

**(1): Introduction**

- R'Elyashiv- 1840-1926. Moved to Eretz Yisrael from Lithuania. Rav Kook learned with him for a month when he was a Rav of a town in Lithuania, then helped him move to Eretz Yisrael.
- We are only going to be able to glean a tiny bit of the world he described. He didn't have talmidim or a yeshivah, couldn't share all of his concepts, his only chavrusa was his writing. Thousands of pages in the four volumes of Leshem that were written. His writing was his receptacle, his malchus. We are reading a real manifestation of Toras Chaim, the mchaber lives on in the writing themselves.
- More so than any other post-ARI mekubal besides for maybe the BAAL HASULAM, nobody gave themselves the permission to write as extensively and disclose as much as him.
- He writes at great length and describes a massive system of thousands of pages, and myanders at times, but still manages to maintain precision and clarity (similar to Reb Nosson). He is unique historically for a number of reasons. When we look at the system of the ARI, we can see the 5 generation chain of hishtashelus of Sod in different ways according to different people.
- According to Rebbe Nachman these Tzaddikei Hadoros are Moshe, Rashbi, the ARI, the Besht, and then Rebbe Nachman, but to students of the GRA it is Moshe, Rashbi, the ARI, the GRA, and then the Nefesh Hachaim (or R'Yitzchak Eizik Chaver or R'Menachem Mendel Mishklov). For talmidei haRamchal, for Rav Moshe Dovid Volley they see the last two as the RaShaSh and the Toras Chacham (For the Ramchal the 2nd to last is him).
- But the Leshem saw himself as coming to fully explicate the system of the ARIZAL and the GRA, which is why many consider him a student of the GRA, an adherent to the Lithuanian path of kabbalah, but there is a certain misunderstanding there. The Leshem was not fighting for the ideology of misnagdim kabbalah and its conclusions, he felt that the GRA was closest in understanding the Arizal. He only wanted to clarify the Arizal.
- This is why we can say he may have seen himself as the third link in a chain, as the name of his sefer indicates- ***“And the third row of stones was Leshem, Shebo, and Achlomah”***.
- It's important to contextualize the historical moment. In the 16th century the ARI came from the banks of the Nile and taught for two and a half years, compiled by Rav Chaim Vital. After the tragic sabbatean interpretation of the ARI, there came a moment when 4 Tzaddikim arrived on the scene to interpret the system of the ARI in their own way.

Torah can be broken down into PARDES. Since Torah is holographic and each part contains the whole, and any point that you touch you are touching the whole within it, that means that the point of Sod also has its own PARDES.

- These 4 Tzaddikim have been described as the fourfold interpretation of the ARIZAL. The **Pshat** is associated with the RASHaSH (his students the Toras Chacham and the Shemen Sason), not simply pshat in the basic sense, but the depth of the pshat, they know the Ari's works so well that they know that beyond all the complications, what remains is the pshat itself. The concept of pashtus is associated with Keter. You can not understand Sod unless you get to the level where you understand that Pshat and Sod are really one and the same.
- The **Remez** is associated with the system of the GRA (and Rav Menachem Mendel Mishklov). They represent the allusions that are included in the ARI. Rav Yitzchak Kellner (Toldos Yitzchak) who was a talmid muvak of Rav Yitzchak Eizik Chaver wrote this explicitly.
- The **Drash**, the homiletical interpretation, or the human understanding, how it applies to history and the world we find ourselves in is associated with the Ramchal (and his student Rav Moshe Dovid Volley). According to the ARI the remez and drash are interchangeable, and the GRA and RAMCHAL's systems are similar many times. (The GRA famously wrote that if he were alive in the times of the RAMCHAL he would've walked on his own to Padua Italy to sit at the feet of the author of the Mesillas Yesharim, and that the first 10 chapters of Mesillas Yesharim had zero extra words). The Leshem is wedged in between the two and uses both of their approaches to explicate the ARI.
- The **Sod** of Sod is associated with the Baal Shem Tov and his students. (obviously this breakup, according to the tzaddikim who make it, is going to be biased on a certain level, according to their proclivity towards Chassidus, but the Emes is that Sof Sof, the most popular or expressive form of interpreting the system of the ARI that has taken hold in klal yisrael is the Baal Shem and the Maggid's system. They took the cosmos to the individual and his experience, and that is where we find the significance of the upper worlds). Also this flows down to the ChaBaD system, (the Alter Rebbe received the Moach haAv and more of the Pnimius of the Maggid because he learned with the Maggid's son Rav Avraham Hamalach), and as well to Rebbe Nachman of Breslov.
- **The Leshem came to ensure that the ARI would remain properly understood.** That the thorns and confusions we can fall into would be clarified. He saw himself as the Shomer Hayichud, not as the Baal Hayichud. He was ferocious in protecting the Kavod of the ARIZAL and had no issue calling out problems with interpretations. Along with his approach to interpreting the ARI, he also brought with him a particular derech halimud to the ARI, whereas before him, seeming contradictions in different ARI writings were resolved through textual answers (this was written after, etc.), the Leshem was able to see the whole system like Tosfos saw Shas and break down the fundamental

context/application like Rav Chaim Brisker did with Lumdis and not compromise. This is one of the reasons why he remains so significant in Kabbalah. He grew up learning in Telz and was a lamdan, and applied it to the ARI to show that it was not contradictory, but it was a mosaic of Torah scholarship and wisdom and revelation of Sodos Hatorah that historically had never been revealed up to that point, even by Zohar Hakadosh. Clearly you need the Zohar, but the Leshem respected the ARI to such an extent that each word was precise and demanded such a level of interpretation.

- The Leshem has chiddushim and yishuvim to every sugyah throughout Eitz Chaim. His last sefer, the Sefer Habiyyurim, was meant to be a full perush on all 50 SHaarim of Eitz Chaim, but we are left with a thousand pages on the first 3 shaarim of Eitz Chaim!
- In this series of shiurim, we will try to give fundamental sugyos on what Kabbalah and Pnimiyut haTorah is, machloket with the Ramchal, what Tzimtzum is, emphasis that Leshem placed on negativity in the world, showing that even though his writings remain esoteric in its content, **they penetrate to the depth of the everyday phenomenon of every person and give hope to one who is stuck.** How he interpreted the process of history, and how every yeridah is an aliyah bidargit, a gradual aliyah, and underneath the brokenness of history there abides a concealed light down to the pratei pratim. How his system builds itself by expressing particular sugyos, that comprise a whole that is greater than the sum total of its parts, like the ARIZAL did.
- **2 ideas as hakdamos** that will be present through every shiur, so it becomes an experience: The Leshem was more textual, he wrote more and withheld nearly nothing unlike others who concealed, he places the entire system on a silver platter for the reader who is willing to fully engage, and says “Lo davar Rachok Mimchah” to understand the entire system of kabbalas HaArizal, what Rav Steinsaltz called “the only theology of Judaism”.
- Rav Moshe Shapiro was famously deeply connected to the Leshem’s sfarim, Rav Shapiro famously said that 1 of the most unique factors of the Leshem, is that usually there is a sharp distinction between a sefer and a sippur. (The first mishnah of the Sefer Yetzirah says that the world was created in 3 forms: B’Sefer, B’Sefer, and B’Sippur. It says Sefer twice, and a sippur is the expression of the mouth. The GRA interprets that for a book/text, there is a necessary twofold process, the writing of the author and the reading of the reader. But the Sippur is when someone is speaking or telling a story, that is one simultaneous act, expression and understanding at once. The GRA and Leshem see that it is also talking about Chochmah Binah and Daas, that Chochmah is like a book that is written but unread, Binah is the process of reading, and Daas is the expression and understanding at once) Usually there is a difference between a book, and someone speaking something out to you. But Rav Shapiro said there are particular individuals who emerge that can transcend that distinction, and by the Leshem, even though we are learning a sefer, one has the access to the sippur, to the neshamah of the Leshem. It is a

kiyyum of the Chazal that says when we learn a sefer, it should be as if the mchaber is standing in front of them and that their lips are murmuring in the kever. The Leshem didn't write bidieved, simply because he didn't have people to speak to. He was meant to be a textual system. His shamesh and mechutan Rav Aryeh Levine tells that the Leshem would Tovel before he made the ink for his writing, he understood that he was placing his seichel within the sefer himself. There is a mesorah that in the moment of writing he was able of writing more than was humanly possible.

- Yehi Ratzon in Hakdamah of Eitz Chaim says- I should experience an additional neshamah through the light of the tzaddikim who you disclosed your secrets to. We connect ourselves to the Ohr hatzadik that abides within the text. We are learning things that are infused with the neshamah of the mchaber, *Kol hameviah davar b'shem omro meviah geulah l'olam!* When we learn and teach these words we unify ourselves to these holy authors and bring geulah to our own souls, in a generation that is Ikvisa dmishicha and doesn't have the same light of tzaddikim.
- Rebbe Nachman in Kuf Tzadi Bet says, we can still connect to the tzaddik because they leave their neshamah in the sefer they write. He says one has to imagine that the chacham is standing before him. The image and identity is engraved in the sefer, the words are his neshamah and his panim, his mind and his "likeness" is clothed in the words of the sefer.
- **2nd Hakdama-** The Leshem more than any other recent mekubal saw the full yichud of HaShem and Ein OD Milvado as a future revelation. He wanted to ensure that we didn't fall to the sin of Adam, the Meraglim, and David, which was "Achal Pegah", grasping things prematurely, impatience. He didn't want us to think we can find total unity at the present moment. However, he understood that if something is going to exist in the future, it can be tasted and understood in the present moment. We can taste the light of Shabbos on Erev Shabbos. We can live moments of Yichud within the world of Pirud. We still have access to the Ohr Haganuz, which allows us to recognize that there is nothing other than HaShem. For the Leshem, learning Kabbalah was an experience of Gan Eden himself, not just a preparation, see Rav Aryeh Levine's descriptions of how he learned.
- End with a story of Rav Neryah who was walking with Rav Levine, to the house of the Leshem to pick up Rav Kook, and he finally got to see his face, and asked him for a bracha, he said for what, he said in ruchniess and gashmius, and he said I don't fully understand what you're requesting because there is no distinction between the two of them.
- If you learn kabbalah and the Leshem properly, you can get to a place for even just a moment where there is no distinction between brokenness and fixing, between darkness and light, inside and outside, everything is a part and parcel of the yichud of Hashem.

## **(2): Disclosure of Secrets**

- Why the Leshem saw his particular moment in history, the start of the 6th millennium, as being a time to disclose secrets of Torah? First we need to see what the Leshem saw as the purpose of studying pnimiyus HaTorah. By studying the words of the Arizal we aren't just studying an idea that happened in the past, but through our awakening from below we are activating the lights that we are studying, not just understanding ideas, but one learning Torah lishmah and especially pnimiyus has the ability of experiencing those things in that moment of study. And for the Leshem that is the purpose of creation, HaShem went through all the processes of contraction so that there would be a plane with free will, and in this plane there are 3 things that a person can do: one is Torah and mitzvot, which is actively engaging in divine consciousness, second is simple life experience, existing and daily living, which alone is an expression of Hashem's light in the world, albeit on a more concealed level, and thirdly the crowning jewel, which gives a person the capacity to be referred to as a son of G-d as opposed to an eved (Tikkuney Zohar), is studying pnimiyus HaTorah, understanding the ginzei haMelech, inner workings of Hashem's will. This is studying kitvei ARI who interprets the Zohar for us.
- Imrei Pinchas (Korectz) and Bnei Yissaschar on Chanukah- Neros are representative of a deeper inexpressible light, the Ohr Haganuz, the primary light. Hashem hid this light away for bechirah, so that evil can reign, but Hashem didn't remove it, he just concealed it. Where did He hide it? Not in the mystical spheres, but in the Torah itself, the Torah Shebichtav and Torah shebaal Peh. When we study Torah lishmah, the act of learning is an experience of Geulah itself. It is not simply a hechi timtzah, a preparation for Geulah, rather it is Geulah itself. Zohar says "Bhai Safra Yafkin Mgalusa", Through studying this Sefer one merits geulah". The typical understanding is that it's a cause and effect, that by studying pnimiyus haTorah, a person will prepare themselves for Geulah. There is a deeper understanding that accessing these supernal realms of idealism is in and of itself a taste of Geulah which stands prime to be revealed in the future, in that very moment itself.
- Leshem writes in Hakdamos and Shaarim (1st sefer published, last to be written)- which is a Hakdama and a gate which are not the same- a hakdama always leaves a person feeling like they are at the precipice, at the opening but no further, whereas a Shaar leaves one feeling like once they've entered through the gate, they are already in the arena that they wanted to enter in to. These are two types of studying pnimiyus that the Leshem feels are needed, the idea that we are still simply standing at the petach, and the idea that there are ways of truly entering and experiencing the eitz hachaim itself.

- The Leshem in Shaar Aleph draws on the Rambam, unlike any other mekubal, he tried to clarify the system of the Rambam as stated in Moreh Nevuchim. However, he is not apologetic. He's not trying to regain the rightful state of the Rambam in spite of the fact that Moreh Nevuchim seems to say things that contradict kabbalah, nor is he trying to claim that the Rambam was expressing kabbalistic ideas in philosophical language. Rather he sees the Rambam as the truest form of Jewish monotheism theology, primarily on the negative form, that so soft we can't say anything about Hashem, everything ends in a kiviya chol, all we can say is what He is not, what we say is inherently in a speaking way, and it's not a religion of yediyah and grasping Hakadosh Baruch Hu absolutely, rather it's a religion of faith, which comes in the absence of the capacity to know something. The Leshem uses this as a fundamental expression of what the ARI was trying to say.
- Here he touches on perek Samech Chet in the first chelek of Moreh Nevuchim- 'The disclosure of Hashem's will that is revealed to us' - **[tangent]:** HaShem doesn't reveal Himself to us in and of Himself, we have no access to Atzmus, whatever that might mean we can't conceive, rather he discloses Himself to us through His will, and through the 10 sefirot, the kochot that Hashem reveals Himself through, which although may seem separate from Hashem Himself, every mekubal that maintains a true faith of Raza Dimehemnusa will also maintain that deep down the sefirot are nothing but Hashem. ( to the extent that they are both Hakadosh Baruch Hu AND not Hakadosh Baruch HU, they are something and nothing at the same time...and it is only through this paradox of 'Trei Hafachim b'Noseh Echod', two contradictory clauses within one statement, that a person can come to understand the Raza Dimehemnusa, the secret of faith, which is the impossible paradox of Hashem being entirely removed from existence- Sovev Kol Almin- yet at the same time permeating every aspect of existence without fail- mimalei kol almin) This stirah elyonah stands way above the chachmas yavan of trying to discern some absolute truth.
- SHAAR ALEPH PEREK ZAYIN: *'The disclosure of Hashem's will that is revealed to us, is a revelation of His Godliness itself, and this is where the fundamental necessity of studying Torah emerges from. Because it's known that **Haseichel, vhamaskil, vhamuskal, echad hu**'* - The mind of the individual, and the individual themselves, and the act of understanding an idea/ the idea that they are contemplating, are one and the same, all unified. When I am studying an idea, I am grasping that idea and it is coming down into my mind, to the extent that it becomes part and parcel of me and my experience, see TANYA PEREK 4. *'And when a person knows/understands a certain davar min HaTorah, **Harei Hu Davuk Umitacheid b'Ritzono Yisbarach Mamish, because that idea becomes part of his seichel, which is an aspect of his kochos Hanefesh, and he fundamentally unifies with Hashem's will.**'*

