

To Proclaim the Praise of Aharon

Words of Wondrous Praise for our
Holy Master and Teacher R' Aharon
HaLevi of Strashelye, may his Merit
Protect us

The Story of his Greatness, his method of Study and the
Beauty of his Holy Torah



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The Maamar 'L'Hagid Shivcho Shel Aharon' describing the greatness and the profound teachings of the Tzadik and Master R' Aharon of Strashelye zy"á, is translated here into English for the first time.

While the Maamar is presented fully, the translator did not include the remarkable additional notes contained within Ayin HaShemesh. The ideas contained within those notes lead the one who learns the Maamar inside in its original Lashon HaKodesh to worlds upon worlds of torah and chassidus, and translating them fully and properly would have detracted from the Maamar itself.

This Maamar was first published in HaRav HaGaon R' Shmuel Ehrenfeld shlit"a's Sefer Ye'arucha Im Shemesh on pages 727-810, based on the Divrei Elokim Chaim that the mechaber merited to hear from the holy mouth of our Master and Teacher, The Holy Gaon R' Yitzchak Meir Morgenstern shlit"a.

This Maamar not only reviews the life and frighteningly holy status of the Tzadik R' Aharon HaLevi of Strashelye zy"á and his teachings, but it reviews and summarizes numerous foundational points within the Torah of our teacher and master, the Ya"áM HaChochma shlit"a.

It is the humble hope of the translator that the spreading of the waters of the Ya"áM HaChochma outwards should reveal the light of our true tzadikim, both living and dead, and hasten the geulah through the spreading of pnimiyus haTorah.

Yoel Rosenfeld

To Proclaim the Praise of Aharon

***Words of Wondrous Praise for our Holy Master and
Teacher R' Aharon HaLevi of Strashelye, may his
Merit Protect us***

The Story of his Greatness, his method of Study and the Beauty of his Holy Torah

Introduction

This is a remarkable discourse that we have in our possession- most of which we merited to hear at a time of *ratzon* from the holy mouth of our teacher and master R' Yitzchak Meir Morgenstern shlit"a- titled "*To Proclaim the Praise of Aharon*" in which some of the greatness of 'Aharon' as well as the greatness of his holy teachings are discussed. In recording this discourse, we benefit in that we merit to follow the well-known interpretation of Chazal (*Yomah, 27a*) on the verse (*Mishlei, 10:7*), "*the memory of a tzadik is a blessing*", meaning "once you have remembered him- speak of his praise".

It is imperative to state at the outset that it is not our intention to simply speak the praise of this great *tzadik*, this angel of G-d, for who amongst us can ascend on high and return to testify regarding the sun in all its power. Rather, we are simply collecting statements from amongst the authors and books to make known in our generation the actions and accomplishments of this *tzadik*, to engrave from within that which has remained with us from what we merited to draw from the sea of elevated wisdom (*Ya"m haChochma*), our master and teacher R' Yitzchak Meir Morgenstern shlit"a regarding this remarkable *tzadik*, and because the words of our beloved are beloved by us, we have recorded them in what follows.

1.

Biographical Information

Educated, from a Young Age in the House of Admor Ha'Zakein

"Our teacher and master, the great Rav and the renowned *chossid*, with genius and precision, the expert in both the revealed and concealed *Torah*, the flowing spring of wisdom and powerful activity, our holy teacher R' Aharon HaLevi (the son of R' Moshe Horowitz) *may his merit protect us*. Unique amongst the students of our great and holy master, the teacher of all those in exile, the chariot of Israel, the true genius whose praise fills the land, the light of *Torah*, the light of the seven days of creation, garbed in frightening strength, our holy master R' Shneur Zalman (the *Baal HaTanya*). He drew water from him for thirty years, and he (R'

Aharon) did not cease from cleaving to him (*Baal HaTanya*) until he revealed to him the depths of wisdom, withholding no secret to the point that everything was revealed to him.”¹

Our master and teacher R' Aharon HaLevi was born in the year 1765 to his father *HaRav haGaon* Moshe Horwitz *may his merit protect us*, eighth generation to the *Shlah HaKadosh*, and “from the days of his youth he pushed away the pleasures of this world and placed all of his great effort and desire in the *Torah*.” “By the time he was 13 years old he was proficient in the writings of the *Arizal* in addition to his expertise in the revealed wisdom of the *Torah*, at which point he was brought in front of the *Baal HaTanya* and from then on he merited “to be educated in the house of *Admor HaZakein* since the beginning in his youth”. The *Baal HaTanya* “drew him very close and set him up to learn together with his son the *Admor HaEmtzaee*” and “the *chassidim* would come to them to hear the review of the *Baal HaTanya*’s words in greater depth.” He was considered amongst “those who ascend without difficulty as the *Baal HaTanya* drew him close as if he were one of his sons.” R' Aharon HaLevi would also “write letters of encouragement regarding things that needed support to the other *chassidim*.”

In the *sefer* “*Igrot Kodesh l'Admor HaEmtzaee*” there is a letter that was written in the year 1803 regarding encouragement in the area of *tefillah*, announcing that the *chassidim* throughout the world should “gather together based on the request of the *Baal HaTanya*...” with the signatures of the *Admor HaEmtzaee* and R' Aharon HaLevi of *Staroselye* at the bottom. At the top of the page, handwritten, was the heading “a letter from the **children** of the *Baal HaTanya*, summer 1803” which included R' Aharon HaLevi amongst his children due to “the great love the *Baal HaTanya* had for him which made it seem as if he were his own child.” While he was engaged in being the *Baal HaTanya*’s *shamish* he would pay close attention to his *Rebbe*’s behavior, studying it very closely through which he merited a deep and real understanding in accordance with his lofty level.

Unique amongst the Students of the Baal Ha'Tanya

R' Aharon HaLevi was “unique” amongst the students of the *Baal HaTanya* as testified to by *Maharil m'Yanovich*, the brother of the *Baal HaTanya*, in a letter he wrote shortly after the passing of the *Baal HaTanya* where he writes that the *chassidim* “consider him to be on a level loftier than any of the other students”. We find this also in the numerous letters written to him by his *Rebbe* where the *Baal HaTanya* communicates with him in a language of great love and admiration, for example, “my honored student, *haGaon haRav*, the holy *chassid*, *Sinai* and

¹ The language from the title page of *Shaarei haYichud v'haEmunah* (first edition), and brought down from there in *Shem HaGedolim HaChadash, maarechet gedoilm, os. Alef, siman 105*

Okeir Harimim in both the revealed and concealed, our master *Aharon HaLevi*”, with the letter signed “your *Rebbe* who seeks out your peace with great and everlasting love.” Furthermore, in another letter written after his release from prison, the *Baal HaTanya* writes, “to my honored *talmid muvhak*, the holy *gaon* with a doubled portion in his spirit, our master *Aharon HaLevi*, thanks to G-d who has kept us alive and sustained us until this point, to share with my ***student who is as dear to me as a child*** the miracles that G-d has performed for me.”

R’ Aharon HaLevi also displayed “a profound level of *mesirus nefesh* for his *Rebbe* the Baal HaTanya” above and beyond the other students as is shown from his response to the news of his *Rebbe* being imprisoned, when “the news spread throughout Russia, there was a great sadness throughout the towns, with proclamations of fasting and mournful tears. The closest students gathered together to come up with a plan where they decided that one of them must go and collect funds throughout the land for the time that it would be needed, but each of the students were frightened for their lives due to fear of the government. His holy student R’ Aharon HaLevi entered the room and shouted at them: our teacher and master is sitting in chains while you sit here in your laziness due to fear of the government...I will go. He left immediately and began wandering throughout the towns, commanding the younger *chassidim* to contribute what they could, and so it was. Through this alone he collected 60,000 rubles, so it has been told over from a trustworthy individual who heard it from our master and teacher, the *Magein Avos* of Kophust.”

“For Pressing Milk will give out Butter”

Regarding the tremendous self-sacrifice displayed in the service of his *Rebbe* the Baal HaTanya, we find that he has testified upon himself in the introduction to his *sefer* “*Shaarei Yichud vha’Emunah*” where he writes as follows: “all that I have received from the wisdom of my holy *Rebbe*, may his soul rest in *Eden*, is only the fraction of a fraction of his holy wisdom, to the extent of the profoundly intense wisdom of godliness that was within him, for the depth and width of his heart in the matters of holy wisdom was wider and deeper than the sea. I cannot even praise myself by comparing myself in relation to his holy wisdom to a dog that licks at the sea as it is described in the statement of *Chazal*. Nevertheless, what I can say about myself is the statement of *Chazal* commenting on the *passuk* (*Koheles*, 2:9), “*my wisdom also remained with me*”- the *Torah* that I learned in times of anger has stayed with me; as well as the interpretation of *Chazal* on the *passuk* (*Mishlei*, 30:33), “*for pressing milk will give out butter*”- with whom will you find the butter of *Torah*? with those who vomit out the milk of their mothers for its sake. ***For close to 30 years I struggled in the dust of his feet while standing at his service*** , and I did not understand anything that I heard from his holy mouth

before exerting tremendous effort on each and every word that came out of his holy mouth until I grasped their root (*shoresh*), and if I didn't understand something the first time, I would understand the second time. I did not rely on my own reasoning or understanding to settle these matters with my own mind or my own speculation, and only after I understood the root of his words could I then expand them with my own explanation as I saw fit. For ***the service with which I consistently served our holy master is known throughout our land, and I have received from no teacher other than him.***"

