחמן just a little bit, at least my own personal interpretation of the world of רבי נחמן. But what I want to try and speak about tonight is to try and close this chapter in my life and in anybody who's been willing to listen to me for the past nine weeks or the nine hours that we've spoken about רבי אביצח מאיר, to try and describe what this has been for me and what I feel this צדיק's תורה has the capacity to do. Now, the entire time, the singular הקדמה that I've been able to give before teaching any of the תורה of מאיר אביצח is that it is my interpretation of his תורה and not his תורה or what he means necessarily or what he's trying to say, but rather my own humble interpretation of what him and his תלמידים are trying to say. What I've come to find through interacting with different תלמידים and delving more and more into the תורה of מאיר אביצח over the past two months or so is that anything I thought I understood about מאיר מורגנשטרן's תורה is a complete lack of understanding.

That yes, מאיר אביצח has placed himself in ספרים, thousands and thousands and thousands of pages expressing his system, his way of looking at the world, his way of reaching back to הר סיני, to the דרגה of משה רבינו, through the דרגה of אריזל, through the teachings of the רבי שמעון בר יוחאי, through the teachings of the רבי בעל שם טוב הקדוש, through the teachings of רבי נחמן, and all of the צדיקים who are connected to those different בחינות, to those five singular צדיקים who came into the world, those five יחידי הדורות who came to draw down the תורה of הקדוש ברוך הוא into the world, and everybody who's associated in one way or another, מאיר אביצח has reached deep into the past and pulled it into the present for us. He has opened up in front of our generation and our generation דייקא, specifically our generation. The

concept of דייקא is going to be something that we speak about before we enter into the שיעורים on רבי נחמן, because רבי נחמן uses the phrase דייקא as almost a hermeneutical key to his entire system, in my humble opinion, that's that powerful specifically, almost as if to say that you think that this place would be devoid of light, or you think that this point in time would be devoid of holiness, but it's דייקא here that you can find holiness. It's specifically here, the counterintuitive specifically, which tells us that not only is our human logic faulty, but it's specifically in those dark pockets where we feel that light cannot enter, it's specifically there that הקדוש ברוך הוא has chosen to place the deepest pockets of energy and light.

And it's specifically in our generation that we've been זוכה to the light of many צדיקים, but at this moment in my life I'm to the light of רביצח מאיר מורגנשטרן, that this תורה that we taste from the ים החכמה, from the sea of wisdom, from the almost infinite sea of the תורה, that our generation is, for whatever reason, singularly unique to be מקבלת, to have these writings coming out so ferociously, to get weekly emails with 80-90 pages of new דברי תורה that רביצח מאיר מורגנשטרן expresses or shares, שלש סעודות, בשעת רעוא דרעווין, and going through the תורת חכם, על פי דרך העבודה of ספר פירושים, and going through the entirety of ערוך from the beginning to the end, through פנימיות, meshed together with חיצוניות התורה, the נגלה and the נסתר being מתייחד together, from מסכת on מסכת ברכות, on מסכת נדרים, on מסכת מגילה, on מסכת שלמות on פירושים, ideas that have never been written before and that will most likely never be written again except through that בית מדרש, that our generation has been uniquely gifted with the opportunity to drink from the ים החכמה, to drink from the sea of wisdom. Now again, I want to stress very strongly that this is not unique, obviously, to the תורה of מורגנשטרן רב יצח מאיר, because