- SHAAR ALEPH PEREK TET: *‘So too is easy to understand, the added Maileh and Kedusha of one who is osek in the lights of Atzilut itself which is above the worlds of Beriya, Yetzirah, and Asiyah, **Hinei Misdavek bazeh bOhr Kedushato Atzmo, bilti hislabshus klal, vNaaseh hu gufo makom umaon l’Shechinat Uzo. Kmo Sheamarnu Layl, SheHaseichel, vhamaskil, vhamuskal, echad hu’*** The worlds of separation correspond to the Etz Hadaat Tov vRah. Kosher and pasul, muttar and asur, tamei and tahor. The six differentiations between what is allowed and disallowed, the space of doubt where we need to discern the kernel of truth from the husks of untruth. But the Torah of Atzilut, the supernal, ideal realm, where things remain as they were meant to be in the original thought of creation, that's the Torah of the etz Hachayim, the Torah of pnimiyus, as the Hakdamah of Etz Chaim explains. So if when a person is studying TSBP, and discerning truth from untruth, he is connected to the ratzon of Hashem, all the more so when a person is learning about the Olam HaAtzilut, the ideal state where Hashem discloses himself without any klipos and negativity, he will be connected himself to a supernal level of existence, and allowing their souls and minds to access a level of clarity that is hitherto inaccessible, because we live in the world of concealment. A person connects themselves to the light of Godliness itself, not discerning through the sugyos Chazal and the Yam Hatalmud which contains the ramazim of all sisrei Torah, rather being exposed to the sisrei Torah themselves, not the symbolic of imaginary expression. When a person studies this realm, he actually becomes a seat for the Shechinah kvyachol, he can experience a deepened expression of G-dliness, hope, and Emunah.
- So this is what we mean when we say that Ohr Haganuz is hidden in Torah, that by studying the Torah we actually experience the Ohr Haganuz, whether consciously or unconsciously, our souls go under a process of clarification that elevates us, makes us more sensitive to kedusha and open to more emunah. *‘And so too he in his osek he is mkayem and mitaken in those giluyim lmalah’* - Not only does he become a seat for the shechinah, but through our human effort, our Iserusa Dltata, we are actually engaging the mechanisms that allow for these things to take place. When we study kabbalah, the things we talk and think about begin to take place through our own words of study.
- He quotes here from the Hakdama to the Zohar, where Rashbi tells his students, warns them that every drasha they make builds a new rakiah. Every word of Torah creates a universe, a space, creates a new expression of reality, so that we can experience that concept (and life in general) in a new way! If a person was in pain before their study, by studying we open up new lights. In Etz Chaim it says that every day there is a new perush on the Zohar that comes into the world. There are new ways of understanding that are disclosed at each moment of existence, that prior to that moment of existence could not be accessed. Every chap and chidush is not only understanding something new, it is building a new experience.

- ‘Therefore there is a massive chiyuv on each person who it is befitting to study this chochmat HaEmes’- When we study the words of these tzaddikim, we are engaged in bringing about these giluyim. It is an ontological experience.
- SO what did the Leshem see his time and purpose as? When we look at the history of pnimiyus we find a historical process. Our mekubalim tell us that it is not accidental, that every moment is part of the Norah Alilah, the divine consciousness kvayachol that animates history. It is not an accident that Rashbi and his acquaintances wrote the Zohar in the 2nd century, and that was concealed and only revealed later on in 1250, and then the ARI in the middle of the 16th century, and the subsequent commentators. The time of Rashbi corresponded to Hod, which correlates to the thigh of Yaakov that was injured, it was a dangerous time, that wasn't befitting the revelation of the Zohar as a script. As the hearts of individuals become lower and more concealed, specifically there we have more access to things that were not revealed beforehand.
- *Sefer Hadeah- Sefer Olam HaTohu*, (Chelek Aleph Drush Heh)- Here he is discussing 2 modes that Hashem reveals Himself to the world as. There is a giluy of Ikkur, and there is a giluy of Tosefes. Throughout history, there are 2 modes of giluy. The giluy haikkur is that which is fundamental to experience, the necessary influx of divine light that animates existence as we know it. That is what is typically known as the Ohr Pnimi, the light that has vessels to contain it, the ‘minimum’ amount of light to drive existence to continue itself. The giluy tosefes is when there are moments of history that are beyond teva, a supernatural expression emerges into the world. This is more like the Ohr haMakif, the surrounding light, that which transcends the vessels. It is a taste of beyond, a taste of the future. Six days of the week versus Shabbos.
- He says- ‘This is the aspect of Tosefes. At times, there are moments when an added light and clarity descends into existence, and each and every individual part of existence, and ascends every part where it emerges on a higher level, through these elevated lights that descend into existence. In the times of Rashbi, all the gates of sisrei Torah were opened up.’ This is described in the Zohar all the time, and Rebbe Nachman speaks about it, that in those times kids would walk around and say ‘open your mouth and may your words illuminate the world’, it was so saturated with the light of kedusha when accessed properly that all one needed to do was open their mouth and they would access sisrei Torah. ‘And so too with the ARIZAL, who revealed giluy sisrei ma’aseh Bereishis and ma'aseh Merkavah. Everything was revealed to him as the pashtus HaTorah. And this gave rishus to those who were worthy to get involved according to what they could’
- Before this there was an issur on disclosing the secrets of Torah. Beginning of Chagigah talks about it. Now, Rishus was given to anybody who wanted to understand and be a ben to Hashem Yisbarach.
- The Leshem mentions a famous idea of the Zohar, **that in the 600th year of the 6th millenia, in the year around 1840 (Shnat Tuf Reish), the gates of elevated wisdom**



**and lower wisdom will be opened and inundate the world.** From that point, anyone who wants can come and try to dedicate themselves to connect to pnimiyus. Many tzaddikim understand this Zohar in different ways (Besht, Mei Shiloach, GRA, Baal Hatanya). Not necessarily a claim that mashiach would come. Bnei Yissaschar explains fundamentally that whenever we find times for the disclosure of secrets, it's not speaking about a specific time that mashiach himself will be revealed, rather a personal revelation of karva el nafahi gealah. The Rebbe Rashab, 5th Rebbe, in 1911 or so, he was meshuggah for mashiach, to the point that the chassidim thought that he was talking about moshiach coming. When moshiach didn't come chassidim asked him, and he said for him moshiach did come, because he wrote the Hemshech Ayin Beis. Each person according to their own level has different experiences of disclosure of moshiach. Leshem says from the year Taf Reish forward, there is a disclosure of pnimiyus so everyone can study them and experience that unity. The one fundamental tannai is the desire to understand the inner workings of the world, to understand the tachlis, to understand emunah, to understand how there can be light. He says anyone who descends into the matter will find that it is not so difficult and it is clear, but this was only from Taf Reish forward, and he heard this in the name of Rav Yisrael Salanter. (interesting about their relationship, some say Leshem was afraid of asking him if he was allowed to study kabbalah the way he was bc he would listen to him, and Rav yerucham writes that Rav salanter says I have no interest in telling anyone what to do, the only difference is that I don't care so much about what's going on above, all I care about is that when I eat too much, my stomach hurts. He was interested in the real experiences. For the Leshem there is no difference, studying pnimiyus is a real experience, and brings down light to everything else).

- The Leshem was born in Taf Reish Alef, 1841! From that point on tzaddikim had a new level of access.
- *Sefer Habiburim* (Perush on Etz Chaim)- He finds a stirah very often as to what are the limits as to which we are allowed to contemplate G-dliness. Leshem was very careful to maintain the negative thought as found in Rambam. He was the shomer haYichud, very careful to ensure that Kabbalah remains part and parcel of the Jewish process of Torah learning, so he is careful to still never talk about Etzem. Rashab says the same thing, even when sefarim describe atzmus, it's never atzmus itself. Even the concept of Ohr Ein Sof is still a level of revelation after a tzimtzum. Zohar at certain points says that even when you are discussing Malchus, lowest level, 'Mah Tafastah?', it is still not discernable. We have access to nothing. In other places, the Zohar states that the limit is binah, which is associated with the question of who, mi, which applies that there is a certain distance. Sometimes it seems like we can't go beyond malchus, and sometimes like in Idrach Rabbah and other sections it discusses Adam Kadmon and loftiest levels, full access. Leshem brings up all the different answers (of the ARI and Nefesh Hachaim and more)

and says that none of these are reasonable enough for me. At the end of the day, for the true reader, when I look at all the meforshim there is no satisfying answer', he says there is a fundamental difference in the disclosure of Torah as history marches towards its end. In later generations, in the giluy of chitzonius haTorah, there is a massive increase in quantity, and a descent in quality, what rishonim could write in a few words we need seforim to understand, everything is built on their words. (See hakdamas bnei hamichabrim to *Chiddushei Rav Chaim Halevi al haRambam*). But by PNIMYUS, there is a paradoxical movement. As the hearts become lower and the world becomes more concealed, pnimyus haTorah experiences a disclosure in both quantity AND quality. Every day a person finds that what was assur to study yesterday and were too lofty in the past, we have full access to nowadays, more secrets are revealed and understood. The ideas were contained within Rashbi and the ARI, but there are new ways of understanding that were not disclosed.

- The Leshem says that Torah is constantly being revealed more expansively on all 4 levels of PARDES, both quantitatively and qualitatively, but the main tosefes in nigleh as time goes on is quantitative, but in nistar it is not so, it adds in terms of its quality, and in our generation we have access specifically that were never accessed. We are accessing the experience of these things, we are performing a religious act, we are saturating the world with light and enlarging our faith, we are bringing about the giluyim when we study and utter these words properly.

### **(3): Metaphoric Literality**

- We spoke about the significance of studying kabbalah especially in our Dor. We saw 1840 and onwards as disclosure of secrets which had qualitatively been undisclosed prior to that. Learning the words itself is an awakening, the Mayim Nukvim that awaken the waters from above. We ensure that the things we are learning about take place. Experience that connects us to the mchaber of the text (like intro to Etz Chaim) and there should be more divine knowledge that descends into the world through our learning.
- Leshem's problems with the interpretations of the RaMChaL. First of all his writings are so vast that there are almost 20 places where he speaks to this point, creating more nuance. So we want to describe a cumulative approach. The RaMChaL is a Tzaddik Yesod Olam, Leshem is taking issue with his writings as they were interpreted by individuals in Leshem's generation that he was discussing with. He is by no means claiming that Ramchal had the wrong approach to kabbalah.
- The Nazir and Rav Charlap had some issues with the Leshem because of how he treated the Ramchal in his writings, and Rav Kook famously tried to make shalom between the two camps, but also asked the Leshem to retract his words. Problem was that the Leshem

wasn't really denouncing the Ramchal, he was arguing with the notion that it was the only way to view the ARI/ arguing with how others interpreted the Ramchal.

- One of the big questions was when looking at the symbolism in the ARI, do we take it literally, that those are occurring on an invisible metaphysical plane, or are they meant to be taken as metaphors, as figurative that represented a truth beyond the symbols themselves.
- This touches fundamental points and dangers in the question of how we understand kabbalah- there is the danger of '*Hakshamah*' that we are corporealization HaShem Chas V'shalom, that we are applying physical forms to the divine. This was one of the biggest threats and was one of the biggest reasons why the study of kabbalah was concealed to the elite who were ready to understand...when you learn ARI there are many anthropomorphic concepts/relationships. This is one of the reasons that people wanted to soften the literal meaning of the ARI, and interpret it figuratively (Partzufim, sefirot, olamot, etc.), and the truth within them needs to be uncovered.
- The Ramchal/ his students wrote this way, that the concepts were metaphors that covered/encloded deep truths. Ex. 2 partzufim- configurations that represent different modes of divinity, of Aruch Anpin (long face/ unfathomable mercy) and Zeir Anpin (small face/ anger and harshness kvyachol)- Aruch Anpin really means that Hashem interacts with the world through great mercy where there is a hanhagus haYichud, no distinction between good and bad, undeserved kindness, and Zeir Anpin really is the space of mishpat. So the Ramchal said they don't really represent modes that HaShem reveals Himself as, rather they represent modes of governance.
- We have a famous letter from the nephew of the Nefesh Hachaim, he says that the GRA said about the Ramchal that he understood the nimshal of the ARI's system. Because the GRA said that the kitvei ARI are all mashals. And he said further that the GRA even doubted whether Rav Chaim Vital was capable of understanding the nimshalim. But later on it was clear to the GRA that Rav Chaim also understood the nimshal. (saying that the mashalim have no essential meaning/value on their own, they are just vessels for the nimshalim)
- Now, when the Leshem saw certain Mekubalim of his dor learning kitvei ARI and only trying to find the human level of meaning and understanding, the psychological and historical inversion, trying to find examples of chesed and gevurah in this world, and saying that the main way of understanding kabbalah is by finding the true meaning that exists in this world corresponding to our knowledge, he had a very big problem with this.
- People had different opinions on who he was criticizing, but it is clear based on other leshem writings and specifically a letter correspondence to Rav Naftali Hertz Halevi (Rav of Yaffo before Rav Kook, considered a talmid of a talmid of the GRA, wrote Siddur hGRA binugleh ubnistar), that makes it clear that Rav Hertz was who he was taking issue.

- Like we discussed earlier, the issue he had with people who saw the ARI as purely metaphoric, was that they were denying it any ontological significance. If it was only figurative and the metaphors needed to be removed, then you have made his words completely inessential, and for the Leshem that was tantamount to kfirah. Through ruach hakodesh, these tzaddikim (Rashbi and the ARI) were capable of disclosing the way that Hashem interacts with the world, the way infinity manifests within gvul without losing infinitude. On the one hand, the infinite has no relationship with finitude, yet on the other hand finitude is totally saturated with infinity. And this paradox is what kabbalah comes to describe to us. Actual mechanisms that Hashem uses to reveal Himself in the world. To deny the literal nature of those things was tantamount to the Leshem to denying the fact that we don't have access to Etzem. If all of it is just metaphors that need to be undone so we can understand the true nature of things, that is claiming that we have access to the infinite itself. They were claiming that all there is is Ein Sof, and human beings, which is just philosophy, not Kabbalah. Kabbalah is how Hashem manifests through these literal concepts and yet STILL maintains his infinity, which is based on our faith of the raza mhemnusa, that while we have no relationship with the infinite itself, all there is is the infinite itself. He is ensuring that the system of faith and unity maintains its structure of negative theology, the deep emunah that we can never claim to grasp the essence of Hashem.
- This touches on Rambam which is brought up often in ChabaD chassidus, which is kabbalah is bringing us YEDIAS HAMETZIUS, the knowledge of the existence of these structures (partzufim, olamos), but we don't have access to HASAGAS HAMAHUS, the ability to grasp the essence. After the Leshem pushes the argument for literal interpretation, he steps back and says you have to be fully aware that they are literal but absolutely nothing like we understand literal to mean. He is protecting himself from hagsbama and expressing a paradox. 'Literal' for us means metaphysical, that they take up space, there are measurements and limitations and they are a 'thing'. Leshem says that they exist in the world of Atzilut literally, but their literality is devoid of any shape or demarcation. Impossibly speaking, it represents the literal constructs, yet they are entirely removed from our capacity of understanding. The ARI came to reveal the literal constructs, but they operate in a way that is fundamentally removed from human understanding. They are real and 'unreal' at the same point. They exist but not in shape or size or measurement! All we have is YEDIYAS HAMETZIUS.
- He says that our inability to grasp the essence of these concepts is not due to an epistemological incapability...that we aren't smart enough, uses the example that if that were the case, Moshe Rabbeinu would have been able to understand this. Moshe says 'HAREINI NA ES KVODECHA', show me the way you function in this world, the way infinity relates within finitude, and is answered no. You will see my back but not my face. You will only see through a clouded window. It's not a question of

deserving/smartness/limit of our mind. It is an ontological fact that limited creation doesn't have access to the infinite in its true form, and we can only understand through emunah which is based on a lack of knowledge. The system is absolutely literal, in a way that we can never truly understand.