With regards to what R' Aharon HaLevi meant when he testified that he accomplished within his spirit *Chazal's* interpretation of the *passuk*, "for pressing milk will give out butter", it is possible to say that he was hinting towards the teaching of the Baal HaTanya on this *passuk*², "for pressing milk will give out butter"- with whom will you find the butter of Torah? with those who vomit out the milk of their mothers for its sake. Butter is the fat of the milk that floats to the top, and its equivalent in *Torah* is the illumination from the aspect of surrounding light (*soveiv kol almin*), and when the holy R' Menachem Mendel of Vitebsk came from his Rebbe, the great *Maggid of Mezerich*, may his soul rest in *Eden*, he engaged in a series of fasts and breaks, not because of transgressions heaven forbid, but rather so that he could vomit out the milk that he nursed from his mother in order to merit the butter of *Torah* which is the illumination from *soveiv kol almin*." We see then that one who accomplishes the *avodah* of "for pressing milk will give out butter" merits to grasp the butter of *Torah* which represents a tremendous level from the aspect of *soveiv kol almin*. And it is possible to say that this is what R' Aharon HaLevi was referring to, as it is known to all those who have entered the gates of his holy books how all of his discourses are filled from one end to the other with the grasping of both the filling of worlds (*mimaleh kol almin*) and the surrounding of worlds (*soveiv kol almin*) simultaneously and as one, by way of the secret of *Keser Elyon* which is comprised of both "Something" (*ani*) and "Nothing" (*ayin*) at once as I have merited to hear at length from our master and teacher, R' Yitzchak Meir Morgenstern *shlit"a* as we will explain later on.

Drawing and Serving from the Torah of his Rebbe

Even while his *Rebbe* was still alive, R' Aharon HaLevi was drawing from his *Rebbe's Torah* and serving it to others, as he himself was appointed to serve as the *matzviah* (?) for the older *chassidim*, while the *Admor HaEmtzaee* was appointed to serve the younger *chassidim*³. It was his custom to review the words of the Baal HaTanya with "additional explanation"

² *Maamrei Admor HaZakein HaKezeirim*, pg. 259, also brought down in *Sefer Me'ah Shearim*, pg. 44b

³ *Reshimas HaYoman*, p. 454

(*tosefet biur*), as described above, by way of expansion and additional clarification as we will see later on. We find this in his *Sefer Avodas HaLevi*⁴ where he records “what was discussed on *Rosh Chodesh Elul, 1804*”, which was while the Baal HaTanya was still alive, as well as the “Regulations of *Laznia (?)*” which the Baal HaTanya wrote in 1798, where we find the warning that those who do not follow these regulations “will not be allowed to be counted among those who enter into the rooms of R’ Aharon HaLevi and my son (the *Admor HaEmtzaee*) upon their arrival in our midst to hear the review on the words of *chassidus*.⁵” It was R’ Aharon HaLevi that Rebbe Nachman of Breslov had in mind during his first encounter with his student Rebbe Nosson when he said that the Baal HaTanya, who was still alive, has one student who spent 7 years giving over *Torah* based on a single teaching of his *Rebbe*⁶.

He would also record and keep the holy words of his *Rebbe* as we find in numerous places throughout his *Sefer Avodas HaLevi*, for example “his holy handwriting based on what he heard from his *Rebbe* during the dedication of the new house⁷”, and elsewhere, “his holy handwriting from when he sat and listened to the *Baal HaTanya*⁸”, with many more examples throughout his writings. In the same fashion R’ Aharon HaLevi would also write letters of encouragement to the *chassidim* while his *Rebbe* was still alive where he would try and inspire regarding spiritual matters that needed strengthening as well as financial matters.

Seekers of Unity

During the time that he sat in the presence of his Rebbe the Baal HaTanya, R’ Aharon HaLevi had a very close relationship with *gaon ha’Kadosh Admor HaEmtzaee* who was a few years younger than him and as we stated earlier, the Baal HaTanya “set him up to learn together with his son the Admor HaEmtzaee where they would learn both the revealed Torah along with *chassidus*, to the point that their strong love for one another was as if they were brothers.⁹” Furthermore “the Admor HaEmtzaee said that when he uttered the words ‘the seekers of unity like the apple of Your eye’ his intention was set specifically towards his friend R’ Aharon HaLevi.¹⁰” By the time that the Admor HaEmtzaee was 12 or 13 years old

⁴ Likkutim, p. 87d

⁵ Iggerot Admor HaZakein, letter 42

⁶ See *Kochvei Ohr, Avneha Barzel, os 6; Anshei Moharan, os 3; Pe’ulas HaTzadik, os 402*; and see what we discuss later on in *os 5* where we explain the true intention of Rebbe Nachman of Breslov in the name of our teacher, R’ Yitzchak Meir Morgenstern shlit”a.

⁷ Likkutim, p. 86b

⁸ Likkutim, p. 86c

⁹ Beis Rebbe, vol. 1, Chapter 26

¹⁰ Beis Rebbe, vol. 1, Chapter 26, p. 134 fn.1

he was already learning together with R' Aharon HaLevi in the house of the Baal HaTanya¹¹ where R' Aharon would direct and encourage him in matters of Torah study and divine worship, as we can see from the letter he wrote to the Admor HaEmtzaee¹² where he writes "listen my brother, we must connect to the One (*echad*). The knowledge of chassidus in isolation when it does not lead to action is certainly not the goal, rather the main goal is the action, as it is written (*Devarim, 30:14*), "for the matter is very close to you in your mouth and in your heart so that you may engage with it." Listen my brother, have compassion on yourself, bring yourself into the activity of prayer, engage with the depth of your strength in the greatness and the grandeur of *Hashem* in such a way that the human intellect should be activated and shaken from its place in the aspect of abandonment from everything."

Godly Ecstasy like the Flames of the Divine Fire

"The manner of his divine worship was astonishing, with great noise and ecstatic intensity to the extent that all those who witnessed him were moved to the point of excitement¹³", just as our teacher and master the *Tzemach Tzedek* testified, that by R' Aharon HaLevi "one finds godly ecstasy.¹⁴" The story is told of how during his davening he "once reached a state of such intense *deveikus* that the people standing around him were afraid he would reach the point of expiration and die. They quickly ran to the Baal HaTanya who directed them to remove the *tefilin* from upon his head. Once they did as they were instructed his *deveikus* subsided and his soul returned.¹⁵" Regarding the depth of the matter as to why the Baal HaTanya directed them to specifically remove his *tefilin*, our master and teacher R' Yitzchak Meir Morgenstern shlit"a pointed to the words of Rebbe Nachman in the *sefer Likkutei Moharan* (1:28), where he writes that "the sign of *deveikus* is *tefilin*, because *tefilin* are the sign of *deveikus*".

The same is true regarding the way he taught *chassidus* "where his holy words were spoken from within a heart aflame¹⁶" "as it was known amongst those who were close to him regarding the greatness of his *deveikus* and his attachment to the flames of the divine fire

¹¹ Reshimos HaYoman, p. 176

¹² Brought down in Kerem Chabad, Gilyon 1, P. 97

¹³ Beis Rebbe, p. 67b

¹⁴ Beis Rebbe, p. 67, fn. 3

¹⁵ Shmuos v' Sippurim of R"m HaKohen, vol. 3, p. 224

¹⁶ The haskamah of R' R"m of Plotzk to Sefer Avodas HaLevi

whenever he would teach the *davar Hashem* at the roots and the foundations of unity which he received from his Rebbe the holy Baal HaTanya.”¹⁷

Ordained by his Rebbe the Baal HaTanya

“Three years before his death the Baal HaTanya laid his hands upon him, gifting him with 3 white garments (a symbol of ordination and leadership) and sending him back to *Asvah* (?) his birthplace where he began to show the might of his holy strength and where he started writing his holy books.¹⁸” After the passing of our holy master the Baal HaTanya, R’ Aharon HaLevi merited to be appointed as “the replacement of his Rebbe¹⁹” when “a significant portion of the *chassidim* cleaved to him at which point he settled in the town of *Strashelye* (in the region of *Mohelav*) from where his wellsprings began to pour forth according to his holy path²⁰”. In addition, many of the Baal HaTanya’s greatest students connected to him after the passing of their Rebbe²¹.

“His main Intention was to Instill within the Heart of each and every Person the Fear and Love of Hashem through His Unity”

R’ Aharon HaLevi’s main goal was to instill within the hearts of each and every person connected to him the fear and love of Hashem and the ability to proclaim His unity through both the upper unity (*yichud illah*) and the lower unity (*yichud tatah*), like his student R’ Tzvi Hersch describes in his letter of approbation to the *Sefer Avodas HaLevi*, “and the essence of his intention was to instill within the hearts of each and every person the love and fear of Hashem during the worship of the heart which is *teffilah*, and to unify Hashem and His connection to the worlds through *yichud illah* and *yichud tatah* in the heavens above and on the earth below, so that the essential point of nullification in the aspect of “*nothing besides Him*” would remain throughout the day even when one is dealing with their physical and material needs, as it is known to those who were close with him. To show that the intellectual

¹⁷ For more, see what our teacher and master R’ Yitzchak Meir Morgenstern *shlit”a* has written (*Yam HaChochma* (2010), “*The Ascendance of Zu”N on Shabbos and Shavuos*”, *anaf* 5, pg, 570) regarding the testimony of how R’ Aharon HaLevi would place his left hand upon his forehead when he would give over *divrei elokim chaim*.