what do I know? But in my humble opinion, there's something unique about the תורה of רב יצחק מאיר and delving deeply into the סוגיות and descending deeply into what I felt were nine particular סוגיות, and בעזרת השם tonight is also going to be part of that, these nine particular סוגיות, which I feel serve, at least in my humble understanding, of the אבן השתיה, the cornerstone of how I understand the תורה of ים החכמה, of רב יצחק מאיר, מורגנשטרן שליטא, that these nine סוגיות are not only סוגיות that discuss the upper realms of experience, they're not only the סוגיות that discuss the way how הקדוש ברוך הוא interacts with the Jewish people and with the world in times of light and in times of dark, in times of גדול and in times of קדיש, but they're ideas that descend from the loftiest heights down to the limit, down to the lowest possible דרגה, where the light of infinity can still be found. That for רב יצחק מאיר, it's not enough for the תורה to remain in אצילות, it's not enough for the תורה to remain in a realm of יחוד, the תורה needs to descend out of that infinity of יחוד and force its way into פירוד, force its way into separation and distinction and concealment and suffering and darkness and fear and all of the anxieties that each and every Jewish individual in our generation feels. We need to take the תורה of אצילות, we need to take that supernal תורה where it's revealed clear and present how הקדוש ברוך הוא animates everything, even the הסתרה, even the הסתרה שבסתרה, that it's abundantly clear to the צדיקים that when you draw down the תורה of אצילות down into the worlds of separation, down into the worlds of פירוד, down into that place where all things seem to go bump in the night and fear overcomes the individual, it's specifically there that the תורה has its job to do.

It's specifically there that פנימיות התורה, that the inner interiority of תורה, the קבלה of רזין דרזין, the secrets within the secret that the בעל שם טוב came to reveal to the world, that רבי נחמן came to the world to reveal. It's specifically those ideas which need to find a dwelling place within the lowest regions of our lives. And what רב יצחק מאיר has done throughout all of the סוגיות that I've tried to show is to show that infinity or אינסופיות, or that which is perfect or that which is whole or that which is light and all of the different synonyms that we use to describe that state where things are calm and good and comfortable, it's not enough for them to remain in their comfortable space. But they need to descend into discomfort.

They need to descend into fragmentation. Because when the light descends into darkness, and when the whole descends into the part, and when אצילות descends down into the worlds of בריאה יצירה and עשיה, and when the יחוד descends down into the world of פירוד, and when the infinite descends down into the world of the finite, what the infinite does and what the light does and what קדושה does and what the whole does is that it's not satisfied by just being present in the darkness. It's not satisfied by just having a new garment to engarb itself in to show that I could also garb myself in darkness and still retain my light. But rather what הקדוש ברוך הוא wants to do through himself and through his תורה כביכול is to show that even the darkness is light.

That even the גבול is גבול בלתי. That even the finite is infinite. That even the כל is אור. That all of those things that seem to be antonyms to קדושה, that seem to work against קדושה, that seem to proclaim the opposite of the unity of הקדוש ברוך הוא, when we can force all of those experiences, all of those

particulars, to become the mouthpiece of קדושה so that the darkness itself screams out the יהוד of הקדוש ברוך הוא.

It's specifically there where the תורה takes on the greatest crown that it can grasp, which is that אור of כתר. That place where אין and יש dance together, where something and nothing, the infinite and the finite, are no longer contradictory to one another, in the sense that one needs to make room for the other, nor are they even paradoxical to one another, where both uphold the other. But where רב יצחק מאיר pushes us to through his writings is to a place even higher than that, the place that he refers to as לא ידע, based on the writings of the ראש השנה and the אריזל, where אין and יש remain different, yet their difference bespeaks and reveals a unity that is greater than difference. It reveals a place where all differences, in spite of the fact that they're in opposition to one another, scream out the light of הקדוש ברוך הוא.

Now what I'm trying to say is as follows. It's all too easy to look at the ספרים הקדושים, to look at our holy books and to find trends or themes that say light can descend into darkness and it can transform darkness into light. But at the end of the day, when you look at the full picture, the darkness that was there previously is no longer darkness. It's now been forced to reveal itself as light.

That's not what רב יצחק מאיר is saying. רב יצחק מאיר is not teaching us that darkness becomes light when you shine the light on it. רב יצחק מאיר is teaching us how to hold the darkness, how to hold on to the גבול, how to hold on to the concept of difference, even while you're in a space of unity, even while you're in a space of light. Because if the darkness is nullified, as

if it never existed when a person goes back to the light, if חושך has shown to have never existed because it was really just a different expression of light, so then it's still not such a חידוש.