- We don't call it Sod because we want to keep it hidden from others. It is Sod because even when we speak it out, at its essence this realm of ideas is inexpressible. At best we have these vehicles that have been revealed to us, the language. Leshem says this is why learning and stating these ideas is the most fundamental thing that we can do. If we are just trying to grasp everything, we are just doing philosophical speculation. Rather by reading these words, we are engaged in bringing about those elements by way of emunah.
- *Drushei Olam HaTohu Simin Heih*: The writings of the Ramchal are truly precious, but this is the problem. The Leshem also wrote about how these concepts apply to Hanhagah and history and how they affect our realm, but he says that's not the ikkur of kabbalah at all. The ikkur and fundamental holiness is to speak above and not below. The literal constructs and not our understanding, and to awaken the lights above. Through Rashbi's drashas, these things took place above. Other aspects of the Torah are engaged in this world, like damages etc, which is not the case with ARI and Zohar, they are only in Atzilut and the world of Ein Sof, this is why it's called nistar, we have no grasp of them other than that they exist. It's known that in any concept that someone is engaged in, he is a ladder set earthward and pointed heavenward, according to his level that takes place above. So why would these tzaddikim go along and see these as imaginative interpretations of the ARI that need to be undone. We can understand why it's called Sod. Not that every time they write something is 'Sod' they intend that the topic is a deeper concept than that which is written- but that it is fundamentally secret. Even when I chap I can't express its true nature.
- The Leshem, Nefesh Hachaim, Tanya, and many mekubalim use the Lashon of MAMISH KVYACHOL. Rebbe Nachman in Torah 68. This at first glance is paradoxical to the core. Mamish is it is real. Kvyachol is metaphorical. In the realm of the ARI it is MAMISH KVYACHOL. Literal as it is describing the true way that Hashem reveals Himself to the world, that we don't have access to Atzmuso yisborach but we have access to emunah that Hashem reveals his essence within reality, but it is figurative because we can never describe the true working of these mechanisms. It is real and literal but we can't really grasp what it means. Our words and choice to learn awakens the relationship.
- The Rebbe Rashab in Hemshech Ayin Beis Os Kuf Ayin: On the one hand these ideas are metaphoric, but they are metaphors that contain the essence and literal interpretation within them. The Torah in Megillah is referred to as Mashal Hakadmoni, a primordial metaphor. He says the same way that the mashal is a levush for the nimshal, so too the worlds that Hashem has created are a levush for the infinite light. The essence of the literal understanding is contained and concealed within the metaphor.

- This understanding is fundamental to the discussion of Tzimtzum. Leshem felt that tzimtzum was a literal event, kpshto. But based on this paradoxical nature, it was literal in a way that we have no shaychus to. The words are true.
- End of *Hakdamos UShearim*: Chazal told us in Yitro: We encourage an individual before they engage in an action, and then we return and encourage them again bshas maisch. Even though I described this before at length, how someone should interpret and grasp and how its allowed for us to discuss this light of Hashem, here I'm reminding you again, anyone whose soul pushes them to enter to the inner gates of these writings, they should always have these 5 lines of the Shiur Hakavod (Anim Zmiros) in front of their eyes: *NAFSHI CHAMDA BTZEL YADECHAH LADAAT KOL RAZ SODECHAH. ASAPRA KVODCHA, VLO RASICHAH. ADAMCHAH* (I will imagine you), *ACHANCHAH* (I will apply names, concepts to you), *VLO YADASICHAH* (but I will still not know you). *BYAD NVIYECHAH, BSOD AVODECHAH, DIMISAH HADAR KAVOID HODECHAH, DAMUOSCHAH, VLO KFI YISHECHAH* (we have imagined you, and not according to your true nature), *VYISHUVCHAH LFI MAASECHA* (our only grasp of you is according to your actions and not according to your essence), *HIMSHILUCHAH BROV CHEVZYONOS* (WE have applied multiple mahsalim to you), *HINCHA ECHOD B'CHOL DIMYONOS* (Yet you maintain your simple unity throughout all of these explanations).
- This is the only way we can properly understand.

#### **(4): Tzimtzum- Real and Unreal**

- Very mucha continuation of last shiur, the mamish kvyachol applies to his shitah on tzimtzum as well.
- In trying to show the unique shita of the Leshem, we are utilizing 'Binah', the 'Left Brain', of distinction, "Asher natan Lsechvi **Binah, Lhavchin** ben yom uben layla". We are distinguishing between one thing and another. Binah is associated with gevurah/severity, and the sense of shmiyah/listening. *Shmah bni Musar Avicha, v'al titosh Torat imecha* (Binah is known as the mother). *Trei Kali lo mishtaiy*, 2 voices can not be heard at once. When you are utilizing the moach of Binah, each opinion needs to stand on its own, there is no room for klaliyut. Kabbalah typically demands Chochmah, the Reiyah that sees everything bklaliyut yachad, that all the shitos are part and parcel of each other.
- We will look at this sugyah through Binah, when in truth, there is really no machlokes. This has been discussed extensively in Nefesh Hatzimtzum in english by Rav Frankel. And in Rav Moshe Schatz. They show that the differences can be attributed to historical misunderstandings which are a part of a necessary thing called Galus Hatorah, see

hakdama to **Likutey Moharan**. One of the punishments as a result of Chet Rishon was that Torah will operate through machlokes.

- The ARIZAL answers the question, how does the infinite interact with the finite, how do we find multiplicity emerging from unity, without unity losing its unified capacity. His answer of how Hashem created the world is tzimtzum. Hashem kvyachol before the creation, *Ohr Ein Sof* (Not etzem itself) was metzamtzem. The potential space of being was fully saturated with the infinite light, the all annihilating light. In order to reveal a world that operates as other than Hashem kvyachol, with limitation, tzimtzum took place. The chalal hapanyu was created, and now there is space for creation.
- Historical machlokes whether this was meant to be interpreted literally or figuratively. In a metaphoric way, they interpret it as He concealed His light, not actually removed it. He limited and concealed it so that all existence is ‘apparently’ devoid of light but in its essence the light is still there, giving life to everything. but from our perspective it is concealed. Tzimtzum Lo Kpshuto, not an actual removal. (Baal HaTanya, most of chassidus)
- Others saw it as Kpshuto, the model for this shitah was Rav Immanuel Cahyechi, the baal mishnas Chassidim which summarizes kabbalas ARI.
- After the tzimtzum takes place, the ARI tells us about the emergence of a Kav. There is a re-entrance of a measured level of infinite light which then reanimates that void with the light of HaShem.
- It has been applied to the GRA that he held that it was kpshuto, and one of the issues of chassidus was they misunderstood “Maaleh kol haaretz kevodo”. He held that the light was removed, and the relationship He has with us is one of Hashgacha.
- One of the rayas to the GRA having this opinion has been the fact that when you learn the Leshem, who is understood to be following the GRA school, he states explicitly that tzimtzum was kpshuto in the same way that the Yosher Levav and Mishnas chassidim understood it.
- However, when you read the Leshem, it is so clear that **kpshuto for the Leshem does not mean literal like people think it means**. Like every other aspect of the ARIZAL, He means that these things exist in an incomprehensible way, but that everything the ARI wrote is literal in a way that WE can only understand as figurative. He is actually saying something that is much closer to Lo Kpshuto, that the light is still present, and it is impossible to fathom that there can be an actual removal of the light from any aspect of existence.
- 2nd intro we need- Like Rav Kook points out in the name of Rabbeinu Azriel of Geronah (supposed teacher of Ramban), a very simple but fundamental concept. In order for the infinite to be truly infinite, it must have the capacity to manifest as finite as well. Unlimited manifests in limit. **For the koach habilti gvul, it must have the capacity to manifest bekoach hagvul**. It results in koach hagvul mbilti gvul. Crowning jewel of

shitah of Rav Kook, who may have learnt it from the Leshem. This is very significant and expressed many times in the Leshem, expressed many times in his letter to Rav Hertz. He explicitly states that his whole shita on tzimtzum is based on this concept.

- Tzimtzum *is* kpshto but it is not removal, it is a disclosure/revelation of a certain power of the infinite that allows for there to be a concealment of the infinite. Allows existence to appear as separate from Hashem and devoid of the infinite light, but all it is is the disclosure of the limiting power that the infinite contains within itself. It actually took place, but it is a further expression of the power of Hashem, this event doesn't take away from the infinite light of Hashem, rather it shows it. It happened in a way we can't understand. The space is not deserted or devoid. Hashem concealed Himself with Himself. He reveals a power of concealment that is nothing but His own power, so that paradoxically, when a person penetrates deeply enough into the sugya of Tzimtzum, he sees that the tzimtzum itself becomes a revelation of Hakadosh Baruch Hu. What appears to be void and concealed from infinity, is nothing but a further expression of the infinite capacity of Hashem, to manifest within limitation as well.
- **1st mekor-** *Sefer Habiyurim, Drushei Iggulim VYosher Anaf Aleph*: With regards to tzimtzum and the kav, many holy men investigated this, if its kpshto or it is a figurative metaphor that points towards something beyond. (the Shomer Emunim Hakadmon brings down in his sefer 11 reasons why it would be assur to believe that it was kpshto) in spite of the fact that people have said it was assur to think it was kpshto, other people ignore this completely and say it was a literal event. This sugya has no room for intellectual gymnastics, because what purpose is there for that, in a space that is completely removed from our capacity to understand. We can always say, that even though it is indeed kpshto, nonetheless any understanding is completely null and void because its mahus is totally Neelam. We don't have full distinction/discernment when it comes to the nature of these things.
- The ARI would not teach us this if it was just a metaphor. This shitah is also expressed later on in *Sefer Habiyurim* and *Sefer Haklallim*.
- He also describes what tzimtzum actually was (the disclosure of limitation, the power of Hashem to appear as if He is concealed) *Sefer Hakdamos Ushearim Shaar 6 perek 2*: With regards to tzimtzum, it is a deep and concealed secret, and we don't really have reshus to contemplate it. All the more so to write it. Chazal have told us in brachot 7B, in the merit that Moshe turned his face away from the light of Hashem, he was Zoche to a shining face (by maintaining the awareness that we can never truly understand Hashem's essence, we are zoche to a taste of it). And in the merit that feared looking at Hashem, he was zoche that the nation feared to approach him. In the merit that he did not gaze at the glory of Hashem, he merited to gaze. "Kvod Elokim Hester Davar"- Mishlei. Nevertheless, because my way is not to conceal but rather to reveal, because everything that Hashem granted me from his wisdom, is only to bring them out to light. Because we



can't describe tzimtzum in all its details, we'll only discuss the pashtus. There is omek and pshat, nigleh vnustar in every concept, and they are aligned and applied to one another, and 'Hachol Holech Achar Hapshat' (If a person can't describe Sod al pi pshat, he hasn't really accessed sod) the depth of the matter is in the pshat. The concept of tzimtzum which is the removal of the divine light above, the kavanah is not that he left a devoid and vacant space below, there is no concept of emptiness. The entirety of existence is within Ohr Ein Sof.

- However, tzimtzum is a particular power of Hashem, that conceals and limits the light. (it is a positive assertion of the infinite, see Torah 68 of LM and TANYA perek 21, the concealing power is a disclosure of infinitude, so that everything that appears to be finite is nothing but a different iteration of infinitude itself, the mekor that they use is the lashon CHAZAL in MIDRASH RABBAH, that Hashem hid Himself 'Like the locust whose external skeleton emerges from within itself'. His shell, the externality, is from its essence, so too Tzimtzum is nothing but the externalization of the infinite light of Hashem. Darkness is a new iteration of light) And this aspect of tzimtzum, is a particular power of Hashem.
- The same halacha that says a person can't make a bracha by covering his head with his hand because he can't be a mechitza for himself, applies to Tzimtzum. Hashem is concealing Himself through Himself, so saying tzimtzum is kphshuto is not a problem, it is simply saying that the infinite has the power to manifest within limitation.
- *Sefer Haklalim klal 18*: Know and understand, that all of this bemes comes from the omek sod hatzimtzum, and it is all within the Ohr Ein Sof itself from the middle. (In Etz Chaim Rav Chaim draws a circle and there's a center point, because the tzimtzum took place from there) What does that mean? That it is the fullness of the qualitative expression of the Ein Sof. The fullest expression of Ein Sof is the tzimtzum itself, the deepest expression is to show that even within limitation the light of infinitude can exist, so that even the finite is a revelation of Hashem). The tzimtzum takes place within Ohr Ein Sof itself. It represents "Shtey Hafachim Bnosei echod", 2 opposites within one concept. It's all itself nothing but the expression of Ein Sof, to which there is no prevention, and it's the koach hagvul with the koach habilti gvul in one metzius b'yachad.
- Hashem covers Himself, so that the cover is nothing but the thing itself.
- Rebbe Nachman in **Torah 68** discusses this impossible paradox of the Chalal and doesn't settle it, rather says it is something we can't grasp until a further time, when we will be able to hold 2 opposites within one matter, he says the deepest secret of the tzimtzum is like the arbeh, the locust, which is the gematria of YITZCHAK, true gevurah, which is the locust whose exoskeleton is nothing but an inversion of its internal essence.
- Reb Nosson in **Tefilah 68** is meyashev what his Rebbe wasn't: *Master of all, above all, mimalei kol almin and sovev kol almin, above all worlds, below all worlds, and in between all worlds, and **no space devoid of your presence**, you created the world*

*mkedem, with your good ratzon, to do good and with infinite mercy and kindness to disclose your mercy within the world, and from your love and compassion and your desire to disclose your goodness and mercy within the world, **Tzitzamta Elokuschah kvyachol, you have removed your infinite light to the sides and created a vacant space and within it created all of creation from beginning to ned, so we can understand and have a relationship with you always.***

### **(5): The Potency and Pleasure of Gevurot**

- Very important piece of the Leshem's system.
- Seder Hishtalshelus- process how Hashem allows his capacity towards limitation be manifest in the chain of being, interconnected chain of worlds, partzufim, sefirot, until malchus and Asiyah
- Even tzimtzum is a secondary space, Ohr ein sof not ein Sif itself, but all of this discussion is after the tzimtzum, which is how we are free from risk of limiting Hashem
- Tzimtzum is giluy of Koach hagvul from the bilti gvul. Once that power takes shape, that's when we start discussing these sugyos. There is a klal gadol, that as individuals who are receiving these teachings, everything we can understand is always already going to be on the 'backside', we have no access to the primary essence of the matter, we are discussing its manifestation 'after the fact'.
- Pasuk TEHILLIM 62: '*Achat dibbur Elokim, Shtayim Zu Shamati*', G-d has spoken a singular word, but I have heard two words. Although all aspects of hishtalshelus is always deeply unified, from our limited side when we perceive creation, we perceive that unity in a duplicitous/binary form. Inherent within the binary there is an abiding unity that manifests everything. As it descends it appears to be dualized.
- Like Rebbe Nachman in TORAH 51: Don't say 'mayim mayim', Don't say that there are two forms of water, because in essence there is only one form of water. We see it as doubled, but at the end of things the duplicitous manner of the one will revert back to unity revealing a deeper unity.
- What happens after the tzimtzum, there are 2 ways that Hashem relates to the world- Chasadim and Gevurot. 2 oppositionary traits which operate in unison in order to manifest and create all of existence.
- **CHESED**- expressive, movement forward, flowing of inside turning outwards, compared to WATER, unified flow. Loving kindness and unifying. 'Chessed pashut' its simple in nature because it takes difference and makes it like itself. Act of Love and seeks to unify existence.