¹⁸ The end of Beis Rebbe

¹⁹ The language used on the opening page of Haggadah Shel Pesach

²⁰ Beis Rebbe, Vol. 2, Chapter 2

²¹ See the ‘notes of the students’ in the essay printed in Koveitz Heichal HaBesht, Tishrei (2009), p. 134

pursuit is not the essential thing, but rather the activity, so that each soul according to their own particular level, both spiritually and physically, should be able to unify Hashem in all their ways so that they may know Him in all of their ways. This is all known to those who understood the main goal of our holy teacher and master R' Aharon HaLev, *may his merit protect us*. During the times that I merited to be with him- whether drinking his holy words at the times when the light shined in his holy abode, or when the holy 'Aharon' was traveling along the way, I beheld his great *chassidus* and purity as well as his holiness. Nothing he did was concealed from me."

He Connected through a Singular Connection

When, through the profound holiness of his *avodah*, he merited to complete the work of *birurum* in this world, clarifying and elevating every spark of good that was connected to the root of his soul, the celestial forces were victorious and the holy 'Aharon' was taken from us. And through his singular connection above he passed away on *Shemini Atzeres*, 1828, a tremendous day when the supernal joy is present throughout the worlds of holiness, the day of the King's coronation, the day of the great unification for the entire year²².

Regarding the day of his passing²³: "On the day of *Hoshana Rabba*, 1828, R' Aharon HaLevi *davened* for *amu*, dancing with excitement as was his way. Daveing was finished at four in the afternoon and by that time his *lulav* was shattered to pieces due to the intensity of his *na'ah'nuim*. At night, he went to dance *hakafos* as was his way, after which he laid down on bed and begun sharing Torah on the *passuk* (from the *Haftarah* of *Shemini Atzeres*) "And it was on the eight day when he sent the nation out". In the middle of his discourse he said to his student R' Avraham Shaines that he should finish the discourse, at which point he returned his soul to the life of all worlds by way of the *singular connection through which he connected*, giving over his purified spirt, ascending in peace to the upper garden of *Eden*." Built atop his grave "there is an *ohel* of stones where people still travel to connect" to this great *tzaddik*, *may his merit protect us*.²⁴"

²² See *Torat Chochom*, p. 77a

²³ End of *Beis Rebbe*

²⁴ *Beis Rebbe*, Vol. 1, Chapter 26

His Seforim: Shaarei HaYichud v'haEmunah, Shaarei Avodah and Avodas HaLevi

R' Aharaon HaLevi merited to author numerous holy *seforim*, some of which have been published: ***Shaarei HaYichud v'haEmunah***- a commentary on the Baal HaTanya's *Shaar HaYichud v'haEmunah*. The following are the words of R' Aharon HaLevi himself in the introduction to this work, "this entire work is built and founded upon the holy work of our master and teacher, the Baal HaTanya titled "*Shaar HaYichud v'ha Emunah*", to expound at length upon the secrets hidden within its words. It is upon this holy structure that I have based my work, and although the reader will find certain ***additional concepts and explanations*** in addition to what is written in that *sefer*, they are nevertheless built upon the order of wisdom that he has arranged so beautifully in his work in spite of the fact ***that he [the Baal HaTanya] didn't have enough time to complete it as his holy will desired***. It is for this reason that I have titled my work *Shaarei HaYichud v'haEmunah* based on the title of his holy work. ***Everything that is explained throughout this work is based entirely on what I have heard and received from his holy mouth...***This is my reason for not traveling to the great ones of our generation to receive a *haskamah* for this *sefer*, because since everything in it is based on his holy teachings which do not need any external support- as it is known that all of his words come directly from his Rebbe the great *Maggid of Mezerech*- I have placed my strength and courage in this."

He also authored the *sefer Shaarei Avodah*- a commentary of the Baal HaTanya's *Likkutei Amarim- Tanya*. In his introduction he writes about this work as follows, "I have explained all of the modes of divine worship (*avodah*) based on the introductions of my Rebbe which are clarified in his great wisdom and profound understanding based on the *ruach ha'kodesh* that rested within him. However, ***he did not reveal the expansion of his words in their essence but rather he concealed them***, revealing only the details whose roots are in the great depths, to the point that they appear as if they were simple and obvious. This is because the *eitzos* revealed within his work are for everyone and not simply the wise ones. But in truth all his holy words are built upon the pillars of gold, the roots of the true *kabbalah* which descend from the source of living waters, flowing to holy places, ***descending from a lofty place down to lower place***, to clarify to each person according to their level of understanding the pathways of pure *avodah*. Because I have seen the tremendous effort that he [the Baal HaTanya] put into the writing of this holy work- through the depth of his wisdom and understanding he clarified the holy words contained within *Eitz Chaim* and *Pri Eitz Chaim* based on which which he authored this work- [it is clear that] he has worked through the particular details of the order of *hishtalshlus* and the *kaavanot* that are contained in those works . It is for this reason that I have girded my strength to attempt ***to explain and reveal the concealed matters that the Baal HaTanya concealed in his words***, to elucidate and explain them based on the roots of the ideas that I received from his holy mouth. This entire

work is based on his *sefer Likkutei Amarim- Tanya* that is also referred to as the *Sefer HaBeinonim*, and for that reason I have titled my work “*Sefer Avodas HaBeinonim*” ... I have not allowed myself to explain the particular *eitzos* because one can rely on the *sefer* of my holy teacher and master for he has explained the particular *eitzos* for each person according to their own relative level in *avodah*, and furthermore, I implore all of those who listen to my voice to study the holy *sefer* of my Rebbe to the extent that they should know by heart everything that is written there. Only afterwards should you begin studying this work **where you will find the deep intention found within his holy words**, for I have already stated that my work is based entirely on his holy work, and it is drawn from a holy place, descending from the source of living water that was my master and teacher [the Baal HaTanya] **upon which I have toiled with my heart soul** to understand the depth of his intention. **I guarantee** that anyone who truly desires to seek out *Hashem* and studies this work will have the gates of light opened for them, to enflame their heart in burning desire towards *avodas Hashem*, to connect to Him through unity and to nullify themselves towards Him may His name be blessed. And while these words are very deep, with the help of *Hashem* I have explained them **drawing them down from a lofty place to a low place** so that we may grasp them in some way, each according to their own understanding.”

In addition to these works the *sefer Avodas HaLevi*- which contains discourses on the *parshiyot* and *moadim* transcribed by his students- was published after his death. This *sefer* also contains numerous letters and discourses from his holy handwriting along with an elucidation of the 20th letter in the Baal HaTanya’s *Iggeros Kodesh* and the introduction to the second part of *Shaarei HaYichud v’haEmunah*.

2.

The Essence of his approach was to explain the “Intention” of the Baal HaTanya as opposed to the “Words” of the Baal HaTanya

It was his way to speak in a new Language unlike the Language of the Baal HaTanya and his Descendants

We will now begin recording words that ascend to the heavens which we merited to hear from the holy mouth of our master and teacher R’ Yitzchak Meir Morgenstern *shlit”a* regarding R’ Aharon HaLevi and his *Torah*.

We already saw how R’ Aharon HaLevi testified in his introduction to *Shaarei HaYichud v’haEmunah* that all of his words are based on the words of the *Baal HaTanya*, concluding that “the reader should not question why I only quote from his holy work in a few places, for

I have relied upon the statement of *Chazal*²⁵ regarding the comforting words with which R' Yaakov bar Idi comforted Rebbe Yochanan regarding the fact that his student Rebbe Eliezer did not quote a *halacha* in his name, because "everyone know that Rebbe Eliezer your student is expounding upon the words of his *Rebbe*". I say this as well regarding my lowly spirit ***all of the teachings explained in this work are based on what I have heard and received from his holy mouth***".

Regarding this, R' Aharon HaLevi also wrote in his introduction to the *sefer Shaarei Avodah*, "for I have already written that my entire work is based on the holy *sefer HaTanya*, although I only record his exact words in very few places. I have already explained myself in the introduction to *Shaarei HaYichud v'ha Emunah* based on the words of R' Yaakov bar Idi towards Rebbe Yochanan. I have trusted in the truth of my words which testify for themselves and they are as clear as day. They emerge from a holy place, descending from the source of living waters, from the light of the Baal HaTanya's words, a fraction of his holy traits."

Nevertheless, even though he has testified upon himself that all of his teachings are from the teachings of his Rebbe, the close reader of his work will immediately sense the great difference between the methodology and teachings of the holy Baal HaTanya as they are explained in the holy writings of R' Aharon HaLevi, and the methodology and teachings of his Torah as they are found in the writings of his other expositors of his Torah, namely the *Admor HaEmtzaee*, the *Tzemach Tzedek* and their holy descendants.