הקדוש ברוך הוא has not revealed, כביכול, his true capacity of infinitude, because the darkness has been forced to become light. But when the darkness itself is allowed to exist in and of itself, within the space of light, that darkness, that memory of the darkness, that awareness of the fact that there's limitation and constriction and concealment in the world at large, as well as within each and every individual within each and every particular heart according to its own understanding, that darkness, that concealment, that difficulty, that יגיעה, that need for overcoming, that need for movement, that need for intensification of the self to overcome that which stands against it, perpetually serves as a כלי or a vessel to reveal more and more light. So that the light that we experience prior to descending into the darkness is forced to overcome itself over and over and over and over עד אינסוף, to the point that no matter how high a person goes on their spiritual rung, there will always remain a memory of the darkness, there will always remain a memory of concealment, not because concealment is the opposite of light, but because concealment and darkness is the vehicle through which light is revealed in the world. Not to nullify the darkness, but to give space to the darkness, to give space to the כלי, to give space to the worlds, to give space to difference, to give space to the חלל הפנוי.

Because prior to the creation of the world, the light of הקדוש ברוך הוא was infinite. But without anything pushing against it, that light of the infinite was not forced to overcome its own self-imposed boundaries. Light was

light and nothing else was there. When darkness emerges and it creates and it forces the light to concede to limitation, the limitation itself is what forces the light to overcome itself over and over and over and over again, perpetually showing more and more light each and every level that a person comes to.

So that when I feel that I've reached the apex, when I feel that I've reached the limit level of what קדושה can comprehend in the world, I then remember my חסרון, I then remember the fact that there's darkness in the world, and then I have a new opportunity to bring more light out. And then when I reach the level of the apex of that experience, I remember again that I'm a חומר and that I'm filled with human rootedness in this world, which forces me to reveal more light. So רביט שמים מורגנשטרן שליטא allows us to experience the light of ייחוד, the light of unity, the awareness that הקדוש ברוך הוא is ever present at every single moment, even within the שבסתר. Yet nevertheless, he also keeps you stuck in this world.

He also reminds you that you're part of this world, never allowing the individual who improperly, in my humble opinion, to remove themselves from this world, to feel as if this world is over in battle, as if there's nothing more for it to teach us. Because it's specifically down here in the lowest regions, the lowest level, that limit point where the light of infinity is stretched so thin that it's almost impossible to see our הקדוש ברוך הוא's presence. It's specifically there that it is our job to show that the infinite is still present, and it's infinitely present. So what רביט שמים has done, and this is a story that he repeats over and over and over, that the מיטל רבי writes in

that at the end of the life of מוֹזַעְרִיטֵשׁ's מגיד, he stopped thinking so much about the elevated planes.

He stopped thinking so much about the עולמות העליונים, about the אין סוף, about the infinite, and he started talking about the finite. He started talking about the גבול. He started talking about limitation. He started talking about concealment and darkness, because he was to זוכה the level of ייחוד, the lower unity, says the רבי.

And רביט שמים always asks, he says, isn't תתאה, isn't the lower unity of הקדוש ברוך הוא, that ability to see the presence of שם כבוד מלכותו לעולם ועד in darkness, isn't that a lower level than the עילאה, than אלקינו ה', which says that everything is over and and בטל כלפי הקדוש ברוך הוא, everything is unified in the greatest level of unity possible? So what חידוש is it? What גדלות is there that at the end of his life, the מוֹזַעְרִיטֵשׁ started meditating on the מסתברא, איפכא, אדרבה, ייחוד תתאה, he should have been focusing כביכול more on the עילאה, but רביט שמים shows, and this becomes the cornerstone, at least in my humble opinion of what he's been trying to say, or what I've been trying to share through the writings of רביט שמים, is that it's specifically in the lower level of the תתאה, it's specifically when the light goes out, it's specifically when the candles no longer burn, and all that's left is that residual oil that stains the hands. It's specifically there that when a person is capable of seeing the light of הקדוש ברוך הוא, or not seeing the light of הקדוש ברוך הוא, being מאמין in the light of הקדוש ברוך הוא, having אמונה in the light of הקדוש ברוך הוא, that's on a certain level, a higher level than seeing the ultimate unity of הקדוש ברוך הוא. But like the בעל התניא teaches us, that the בעל התניא type, which is in the name of the טוב שם,

that הלוואי, it should only be that in the time that the בית המקדש is built, that I should grasp you הוה הקדוש ברוך the way I grasped you in exile. Because there's a certain potency to exile, there's a certain potency to the worlds of separation, to the worlds of עשיה בריאה, to the concept of צמצום or כלים or darkness or the מסך or that partition that blocks the light of הוה הקדוש ברוך in our lives.