- **GEVURAH**- constrictive quality. Vessel. Encloses so chessed does not overstep its boundaries. Seeks to differentiate and there is disparity and multiplicity. Containment.
- We aren't talking about these two sefirot yet. We are talking above that, about the two building blocks, DNA of all of existence. Even tzimtzum and the Kav are manifestations of chessed and gevurah. Once again these two primary potencies are really one at their source, but from our side we see the one descend into two.
- The ARI and the mekubalim have many synonyms for these, Duchar vNukvah (Zachar and Nikavah), masculine quality is expressivity, making others like oneself, depositing potential. Feminine is the vessel/ receptacle that allows for formation and distinction of things.
- We aren't talking about strict gender binaries. Every creation in existence contains within it both of these primary qualities. Depends on which one takes the primary role.
- Another binary is Oros and Kelim. Hashem willed into being that His essence should be disseminated into existence in two forms: one is the potency of lights (not talking about some actual metaphysical light, it is the mashal that is used because it is at once physical and non-physical.) Orot are expressive spirituality and divine presence, associated on the right side with the Zachar and Chessed. Kelim are vessels, in order for the light to have meaning it must adhere to the measurements and be disclosed properly.
- Seeming paradox that Concealment of light is what allows for its disclosure. If it weren't for gevurot, it would be pure expressivity all the way. No manifestation of everything, pure flow of pashtus. No distinction, thereby negating the possibility of meaningful existence. Oros need the Kelim.
- Iserusa D'lielah, Mayim Duchrin which descend from above, Ohr Yashar t=which is chessed that descends into the world.
- Iserusa D'tatah, inspiration/stimulation from below, from human effort, mayim nukvim.
- Ohr Ein Sof and Tzimtzum. Bilti Gvul and Koach Hagvul.
- Leshem brings something remarkable- that very often we value Chassadim over gevurot. We value Expressivity, Loving-kindness, movement, and the apparent manifestation of Hakadosh Baruch Hu in the world through Orot. Those reign supreme in this binary. He comes to show us (and this is the heart of his system, maybe only the mitteler Rebbe goes as far in undoing this binary) and he spends so many pages showing us that in its root the gevurot are a fuller and more intense expression than the chassadim themselves!
- This is his project, to take all that appears to be fallen and broken and severe and painful, and show that in their root the lower is really rooted in a higher place than

what appears to be higher. The gevurot, the kelim are rooted in a higher place than the chassadim, than the Orot themselves! The nikayvuh, the malchus, which has nothing of its own, which appears to be the lowest level, is really the crowning jewel, the eishes chayil mi yimtzah. The even maasu habonim haytah l'rosh pinah. They are more dark and severe, but their concealment is rooted in a loftier place. They are more potent expressions of Hashem's light. And in the future, which can be tasted in this world, there is such a value in the suffering and the hiddenness that can't be accessed through the chassadim themselves.

- For the Leshem, The entirety of existence is predicated on a beginning, middle and end. **The beginning emerged with simply gevurot, olam haTohu, Shvirat Hakelim, gevurot on their own. But SOF MAASEH BMACHSHAVA TCHILAH, the end of action/manifestation is rooted in the beginning of thought. The expression of gevurot at the beginning of existence is expressive of the fact that the tachlis of existence will be for us to all realize the elevated status of the gevurot themselves.**
- In the future, when there is an inyan shenitapech Hakol, when that which appears to be lower is manifest as higher, we will see that the gevurot in their root are higher than the chassadim. The Zahav which is associated with Chesed, is higher than the kesef, which is associated with Gevurah. Leviim (Gevurah) will be shown to be loftier than the Kohanim (Chesed) . Yitzchak is the one who is melamed zchus on us, laughter that abides in the redemptive process is the laughter of this flipping. This is the laughter of Purim. Yitzchak is the fullest expression of the loving kindness Hashem has for us.
- This is the expression of taanug and ratzon, chesed is monolithic, simplified and unified, unchanging. Gevurah allows for actualization and manifestation, it is the limit that forces the expression of Chesed to manifest itself. Without limitation there can be no expression. Gevurot/boundaries allow for anything to come into creation, source of Hisorerus, movement within the self. There is a back and forth, deep internal dance that is rooted in the engine of Gevurah, the unity of the Self is ruptured. There is differentiation. Gevurah allows for difference between self and other. Room for a relationship.
- Like Reb Tzaddok says in the name of the Mei HaShiloach, Chiddash comes from the side of Yitzchak, which is the side of laughter. "Vatischak l'yom acharon", doubt will emerge beyond certainty, feminine will emerge above masculine, question will emerge above all answer, suffering emerges beyond shalva, anxiety of galus will emerge beyond the menuchas hanefesh of geulah. Because the gevurah allows for a fuller expression of the self.
- This can be expressed in hundreds of ways/places in the Leshem. We will look at *Drushei Olam haTohu Chelek Alef*. Hashem has assigned for the chassadim and

gevurot two individualized natures, nature of chassadim are to connect and be unified, and gevurot are to be separated and to distinguish. Water and Fire. Waters' way is to connect, fire's way is to separate, so too everything that is dry separates and crumbles. We see that (Now he's really going to be talking about the essence of the gevurot themselves. What are they in their root, beyond what we mean when we talk about severity, about death and suffering, what do we mean when we say Hamtakas Hadinim bshorasham, the sweetening of severity is in their root. When we elevate gevurot to what they truly are, we see that they are the motor of expressivity and manifestation.) In all activity and action, such as in the process of intellect, any time we think a new thought (or a chiddush/novelty), and also in a physical action, it manifests only through hisorerus, whether its a stimulation of the mind or the strengths, and every awakening is predicated on the distinction of movements. Every movement is a removal from one strength to the other strength. (There can be no relationship until there is a duality. Only manifests through separation.) Manifests in separation and multiplicity. Because the potential of the self through the inner stimulation (results in the inner dance) allows for multiplication of the self's powers. Creates friction (like how a fire is set). And through that emerges a new action, whether physical or intellectual, which is the birth of a new novelty, and is ONLY THROUGH GEVUROT. But Chessed whose koach is unification, it is quiet and remains internalized swallowed within the self remaining unified. All of its strengths are unified, and makes all of them itself. Nothing emerges from it and there is no giluy. This is why we find the lashon Chessed Pashut, but we never find this lashon for gevurah. Gevurah will always manifest itself and there is no stoppage to its spirit. It's always moving, and gevurah is the opposite of pashut.

- Obviously these 2 are unified in their root, but we understand it as duplicitous. Gevurah allows for awakening and a giluy of a chiddush, a new giluy of Hashem. Chessed remains simplified and unified and remains caught up within itself.
- Chassadim are the unified force within existence which abide within everything, **Olam Chesed Yibaneh**, but gevurot allow that unifying force to take form and take root in the worlds of separation, whose purpose is to manifest fully so we can show that Hashem is here as well. Even within the gevurot. It is only for the tachlis of disclosing a deeper unity. Tachlis Habriyah Bdirah btachtonim. Gevurot are the manifestations of Hashem's light in the lower realms of being, in difference, in ribuy, and when we show that even there the light of unity abides, we disclose a deeper level of Ohr and yichud than we would've previously been exposed to. They are the koach hagvul. Allows a deeper yichud from within the colors that change.

- Like Rebbe nachman says that there is yachid, and rabim, and YACHID VRABIM HALACHAH KRABIM. When it comes to which reigns supreme, the simple unity of Hashem, or the multiplicity as expressed through difference, we find that the rabim is a deeper expression of the infinite.
- That's what we mean by hamtakot hadinim b'shorasham. Because at their root they are not evil. Only when they emerge in their lowest form do they appear as Hester and suffering. Those too are only possible through gevurot. Those are the experiences where we are capable of finding the light of Hashem in. If it was only chassadim, zachar expression, there would be no manifestation of action.
- *Sefer Hadeah Chelek Bet Drush Daled*: All of these kochos that are necessary for the creation and rectification of the worlds, as well as their current form, are only by way of the gevurot. Because all the splendor and light of the future, which is the purposeful end, the intention of all creation, is only through the gevurot. All negativity (rah, which is the symptom of gevurot), is so the power of gevurah can disclose itself within the world, because only through them is reality actualized, and all the goodness of the future is through them, and all negativity will be for the good, and all rah is for the sake of the ultimate good. Quotes from midrash hatemurah: 'The negativity is for a purpose, because only through that can goodness be recognized.' Negativity is what allows for positivity, it is only through that that the good has the capacity to be revealed, so too every feeling of pleasure is only possible by way of negation and lack, and the experience of lack and pain, are the purpose/bedrock on which positivity are built, because without one you don't have the other. This is what they meant in the medrash 'without death there would be no life. Without rah there would be no shalom.' (Leshem may be seen 'death' here as the Zohar says, everything that descends from its previous level is considered a form of death. So that the Jewish people have the capacity to experience death every time we say nefilat apayim says the ARIZAL. Or any time we experience a yeridah. Without those feelings of death/loss, there would be no feeling of life) The pleasures of life and peace are felt through the negativity of strife and death. Through gevurah which death operates and emerges with the sword of the angel of death whose tip is poisonous, once it is sweetened it will be brought from that itself the power of life to all life. (once we realize the tachlis of all this, it becomes the pleasure of life, the pleasure of overcoming oneself, of **Eizehu gibor, hakovesh es yitzro**. Self overcoming. Also true with the ketoret which Moshe rabbeinu stole from the malach hamavet, and used dafka to bring people to life.)
- This is also what Chazal mean that **Hashem uses the same thing of the makah for the cure. The pain is the cure, the negativity is the light, the limitation is the expression of the infinite.** The pasuk says 'my enemies shouldn't rejoice

over me that I have fallen, because I've fallen and gotten up, I sat in darkness and Hashem was light to me.” And the midrash says- If I wouldn't have fallen, I wouldn't have gotten up, if I didn't sit in darkness there would be no light. The gevurot themselves and the gevulim is what allows for the expression of chassadim and light. Without the lack of the moon, the waxing and waning, the anxieties of life, there would be NO CLARITY.

- This is why the Leshem stresses this more than any other mekubal ever, the tachlis is for us to flip the gevruos into chassadim, to show that they are the light of Hashem and expression of Him and the darkness of galut is the unified process of Hashem disclosing His unity.
- Anaf 18: All of history is rooted in the concealed machshava of Hashem, for the purpose of the ‘kavana tachlitit’. All pain is for the tachlis, which is the eventual tikkun. The pleasure of all pleasures and all the simchah that is possible and all its ten lishonos (sassion, simchah, gilah, rinah, ditzah, chedvah, ahavah, achvah, shalom, reut), the light and shine, and all goodness that is concealed, it is all purely from the holy gevurot, specifically the larger ones. And since Sof Maaseh bmachshava techila, therefore the first giluy that initiated the entire process was a koach of gevurah (tzimtzum).
- He finds so much significance in a pasuk in Shir Hashirim (8:6)- ‘Let me be a seal upon your heart, like the seal upon your hand, for love is as fierce as death, jealousy is as might as Sheol, its flames and darts of darts of fire, a blazing flame.’” In the name of the GRA what the Leshem sees here is that the flaming desire for Hashem, the painful desire, the love that hurts, the painful desire that can't find expression, the multiplicity that moves within the person, the Ratzon Vshov, the back and forth, that creates an expression, like the Rebbe Rashab writes that Gevurah is a further manifestation of the self, flames of love that can only awaken through gevurah.
- We will see this in the gevurah of the shevirat hakelim, which are typically considered a traumatic event.

### ***(6): Shevirat Hakeilim and the Shattering that Builds***

- Also known as *Misas Hamalachim Hakadmim*, death of the primordial kings, as expressed at end of parshat vayishlach, 7 kings of edom who lived and died prior to the reign of the kings of Yisrael, and the ARI sees this based on the Zohar as a remez to this primordial catastrophe that opens up history. It becomes the intermediary stage in which creation unfolds.

- Tzimtzum is the pre-original contraction, the ungraspable, outside of the reign of history, impossible to grasp the cause/reason the ARI says Hashem kvyachol decided in His ineffable will. The origin.
- The Shevirah is the beginning, it is more graspable. Big difference between sugyos of Tzimtzum and Shevirat Hakelim, despite the fact that the Leshem and others see it at times as another iteration of the tzimtzum experience. Still, it is already within the limited order.
- Last stage of the triadic process will be Olam tikkun, elevating the fallen sparks.
- Sefer hadeah stands for Drushei Olam Hatohu, olam hatohu is this stage when Hashem reveals into the world at the beginning of creation which is chaos, brokenness. Everything that was set up undergoes this sudden shattering and displacement. Chazal tell us the lashon of tohu implies ‘it causes the eyes of existence to question itself’, when we look at chaos of the world often our only approach is wonder. Tohu represents our common lived experience of having no idea what is going on in front of our eyes, inability to order things.
- Leshem, Shevirat Hakelim, in spite of what seems like a terrible mistake/catastrophe, in truth it is simply the desire of Hashem and the way He chose to allow existence to unfold. It would've been enough if he told us don't worry, it is really a part of Hashem's will. But he sees it not only as a positive and willful act, but really the only way in which history and the eventual rectification is possible. The trauma is what allows history and existence to unfold. Not a traumatic event which breaks apart a pre standing order, but it allows the order to unfold. Not a tragedy that disrupts, not an unfortunate stand alone event, rather it allows existence to begin to unfold, it is a constitutive trauma.
- The core is based on the last shiur, the gevurot. They are not negative in the sense of punishments that subtract, they are negative in the sense that they create an imposition within the self that forces an intensification of the self outwards, internal friction that forces expression. Only through that distinction of the primary unified chassadim are we capable of discerning any sort of multiplicity.
- MIDRASH tells us that in the beginning, Hashem wanted to create the world with Din, strict judgement. Multiplicity, creativity, intensity, noise emerging from distinction, but He saw kvyachol that the world would not stand according to that, so he threw in a measure of rachamim, in order to decrease the potency of the gevurot. Sefas Emes says many times in Bereishis and also the Leshem that this was not a change of will G-d forbid, not a retraction of original plan, but the order. The first expression is gevurot without limitation manifesting in manifoldness, devoid of existing because they're moving too fast, express in all matters of expression, creating total chaos without shape/order. But without this, there would've been no room for differentiation that existence demands.