Furthermore, even if R' Aharon HaLevi's *seforim Shaarei HaYichud v'haEmunah* and *Shaarei Avodah* are entirely for the purpose of elucidating the holy words of the Baal HaTanya in his *seforim Shaar HaYichud v'haEmunah* and *Tanya*, nevertheless those who investigate his works will quickly see that he is expounding in a new language that is totally different from the written language of the *Baal HaTanya*.

To the extent that at first glance it would appear from all of this that the holy path of R' Aharon HaLevi was different from the path of his Rebbe. Therefore when people study the discourses of the Baal HaTanya that are printed in *Torah Ohr*, *Likkutei Torah* and *Maamarei Admor HaZakein*, their eyes convince them that the way in which the *Baal HaTanya* gave over his teachings is much more similar to the way the *Admor HaEmtzaee* and *Tzemach Tzedek* gave over their teachings, which is not the case in the writings of R' Aharon HaLevi. And if that is the case, we need to try and understand what he testified upon himself that all of his teachings are based on the teachings of his Rebbe, for do we not see with our own eyes that R' Aharon HaLevi's *Torah* seems to be a new language that has no connection to the *Torah* of the Baal HaTanya?

²⁵ Yevamos, 96b

His main approach was to explain the "Intention" of the Baal HaTanya unlike the Admorei Chabad whose path was to explain and expound on the "Words" of the Baal HaTanya

To explain all these differences, it would be appropriate to speak extensively until we have fully clarified the matter. But because we need something shorter, we need to be satisfied with explaining the roots of the matter alone as we have received them from our holy master and teacher, R' Yitzchak Meir Morgenstern *shlit"a*. However, before we descend into the depths of the matter, we will begin with a summary. The general distinction between R' Aharon HaLevi and the other expositors of the Baal HaTanya's *Torah* is that their path was to explain and expound upon the things that the Baal HaTanya **said**, while the path of R' Aharon HaLevi was to explain and expand upon the **intention** of the Baal HaTanya. Meaning to say, **to explain the inner intention that was within the heart of the Baal HaTanya when he spoke his words**. These intentions were not revealed or explained as they left his holy mouth, rather, they were concealed and contained within the inner chambers of his heart. And because R' Aharon HaLevi merited to serve his Rebbe for almost 30 years, becoming exceedingly close with him, he was able to understand the depths of the **"desire and intention** of the Baal HaTanya as he would reveal his teachings." He merited to understand from within the words of his Rebbe **"the essential root and intention of his words in their depth"** including the inner intention "that the Baal HaTanya did not reveal **concealing it within his words**", to the point that his student came along **"to explain and reveal the concealed matters that were concealed within his words, to explain them explicitly."**

This is exactly what he meant when he testified upon himself in his introduction to *Shaarei HaYichud v'haEmunah*, that "the essential intention of the innermost point of my heart is to reveal the true unity of *Hashem* **and to explain the true desire and intention** of my master and teacher the Baal HaTanya in the revelation of his holy teachings." We see stated clearly that his intention was not to explain the teachings of his Rebbe as they were said over, but rather "to explain his true desire and intention". Therefore, R' Aharon HaLevi felt the need to add how "in this work we will explain **many ideas and additional concepts** above and beyond that which is brought down in the Baal HaTanya's holy work", because **"he did not have enough time to complete it in accordance with his holy desire"**, as if to say that R' Aharon HaLevi felt that it was his responsibility to explain and expand the true intentions of his Rebbe.

We find something similar in the introduction to his *sefer Shaarei Avodah*: **"the Baal HaTanya did not reveal in any length the essence of his ideas, rather, he concealed them"** and naturally "as a result of the concealment of these teachings prevents many from understanding the **essence of his intention** and the roots of these ideas in their depth

without an expansive explanation. Therefore, I have girded my strength **to explain and reveal the concealed matters that he concealed** within his holy work and to **explain them clearly** based on the roots of the teachings that I have received from his holy mouth.”

The Admor HaEmtzaee worked to explain the Intention of the Words that were Spoken, and R' Aharon HaLevi worked to explain the Intention of the Speaker

It is known that the *Admor HaEmtzaee* as well did not copy the ‘letters of the Rebbe’ (*osiyos haRav*) in the exact form that they were spoken, rather it was his way to “spread the wellsprings outwards with the “words of the living G-d” (*divrei elokim chaim*) that his holy father had given over to him **with added explanations and many additions** in accordance with the strength that *Hashem* provided him with²⁶. Just as the Baal HaTanya expressed himself when he said that²⁷ “my brother R' Yehuda Leib of *Yanovitch* records the words as they were said, my son Dovber [the *Admor HaEmtzaee*] records the words as I intended them and my grandson Mendel [the *Tzemach Tzedek*] records them both as they were said and as they were intended.” Furthermore, “it is known that the *Tzemach Tzedek*’s holy path was to preserve with great effort the golden language of our master the Baal HaTanya, and in this sense he differed from his father-in-law, the *Admor HaEmtzaee*.”

Nevertheless, even though the *Admor HaEmtzaee* recorded the words of the Baal HaTanya as they were intended, it was still only according to the intention of **the words spoken**. Meaning to say, he was also exceedingly careful never to allow his words to move away from the simple intention of the ‘letters of the Rebbe’ themselves. He never added an explanation on that which was not said, rather only on those things that were specifically expressed. He would only transcribe the things that were explicitly said and exactly as they were said according to the intention of **what was said** along with his additional explanation. This is apparent when it comes to the *Tzemach Tzedek*²⁸ who was very careful to transcribe the ‘letters of the Rebbe’ almost precisely as they were said, adding only the minimal explanation necessary for a proper understanding along with sources and *mikoros*. This was not the case when it came to R' Aharon HaLevi, as he did not base his writing on the way the teachings ‘were said’ at all, but rather according to the depth of the **‘intention of the one who spoke them’**. Meaning to say, he also wrote down the concealed matters that were never spoken at all because his work was to reveal the depth of the inner intention that the Baal HaTanya concealed within his words which were never revealed, as we explained above.

²⁶ Beis Rebbe, Vol. 2, p.2b

²⁷ Beis Rebbe, Vol. 3, Chapter 1, p. 2b, fn. 1; Sefer Toras Shalom, p. 114

²⁸ Beis Rebbe, vol. 3, Chapter 2, p. 3b, fn.4

Because R' Aharon HaLevi never intended to record the teachings in the form of the 'letters of the Rebbe' as they were spoken, but rather to descend into the depths and reveal the true depth of their intention, he needed to ensure that those learning from his *seforim* would not lose out on the 'letters of the Rebbe' themselves. Therefore, in the introduction to his *sefer Shaarei Avodah* he needed to warn "all of those who listen to my my voice to always engage with the holy work of my master the Baal HaTanya", meaning to say that they should begin with studying 'the letters of the Rebbe' themselves along with the discourses that were transcribed exactly the way they were said, and "only afterwards should you study this work [*Shaarei Avodah*] ***through which the depth of the intention of his holy words will be explained.***"

3.

Based on what is written in the *Seforim* of R' Aharon HaLevi we can understand the connection between *Sefer HaTanya* and *Sefer Shaar HaYichud v'haEmunah*

We must understand the connection between the methods of Divine Worship in Sefer HaTanya and the Roots of Chochmas HaEmes (Kabbalah) as well as the connection between Sefer HaTanya and Sefer Shaar HaYichud v'haEmunah

After the introduction of the previous chapter, we will now explain what we heard from our master and teacher, R' Yitzchak Meir Morgenstern *shlit"a* regarding the inner reason as to why R' Aharon HaLevi felt the need to explain the inner intention of the Baal HaTanya the way he did in his *seforim*.

To begin with we must understand that most people who study the writings of the Baal HaTanya in *Tanya* as well as *Shaar haYichud v'haEmunah* will at first glance struggle to see the inner connection between these two *seforim*. The *sefer HaTanya's* stated purpose is to clarify the *avodah* of the *beinoni* which is "the common state of all human beings and the state towards which they are drawn²⁹" upon which the *passuk* states, "*for the matter is exceedingly close to your mouth and heart to fulfill*", as well as the *avodah* of the *tzaddik* which "is ungraspable for most people and something that falls almost entirely beyond the realm of their free choice (*bechirah*)" upon which *Chazal* have stated "*may you see your world in your days which is the receiving of reward and the work of a gift.*" It is for this reason that *Tanya* is referred to as "*Sefer shel Beinonim*"- because its entire purpose is to clarify how the state of

²⁹ Tanya, Chapter 14

the *beinoni* is the state of all human beings. When it comes to the *Sefer Shaar HaYichud v'haEmunah* this is not the case, as its stated purpose is to clarify “that which is written in the *Zohar* regarding *Shema Yisrael* as the upper unity (*yichud illah*) and *Baruch Sheim Kevod* as the lower unity (*yichud tattah*)” and to explain the intention of the *passuk* “and you shall know it today and return it to your heart that Hashem is your G-d in the heavens above and on the earth, there is nothing else.” As a result of this difference it almost appears at first glance as if there were no connection between these two *seforim*, as if each *sefer* came only to teach about itself with separate foundations supporting both. *Sefer HaTanya* appearing to teach about the pathways of divine worship, the *avodah* of the *beinoni* and the *avodah* of the *tzaddik*; and *Sefer Shaar HaYichud v'ha Emunah* appearing to teach about the pathways of unity and faith in the *yichud illah* and the *yichud tattah*³⁰.