And all of these concepts, what they mean, at least for me, is it means all of the darkness that a person can possibly conceive of in the world. From the most minimal amount of concealment to the highest level of concealment. לב העם יודע מרת נפשו. And now the לב יודע מרת נפשו.

It's specifically in those recesses that when we reveal the light of הוה הקדוש ברוך, not to nullify the darkness, but to see the darkness and live in that darkness and say, השם, this is you also. The level of ייחוד that emerges afterwards is the level of כתר, is the level of לא ידע. It forces us to acknowledge that at the end of the day, we know absolutely nothing. We think השם is found in light and not in darkness.

We think השם is found in the infinite and not in the finite. Ultimately, the goal is to come to a place of לא ידע ראשית where we realize that we know absolutely nothing. And the only thing that we can possibly ever do in relation to הוה הקדוש ברוך is to have אמונה in him, is to have another אמונה, to grasp or swallow down another slight piece of אמונה, another taste of אמונה. And when that אמונה becomes ידיעה, and when that place of not knowing or those ספקות or that willingness to be מוסר נפש for the light of הוה הקדוש ברוך, in spite of the fact that all things seem to speak the opposite,

when that becomes rational and we're able to say, wow, השם is really here, the goal is to move away from ידיעה and come back to a place of אמונה.

אמונה is not just a תמצית. It's not a secondary בדיעבד way of connecting to הקדוש ברוך הוא. It's the main vehicle through which we connect to הקדוש ברוך הוא. If there were clarity in the world, if there were no darkness in the world, if there were no concealment in the world, if there was no limitation in the world, there would be no need for human beings to exist.

The entire purpose of הקדוש ברוך הוא's creation was in order to find a dwelling place within the lowest possible conceivable place, at the limit level. When people test cars, I read this from רב שטיינזלץ a long time ago, רב שטיינזלץ a long time ago, and I've never forgotten it, that when testing a car to see its veracity, to test the capacity of the car, you're not going to test it against the smooth highway. You're not going to see how far that car can drive without any distraction or interruption or breakage. What you're going to do is you're going to try and find the lowest possible place where in the car can still function normally.

Because the lower you can go, the lower you can find that the car still functions, the higher the capacity of the car to function. That's what רביצ'ר מאיר is coming to teach, that the light of הקדוש ברוך הוא is so high and so lofty and so infinite that it has the capacity of manifesting itself and remaining itself even within the lowest recesses of our conception. And this is what רביצ'ר מאיר lives on a daily basis. Every תלמיד that I was able to speak to, every individual I was able to come close to through this process of coming close to the צדיק, which should be עזרת השם only continue, that even though I'm not going to be teaching his תורה anymore explicitly in this context, עזרת השם

I'm going to be translating his תורה and remaining in contact with his תורה on a daily basis.

Everything that I've heard is that no matter what you conceive of, of this תורה's צדיק, you need to see how this צדיק functions in order to understand where this תורה is coming from. The one מידה that's spoken about most often when it comes to people who speak about מורגנשטרן שליטא is his התבטלות and his ענוה, his ability to not be bothered by anything that anybody does. Nothing begins to be an interruption for this person. The light of הקדוש ברוך הוא can be found by the most broken individual or by the most pristine individual.

I had the זכות of speaking to his תלמידים, תלמידים that that I'm ready to learn by at their feet the rest of my life. צדיקים. שמואל אהרנפלד שליטא. They can't even utter a word about their רב.

They can't utter a word about the גדלות of this individual. He should live and be well till 120. The מידה that everybody speaks about is the ענוה and the התבטלות. Nothing interrupts this individual.

