

R' Yitzchak Meir Morgenstern: Two Essential Points in Understanding the Unity of G-d

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B"H

The great value in studying Kabbalah by way of pnimiyus, through the path of our master and teacher, the light of the seven days of creation, the holy Baal Shem Tov, is already well known. Like R' Aharon HaLevi of Strasolye brings in the introduction and preface to his Sefer Shaarei HaYichud v'HaEmunah, the intention of the Arizal and his holy student R' Chaim Vital z"l was certainly not for these ideas to be taken as is in their concealed manner, for if that was the case, what could it mean when they explain in their introduction that the disclosure of this wisdom in the later generations will create a great joy for HaKadosh Baruch Hu and that these teachings will protect us. What benefit does this revelation which remains concealed to all who encounter it provide? Etc. etc. Until the point when Hashem, may His name be blessed, illuminated the world with the light and holiness of Yisrael, this angelic soul that descended from on high, speaking words of supernal holiness that emerged through him from above. To whom Elijah was revealed by way of the connection between the body and the soul, as the pasuk states, "from my flesh I shall behold God". He who began the salvation of Israel, creating handles for the barrel, drawing these ideas closer to the mind along with the true presence of reason and knowledge, so that there should be even the slightest grasp and understanding in order so that we be able to serve through simple and perfect service according to his holy explanations, to enable the ascent up towards the unity of God, each and every person according to the subjective understanding of their own heart, to cleave their souls in the unity of God, ascending and descending with deep connection through all the worlds to Him may His name be blessed."

Furthermore, see Shaar HaYichud from the Admor HaEmtzaee zy"a [where he writes] that we have a tradition from our teacher the Great Maggid z"l, that when Chazal (Sifrei, Devarim, 4:7) state "Like Hashem our God whenever we call to Him- to Him and not to His traits", they are speaking in the most general sense that anytime we contemplate the particularities of His traits, it should always be to come directly to Him, meaning His essential essence specifically, and not to place the main intention on the particular as if it were simply some

individual idea. This is also true when one is studying the Sefer HaZohar or the writings of the Arizal, it must be specifically this way that even during study itself, one's main intention must be cleaving to Him.

We must therefor express our gratitude to HaRav HaGaon [R' Itamar Schwartz] shlit"a, who is already well known for his seforim which attempt to explain the teachings of Kabbalah according to the Baal Shem Tov and his students, as well as the Vilna Gaon and his students. And there are certainly many levels of grasp, and any amount that an individual may grasp according to their own understanding creates great pride and joy in the eyes of Hashem, may His name be blessed. However, it is obvious that one must study and investigate the sources themselves- the holy seforim of the Baal Shem Tov and his students as well as the Vilna Gaon and his students- in order to penetrate the sea of wisdom in order to reveal the [innermost] point of Godliness with true knowledge and the desired form of deveikus.

To point something out regarding the idea that is brought numerous times throughout the [author's] writings, that since a person needs to grasp all the levels, then naturally it is possible to grasp all future levels even today at the present. This idea is already expressed in the writings of the Baal HaSulam, see Sefer Pri Chochom (vol. 1) in the introduction, the Leshem Shevo V'Achlama's Sefer HaKlalim (p. 86a) where this is shown based on the words of Chazal and the earlier mekubalim, as well as throughout the writings of Chabad. The intention [of this matter] is that even though the governance of the three-upper sefiros (ga"r) is the mode of governance in the future- this is only with regards to the general nature of reality, but the true tzadik is also able to illuminate themselves now with the light of the future, see the words of the Leshem clearly.

However, when it comes to this deep topic, we must bear in mind two fundamental points:

The first point: It is known that there is an argument amongst Chazal regarding whether mitzvot will be nullified in the future (Shabbos 151b; Niddah 61b). But if [as we said] a tzadik is capable of experiencing the grasp of the future in the present, then one may heaven forbid think that it is possible to excuse themselves from the mitzvot, [a sentiment that runs directly against the fundamental tenet of our faith which states] that the Torah we have now is not subject to change. But we must understand the matter according to the lengthy description of the Rebbe Rashab (Hemshech Ayin-Beis, vol. 1, p. 393) [where he explains] that when it says that mitzvot will be nullified in the future, the intention is not that they will [actually] be

nullified, heaven forbid, but rather that they will be nullified in the aspect of the negation of the space they occupy in relation to the essential light of the future (he'edar tfisas makom l'gabbei ohr ha'atzmi dl'asid), meaning to say [they will be nullified in relation to] the aspect the essential pleasure (taanug atzmi) that will be disclosed in the future. And in the future when this aspect of the essential pleasure that cannot be felt (taanug atzmi u'bilti murgash) is revealed, the revelation of the supernal and concealed Eden (Eden illah u'stima'ah) will nullify the aspect of [ordinary] desire [associated with mitzvot] in the same way that the light of a candle is nullified in the brightness of day. (this is what the Rebbe Rashab explains at length in the Maamarim of Tuf-Reish-Nun-Tes, s"v l'kol tichleh, that when upholding the Torah and mitzvot nowadays, we need to engage with the nullification-of-ego (bittul ha'yeish), for the intermediary stage of the husks-of-concealment which stand between holiness and impurity (klippas nogah) causes [the individual performing the mitzvot] to feel the difficult burden of performance, but in the future when the difficult burden of performance is nullified as a result of the full nullification of the husks-of-concealment (klippot), then the level of malchus as the crown of her husband will be revealed, in the aspect of the physical body which [corresponds to] the Torah and mitzvot will then illuminate the soul, which is the aspect of contemplation [on the level of Binah]. See as well the words of the Rebbe Rashab in Sefer Toras Shalom (p. 127), and see the Baal HaTanya's Likkutei Torah (Shmini), as well as the Sefer Biur HaLikkutim from R' Avraham ben R' Nachman (no. 4). For the explanation of the matter is as follows: the aspect of Binah which is the aspect of difficult effort with Torah and mitzvot will be nullified, but the aspect of Chochma which is the aspect of joy, as well as the aspect of Keser which is the aspect of pleasure and presence within Torah and mitzvot will not only not be nullified, but they will illuminate the soul itself, see further the words of the Biur HaLikkutim [where he writes] that this is the secret of the elevated value of the reanimation of the dead (tchiyas ha'meisim) over and above the supernal life that exists for the soul in Gan Eden, for when the element of the physical body is present, then the body illuminates the soul with a loftier level than what the soul in its isolation is capable of).