The necessary truth, however, is that both *seforim* are connected in a singular connection, as it is known regarding the fact that the Baal HaTanya's original plan was to publish *Shaar HaYichud v'haEmunah* as the first section and *Sefer HaTanya* as the second section. This is clear from what we find in *Chinuch Katan* which serves as an introduction to *Shaar HaYichud v'haEmunah* where the Baal HaTanya refers to *Sefer HaTanya* with the phrase “as we will explain later on” in a future tense as if to say that *Shaar HaYichud v'haEmunah* was written before *Sefer HaTanya* was written. In the end however, the Baal HaTanya decided to place *Sefer HaTanya* as the first section and *Shaar HaYichud v'haEmunah* as the second section. Nevertheless, since we find that the Baal HaTanya retained the phrase “as we will explain later on” without changing it to “as we explained earlier” we see that he has left room for his original plan to publish the *seforim* in the opposite order. What is important for us to understand is that we have enough evidence to support the true and lasting relationship between these two *seforim* which are connected through a singular connection, Nevertheless, it is still difficult at first glance to determine what the connection between these two apparently separate *seforim* actually is.

We must understand the connection between the Paths of Avodah described in Sefer HaTanya and the Sefirot and Partzufim described in Sefer Eitz Chaim

Furthermore, when studying the *Sefer HaTanya* it is difficult to find the connection between the pathways of *avodah* it describes and the concept of the *sefirot* and *partzufim* that comprise the *seder ha'hishtalshlus* described in *Sefer Eitz Chaim*. Even when it comes to the *Sefer Shaar haYichud v'haEmunah* which is based on the idea of Divine *yichud* it is still

³⁰ Opening page of *Shaar HaYichud v'Emunah*

difficult to align it with the discourses of *the seder ha'hishtalshlus* described in *Eitz Chaim*, although it is easier to do so than it is with the *Tanya*.

The Essence of R' Aharon HaLevi's Intention in Sefer Shaarei Avodah- To explain the Avodah of the Beinoni and the Tzaddik as described in Sefer HaTanya based on the Roots of Chochmas HaEmes (Kabbalah)

This was R' Aharon HaLevi's exact concern, as he wrote in the introduction to his *Shaarei Avodah*, that since the Baal HaTanya "did not reveal the essence of these matters at length but rather concealed them only revealing the particulars, as a result of this concealment there will be many who misunderstand the depth of their intention and their true source in their depth, and they will assume that these are simple matters and that the *eitzos* revealed within *Tanya* are for the entire world and not for those who are wise in their own eyes. ***But in truth all of his holy words are founded upon the holy pillars of true Kabbalah*** which I have seen with my own eyes to the point that it is abundantly clear to me how ***in the depths of his wisdom and understanding he has clarified all of the holy teachings in both Eitz Chaim as well as Pri Eitz Chaim*** based on which he wrote this work. This *sefer* is based entirely on ***the particulars of the seder ha'hishtalshlus and the kavvanot described in those holy works*** as I explained above." Meaning to say, that in truth all the pathways of *avodah* described in *Sefer HaTanya* are based on the lofty *sefiros* and *partzufim*, for they are the elevated pathways through which one may ascend and cleave to the holy and elevated *partzufim* which reach higher than the heights. But since the Baal HaTanya concealed these things, many people will be unable to see how in truth these pathways of *avodah* are deeply connected to the processes of the upper *partzufim*. For that reason, "those who are wise in their own eyes"- those who are searching for ways of *avodah* based on *Chochmas HaEmes* will assume that the teachings [in *Sefer HaTanya*] are simple *eitzos* for the rest of the world. If only they were wise enough to understand that these *eitzos* that seem to be so simple are in truth the frightening and holy pathways through which one may ascend and cleave to their elevated roots, but their own eyes have blinded them from seeing. For this reason R' Aharon HaLevi came to "gird his strength and reveal the concealed matters that the Baal HaTanya concealed within his holy work, to explain them with clear explanations based on the root of these teachings that I received from his holy mouth, and although these teachings are exceeding deep, with the help of *Hashem* I have explained them, drawing them down from a lofty place to a lower place so that all may have a grasp according to their own level of understanding."

Beinoni: Binah, Tzaddik Sh'eino Gamur: Chochmah, Tzaddik Gamur: Keser

This is precisely what R' Aharon HaLevi spends so much time showing in his *Sefer Shaarei Avodah*, how the pathways of *avodah* described in *Sefer HaTanya* are rooted in *Chochmas HaNister*. For the level of the *Beinoni* is in and of itself the level of *Binah* whose aspect is the nullification of the ego (*bittul ha'yeish*) through the path of battle; the level of the *Tzaddik Sh'eino Gamur* referred to in *Tanya* is the level of *Chochmah* whose aspect is the nullification of existence (*bittul b'metzius*), and the level of the *Tzaddik Gamur* is comprised of both of these levels. Because the *Tzaddik Sh'eino Gamur* who is a righteous person who has already cleansed themselves on the level of suppressing the evil (*iskafya*) as well as transforming the evil (*ishafcha*), yet the propensity towards the evil still exists within the concealment of the heart corresponds to the aspect of *Chochma* within all the worlds. As it is known regarding the world of *Atzilus* [which corresponds to the level of *Chochmah*] that in spite of the fact that it is entirely cleansed and free from any evil whatsoever as the *passuk* states "no evil shall touch you", nevertheless the worlds of *Briyah*, *Yetzirah* and *Asiyah* which are the worlds of separation and evil still exist within the concealment of *Atzilus*. And even though the worlds of separation are not garbing the world of *Atzilus*, their mere existence and maintenance is nevertheless found there within the concealed level of potential. This is still considered the level of evil existing within the concealment of the heart, and so too with regards to the *Tzaddik Sh'eino Gamur* who corresponds to the level of *Chochmah*, that even though he is a *holy tzaddik* who has already merited the level of 'transforming the evil' to the point where he know longer experiences any difficulty from the perspective of evil because the light of *Atzilus* shines within the interior of his soul; nevertheless the reality of the physical body still exists from his perspective which is still the aspect of 'the concealment of evil'. Above this, however, is the level of the *Tzaddik Gamur* who has merited to cleanse themselves entirely, even in relation to the aspect of 'the concealment of evil'. This corresponds to the level of *Keser* whose aspect is complete nullification through the surrendering of the spirit (*bittul ha'gamur b'mesirus nefesh*), similar to the world of *Adam Kadmon* which is the collective *Keser* of all the worlds that extends from one end to the other, concealed within the worlds of *Briyah*, *Yetzirah* and *Asiyah* as well, to the point that according to its lofty perspective even the worlds of separation and evil have already been transformed into good, fully contained within the space of holiness and becoming the *nefesh*, *ruach* and *neshamah* of all the worlds.

Learn from this and apply it to all the pathways of *avodah* described in *Sefer HaTanya*, with the common denominator being that they are all pathways to ascend and cleave to the elevated *partzufim* which reach higher than the heights. For we already know that what is found in the general principle (*klal*) is also found in the particular (*prat*), and these three levels that we described: *Binah*, *Chochmah* and *Keser* can be found in each *Klal* and in each *Prat*, as well as in any manner of *avodah* no matter how large or how small- these three levels can be found in everything. Because when a person merits the level of "*bittul ha'yeish*"

associated with the particular *avodah* with which they are engaged, they merit to receive the aspect of *Binah* of that particular level, at which point they are considered a *Beinoni* in relation to that particular level. When a person merits the level of “*bittul ha’metzius*” they merit to receive the aspect of *Chochmah* of that particular level, at which point they are considered a *Tzadik Sh’eino Gamur* in relation to that particular level. And furthermore, when a person merits the level of “*bittul ha’gamur*” which is an aspect that can only be received through the “act of the gift” (*avodas matanah*), they merit to grasp the *Keser* of that particular level, at which point they are considered a *Tzadik Gamur* in relation to that particular level. At that point one ascends from there to the next level above it which also contains these three levels in general and in particular until one eventually merits to ascend back up to their Creator.

The Levels described in Sefer HaTanya based on the pathways of Avodah are the same Levels described in Shaar HaYichud v’haEmunah based on the Pathways of Yichud

We can now understand as well how all these levels described in *Sefer HaTanya* are themselves the discourses described in *Shaar HaYichud v’haEmunah*, except that in *Sefer HaTanya* they are explained based on the pathways of *avodah* while in *Sefer Shaar HaYichud v’haEmunah* they are described based on the pathways of *yichud*. But in truth these and those are one singular thing, for it is already known that the levels of *yichud tattah* and *yichud illah* are themselves the *yichud* in the aspect of *Binah* and the *yichud* in the aspect of *Chochmah*. The level of *yichud tattah* is the aspect of *Binah* whose *avodah* is “*bittul ha’yeish*” and the level of *yichud illah* is the aspect of *Chochmah* whose *avodah* is “*bittul b’metzius*”. In truth, however, the level of *yichud illah* is comprised of two separate aspects: the particular *yichud tattah* within *yichud illah* which is the aspect of *Chochmah*, and the particular *yichud illah* within *yichud illah* which is the aspect of *Keser*. And since we have already stated that the teachings in *Sefer HaTanya* regarding the *avodah* of the *Beinoni* and the *Tzaddik* are in truth the same teachings as the self-nullification of *Binah* and *Chochmah*, we see clearly how the teachings of *Tanya* are in and of themselves the teachings of *Shaar HaYichud v’haEmunah* regarding the levels of *yichud tattah* and *yichud illah*, because both these and those are nothing but a discussion regarding the levels of *Binah* and *Chochmah*. To the extent that grasping the level of *yichud tattah* described in *Shaar HaYichud v’haEmunah* is in and of itself the level of the *Beinoni* described in *Sefer HaTanya* as “the state of all human beings and the state towards which they are drawn” upon which the *passuk* states “*for it is exceedingly close to you*”; while grasping the level of *yichud illah* is in and of itself the level of the *Tzaddik* which “not everyone gets to merit except by way of the gift”. We now see clearly how all of these teachings can be found within the *avodah* of each and every individual according to their

own status at every moment, understand this well for we have not spoken the matter out at length.