He is בדבקות תמיד. That means good, bad, ugly, beautiful, up, down, light, darkness. It's all שוה. It's all equalized.

There's a שוויון. There's an equanimity that sees all things as being but the reflection of the infinite light of הקדוש ברוך הוא. Everything begins to be an opportunity for a person to grab hold of concealment and to force it to reveal light. There is no concealment so strong that it blocks the ability to disclose more light.

There's something that I came across this past שבת when my father was in town and I credit being able to find this to my father being in town. But it's from רביצ'ר מאיר in תשע"א writes as follows describing the עבודה of the אריזל. Describing the distinction between the אריזל and the רמ"ק because based on previous מקובלים in particular, the רממפאנו and the רמז writes this in his אוצרות חיים to הקדמה.

There's arguments about it. The רב הרש"ב has a תשובה about it and רב משה שליטא has a very beautiful way of understanding this concept. Nevertheless, the typical perception is that the רב משה קורדובירו, זכותו יגן עלינו, the רב of the אריזל, the ראש המקובלים prior to the אריזל and on a certain level even after the אריזל in particular, that the רמ"ק spoke in the world of תוהו, that the רמ"ק spoke in a world of chaos, of disorder, of particular points that are no longer unified in a whole. And when a person looks at the writings of the רמ"ק, especially פרדס רימונים and what it is, it's more of a מקובצת.

It's more of a collection of different opinions about what the different מקובלים throughout the generations saw or said and the רמ"ק serves as a space to collect all these opinions and to be מגדיר, the proper way of looking at it. And that's associated with the world of תוהו because it's distinction and it's not this unity of the holographic parts of as we'll see. But the אריזל is the world of תיקון. The אריזל is the world of rectification.

The אריזל is the world where you take all the particulars and all of the distinctions and all of the separateness and you see how they give birth to a פרצוף הכוללת that is greater than the sum total of its parts. And that's a typical distinction. But what רביצ'ר מאיר writes as follows, and this is in the הקדוש ברוך הוא and the פירוש on the 72-letter name of מאמר and סוגיא

on a beautiful מאמר, on a beautiful ספר called the 72, concepts עין ב' ידיעות, anything we spoke about, the different צדיקים that are written by the רממיפאנו, the worldview of רביצ'ר מאיר, the וילנא גאון, the צדיקים of בעל הסולם, what I failed to mention was the רממיפאנו's writings and exhaustive writings are so difficult and so profound that they've always been respected but רביצ'ר מאיר more than probably anybody alive today has made a system out of the writings of רממיפאנו.

And חשע"א, דף 826 writes as follows, and this is going to be in חשע"א, דף 826. He says as follows, who taught us the secrets of the צמצום and the secrets of the פרצוף and the secrets of the particular ways that the different פרצוף and the different ways that a קדוש ברוך הוא reveals himself and conceals himself in the world. All of these דרושים, according to all the מחברים, the עיקר חידוש of the אריזל according to רביצ'ר מאיר is that he teaches us the מעלה, the elevated status that can be found specifically in a place of concealment, specifically in a קדוש ברוך הוא's ability to reveal himself within constriction, within limitation, and within measurement. And it's specifically through limitation that we have the capacity of disclosing and revealing the infinity of the non-limited in a deeper way than can ever have been imaginable.

That without the descent into concealment, then the infinitude of the unlimited could have never been fully understood. It's only by way of the darkness and by way of concealment that the light of a קדוש ברוך הוא can be forced to express itself in the deepest possible way. That in order to overcome distinction and limitation and concealment, the infinite כביכול needs to show that even the finite and the גבול are nothing but

expressions of the infinite. This is the עיקר הידוש of the אריזל according to רביצ'ר מאיר.

The elevated status of the vessels above and beyond light. The profound counterintuitive and redemptive nature of this concept cannot be overstated. What רביצ'ר מאיר is stating explicitly is that the אריזל's purpose was to show that limitation can express unlimitedness in a deeper way than the unlimited can. That darkness can express light in a stronger potent way than light itself can.