- According to ARI this sugya of Shevirat hakelim is referred to as *Olam Hanekkudos*. We see by the sheep of Lavan, where Yaakov is able to take the chochmah of lavan (See TORAH ALEF LM), there are 3 sugim- akkudim (rings), nikkudim (points), and berudim. Nikkudim becomes the shevirat hakelim, the disparate points.
- After the original stages of creation which were too lofty to be materially formed, Olam Hatohu the world of nekkudim allows for material form. There needed to be balance between Oros (spiritual light) and kelim, like we saw with chassadim and gevurot. So there was a movement/equilibrium between orot and kelim. Leshem shows 11 reasons from ARIZAL why the vessels would be incapable of containing the light. For whatever reason they couldn't contain the orot, overwhelmed the containment and they shattered. Shattered into an infinite amount of vessels that are broken and in the wrong place. The lights ascend upwards and remain themselves. The pieces fell down to the lower levels thereby manifesting physical reality.
- Once these Orot enter into a space, even after they leave, they leave an unerasable reshimu, traces of light that cant be removed or reduced. These are referred to as nitzotzot, the sparks that we are meant to elevate back to their source. That fully manifests in the Olam Hatikkun. Until then, we remain in the Olam hatohu.
- This is one of the chiddushim of the Leshem, that when you learn the linear aspects of the ARIZAL, shevirah appears to be a singular event with a singular reason, whether you want to say it was a structural issue or Hashem had intense gevurot that wanted to be manifested. When you look at it as a singular event, you have to give some sort of stand alone reason.
- But here is where the Leshem pulls from the Rashash a bit. Before when we spoke about PARDES and Rashash was the Pshat of the ARI, and we said the Leshem stood somewhere between the GRA (remez) and the RamChaL (drash), but there is also the aspect of the Rashash's impact. A huge portion of Leshem's writings need to be understood with the Rashash's system. Typically known for the kavanot of tefillah, but recently has moved beyond into speculative kabbalah and theosophic kabbalah which allows us to see how the Rashah was creating philosophical ideas of emunah that change the terrain of what we think and speak about kedusha and ruchnius.
- In Shevirat Hakelim the Leshem is influenced by the Rashash bc it is not a singular event that took place in the beginning of this existence, rather it takes place and is manifest in every particular and particular, down to the lowest prat that is able to be. Everyone in their everyday lives experiences a shevirat ha kelim and the aftermath and therefore we need to understand what it is and how to confront it.

- Becomes a constitutive trauma, chaos that allows order to unfold, not a bedeviled negative event. The world is a lichatchilah, it is part of the original divine plan, so all pirud can manifest itself, so the future yichud can contain pirud in its fullest expression, and it's something taking place within each and every prat of existence, everything can be seen through shevirah and tikkun. When we look at the ARI in a linear way where the past present and future are distinct and don't have a real keshet, the RaShaSh (Nahar Shalom and Rehovos Hanahar) and Leshem allow us to see these events as taking place at every moment. Rashash says that everything that is said in the Etz Chaim from start to end is experienced in every brachah that a person makes. ARI described the klaliut hakol, Leshem and Rashah teach us that it all takes place on a particular level down to the lowest level of every individual as well.
- When we look at it as a stand alone event, we assume that the tikkun has already taken place. The question then is where is the tikkun? For the Leshem all he saw is the gevurot and the yisurin and the tohu. If tikkun already happened, where is this rectified world? But it becomes clear that shevirat hakelim is not finished. We are still within the realm of chaos, and along with every aspect of chaos there is an aspect of rectification, but nonetheless the reigning structure of this world and history is one of chaos. So the question of where is tikkun falls away, bc we are not there yet. And this chaos and shattering is in fact what constitutes the capacity for growth.
- So Tohu and Tikkun become the most fundamental sugyos for our psychological everyday lives because everything we experience ben bgashmi ben bruchni is part of shevirah and tikkun.
- Drushei Olam Hatohu becomes known as Sefer Hadeah, representative of Daas. Daas Elyon, Daas Neelam, the concealed wisdom, is what rectifies everything. So even in the name of the sefer, it is drushei olam hatohu, chaos, but we refer to it as Deah, the Leshem showed the world that even the chaos and gevurot are part of the constant rectification.
- *Drushei Olam Hatohu Maamar Klali Os Alef*: It is clear that all of this wasn't a change of Hashem's will chas v'shalom, because the entire aspect of creating and destroying worlds, these become the building blocks and yesodos of all existence, but as we see because they were by way of strong gevurot and din, all of the worlds that took root because of them, were by way of ribuy and pirud without containment, but still all of the roots of eventual existence emerge from shevirat hakelim, everything that takes place within the unfolding of history, one aspect out of another, all of that expressed and emerged at a single moment (that's beyond our ability to contain in time), and every king, this is the inyun of their malchus. (In the death of these kings, it wasn't a destruction rather a constructive

act that allowed potential to merge and be expressed and flood and overwhelm the realm of existence).

- *Deah Drush Gimmel siman gimmel*: In all what we discussed, because the nature of gevurot are to never rest and be quiet, and overcoming with all of their kochot, therefore when there were gevurot gedolim, they expressed themselves without limit into an innumerable amount of sparks, because the lights manifested through gevurah the vessels couldn't contain them, and the kelim shatter and break and scatter into inessential points, because contained within these was the potential of all of existence that would eventually emerge and they all emerged through shevirat hakelim without any order, and all of the pratei pratim throughout all of the 6,000 millenia, each according to their time, is continued from that.
- (This expression of all the potential of olam hatohu is not apart from olam hatikkun, rather they are not a cause and effect, rather part and parcel of the same process. Without tohu there can be no tikkun. We would have nothing to order and arrange.)
- How could it be if shevirat hakelim is this original productive action, that allowed for the emergence of all existence, that the Torah and ARIZAL refer to it as Misah (death)? When we look at this chaos that is devoid of order and understanding, we assume it of trauma and brokenness, where the seven original kings die.
- Maamar klali os gimmel: This emergence of potential all takes place at the moment of their death and breaking, through the sparks and shattered vessels that emerge, and this is what is expressed in the Idrah rabbah (135B) 'If you want to say that shevirah is a [positive expression of a constructive moment], then why is the pasuk telling us "vayamat"? Because that's Not the case.'
- Leshem: what does the Zohar mean when it says ki Lav Hachi (that's not the cause)? It's the total opposite. (Adiraba is the Torah of Purim- Adar ba). That instead of seeing this as a death and a brokenness, we see that everything emerged as a result of the shattering. (The shattering of personality that allows for the emergence of personality. Intense potential which becomes manageable.) **Rather, all that descends to a lower level than previously is called misah, as is written "vayamat melech mitzrayim"**. Machlokes what that pasuk means. The GRA points out that typically when someone dies they lose the title of leadership. It should've said Vayamat Pharoah. The GRA said he didn't actually die, he just lost his original level of experience where he identified the Jewish people, and becomes a king that doesn't identify with Yosef.
- Shevirat hakelim is not a death of degradation, rather a change that allows for an eventual manifestation. The misah of chaos, suffering of this world is not meant to be death and destruction, it is meant for growth and construction. Before tikkun

it appears as pure chaos. The Leshem sees a trauma that builds. Like the ARI says it was a **kilkul al manat Itaken**.

- The Leshem is fully aware of the fact that we don't see reality as the constant ascension and how chaos is part of the tikkun. He says it is still called the Olam Hatohu. But everything is fixing itself slowly. There is no Tohu without tikkun. Tohu is the building of reality.
- He expresses the Rashash's ideas: Every configuration which undergoes this shevirah, every individual identity that exists within the 4 worlds (different expressions of ourselves), that is what is altered during the shevirah. These are the particular partzufim that shattered that Moreinu HaRashash referred to. All individual people. **Every reality and existence themselves experiences this shevirah, each one on his own.** But the tikkun happens slowly and surely, according to the measure that we as humans are capable of sustaining. Nevertheless it is elevating at every moment. (This is where he is so like Rav Kook). And there is no moment without tikkun. Because the way Hashem engages with every one in this world, is different from his friend, with good or the bad, spiritual or physical, to the extent that each one is in wonder and questions, so too in general, the entire governance that Hashem runs this world with, is like a riddle without an answer, such so that Shlomo Hamelch asks these questions, that nobody can understand the multiplicity and the bustling of day to day life and the anxieties, nevertheless everything is elevating.
- It is potency of energy that was too strong and therefore expresses itself in an unlimited fashion without order and it is our job to arrange and order and frame it so we can look at the tihu and recognize that everything is part of the hanhaga haamuka that Hashem decided to reveal Himself in existence through potentiation and multiplicity, **so that eventually yichud takes on a deeper expression, and even the darkness and the 'reshus harabim' becomes part of reshus hayachid.**

### ***(7): Tikkun and the Perpetual Elevation of All Things***

- Shevirah was a Full expression of gevurot, so everything appeared as if it was shattered, but it was really a constitutive act.
- The after-effects of Olam hanikkudos is referred to as *Birrurim*, clarifying these broken vessels, or *Aliyas Hanitzotzot*, elevation of the sparks. Whenever the light of the Ein Sof rests in something it leaves an irreducible trace, sparks. Through our bitachon, our mitzvos and tefillah and avodah every moment, we experience

and engage these broken pockets of energy and bring the light of emunah into them, thereby elevating those sparks.

- For the Leshem this elevation is not some future point where everything will be elevated, but it is a perpetual process that is never not happening. There is no yeridah, the shevirat hakelim is not a catastrophic process when looked at properly. Like we saw that the gevurot are what allow us to experience life itself, because they are the harbingers of change and differentiation, bechirah. Like we saw how tzimtzum was the gilut of bilti gvul within gvul, which is all of existence, thereby being the giluy of hester and the giluy of the koach hagevurot.
- Birrurim is a perpetual experience where every machshava dibbur and maaseh is an elevation, all of history is an elevation, there is no 'yeridah hachlatit' fundamental degradation.
- This is fundamental to the Leshem's system, for many other mekubalim, when gevurot are understood as harshness, severity, and kelipah, then when we look at shevirat hakelim we see a catastrophe and not a constitutive act, when we look at tzimtzum we see a concealment and not a disclosure of a koach of Hashem. There is an emphasis on the brokenness and negativity which stands on its own until the individual comes and is mtaken it.
- For the Leshem it was so impossible for him to assume a world where something was not elevating itself. Tzimtzum is a disclosure, a furthering of the affirmation of Hashem's presence. Shevirah is a constitutive breakage that allows for building. Gevurot aren't severe or harsh, they are potent and powerful. So the fact that the world is in constant elevation and the fallen sparks are constantly moving upwards, is part and parcel of the Leshem's entire view which is that the gevurot are the main vehicle of Hashem's disclosure within this world. Gevurot in their source (sweetened) retain an ascendance above chassadim. Messianic ideal of Eishes Chayil Atteres Baalah, the feminine quality of existence raises above the masculine quality. Containment above expression.
- To understand what role this plays, we look at a fundamental sugya of the ARIZAL. In Chassidus it became part of the practical everyday experience. **OHR YASHAR and OHR CHOZER**. The straight light that descends from above to below, and the reverberating light which ascends from below to above. Similar/synonymous to *Iserusa D'lielah*, and *Iserusa D'ltata*. Also Mayin Duchrin and Mayin Nukvin (M'N). ARIZAL writes in Mevo Shearim a very fundamental expression where he says the entirety of kabbalah and the seder hahishtalshelus can be summarized with the understanding of this duality of these two waters. (similar to what we said how chassadim and gevurot are the two core energies of existence. Chessed descends from high to low, flowing like water, Gevurah is the fire that ascends from below to above, the Ohr yashar is that

straight light of chassadim that descends from spirituality down to physicality, and the Ohr Chozer, the awakening/stimulation from below).

- Once Hashem decides kvyachol to express Himself through the system of the worlds, from above to below, the purpose of existence is then to re-ascend back up to the source.
- The entirety of Torah and existence can be summarized, in that once Hashem decided in his ineffable will and unfathomable desire, devoid of any external stimuli, to reveal Himself in the koach hagvul, to allow for a limited existence that makes space for something 'other' than Himself, after that, it is our job as Knesset Yisrael, to bring existence back from its lowly state back up to Ohr Ein Sof, thereby disclosing a *Tosefes Kishut*, an additional adornment, disclosing a deeper Yichud which even contains difference.
- Every aspect is moving upwards, whether domem, tzomeach, chai, or mdaber, it is perpetually ascending. Everything is part and parcel of the trajectory which descends from on high to below and then curves at the bottom and begins to ascend once again. There is a point when the light of above hits the limit and bounces back upwards. All of existence is the prolonged duration of the movement from below back upwards, in spite of the fact that the world appears to be descending and broken. There can't be a yeridah.
- Rav Kook was not only on the same page in terms of the Rabbeinu Azriel of Geronah idea of Koach Hagvul mbilti gvul and the deeper unity that discloses, he also was 'intoxicated' in the holiest way with this idea of total perpetual elevation. It's not even that there was a descent for the sake of ascent, rather in the deepest aspect, the kodesh kedoshim of every aspect, there was only forward movement, it is all a surge forwards to the ultimate redemption of existence.
- Rav Kook and his students drew this from the RamChal, who expresses in countless places that the entire trajectory of history is this curvature which descends from on high to below, but before it hits that irredeemable place, it curves suddenly, going back upwards. So far all of these tzaddikim, whether it's a positive or a negative feeling, the inner kernel of our experience is one of rectification, purification, elevation, and clarification.
- STORY they say about the Damesek Eliezer of Komarno, he used to beg his father the Komarno Rebbe to teach him pnimiyus haTorah, and he kept pushing him away. One day, the Rebbe decided that it was time for him to enter into the inner chambers, into pnimiyus. He opened up Shaar Haklalim, where the ARIZAL writes one reason for the creation of the world, '*Ki Chok Hatov Lheitiv*', because the determinant nature of the infinite, ultimate Good, is to bestow goodness unto His creation. And The Rebbe repeated this line over and over, and he said there is nothing the ARIZAL or the Zohar is coming to teach, other than Ki Chok Hatov

Lheitiv. The ultimate Goodness of Hashem is to bestow good unto His creations. There is no darkness that is absolute.