The Reason R' Aharon HaLevi felt Compelled to change From the Baal HaTanya: In order to reveal the Inner Intention which is Pathways of Yichud contained within the Discourses of his Rebbe

It was all of these things that R' Aharon HaLevi intended to reveal in his *seforim*, as it is abundantly clear to all those who study his work that the essential summary of everything he writes is to show how all the teachings of the Baal HaTanya, whether in *Sefer HaTanya* or *Sefer Shaar HaYichud v'haEmunah* as well as his discourses on the *Torah*, are all coming to teach the Jewish people the pathways of *avodah*, *yichud* and *emunah* based of the roots of *Chochmas HaEmes*.

Because the Baal HaTanya did not reveal this explicitly, neither when he was giving over his *Torah* nor when he was writing his *seforim*- whether it was because "he didn't have time to complete these works according to his holy desire" or because "he concealed the essence of his teachings"- R' Aharon HaLevi felt compelled to change from the language of his Rebbe, for he was concerned that if the teachings were only conveyed according to the form in which they were delivered, many people would make the mistake of thinking these teachings were simply *drushim* and as a result they would look at the beauty of the *drush* itself without placing the attention of their hearts on the depths of their inner intention which is to teach the pathways of *yichud* in their fullness. He therefore chose a new language, a singular language that aimed to reveal "the inner intention and desire of the Baal HaTanya in the revelation of his teachings" and to explain "his essential intention and the roots of the ideas in their depth, to reveal the concealed things that he has concealed in his works".

4.

The Difference between the Yichud in the aspect of Chochmah and the Yichud in the aspect of Keser

Binah: Self, Chochmah: Nothing, Keser: Self and Nothing

Based on everything we have said up till now, it is more than understandable as to why R' Aharon HaLevi felt the need to change from the language of his Rebbe, and exactly what he was trying to do with his *Seforim Shaarei Avodah* and *Shaarei HaYichud v'haEmunah*. There is, however, another remarkable secret which I heard from my master and teacher R' Yitzchak Meir Morgenstern *shlit"a* based on which we may understand the general intention

of R' Aharon HaLevi both in the *seforim* mentioned above as well his *Sefer Avodas HaLevi* and many other discourses, regarding why he was compelled to change the language and what exactly he was trying to reveal.

In order to understand this secret, we need to begin briefly with the difference between *Binah*, *Chochmah* and *Keser*. *Binah* is referred to as “self” (*ani*) and “something” (*yeish*), as described in the writings of the *Arizal*³¹ regarding the secret of the *passuk* “to bestow to the lovers of something” “which represents the world-to-come which is the aspect of *Binah*...in the secret of *Binah* which is referred to as *yeish*”. This is because at this level the individual feels within themselves the aspect of holy “*yeish*” associated with created beings in the aspect of “there is someone to love (*yeish mi sh’ehov*)”³². In contradistinction to this, *Chochmah* is referred to as “nothing” (*ayin*)³³ just as its name *Chochmah* signifies as it can be broken into the words *koach-mah* which is “the power of nothingness (*ayin*) that is referred to as “*mah*”³⁴, as our sages have written ‘*what (mah) have you accomplished?*’³⁵... similar to the *passuk* “*and what (mah) are we*”³⁶, meaning to say that it is as if it were not in existence whatsoever, for the word *mah* implies the absence of essence (*he’edar ha’mehus*). *Keser*, however, is comprised of both “*Ani*” (*self*) and “*Ayin*” (*nothing*) at once, as it is described numerous times throughout the writings of the *Arizal*³⁷.

The brief explanation of all of this is as follows³⁸: we know that the concept of *yichud* can take place in one of two ways, either through the aspect of *Chochmah* or through the aspect of *Keser*; but with regards to the aspect of *Binah* which is referred to as “*ani*” there is no *yichud* at all. It is specifically in the aspect of *Chochmah* which corresponds to the *Chaya* or the aspect of *Keser* which corresponds to the *Yechidah* that we find *yichud*. Nevertheless, there is a significant difference between the *yichud* in the aspect of *Chochmah* and the *yichud* in the aspect of *Keser*. The *yichud* of *Chochmah* only contains the aspect of “*ayin*”, and it cannot tolerate the notion of “*ani*” or “something” at all. Therefore, anything that is not nullified completely cannot be contained within the *yichud* of *Chochmah*. An example of this is the world of *Atzilus* which is the collective *Chochmah* for all of the worlds, and from the perspective of the order of the engarbmnt (*halbasha*) of the worlds, it is known that the world of *Atzilus* garbs from the navel (*tibbur*) of *Adam Kadmon* and down, with the worlds of *Briyah*, *Yetzirah* and *Asiyah* garbing beneath it. The world of *Atzilus* does not cloth itself

³¹ Shaar Maamrei Rashbi, Medrash HaNelam Rus, p. 61c

³² See Derech Mitzvosecha, Mitvas Tumas HaMetzora, no.1, p. 100b. See also the Baal HaSulam’s Pri Chochom, vol. 2, p. 124

³³ Eitz Chaim, Shaar 3, Chapter 2, p. 17b

³⁴ The language of the Rebbe Rashab in Hemshech Samech-Vav, p. 480

³⁵ See Zohar, Introduction, p.1b

³⁶ Beshalach, 16:6-7

³⁷ Eitz Chaim, Shaar 3, Chapter 2; Shaar 6, Chapter 3; Shaar 39, Chapter 15; Shaar 42, Chapter 1; Shaar HaKavaanos, p. 34a

³⁸ Eitz Chaim, Shaar 6, Chapter 2

within the worlds of *Briyah*, *Yetzirah* and *Asiyah*, nor does it descend into them, rather they stand beneath it without any *halbasha*. The reason for this is that since the *yichud* of *Atzilus* which is the *yichud* of *Chochmah* and referred to as “*ayin*” cannot tolerate the existence of the worlds of separation (*BY”A*) referred to as “*yeish*”, therefore it cannot descend into them nor can they engarb it. Because since the world of *Atzlius* is the aspect of “nothing” and the worlds of *Briyah*, *Yetzirah* and *Asiyah* are the aspects of “something”, it is impossible for there to be any mutual relationship between them. Therefore, *Atzilus*- wherein the light of the Infinite is unified in the aspect of ‘*ihu, v’chiyihu v’garmeihu chad be’hoin*’- stands on top of them from above, and *Briyah*, *Yetzirah* and *Asiyah*- where the *nefesh* and *ruach* are separate from the vessels- stand under it from below.

The *yichud* of *Keser*, however, is comprised of both the aspects of “*ani*” and “*ayin*” at once. And because of its profound and lofty nature which is far beyond the level of the *yichud* in the aspect of *Chochmah*, it is capable of transforming the levels of “*ani*” and “*yeishus*” (self and something)- which in and of themselves stand in total opposition to the level of “*ayin*” and *bittul*- from their essential state of separation and division to be included within the levels of holiness. To the extent that the “*ani*” is completely nullified from its essential state which is the aspect of separation and *yeishus*, on which *Chazal*³⁹ state, “*I cannot dwell along with him in the same space*”, and transformed back into the inclusion of holiness. At which point the “*ani*” becomes the vehicle (*merkavah*) for the aspect of “the true *Ani*” referred to in the *passuk* “*I am Hashem your G-d*”, and is now included within the full unity of the holy *yichud*. It is for this reason that *Keser* is referred to as a “wonder” (*pelah*) since it is comprised of two opposites- the “*ani*” and the “*ayin*”- something that the human mind is incapable of comprehending.

This level of *Keser* corresponds to the world of *Adam Kadmon* which is the collective *Keser* of all the worlds. For as it is known, *Adam Kadmon* stretches from one end to the other, from the highest point of the *kav* above down to the lowest point of *Asiyah* below. In such a way that even *Briyah*, *Yetzirah* and *Asiyah*- the worlds of separation- are included within its wondrous holiness by serving as garments to the heels of *Adam Kadmon*. Because as a result of the profound holiness of *Keser*, even evil and separation are transformed into good and included within the holiness of the *yichud* by way of the secret “their transgressions will be transformed into merit”.