It's specifically the vessels that have the capacity of disclosing the light of the infinitude in a deeper way. This in and of itself is the תיקון. We're so confused and we're so confounded by what תיקון means, by what it means to fix something. רביצ'ר מאיר is saying that when you recognize deep within the concealment that it's also an expression of the light of הקדוש ברוך הוא or the darkness of הקדוש ברוך הוא and that the binary oppositions of light and dark are simply human conceptions and that darkness bespeaks the light of godliness as much as light does and that the כלים and the constriction of this world and all the difficulties that emerge from there down to and including all of the broken horrific things we experience in a day-to-day moment-to-moment level, all of those bespeak the simple unity of הקדוש ברוך הוא which is ever present without any distinction whatsoever.

That a person learns through the writings of the אריזל how to engage with the concept of כלים, how to engage with the concept of כליון with destruction and separation and concealment in a way that it reveals the light in a greater way than it was revealed beforehand. As it has been explained at length within תורת החסידות, how many different delicate upon delicate

conceptions and contemplative stances are we forced to engage with by recognizing darkness and the light that emerges out of darkness. How to see how all distinction and all separation and all concealment and all brokenness and all suffering and all things that seem to bespeak the opposite of godliness, all of that are simply ways that we can come to find **הוא הקדוש ברוך** in a greater way. What **רביצחמאיר** writes here about the **עיקר** of the **חידוש** of the **אריזל**, in my humble, the humblest of humble opinions, with the necessity of the **שמינית** of the **שמינית** of **גאווה**, of **זוהר חנוכה**, the eighth of the eighth nights, to enable myself to say that this is the **חידוש** of **רביצחמאיר** himself.

The **חידוש** of **רביצחמאיר** is to show how it's specifically in darkness itself that we're forced to show more light. And so when it comes to the question of what I feel is the contemporary significance of the writings of **רביצחמאיר** **מורגנשטרן**, if I had to sell it, or the philosophical and spiritual benefits that might emerge from the study of the writings of **רביצחמאיר מורגנשטרן**, if I had to sell it to somebody even further away from the light of **צדיק**. The contemporary significance is that **רביצחמאיר** allows us to contemplate the spaces of concealment, the places of hiddenness in our lives, the places where the light of **הוא הקדוש ברוך** seems so different, and so distant, and so concealed, and so removed, to the point that it's almost impossible to conceive of how the light of infinity can be found here. **תורה**'s **רביצחמאיר** teaches us that it's all part of the **ים החכמה**.

It's all part of the singular sea of divine wisdom that contains both particularity and the general, both light and darkness, both infinite and finite. And that both of them are not in contradistinction to one another,

but rather they both dance together to disclose the deepest level of unity, that level of ראש חסד, that place where we're able to take and elevate this broken world that we live in, the מלכות שבמלכות, the presence of presence where we find ourselves in 2019, and to say to ourselves that this presence, this doubtful, frightening concealment of darkness and nighttime that we find ourselves in, is rooted in the darkness and concealment of the infinite, which due to its profound level of light can only be perceived by way of darkness. That our knowledge can only be disclosed by way of doubts because of how deeply profound it is. What רבי צחמאיר is teaching us is that it's specifically in this world that we have the ability of revealing הקדוש ברוך הוא more, specifically in our generation that we have the ability of disclosing הקדוש ברוך הוא even more.

And to end with where we began, רבי מאיר, the תנא רבי מאיר, who no one in his generation was capable of grasping the depth of his wisdom. The רבי יהודה was only capable of beholding his wisdom of תורה שבעל פה by seeing the הנשיא, by seeing the back of the head of רבי מאיר. That רבי מאיר, the רבי מאיר who we דואן with whenever we've lost something, whenever we feel that we can't find something. The רבי מאיר who is able of saving אחר, of pulling אחר out of גהנם.