Furthermore, any level that a person grasps which is the aspect of the three-upper sefiros (ga"r), will retroactively be revealed in its interiority to be only the aspect of the lower-six sefiros (va"k) in relation the next level that is above it, as it is explained in the Rashash's Nahar Shalom (p. 13b), as well as in the words of the Baal Shem Tov, that when one reaches the 50th gate, it is then revealed that even at that point, there are another 49 gates etc., it turns out then that each and every level is considered only as the lower-seven sefiros [zu"n, or in other words lacking and deficient or incomplete etc.] in relation to the level that is above it. Phrased differently, every level of the upper-unity (yichud illah) which is the aspect of the

three-upper sefiros (ga"r), contains within itself [its own particular] lower-unity (yichud tataah) which is the aspect of the lower-six sefiros (va"k) in relation to the level that is above it. This is all explained in the Raavad's commentary to Sefer Yetzilah (chap. 2) [where he states] that even the ten sefiros of the world of Atzilus have their own [concept of] 613 mitzvot, in the aspect of the six-lower sefiros (va"k) in relation to the level that is above them; see as well the Sefer Tanya (vol. 2) in Shaar HaYichud v'HaEmunah regarding the secret of the four-letter name of Y-H-V-H enjoined with the name A-D-N-Y, and the name A-D-N-Y enjoined with the four-letter name of Y-H-V-H. See as well the Midrash at the beginning of Rus on the passuk (Tehilim, 50) "Hear, My people, and I will speak, Israel, and I will admonish you, God, even your God am I", that even though I have called you god, as it is written (Tehilim, 82), "I have said that you are gods", I am still your God, for I remain above you; see also the Yalkut on Parshas Yistro (p. 286) where Chazal say "Be Holy- could it be that your holiness should be like Mine? Rather, I am Holy, My Holiness is above your holiness", for God is always transcendent and we nullify ourselves towards Him, by way of the secret of receiving and accepting the Torah and the mitzvot, but this is not the place to expound of this topic.

The second point: The insight of the mekubalim (see Nahar Shalom, p. 34b; Sefer Daas v'Tevunah, Chap. 1, p. 41) is already known regarding the fact that all of our prayers are directed towards the Infinite when It is en clothed and unified with the seven-lower sefiros in the world of Atzilus (l'ein sof ha'mitlabeish u'mitacheid im zu"n d'atzilus), for we are the offspring of the seven-lower sefiros of Atzilus since our souls emerge from the unity of the masculine and feminine aspects of Atzilus. Therefor we beseech the Infinite as it is unified within the seven-lower sefiros of Atzilus (along with all the other partzufim ascending up towards the Infinite, everything in a singular and complete unity).

This is an exceedingly deep matter, and it is explained at length in the Tzemach Tzedek's Sefer Derech Mitzvotcha (Shores Mitzvas HaTeffilah) as well as in the writings of R' Aharon HaLevi of Straselye zy"a (Shaarei HaYichud v'HaEmunah); that even though we direct ourselves to God Himself alone, we can only cleave and attach ourselves to Him by way of His revealed traits which are unified with Him in the greatest sense of unity. For from the perspective of His essence (atzmuso) there is no thought that is capable of grasping Him whatsoever, and we can only recognize Him by way of his traits. Therefor we connect by way of the traits that are unified with Him, but [paradoxically] even though we go by way of His revealed traits, we are still connected literally to Him. But if a person attempts to grasp Him, may His name be blessed, without his revealed traits, then heaven forbid, they are blemishing the relationship by theoretically claiming that it would be possible to grasp His

actual essence. For it is a fundamental tenet of our faith that no thought is capable of grasping Him whatsoever (Tikkunei Zohar, 17a), and it is forbidden to corporealize Him may His name be blessed, heaven forbid, by claiming that one may feasibly grasp Him, may His name be blessed, in His essence. The truth, however, is that we may only grasp Him by way of his revealed traits, but by way of His revealed traits we literally grasp Him, as we have explained. For His revealed traits are literally unified with Him in the greatest possible level of unity. Meaning to say that that it is by way of the level of Ze'ir Anpin which are His revealed traits that we may come to grasp Him, may His name be blessed, and it is the path through which we come to grasp the loftiest lights, until we come to cleave with His essence.

Therefore, we must be aware that when a Tzadik merits to live according [to the level] of the three-upper sefiros (ga"r), the intention is not that they are only connected to the higher levels, but rather the intention is that it is by way of Ze'ir Anpin that the highest lights are revealed, as it is expressed at length in the Sefer Daas v'Tevunah, and throughout most of the writings of Chassidus.

From me,

R' Yitzchak Meir Morgenstern