³⁹ Sotah, 5a

***The Adornment (Kishut) that is added to the Simple Yichud through the aspect of “Ani”
that is Included within it***

In truth, however, this is not all there is to say about the level of *Keser* because there is an additional benefit which must be understood. What we said regarding the aspect of *Keser*, namely that the aspect of “*ani*” is completely nullified from its essential nature when it is included in the holiness of the *yichud*, is according to the truth of the matter not entirely precise. Because in truth the “*ani*” is not completely nullified from its essential and original nature, but rather it is nullified from being conceived of as separate and in opposition to the *yichud*, while its original nature which represents the aspect of “*ani*” and “*yeishus*” remains even now. The only difference is that now it is included within the holiness of the *yichud* where it serves in the aspect of a vessel (*kli*) that reveals the “essence of light” (*etzem ha’ohr*), and even more than that it serves in the aspect of a vehicle (*merkavah*) for the aspect of “the true *Ani*” of “*I am Hashem your G-d*” that is now revealed in the *yichud*.

The benefit of all of what we described is that through this there is an additional adornment and novelty added to the *yichud* that was not there previously, for it is known⁴⁰ that “constant pleasure is not pleasure” (*taanug timidi eino taanug*). When the *yichud* only consisted of the aspect of “*ayin*” in isolation- in spite of the fact that the *yichud* was constant- nevertheless, the *yichud* was lacking any oppositional movement, just like the nature of *Chochmah* whose state is one of calmness (*menucha*) and nullification (*bittul*). In the end, however, this ultimately leads to the negation of *taanug*, because as we have said constancy (*timidius*) and permanency (*kevius*) nullify the *taanug*. However, now that the “*ani*” has returned to and been included within the holiness of the *yichud*, and since the essential nature of the “*ani*” which still remains operates in a state of *yeishus* and perpetual movement that stands in opposition to the holiness of the *yichud*, there is now an additional aspect of perpetual movement that is added to the simple *yichud* which was not there before. Through this addition we come to find that the *taanug* is no longer constant and permanent without movement as it was previously, but rather it is now a *taanug* that perpetually renews itself at each moment through perpetually new movement which create the essential *sha’ahshuim* and flames of love (*shalhuvim d’richimu*). It is specifically through this that we may now draw down and reveal the “essence of light” referred to as “essential concealment” that could not be revealed prior.

⁴⁰ Keser Shem Tov, no. 121; Tzavaas HaRivash, no. 111; Likkutei Maamarim (Besht), no. 50, 106, 168, 256; Ohr HaEmes, p. 27b. See as well the writings of R’ Yitzchak Issac of Homil in many places, for example Maamar HaShabbos, no. 7

Prior to the Creation of the World, only the aspect of "Ayin" was Revealed which led to the Yichud in the aspect of Constant Pleasure which is not Pleasure

This is the secret of what *Chazal* have told us regarding the purpose for the creation of the world, that "*HaKadosh Baruch Hu* desired a dwelling place within the nether realms". Based on what we have said this is understandable. In the beginning prior to the emergence of *Hashem's* desire to create the world and all its creations, the simple light of the Infinite (*ohr ein sof*) filled the entire vacant space (*chalal*). This light of the Infinite contained within itself both the power-of-limitation as well as the power-of-the-unlimited (*koach ha'gevul v'koach ha'bilti gevul*) as is known from the teachings of *Rabbeinu Azriel* of Gerona and afterwards *R' Meir ibn Gabba*⁴¹, that just as the light of the Infinite can manifest in the power-of-the-unlimited, so too can it manifest in the power-of-limit, because if it could not then that would be placing a lack within its perfection. Due to the intensity of the unlimited light of the Infinite, the power-of-limit was concealed, and its existence was completely nullified within the unlimited nature of the Infinite, unable to emerge from concealment towards revelation whatsoever. We find then that in actuality (*poel*) the only thing that was revealed at that point was the aspect of "*ayin*" in isolation which was rooted in the unlimited aspect of the Infinite light (*koach ha'bilti gevul*). The aspect of "*yeish*" which was rooted in Infinite power-of-limit, however, had not yet been revealed. And even though we have already stated that the power-of-limit (*koach ha'gevul*) was already contained with the simple and unlimited light of the Infinite regarding which the *Pirkei d'Rebbe Eliezer* stated, "*prior to the creation of the world He and His name were one*" - "*He*" represents the aspect of "*ayin*" within the simple and unlimited light of the Infinite, and "*His name*" represents the power-of-limit that is referred to as "*ani*". We see then that both aspects were contained within the light of the Infinite that filled the *chalal*. Nevertheless, the aspect of the limit (*gevul*) had not yet emerged from concealment into revelation, but rather it was contained within the power-of-the-unlimited in the aspect of "a nonexistent existence" (*metzius sh'eino metzius*), and even more than that to the extent that in actuality it did not exist at all.

Since the revelation of the light of the Infinite that filled the *chalal* was in the aspect of "*ayin*" alone- because as we have said the aspect of "*yeish*" had not yet emerged from a state of concealment to a state of revelation at all- this led to the *taanug* of *yichud* at that point when "*prior to creation He and His name were one*" becoming a "constant pleasure" that was devoid of any movement or novelty. For it is the way of "*ayin*" (as it exists in isolation without the aspect of "*ani*" contained within it) to operate calmly (*menucha*) and quietly without movement, the opposite of the aspect of "*yeish*" whose way of operation is with movement and excitement. And it already known that "constant pleasure (without perpetual movement) is no pleasure" (*taanug timidi eino taanug*), meaning to say- the permanency and constancy nullify the *taanug*. We see then that the *taanug* of the *yichud* of the simple light of

⁴¹ Biur Esser Sefiros, Answer 3; Avodas HaKodesh, Chelek HaYichud, Chapter 8

the Infinite when it filled the *chalal*- in spite of the fact that it was a frightening and profound *yichud*- nevertheless, because it was the aspect of “constant pleasure”, it was lacking the adornment (*kishut*) that comes about through movement.

When it Arouse within His Will to Create the World, He Withdrew the “Ayin” of His Unlimited-Power and Revealed the “Yeish” of his Power-of-Limit which led to the Existence of Hiddenness and Concealment

Therefore, in order to bestow good upon His creations in the greatest manner of goodness which was contained within the initial thought of creation, it arouse within His will to reveal the glory of His kingship (*kevod malchuso*), or in other words- to disclose the power-of-limit (*koach ha'gevul*) which is the root of 'yeish' and to bring it out from concealment into revelation. At that point, He concealed Himself (*tzamtzeim es atzmo*)- meaning to say, He concealed the unlimited light (*koach ha'bilti gevul*) and removed it to the surrounding sides. He then brought out from concealment into revelation the power-of-limit that was contained and subsumed within the original light of the Infinite, drawing it down into the vacant space (*chalal*) in the secret of the *kav*. Through this, the existence of the limit (*metzius ha'gevul*) which is the existence of *yeish* was revealed, eventually unfolding into the existence of the worlds of *Adam Kadmon* and *Atzilus*, *Briyah*, *Yetzirah* and *Asiyah*. After the long process of multiple levels unfolding (*hishtalshlus madreiga l'mattah mi'madreiga*) the levels descended and began to thicken into materialization down to the lowest possible point of “yeish” and limitation which is the furthest possible point at which His simple unity which animates and maintains all things was utterly hidden and concealed.

We see then how the revelation of the power-of-limit (*koach ha'gevul*) eventually leads to the existence of hiddenness and concealment. The natural tendency of the power-of-limit is to hide and conceal the simple light of G-d so that it should only be revealed in measurement and limitation (*middah ubi'gevul*). In the supernal worlds of holiness, however, although the light is only present through measurement and limitation, nevertheless it is still clear that *Hashem Yisbarach* maintains and enlivens everything and how He is unified with them in the fullest sense of unity. As it is known that even when it comes to the world of *Atzilus*, the light of the Infinite is unified with the *sefiros* in a singular unity of “*ihu v'chiyihu v'garmeihu chad b'hoein*” and even more so in the world of *Adam Kadmon*. However, when it comes to the lower worlds [*Briyah*, *Yetzirah* and *Asiyah*] which are the worlds of separation, the Divine light is so concealed and hidden to the extent that there seems to be room for the aspect of “*Ana emloch*” which is the “yeish” in opposition to holiness. It is this level that the powers of evil, the *klipos* and the *sitra achra* emerge from.