The רבי מאיר who is capable of looking at the מם תשע שערי טומאה and saying there's מם תשע שערי טהרה here. The רבי מאיר who ignored the fact that in הקדוש הקדוש, it writes קטנות אור with an עין, representing the fact that after the sin of the אדם, עץ הדעת טוב ורע, חוה were clothed in the human body of suffering and difficulty and concealment. חזל tells us that in the תורה of רבי מאיר, that word אור with an עין which represents all difficulty and

concealment, it was written with an א. He revealed that משכא דחויא, that garment of impurity that human beings were forced to engage with and he showed the light within it.

That רבי מאיר of תורה, that's the רביצחמאיר of תורה is forcing us down into the depths of darkness in his writings, albeit it might be referred to as ספקות תורה or the worlds of עשיה or צמצום or כח הגבול or הלבשה or כלים, whatever you want to read, wherever you read in the writings of the ים החכמה. It's רביצחמאיר who's showing us that it's specifically there that a person is capable of revealing אור. And like we said, the name יצחק מאיר, that יצחק will shine, the אב of גבורה, the אב of פחד, the representative marker of difficulty and concealment in the world, of דינים, of גבורות, of all things that go bump in the night, of all things that frighten us.

It's specifically יצחק who, as חזל tells us on מסכת שבת and דף פטס, that when מסכת שבת comes to the אבות העולם, to redeem his people, to redeem his children, he's going to come to אברהם אבינו and say, אברהם אבינו, it's come time to save your children. How do you speak for them? אברהם אבינו, whatever this means, is going to say, my kids? Not my kids, they're your kids. I'm sorry, אברהם אבינו is going to say they're not my kids. יעקב אבינו is going to say I have nothing to do with them, I can't speak for them.

It's specifically יצחק אבינו who is going to come along and say to הקדוש ברוך הוא, hold on, my children? They're not my children that you're coming to save, they're your children. And if you have a problem with that, הקדוש ברוך הוא, I'll take half and you take half. And at that point, בני ישראל are going to open up in unison and say, יצחק אבינו, כי אתה אבינו, you are our father. That מדה of

גבורה, those דינים of מדות, those things where we felt most concealed from you, הקדוש ברוך הוא, it's specifically there that we're going to show that we had the greatest connection to you, specifically in the depths of גלות, specifically in the lowest regions of the גבורה כח.

That's what the תורה of רביצה מאיר is coming to teach us. And רביצה מאיר is צדיק, תצחק ליום אחרון, the smile of the צדיק, the smile that knows so deeply that everything that appears to be dark is also light. That's not his own light, it's a light that comes from רבי נחמן and the הקדוש ברוך הוא and משה רבינו and רשב"י and אריזל and בעל שם טוב. To summarize, we're going to be finishing with the שיעורים of רביצה מאיר for now in this series, based on the aides of my רבי.

Nevertheless, everything I continue to teach and anybody who's willing to continue listening to me, it's also going to be seen through the lens of רביצה מאיר. From the beginning of the שיעורים, רב קוק on שיעורים and the ספירות on שיעורים and the לשם on שיעורים and the מורגנשטרן on שיעורים and רדזין and איזביצא on שיעורים and רביצה מאיר, it's all through my conception of the תורה of יום החכמה, my conception of this תורה of צדיק. And בעזרת השם will continue to carry us through the teachings of רבי נחמן and wherever we go to next. But this shouldn't be a סיום in the sense that I'm saying goodbye to the תורה of רביצה מאיר, but it should be a המשכה where I'm no longer speaking the אותיות of רביצה מאיר, but I'm connecting myself in an even deeper way to the תורה of צדיק and bringing it with me and whoever is willing to listen to me in the next series of teachings that we begin next week, בעזרת השם.

So for everyone who has followed me in this series of teachings, this has been different than anything else that I've ever done, any other teaching that I've done. It's very difficult for me to move away from teaching this, very difficult, it's easier because I have a רב who's עצה קבין המקבל, but nevertheless we're going to בעזרת השם start teaching and start sharing the ברסלב, רבי נחמן בן פיגא, רבי נחמן of רבי נחמן, אור האורות of תורה, the Light of Lights, רבי נחמן בן פיגא, רבי נחמן בן פיגא, who will בעזרת השם help me and anybody who's willing to listen to me move forward just a little bit and continue moving forward.