- (This became one of the crowning jewels of the ARI for the RamChal. The RamChal points out that there is a 2nd reason in Etz Chaim for the creation of the world, the reason in the beginning of Iggulim Vyoshar which we reviewed in Tzimtzum. So that the infinite could disclose all of its potential. Without the creation of a world, there was no space for this potential to be expressed in materialization, therefore Hashem created a space of limitation so that His many names, energies and kochos could be disclosed. Ramchal writes in his perush on Otzros Chaim that the first reason, in sefer haklallim, is the ikkur. The fundamental purpose of existence is for goodness, there is no absolute negativity, at the heart of darkness abides a deep elevation.)
- The Leshem points out that there is a big fuss about how the ARIZAL seems to contradict himself by posing these two reasons for creation. He says really these two reasons are not a stirah at all. Yes, Ki Chok Hatov Lheitiv. The fact that He revealed His kochos and potential into the world is itself this perfection. This Ohr Yashar down into finitude is part and parcel of Ki Chok Hatov Lheitiv, all of the hester and enclotment is part of the bestowal of goodness. It seems like there is a descent from the clarity of Supernal Oneness of Ein Sof, but doubt and darkness allow for a furthering of the perfection of Hashem, an adornment, through this Ohr Chozer.
- *Deah Chelek 2 anaf 4*: All the seder Hishtalshelus, expression of existence, b'klal ub'prat, things move from above to below and from pnimi to chitzoni, Atzilut goes down to Briyah etc., neshamah becomes a guf, Ohr Yashar. Nevertheless, this is all only true with regards to their sibah (cause, meaning creation of the world, where that which is clear becomes concealed and light becomes dark). **But when it comes to their tachlis, it's the opposite, they are returning and ascending**, from the external to internal from down to above, until the apex of heights, because the tachlis of domem tzomeach and chai is to serve the purpose of the Adam, and everything elevates back up to a loftier source, each lower category is used for the higher. And these two bechinot, the sibah of everything which descends, and the tachlis of everything which ascends, are the two bechinot of Ohr Yashar and Ohr Chozer. The descent is for the purpose of expressing reality as its currently known, but the returning light is all elevating above, to clarify them and rectify them and raise them from one level to the next until their final tikkun.
- Here we see that these two bechinot, although they appear to be dualistic, are part and parcel of one process, in truth they are one process, the descent is the cause for the purpose of the ascension.

- *Anaf 6*: When all materiality is clarified, then it will be very clear how all the difference/distinction are not different/separate, rather only through their distance from their source, but when they are clarified and rectified through the holy light from above, it will be revealed that there is one koach to all of them, and all the different parts are unified without any separation or change at all. And that is recognized through drawing the light of Daas, that is rooted at the apex in the light of secret of Ein Sof.
- *Drush 2 anaf 3*: (After describing the existence of darkness/tumah) Every individual who looks into the matter will be confused and overwhelmed, it would've been understandable if the world was good in a revealed way, even a majority good, but the world seems to be founded upon lo tov, and most generations the majority of them are sinning and engaged in negativity, like the pasuk says in (Devarim 7:7) “*V’atem Hamaat* etc.”, ‘And there is no Tzaddik in the land that does good and hasn’t sinned.’, and from, the point Hashem created human beings in the world, there is huge suffering, and the world is stuttering and imbalanced, and a person has no comfort from his yeetzer his whole life, to the point that chazal have decided that it would've been easier for an individual to not have been created. (So where is this constant elevation? Where is the positivity at the heart of all things?) And all of this was revealed explicitly to Hashem yisbarach at the time of creation, that a person can not stand in the face of their nisyonos. Rather, the inyan is in truth very deep and awesome.
- (Now the Leshem gets very profound as he discusses Teshuvah Hametim, and why this has to be a fundamental of our faith.) And the inyan is, the depth of **the inyan of teshuvah hametim, is not some promise reserved simply for man alone, rather (the enlivening of that which has ‘died’), is something that applies that to every aspect of creation throughout the entirety of history**, that existence in all of its particularity and the particularity of its particularity, and everything that each and every individual has experienced in their own lives, every strength and power and every moment throughout their whole existence, stands ready to be elevated/rectified/clarified with the teshuvah hametim.
- (The revelation that that which died, which descended from above to below, is in fact rectifying itself from below to above. That that which undergoes a spiritual death when it degrades in its spiritual status, is in truth rectifying and moving towards a deeper experience of life, a blessing of more life.)
- And teshuvah hametim will not be for man alone, rather every particular of existence and all of the governance throughout history, all of them will be rectified and renewed with teshuvah hametim. (Like we’ve been talking about the perpetuity of elevation, that Zohar and GRA and ARI speak about tasting Geulah



before the redemption, the OHR HAGEULAH, studying pnimyus we can preempt it and taste it even when the world is dark)

- And the whole inyan of techiyat hametim of man, who is an ‘Olam Katan’, is taking place in each and every aspect of existence at every moment. It is known to those who study the ARIZAL (properly) that this is taking place at every moment. It takes place within all of the shattered vessels and sparks and the dead kings. And they are always elevating and clarifying themselves, throughout all of existence, in each of the 4 levels of existence. The world is constantly moving and active without rest, not for even a moment, like the pasuk says “**Asher Bara Elokim La’asot**”, meaning to say that there should be constant activity, to disclose energy and power to the exterior, and everything is for the purpose of man (for bechirah), and there is mamash techiyat hametim, because things are alive again after they've fallen and died and were stuck in the depths of darkness without any life, and now they have an abundance of light and life, more than before.
- In spite of the harsh exterior of gevurot, the depth is the pleasure that will be revealed in the future, the tanug of experiencing life. Without brokenness and concealment there is no concept of chiddush, of joy, of pleasure, of the great goodness that is concealed within the darkness. Aishes Chayil Ateres Baalah. The tzimtzum itself is a deeper revelation of Hashem than if he wouldn't have concealed Himself kvyachol.

### **(8): *Bechirah and Self-Manifestation***

- This shiur is the first aspect of haalas haolam, elevation of the world. This shiur in particular describes more of a spiritual phenomenology, what he was experiencing and feeling. He imprinted his neshamah into the text, there is blurring of the lines between the sefer and the sippur. We gain not only a new havanah of concepts, but also access to the ruach of that Tzaddik that infuses us with more vigor and emunah. So this concept wont be so complex, but can only be felt when we look deeply into ourselves.
- For the Leshem, the entirety of existence is predicated on the movement away from the original infinitude and yichud, and descent into multiplicity, but it's a curvature that curves at the rock bottom back to ascend above. Triadic structure that describes the entirety of history. One is Seder Haklillus, order of integration or gathering, Seder HaAchdus, then Sod HaAchdus.
- Chazal in Sanhedrin and basic structure is the 6 eons, 7th being messianic era. Leshem in the name of the Bris Menucha sees it extending beyond the 7th, speaking of an 8th, 9th, and 10th. His vision of the movement towards this eventual unity is unique, 10th millenia

is not some descriptive phenomenon, rather he describes it by way of negation, where the end of history is really our inability to conceive of history. Negative theology that we can delve into depths of Elokus but still defend the fact that we are never knowing atzmus and the farthest we will get is emunah holds with approach to history as well. We can understand what happens after the 6th millenia when things ascend back into the sefirah of Binah, and after the 7th when back into Chochmah, and even after the 8th when ascendancy will be back into Keter, but beyond Keter we have no access whatsoever and its a secret of Achdus, an impossible paradox of a unity that contains all difference.

- There is a role for the Leshem for the human being in history and the purpose of history, bringing gvul back up to unlimited, that we will explore. For many Kabbalah rishonim, and ARI and Rashah, there are the two sides of **Sibah and Misovev, Hachanah and Tachlis**. We typically see history as we know it nowadays in its fallen brokenness as the era of preparation, of the 'torech of erev Shabbos' and then there's the tachlis afterwards. This is clear in perek vav os chet of OROT HATESHUVAH and Shemonah Kevatzim in the sugya of Tam Eitz Ktaam Hapri in that the process and goal maintain a sameness where they are part and parcel of one expression.
- But for the Leshem it's not enough that these two stages should be seen as effort and then reward, but he finds a certain impossible simultaneity in terms of this, that the effort will be seen as part and parcel of the goal itself. Even the sibah will be shown as part of the yichud, the human effort is the revelation of the schar, not a cause and effect, but the ultimate revelation is that the cause itself contains the light of the effect/reward. (We saw this when we saw the taste of Ohr Geulah and Ohr Hayichud, of 'Olamecha Tirah Bichayecha', tasting the food of Shabbos on Erev Shabbos,) That within the 6 millennia of human experience and within gevurot and shevirah is part of the yichud itself.
- Common thread of shiurim has been that for Leshem the main vehicle which Hashem discloses Himself is the gevurot. Yes Olam Chesed yLibaneh, yes chessed abides within all, but the expression and manifestation of energy into actuality is based primarily on the gevurot. They are not pashut, they are manifold, their techunah is perpetual friction and exhaustion, outwardness without end. Human history is utilizing those gevurot to express and manifest ourselves so that the vehicle which Hashem discloses Himself becomes part and parcel of the human experience of engaging in His world through peulah. The ingredients that Hashem placed in existence, the gevurot, are the same that we need to engage in to live in this world, our lives are not ones of menuchah, rather amal and change and movement. Our experience in this world, our full expression through movement forward and effectuating new things, the toil of the self through the constriction of self, is utilizing the same ohr of gevurah that Hashem has chosen to express within history. Our process and engagement will be revealed to have been the same expression of Hashem's gevurah manifesting within the world.

- In the future, it will be revealed that the tachlis of history, which is all of these gevurot revealing unity, because we were engaged in this everyday toil has been part of this process of revealing yichud, our effort will be shown to have been part and parcel of the goal itself. This is all dependent on the existence of harsh gevurot in the world, with only chessed there would be no volitional action.
- Bechirah is what existence is based on. There needs to be an even playing field between expression and concealment of Hashem, to allow for bechirah. This perfect equilibrium between the water and fire lets us engage with existence itself and choose to use material to express Hashem through it, to CHOOSE GOOD.
- It would've been one thing to be part of the process of revealing Hashem's oneness in the world if it were done 'secondarily', other than a[ourselves, if tzaddikim revealed His ohr inti the world. It wouldn't have been dependent on our own individual inner experience and effort. It's not enough for other people to make us feel alive, to help us be spiritual beings, but it NEEDS to come out of OURSELVES. WE need to overcome OURSELVES. The energy and potency that exists within each individual needs to overcome the barriers of the individual THEMSELVES. Self-movement, self-intensification and actualization and self-overcoming. When we emerge from within ourselves, we are unifying with ourselves, experiencing unity on the deepest level possible. If the tachlis of revelation of unity of Hashem, then the entire purpose of the process towards that process like we said needs to also be that unity of hashem. And for the Leshem there is no greater unity than the one who delves into themselves, taking and expressing their own energy through themselves.
- ***Sefer klallim Klal 18 Anaf 10: [The Leshem said it would've been enough for him to come into the world just so he could reveal this branch itself.]*** This is the ikkur of the tachlis of the future, that the individual himself should unify with all of the naom, splendor, and light that hashem will reveal in the future. (The entire purpose of the future, is that the human being who experiences life in the present, should experience life in the future. That our experience in this 'deferred' state of life should be one that allows us to experience revelation and unity as well) And that the human being should be unified with everything that stands to be unified in the future. (The effort will be revealed to be part of the goal/reward itself.) The only way this is possible is if he brings about these revelations through his own self and activity, because then they are his through an individualized kinyan, and he is one with them, because this the depth of the sod of the kavana of hashem throughout all of existence, after all evil and tumah is removed like smoke, and all negativity and pain will be erased, and all materiality and bodies will be refined, at that moment, the poel and the peulah will be unified with the tachlis, which is the noam and zohar that comes about through history, and they will be shown all as one. Then Hashem will be joyous with his creation, because only then is the full manifestation of His desire, which only for this was intended and all of creation is based.

- What he is saying is that only through our self investment, within our own gevurot, are we capable of engaging in this world, and through OUR engaging with this world we somehow unify with HASHEM'S engagement in this world, so that in the future it will be revealed that WE were the ones who brought about the yichud, and our ability to choose is the vehicle through which Hashem's unity is revealed. And this is the entire purpose of how Hashem created the world with the concealment necessary to allow for bechirah.
- *Anaf 6*: The depth of the inyan is because of the secret of Bechirah. Which was the intent of all creation, and depends the tikkun and tachlis of all, therefore the darkness and thickness emerged at first, bc without that intensity and multiplicity there'd be no room for bechirah, and this is the whole tikkun, to rectify the negativity and concealment, to cleanse it from all negativity, after these things have descended lower and lower,
- He goes on using words that'd be difficult to express had the Leshem nit said them...*Sefer Hakdmos Ushearim Shaar 6 perek 6*: Hashem has arranged the entirety of existence that all of this should be engaged through the individual themselves. (not in an inessential manner, not by way of another person or even by divine grace, or by negating all darkness. Rather the entire purpose is that the human being engage in the nitty gritty in the materiality and the darkness of this world, and to FORCE this world to express unity. This is why we experience all this toil and concealment. We must emerge out of ourselves through ourselves.)
- The emergence of negativity through transgression and fallenness, as well as the negation of that darkness, both of these must take place through the individual themselves. And why is it that hashem made it that the annulment of negativity should be done by the individual themselves? Its pashut, that if the entire tachlis of existence is that Hashem can disclose His unity and the light and splendor of His grandeur, it is contingent entirely on bitul harah, so Hashem arranged that all of this bitul should be done by the person themselves, in order that he himself will be the cause of all the rectification, because by this (our own effort and overcoming) every individual will take pleasure from what is his, (this is where the Leshem and Ramchal jive, bc the Ramchal's emphasis on Chok Hatov Lheitiv and Nhama Dkisuva, which necessitates concealment for the sake of bechirah, aligns w the leshem though Leshem says it in a more pnimi psychoanalytical way), what they have prepared for themselves, and this is the ikkur of the pleasure of man, specifically by way of their own toil, and the way Chazal have said in **Bava Metzia 36A, that A person prefers one measure (kav) of their own personally gained expressions, than 9 measures that have been developed by someone else. And the reason for this is because the Sod HaAchdus Haganuz Baolam** (even during this broken world!) because the whole world is based on this Sod HaAchdus, and the way it will be after the final tikkun, is also what the whole thing is based on, the even hashtiya, and so it makes sense why that's the nature of every person, a person is closest to themselves (like the

gemara in makkot says), **because there is NO achdus greater than Atzmo Latzmo.** And understand these things deeply. And this is why Hashem arranged that all of the rectification and elevation of the brokenness must be done by way of the individual themselves, and every person takes pleasure from what he himself did, and this is the full expression of unity.

- **A person should deepen the experience with the self, so as to disclose the unity between the self and the self, which is the ONLY vessel capable of expressing the Sod Haachdus that will be revealed in the future.**
- Deah 2 drush 4: This is the ikkur oneg of all existence and movement, when each person enjoys from what is his, like we saw in Baba Metzia, this is entirely dependant on the natural unity that abides within every aspect of existence (we want to deeply unify with what is closest, our self, and the human effort itself allows this), because they all emerge from one source, from the concealed unity of Hashem, so the ikkur enjoyment is from what's his. There is no unity greater than self to self.
- We saw how for the Leshem the entirety of existence is predicated on the emergence of gevurot. That is the concealment of the Tzimtzum, the revelation of this concealing factor that allows for multiplicity, the whole shattering of vessels and Olam Hatohu, which is the chaotic expression of all of these gevurot, because what Hashem wanted kvyachol was a full expression of His potency, a full expression of His potential, and the only vehicle that allows for the expression something new is gevurah, because it's only through restriction and cocealement/differentiation, that novelty emerges. Chessed is contained within itself. So if the main vehicle that Hashem uses for the whole existence and for Himself within existence kvyachol is gevurah, so then the way that the human being taps into this stream of experience in history is by engaging within those same gevurot, through activity and suffering and choice and doubt and engaging with yourself. It'll be revealed that the entire process is part of the yichud itself, and a taste of that is when we emerge from within ourselves through our own volition.
- In the hagaot the Leshem wrote on Etz Chaim, he wrote that the whole purpose of existence is 'Kdey ShehaAdam Nitapechv Naaseh haschar Atzmo', that a person transforms themselves and becomes the merit itself, that all of our toil will be revealed to not just be the cause of the effect, but rather to be the goal itself. Our bechira that dejands energy and fight is the essence of yichud itself. We can't recognize this now, but this ultimate yichud can be tasted at the present moment. Being alive is itself the full expression of yichud.
- Unique moment in the Leshem's writings where he recognizes the psychological and existential impact of these ideas! Sefer deah chelek alef drush heh siman heh ot heh: From this you can see, how important it is for someone, to protect themselves and ensure that we don't question or demand answers for how Hashem runs our lives, to complain or bemoan our piece in life is small or impoverished, or when he finds that he's stuck and

not successful in spiritual activity, or when his yetzer overcomes him more than he's used to, because you have no idea for which action you are sent into this world, there are those who are tasked with cleaning all of the garbage and purifying it, and are those who are tasked with emboldening or crowning the king, there are those who are constantly stuck, and there are those who are sent to put jewels in the crown of the king and beautifully Him and engage in His pleasure, but Chazal have already told us 'Lefum Tzara Agra'. Because this the sod galut Hashechinah.

### **(9): *Norah Allilah and the Unity at the Heart of Difference***

- Since the tzimtzum and manifestation of gevurot, the importance of bechirah, the full expression of hashem's light in this world is for disclosing a deeper level of light that comes about through darkness, so concealment must allow for bechira, our free choice shows that in spite of the darkness we are capable of revealing light, thereby showing that the darkness can be light, showing that the infinite can manifest within limitation and darkness as well.
- Ramchal was chok hatov liheitiv, so the only way for that to be fully manifest is when humans can choose it on their own and not have nehema dkisufa, so the purpose of creation is bechira.
- The Leshem understood that bechirah is the fundamental purpose, but it's not just so he shouldn't be ashamed, but it points toward the ultimate sod achdus, that everything is contained within the unity. The individual is closest to himself, and when we utilize our inner energy to make our mark, he is uniting himself with himself, his potential and actuality are united, and that is the most expressed way. It's a vehicle for us to taste this light of yichud, through this 'Hisgabrut HaAtzmiut', expressing outwards and intensification of the self, is the deepest level of unity.
- We spoke about the perpetual movement of techiyat hametim and the nitzosot, bechira is the main way we engage with those sparks and elevate existence at every moment.
- This week we are confronting a concept that seems to go against bechira and what we've been speaking about, a secondary mode where the darkness and shevirah can be perpetually elevated, known as Norah Alilah.
- Tehillim 66: לְכוּ וּרְאוּ מַפְעָלוֹת אֱלֹהִים נֹרָא עֲלֵיָהּ ה' עַל-בְּנֵי אָדָם. Alilah can also be translated as trickery or unfathomable concepts, ('Hitalalti').
- This is an underlying invisible process that ensures that existence reaches its desired purpose. In this realm there is no good or bad or right or wrong, it simply pushes history forward.
- These 2 seem to be absolutely a stirah, we have bechira which is the realm of mishpat where a person can choose good or bad, where there is zechut and chovah, and there we assume that to achieve goals of history it's only through choosing enough good; And then

we have these frightening awesome historical wonderments and games that Hashem plays with existence, where although everything is dependant on bechirah, there is a stream that pushes even the negative and says in spite of what we assume, everything at its core is ltov and is a gzerah, when you fall it's not truly a failure, there is no failure whatsoever.

- The Leshem rarely expresses trepidation, but for this sugya he expressed it. He stated that the purpose of sefer hadeah 2 is to explain this Nora Alilah Al Bnei Adam. This is the fundamental expression of this chelek. He lets us in on the inner process of what he felt. He said discussing this idea is very very deep and it's inappropriate for someone like me to contemplate it, in spite of the fact I don't control myself, and Chazal said in kohelet rabbah that Yirmiryahu said he wouldn't speak about something but his heart burnt until he couldn't find catharsis unless he did. And the Rambam wrote that this impulse of Yirmiyahu is the impulse of every chacham and mchaber has an influx from shamayim, compelling him to put his words onto paper, and it's a need drawn from Hashem, that one can not fight against. And it's true with me now, I can't contain myself and limit what Hashem revealed to me what I drew from the Zohar and ARI and the GRA.
- Within his reasoning of discussing the inyan of norah alilah, he describes the inyan itself! It's not my choice, there's a hechrus, a compulsion, for me to do what I didn't think I should. He's expressing the same phenomenon.
- For the Leshem it's not a stirah to bechira, to what we saw last week that the apex of yichud os when someone engages his own strengths and grows and engages with right and wrong, the fact that nora alilah we see that everything is from Hashem, that doesn't contradict bechira, but it's an abiding paradox which animates everything.
- All of kabbalah is based upon "Achas dibbur elokim, Shnayim Zu Shamati", light of unity can break up into chassadim and gevurot, light of Torah breaks up into Bichtav and Baal peh, light of the neshamah breaks up into zachar and nikavah, light of mitzvos break up into Aseh and Lo taseh. Light of worlds in hazeh and habah. Bechira and yediyah, nistar and nigleh, ohr and choshech. For pnimyus HaTorah, those are symptoms of being a human being, but their essence remains one. Unity can EVEN manifest in the opposite of unity, infinity in its opposite.
- The difference between a paradox and a contradiction is: for contradictory terms, one needs to overcome the other, there must be a synthesis of sorts where one is negated, both can not be true, and if they both appear to be true it just means we haven't reached the end of the process yet. Kabbalah and Moshe Rabbeinu shows that we abide within a sustained paradox where two opposites are capable of existing simultaneously because they are both expressions of Hashem. The two operate together in a way we dont know. The Leshem says he does not know at all how these two abide together.
- After the fact, we are forced to acknowledge that we never had bechira to begin with. Others have touched on this sugya, obviously chazal and the rambam and the raivid and

we see its impossible paradoxical concept. The Ravid said shtikah would've been better, Rebbe Nachman said shtikah is keter where opposites can unite. Rav Yitzchak Eizik Chaver, and of course the Mei Shiloach and his son and grandson. The Ishbitzer is not willing to emphasize one over the other, of course bechira is another expression of Hashem, people scream about what he says, but they are equalized by his statements about the importance of bechirah, to the point where there's a story that he put his left shoe on first once and fainted from yirah.

- To claim that there's failure is to claim that there's something outside of Hashem's light.
- Moshe in gemara in menachot after seeing Rebbe akiva slaughtered, malachim say silence, shtok kach alah bmachshava, the leshem speaks about the machshava kedumah, original divine thought that's preceded creation, at the point where you can't ask why or what because this original thought preceded good or bad.
- There's an incredible remez in the pasuk, the next pasuk is **הַפֶּךְ יָם | לַיְבֹשֶׁת הַבְּנֵהָר** :**יַעֲבֹרוּ בְרִגְלֵי שָׁמַיִם וְנִשְׁמָחָה-רְבוֹ:**. There is no place where this concept is revealed more than by kriyas yam suf. And the Leshem in the last drush of sefer hedeah chelek beis has around 150 pages on it.
- Rashi and midrash, the malach of mitzrayim said they are both ovdei avodah zarah, there is no external distinction in the realm of bechirah, why choose the Jewish people? Hashem's response is this is not a time for davening now, not a time to engage in zechut and good or bad, if you engage in bechira you will LOSE, the Zohar says bATIKA Talya Milsa, its dependant on ATIKA, on the loftiest mode of governance, which is norah alilah, from the ancient perspective, ancient days (where Rebbe Nachman's maasiot were from, before creation), a realm of yichud that precedes and transcends bechirah, No matter what we have done, Yesh Inyan Shenithapech Hakol, humans don't have nearly a say in how much history progresses as it seems, beneath our actions there is an abiding narrative, that was a time to recognize the underlying yichud, the Ohr Hamashiach, where all flips to the good.
- This is not an idea that's kaballistic so to speak, the Leshem sees this oftentimes in Chazal, in Midrash rabbah and tanchuma, for ex. Tanchuma vayeishev states hpw bnei yisrael say Hashem it was so clear wed mess up by eitz hadaas, because this Torah already wrote that we'd have missah in it, and it continues and uses numerous encounters in this and say you already knew this so how could it depend on bechirah.
- So even though it is contingent on bechirah, bpnimi pnimyus it is all part of the divine plan.
- **Chelek 2 drush eitz hadaas:** he discusses original transgression and impact, he speaks about this sugya: The whole ikkur and tachlis of chet adam was by way of gzerah norah alilah which was emanated from Hashem, and Adam didn't do anything by himself, just



like all the midrashim show (they go through all of the chataim of the avos until Dovid and show), in truth within the heart of bechirah is gezerah

- (retroactively we can recognize like Rav Tzaddok teaches in Os 40 Tzidkas that ikkur hateshuvah we can see that Hashem was pushing the individual to engage in whatever he did, he drew this from ishbitzer and radzyn who drank the 5th kos of eliyahu, that we are already brought into eretz yisrael on a certain bechinah, that's why they wear techelis mlashon tachlis, ARI writes that techelis is nignaz ad lasid lavo, sod yesharim says that on a certain level yemos hamoshiach are already here, leshem also tastes moshiach in our days, that even in the world of bechirah and darkness and anxiety there is a perpetual light of yichud despite our choices. Nothing can destroy your light of kedusha, it's NOT TALUY BZCHUS. It's a BRIS. In the YECHIDAH of our neshamot. This is the light of Keter).
- Despite the fact that so many events came about by way of chet, by way of human effort and failure, still with all this everything comes about by way of Hashem's presence and actions, like the pasuk in Tehillim says ..Norah alilah Al Bnei Adam,
- And this (Concept of NORAH ALILAH) is the whole yesod of the eitz hadaas, (which breaks history in the shattered duplicity of good and bad), from its beginning, Hashem placed it next to the Eitz Hachaim, (Mei Shiloach from rabbeinu Bachaya and baalei Tosfos bring that in truth these 2 trees were not 2 separate entities, but the pasuk says that both of them were b'emtzah hagan, the middle is a SINGULAR POINT, they share the same root, because bsof davar everything that came about through the eitz hadaas will be shown to be part and parcel of the hanhagah of the Eitz Hachaim, which is yichud and only One.)
- All the meforshim said that they were in truth one root al pi omek hasod, the eitz hadaas is the sibah of eitz hachaim (Had there not been an eitz hadaas, had there not been this failure that we assume is part of bechirah, there could've been no eitz hachaim, so Hashem arranged so we'd be able to return to the Eitz Hachaim) A person has no way to come to the Eitz Hachaim unless by way of the Eitz Hadaas, and all the warnings that Hashem placed on Adam, was only when the Eitz Hadaas is good and bad
- **Rav Tzadok and Ishbitzer** explain. Nowadays we can only read the pasuk **V'eitz Hadaas Tov V'ra Lo Tochal**. But in the future, based on Ramban's hakdama to the Torah, there will be a different permutation of the pasuk that we can read which is- V'eitz Hadaas Tov, V'rah Lo Tochal. The Eitz Hadaas is good. Not that we shouldnt engage with eitz hadaas, but the negativity of the Eitz hadaas will be revealed to have been nothing.
- Siman 12: The sod hainyan, bemes all the yiridos haolamos that was caused by the eitz hadaas, all the events, all that was caused by it and all its offshoots (which was a new iteration of the shevirat hakelim itself) until yemos hamoshiach bklal ubprat, ALL of them emerge from the wondrous perfect knowledge of Hashem who drives history and is

- aware what will emerge before history, and there is NOTHING that goes against the desire of Hashem G-d forbid, but it is all by way of his ratzon and hidden machshava.
- He says in many places that when Moshe asked to understand the secret of unity and unity, how even when we aren't doing good we are doing good, he was told *kach alah bmachshava*, this isn't a sugya that the Leshem is trying to be masbir..chas v'shalom...you can't live Al Pi this, it is a purely retroactive attitude, the only people that have ever succeeded in this is perhaps Yehuda and Tamar and David and Batsheva, there's a certain inyan by malchus and these tzaddikim where perhaps it's revealed in their lives how the failures are part of yichud, but for us it is a sugya of emunah and bitachon, we must know there is nothing so broken that can't be fixed.
  - This is what Rebbe Nachman entered into for his chassidim, in these mekomos hanitunafim, the ruins of our lives, there is a nistar light of Hashem that is realized by realizing that I can still fix, and on a deeper level, that it is fixed, **Im atah maamin sheyichokin lkalkel**, if you believe in hanhagas habechirah, **taamin shyicholin ltaken**, believe in the hanhagah of norah alilah and nothing is beyond or outside Hashem's supreme will.
  - We do enjoy and taste the yichud when we choose and engage in torah and mitzvot, but even when we don't, the yichud is still taking place.
  - Hakadosh (Hakdamos UShearim) shaar 6 he analyzes why the Torah doesn't speak about techiyat hametim and yemot hamashiach, in line w the Maharal, if it did, the assumption would be that this is contingent of the Torah, of Zer Anpin and bechirah and mishpat, but the truth is that even when history falls, even then geulah comes, it's not contingent on zechus, it's a metzius, and Sanhedrin talks about men who aren't zoche to Olam Habah, but the dorshei reshumos say even those people have a right to Olam Habah.
  - **Rav Tzaddok** says something absolutely remarkable in **Takanos Hashavim**: who are these dorshei *reshumos*? Who are these people who can come and say that even though al pi bechirah these people have no right to olam Habah, al pi yediyah they should enter? They are people who are capable of seeking out the *roshem*, the irreducible trace of kedushah and light that abides within each person in spite of their actions, who can see the invisible, everything is a roshem of Hashem, there is a light that cant be negated, they see the trace and see that even in the heart of bechira there abides yediyah.
  - Next shiur we will see how this bechirah and yediyah come together in the secret of faith, and how all difference and limited existence is so we can see past it and see the infinity within it. To reach Hashem through His middos, to reach immeasurability through measurements. We have no access to Atzmiso, but we can touch it through the part and taste unlimited within limitation.

## **(10): Unity of the Whole and the Part**

- Once again these shiurim are just a prat, but we picked the gevurot and tzimtzum and tikkun, self-assertion/bechira and norah alilah what is relevant to human experience.
- Hard to act as if we are summarizing anything because we haven't opened it.
- We will discuss in this shiur a continuing and summary of the shiurim, and also to asser what value there is to teaching a sliver. This shiur will answer it, saying that we can taste the entire structure in one small taste, we are exposing ourselves to the entirety, this questions also animates the entire Leshem itself, how does the Ein Sof manifest within limitation without losing its infinite nature. Like we said there's no chiddush in saying that the ohr ein sof abides within all of reality. It becomes difficult when we talk about it manifesting in pirud.
- Maharal: How does pirud emanate from within yichud. Yichud retains its unity, in a form of difference. In spite of all the differences in kabbalah, the simple truth remains that unity remains unified, it descends and then emerges and shows that even disunity has the light of yichud in it. Even choshech and gvul and hester, all that seem to be antonyms, are part and parcel of the process of unity itself.
- Chazal say that when a person comes home every leil Shabbos, they are followed by 2 kochos, a malach rah and a malch tov, (a yetzer tov and a yetzer hara). If the table is not set and Shabbos isn't prepared, (If the light of unity isn't prepared), the negative malach says see, this person is stuck in differentiation, but if the candles are lit, the **malach ra yomer amen b'al korcho**, (Not just that the malach rah goes away), the positive light forces the space of negativity to admit to the reign of unity. There's one level where good abides on its own. There's another level where negativity is forced to admit to the reign of good. Unity descends into pirud so that aherei kichlos hakol, we recognize that even that which appeared to be devoid of light is part and parcel of the immense paradoxical capacity of unity to maintain its essence.
- SO the Leshem and the ARI are asking **how is this possible, that the infinite maintains its nature, how could the bilti gvul maintain its essence?**
- If we could answer this properly, and it may not be one that is a logical answer as we've said many times, but one that forces one into as the Zohar describes, the **Raza Dimehemnsa, it remains the secret of faith because it's not logical, not a thesis and antithesis that get synthesized, rather a paradox** that abides in the unity of both postulates without either negating the other.
- This koach of emunah, is the secret answer that we have within our Jewish lev, we can sense that gvul and bilti gvul emerge in this dance where both give the other space to express themselves.
- If we can answer this question properly, we can understand how it's possible to taste the essence of a mchaber in 10 shiurim.

- Yesh inyan shenitapech hakol, when you come to the sod, the bottom of seemingly different camps of mekubalim, all voices, the 70 faces, announce the same giluy hayichud, they sing in different nigunim the same idea in unison. Of course they argue in different pratim, but Alu VAlu, each mchaber all announce the same secret of unity through their systems. The core of pnimiyus haTorah is this question of the secret of unity, how light remains light in darkness, we can traverse different boundaries and get how they say the same thing.
- The source we will see is therapeutic, like many of these sources are not just abstract theological postulates, they can be therapeutic and deeply help people with how to contemplate their purpose in this world that seems to be devoid of order.
- **KESER SHEM TOV 227:** Like the Besht said, when you grasp a chelek of the etzem, he in fact touches the entirety of the essence itself. (**Hatofes Chelek min Haetzem, Tofes et Haetzem Kulo**).
- This demands 2 important questions. Firstly, the etzem, the essence, Atzmuso, the unity of Hashem in its unmeasured form, how can it be broken up into chalakim? How can you say you are only touching a part?
- Somehow, through the secret of faith, we have that the Etzem of Hashem Yisbarach kvyachol after the tzimtzum, manifests through different parts and what appears to be separation. There's the light of Hashem that abides in chol, the light in Shabbos, the light in mishnah and talmud, the light of the shuk, the light of shalom bayis and the light of machlokes, Tefillah and Torah, Avraham, Yitchak, Yaakov, the 12 Shvatim, the 4 Imahos, Eretz Yisrael, Chutz La'Aretz.
- Chazal have already discussed this within the 10 levels of Kedushah which itself seems contradictory, because kedushah and the unity in holiness should undo any distinction, yet we find that there are different chilukei dargim, the klal descends into pratei prateiut, there are different Oros.
- So the Besht is saying that when a person touches even one of these chalakim, he is in fact touching the entire Etzem. The chelek contains in a reduced form, in the most particularized expression possibly possible, deeply enough in the interiority is disclosed the very essence that animates everything.
- When you 'break' etzem into different parts, you don't simply have 30 parts that each hold one piece, but rather each and every part contains the potential of the whole within it.
- Similar to the holographic principle where once an image is lasered onto a piece of glass, and it becomes a 3D holographic image, if that glass shatters into 30 pieces, when you pick up one shard you won't just find a prat, but you will actually find that the entirety of the image is contained within each shard.
- Unity can not be differentiated, but if we say that through the miracle of razadmihemnsua it can be, it's a differentiation that allows unity to diffuse itself and disseminate itself into

many parts, thereby showing an adornment of unity. So each tiny piece contains the essence of the whole, the infinitesimal point that contains the infinite within it.

- Another mchaber is the Toras Chacham, Rav Chaim De La Rosa disciple of the Rashash who teaches this process and this principle most explicitly. This is clearly what animates the Baal Shem Tov, within every prat of human experience, every stitch and sow of a shoemaker, the light of unity abides within that.
- The **Toras Chacham** says: This is a klal gadol, the klal and the prat are shavim legamrei (they are equal to one another).
- Every day in L'shem yichud, we say **BTARYAG MITZVOT SHETALUYIM BO**. The Rashash explains, each and every singular mitzvah contains within itself the light of all other mitzvos, each point that has its own shiur and way of connecting to Hashem contains within it all 613 points, the klal and the prat are shavim.
- When a person saves one life it's as if they saved everyone in the world.
- And Rebbe Nachman teaches that everyone needs to say Bishvili Nivra Olam, I'm the only one in the world and the only one who needs to fill the lack of the world. This is not some egocentric mindset, it's the knowledge that within my experience I contain the All within me.
- For the Leshem it's very important as we saw, that we have all of these chilukei dargim, all the worlds and the sefirot and the shevirat hakelim and walls and blockages, they abide in a real way, the Arizal needs to be taken literally, to say that existence doesn't truly exist is tantamount to kefirah, its claiming that we can touch the Etzem of Hakadosh Baruch Hu, it's claiming that the Torah and Mitzvot are simply imaginative devices that are there for us in our imaginations, but not ontological realities, Chas V'shalom.
- SO the question is, If he speaks of a tzimtzum Kpshuto, a real concealing power and real chilukim, then how is it possible for us to have any access to the light of Hashem?
- In other words, the Leshem came to protect kabbalas haArizal from falling into the trap of metaphysical speculation, and that the Rambam's principle of negative theology was the crowning Jewel of Jewish philosophy, that Sof Sof, the most significant thing to recognize is that we don't have access to the quote on quote essence of G-d, that to speak of the essence of G-d in its truest form, before emergence into creation or pirud, is to claim that a person is on an equal footing with the Essence, for someone to claim that all there is is the Ohr Ein Sof, the light of unity, that is negating the value of Torah and the distinction of levels.
- The leshem protects this and focuses on how all we can say is what we can't say, any affirmative statement is already a limit.
- SO with all this, then what are we davening to? What are our Torah and Mitzvot doing and where are they going to?
- He expresses this most clearly, the Shivuy, the equanimity of the part and the whole, that despite the fact that he infinite is totally ungraspable, the light of unity, the light of

Hashem, resides within all distinction and distortion, so we do have access to the essence through the inessential, we have access to the infinite through finitude, through the distinction.

- **The Midrash** says, one needs to daven **Elav Vlo El Midossav**, We don't daven to sefiros or partzufim, we Daven to Hakadosh Baruch Hu. We do not daven or relate to any expression, we relate to the Essence of Hashem. In spite of the fact that we can't grasp it in its purified form, we connect specifically through His limitation.
- As **Rav Itche Meir Morgenstern** has expressed so vastly, the way we connect to Hashem is **Elav, B'Derech Midossav**. We recognize the impossibility of having any unmitigated access to the Essence, but any time we touch any middah or any prat, we are truly touching the Essence itself. Emunah, is not one of immediate relationship between creation and creator, that negates all differentiation, rather it is through the mediation and modes He reveals Himself, when we engage in those modes of expression, such as the names of Hashem, we are really touching the Essence.
- It can be described as mediated immediacy, the relationship to Hashem, we have a relationship to His immediate presence, but it's by way of mediation. We see a world of darkness, we recognize we are truly seeing a world of good. We do one mitzvah and really see all mitzvot.
- So the question of How Hashem could disclose Himself into this world, from unlimited to limitation, into a dark world, the answer is that even within the world of pratiut, a person is still accessing the Ohr Ein Sof that abides within everything, in the emes lamiso, in the kodesh hakodashim of every experience, a person has access to touch the essence of things, like the Besht Hakadosh told us.
- **Deah 5:7:1**- In truth it's a very deep matter, what seems right to explain, how by engaging in Atzilut, which seems distinct, we are touching Hashem Himself, how is it that we connect Elav, through His middos, and it's a chiyuv to say there are differentiations of levels. (Not that all there is the Etzem). There is a hevdel of madregos, bprat between that which is elokus and that which is not, and need to know very well, that all of these distinctions and giluyim, Mitzad Atzmam, from our limited perspective, these things are not divine, because there is Only one G-d, this is the One who emanated created and formed and made all the worlds. (This Ohr Ein Sof before the tzimtzum is not expressed in the world of pirud), but after hashem has elevated and prepared the worlds for us to engage them, Hashem garbs Himself in these worlds and unifies with them in a very profound way, to the extent that somehow that which is separate becomes unified, (when I touch Atzilus, all those names and differentiations, I am truly touching the essence of Hashem that abides within those terms, I contemplate and realize that all that there is is the klal kulo),
- So too with the MaAtzil Yisborach shemo, he has no giluy or shame klal, only after he is garbed in Atzilut (worlds of separation) do we have access to what we refer to as

Hashem, and the whole word and name of Elokus that we said is in the worlds of Atzilut, the worlds of kedusha and tahara are only holy and pure because of the abiding light of the infinite within them, without the Atzilut (distinction and gvul) we'd have no access to G-d, we'd only be able to refer to G-d as Ein Sof or Matzil, (some infinite philosophical concept), and these aren't names of Hashem at all, not something you can worship (have a relationship with), because the word Ein Sof is just a description in a negative way that he does NOT have any GVULIM, (Through the worlds of limitation, when we touch the prat, we penetrate deeply enough through our emunah and recognize the klal kulo)

- He gives a beautiful **mashal**: The light of the sun, the ohr hashemesh descends away from the sun and enlightens the whole void of the world, there are myriad levels of miles and levels of distinction between the sun itself and the earth that receives the light, but a person who sits in a house closed off on every side but has one window 10 by 4 tefachim (he uses those bc 10 is shem Hashem Bmiluy and 4 is the name itself), that the light enters through it, and even outside of the window there shades that block out the full light, and through his the light is darkened and diminished, nonetheless, it is pashut that all the Ohr that enters the house is also the same light itself that is on the outside. And its not divided from the essential light at all, it's just diminished, but on a qualitative level that small ray is the same light.
- (In spite of the distance and separation and minimization of Hashem's light in this world, within the tiny piece we touch, there is the essence of that light.)
- This is the same with Ohr Ein Sof that is clothed in Atzilut, (which becomes separation, nevertheless what we touch is an irreducible part of the yichud, the etzem isn't truly mechulak, there is etzem within every prat despite that we have no access to atzmus, the crumbs of the crumbs have the light of Hashem)
- Hakadosh 1:7: The main way Hashem expresses Himself is the name of Etzem, Shem Havayah (which is still considered limitation), His true essence is disclosed within all of reality through this name, but all of this is only by know;edge and not by hasagah, because it's fully concealed, and removed from all grasping. How the Etzem can be disclosed through an 'inessential' name and remain infinite and Atzmus Itself, (Even though this holy name is a name of etzem and is the most important name we have access to, what we daven to and have emunah in, still the mekubalim including the ARIZAL say that it's not the Essence but somehow contains a kernel of the essence), and to claim that this name is Hashem Himself in Essence and it in and of itself is Hashem, we have no ability to grasp this logically, but nonetheless its true. Because that's what he said and commanded us. And within this the infinity of Hashem is contained.
- But Why is it that we have no access to the light of infinity that abides within finitude, if we see that it happens somehow someway without true knowledge of how, why is that? He says in truth, it's not only in yediyah, but there's even an ASPECT of hasagah, because he says :

- Although Every mode that He expresses from His light and Holiness is only through lenses and garments, and only “Toldos HaOhr VTatzmus HaHaarah”,
- (Here the Leshem introduces us to the concept of **Tatzmus HaHaarah**, the quintessence of the expression, that despite the fact that the distance between the essence and the inessential expressions of the essence is an infinite void of distinction, and we can't traverse the void and touch the essence, AF Al Pi Ken there is something that allows us to access this essence, the infinite, the fact that the part we touch, the shard, contains the potential of the all, one who touches a part touches the entirety because in truth the essence can't be broken up, and the ability to break it up is only for the ability of showing that the essence can abide in all forms of multiplicity.)
- (The infinite maintains its infinity even within limitation, this can be the bechinah of Schintah Bgalusa, the aspects of divinity that abide within differentiation themselves.)
- All we have access to is the ratzon of Hashem, (his modes of revelation, ), but these ratzonos are the existence of the Essence Itself, Hadvuk Britzono Davuk Bo Mamash, (someone who cleaves to His names, to the Shem Etzem, is somehow through the secret of faith connecting to the essence of Hashem itself.)
- The whole Torah is Ohr Ritzono mamash (there are different levels of experiencing this Etzem, such as learning Pshat or learning Sod, they experience different levels, but in spite of all the difference, it remains the same unified Essence throughout.), even though we only have access to a tamtzus Hahaarah, im kol zeh it is a tamtzus hahaarah of the Atzmiut that is not lacking anything.
- (Yes there is limitation, but if we contemplate the secret of unity enough, we find that throughout it all, when we touch and feel the true essence of singular things, we are touching nothing but the Essence of Hashem Himself, and it's not only that this is some secondary level of grasping Hashem, but this is the primary way He wanted to reveal Himself kvyachol, when it shows that it can express itself in all ways of pratiut, it adorns and shows that darkness and suffering do not take away from His light.)
- Here we will end the series on the Leshem, with the idea that in spite of all the differentiation and distortion that someone comes into contact with throughout their lives, miraculously through the Raza Dmihemnusa what they are truly coming into contact with is the Essence of All, and that there is no place or circumstance that a person can't draw down the Essence of Hashem, no place fallen enough that we can't say His Essence can't be found here, but we must remember that it's Elav B'derech Middosav, we access Hashem only by way of His middos and light, which culminate within the Torah, Mitzvot, 13 Ikkarei Emunah, etc., that it is not an immediate relationship with Hashem, rather a form of paradoxical mediated immediacy, in spite of the fact that I'm touching something that is not Hashem, at the essence of my experience I'm simply touching Hashem Himself.