The Purpose of Creation- To Return and Include the “Ani” back into the Simple Light of the Infinite so that the Yichud will be comprised of both “Ani” and “Ayin” at once

The ultimate purpose of the revelation and expression of this power-of-limit down to the lowest possible point is to make room for the *avodah* of the lower realms so that they may reveal the truth of G-d's existence (*amitus metziuso yisbarach*) within all the lowly and degraded particulars as well. To then elevate them back into holiness, first by elevating them back into the holiness of *Atzilus* – transforming them from their existence as a separate “*yeish*” which conceals and hides the light of G-d into a “*yeish*” that reveals the light of G-d with more intensity. As it is known that the “*yeish*” and the *gevul* are the roots of the vessels (*keilim*) while the “*ayin*” and the *bilti gevul* are the roots of the light (*oros*). We find then that it is specifically through the “*yeish*” that we create and rectify the vessels through which the light is revealed with more intensity. Afterwards, one must continue with the intention of elevating even higher, from level to level up to the aspect of the light of the Infinite prior to the *tzimtzum*. At that point- after all the creations (which are the revelation of the power-of-limit referred to as “*ani*”) have ascended and been included within the simple light of the Infinite- there will be a greater and more essential revelation of the light of the Infinite than before. Because now- through the wondrous power that unifies opposites- the *yichud* contains both oppositional aspects of “*ani*” and “*ayin*” at once, with both aspects adding a novel addition that the other cannot provide. It is through this that the *yichud* can be upheld with an additional adornment (*tosefes kishut*) and perpetual movement; because from the perspective of the aspect of “*ayin*” whose path is one of calmness and simplicity, the *yichud* is permanent and simple in the aspect of “constant pleasure” (*taanug tmidi*), and from the perspective of the aspect of “*ani*” whose path is one of movement and excitement, the *yichud* is renewed at each moment through perpetual movement. Through this we find that in spite of the fact that the *taanug* is permanent and constant, it does not experience the lack always associated with “constant *taanug*” where the permanency and habituation nullify the *taanug*, because now that movement and excitement have been added to the holiness of the *yichud* through the aspect of “*ani*”, the *taanug* is renewed as new at every moment, as if the *yichud* were interrupted and restarted again at every moment like the “*appearance of the sparks*”.

When the *yichud* is comprised of both “*yeish*” and “*ayin*” at once- which is the *yichud* of the aspect of *Keser* as we explained earlier- it is then in the aspect of “*flames of love*” (*shalhavin d'richimu*). From the power of the “*ani*”- whose nature is to actualize and move with excitement like burning flames- that is contained within the holiness of the *yichud*, there is a renewal of the simple love associated with the aspect of “*ayin*” through the perpetual movement that burns like the “*great flames of divine love*”. The simple love (*ahavah peshuta*) referred to as “*rechimusa*” is adorned with the “*holy flames*” (*shalhavin d'kedusha*).

This is the secret of “*shaashuei emunah*”, because when the *yichud* of the simple light of the Infinite only contains the “*ayin*”, it only has simple *emunah* without movement or novelty and it is therefor lacking the aspect of *shaashuah* which takes place specifically through movement and the shifting of colors (*tenuah v’chilufei ha’gevanim*). However, now that the aspect of “*ani*” has been included within the *yichud*, the movement and shifting is added to the simple *emunah*, awakening the *shaashuim elyonim* which are the *shaashuei haMelech* referred to as “*tzachtzachos*” as described in the words of the Arizal⁴² based on the prophecy of *Yesahaya*, “*and you will be satisfied in the thirst of your soul*”.

“After things Revert back to the way they were in the Beginning” with an Additional Adornment

This is the true intention in the words of the Arizal⁴³ at the beginning of *Eitz Chaim*, that the purpose of everything is that existence should return to, cleave to, and be included in the light of the Infinite, and that the light of the Infinite should return and fill the *chalal* like it did in the beginning before creation; and that this is the secret of the four-letter name (Y-H-V-H) which represents the fact that He is “*past, present and future*” (*Haya, Hoveh v’Yiheyeh*). All of this is described in the words of the Arizal, “*the essential purpose of the creation of the worlds...regarding the four-letter name (Y-H-V-H) points to His essential and eternal existence, Haya, Hoveh and Yehiyeh, before creation, during the existence of creation, and after things revert back to the way things were.*” Meaning to say- the four-letter name (Y-H-V-H) represents His eternal existence, **Haya-** before the world was created, **Hoveh-** after the world was created and throughout the existence of the world, **Yiheyeh-** after everything is completed when things revert back to the way they were in the beginning. *Yiheyeh* represents the complete rectification when all creations will return and ascend back to their Creator, cleaving to Him in the fullest sense of unity (*tachlis ha’achdus*) just as they were included within Him at the beginning prior to the creation of the world, at which point they were contained and subsumed within their root by way of the secret of the power-of-limit (*koach ha’gevul*) that was contained within the unlimited (*bilti gevul*) light of the Infinite.

Based on everything we have said thus far we can understand what the Arizal meant with the words “*after things revert back to the way they were*”. It does not simply mean that in the future everything will return back to the aspect of the simple light of the Infinite just as it was prior to the *tzimtzum*, but rather that everything will return back to the aspect of the simple light of the Infinite in a more intense way along with an additional adornment (*tosefes*

⁴² Eitz Chaim, Shaar 12, Chapter 5

⁴³ Eitz Chaim, Shaar 1, Chapter 1

kishut) that was not revealed prior the creation of the world. Because in the beginning, prior to the emergence of the power-of-limit from concealment into revelation, the *yichud* only existed through the aspect of “*ayin*” within the light of the Infinite which is the *yichud* in the aspect of *Chochmah*. As a result, the *yichud* was in the aspect of “constant pleasure that is not pleasure” (*taanug timidi eino taanug*). This will not be the case in the future, since the power-of-limit which is the revelation of “*yeish*” referred to as “*mimaleh kol almin*” has already emerged from concealment into revelation, unfolding and descending through the direct light (*ohr yashar*) from above to below, down to the lowest level, the space of hiddenness and concealment where the existence of evil and the opposition towards *yichud* is found. When it reaches the limit, it turns back around, ascending as a returning light (*ohr chozer*) from below to above through the *avodah* of the lower realms until it returns once again to the simple light of the Infinite. From then on, the *yichud* is comprised of both “*yeish*” and “*ayin*” at once, which is the aspect of “*mimaleh kol almin*” and “*soveiv kol almin*” simultaneously. Through this the *yichud* will be renewed at every moment with a new level of *taanug*- adorned with the *shalhuvim d’richimu* and the essential *shaashuei haMelech*- which is the ultimate perfection of the *yichud* and the fullest expression of the good contained within the purpose of creation⁴⁴, as our master and teacher R’ Yitzchak Meir Morgenstern shlit”a has discussed so often.

The Limit, which is the Power of Withholding, is a more Essential Strength than the Unlimited which is the Strength of Expression, therefore the Essence is Revealed within it.

The reason for everything we have said until now- namely, that it is specifically through the disclosure of the power-of-limit and its emergence from concealment into revelation which leads to the adornment and intensification of the *yichud* in the future- is explained at length in the discourses of *chassidus*. One of the reasons is as follows: the power-of-limit (*koach ha’gevul*) is a more rooted and essential strength than the power-of-the-unlimited (*koach bilti baal gevul*). The natural tendency of the power-of-the-unlimited is to unfold and express itself in the revelation of the light of the Infinite, while the power-of-limit expresses itself by preventing the expression of Divine light in anything other than measurement and constricted limitation according to the capacity of those receiving it (*l’fi erech ha’mekablim*). We see then that the power-of-the-unlimited is the “*power of expression and revelation*”, while the power-of-limit is the “*power of withholding and prevention*”. Furthermore, it is known that the power of withholding and prevention is a more rooted and essential quality

⁴⁴ Regarding this secret, see the writings of R’ Yitzchak Isaac of Homil who discussed this idea at length, for example, Maamar Shnei HaMeoros, p. 113b; Chanah Ariel, Maamar HaShabbos, no. 16, p. 23a, no. 20, p. 29b

(*koach yoteir shorashi v'yoteir atzmi*) than the power of expression and revelation, because regarding the foolish individual it is written⁴⁵, "*the fool expresses his entire spirit*"- since they lack the power of withholding. This is not the case with regards to the wise individual who does not reveal their entire essence- because they have the ability to withhold their spirit, and since they have this strength, they are able to tolerate (*soveil*) the opposite opinion that stands in opposition to them. For they have the power to withhold themselves from asserting their strength to overcome and destroy that which stands in opposition to them.

We find then that the power-of-limit, which is the power of withholding - for it withholds and prevents the simple light of the Infinite from expressing itself in anything other than limitation and measurement, thereby making room for concealment and hiddenness- is a more rooted and essential power than the power of expression and revelation without limitation. And now, when we measure these two powers according to their source within the simple light of the Infinite, we find that the power-of-the-unlimited (*koach bilti gevul*) is rooted in the 'light' (*ohr*) of the Infinite which filled the *chalal*, while the power-of-limit (*koach ha'gevul*) -whose source is higher than the unlimited power- is rooted in the level referred to as 'the essential light' (*etzem ha'ohr*) which is a much loftier level than the 'light' of the Infinite that filled the *chalal*.

Therefore, before the creation of the world when the power-of-the-unlimited which is the aspect of "*ayin*" within the light of the Infinite was the only thing present, only the 'light' of the Infinite that filled the *chalal* was revealed. But when it arose within His will to disclose the higher level referred to as 'the essential light', He revealed the power-of-limit which is referred to as "*ani*" from within concealment. And through the unfolding and expression down to the lowest possible level, as well as the returning light ascending back up to its source which is the simple light of the Infinite, the level referred to as the 'essential light' is revealed. Because since the source and root of the power-of-limit is the level referred to as the 'essential light', when it returns back up into its source it is not enough for it to simply ascend back to the aspect of the 'light' of the Infinite that filled the *chalal*, for its source is not there, rather its source is loftier than that at the level referred to as the 'essential light' . Therefore, it ascends higher and higher up to the 'essential light' which is its source, and through this the 'essential light' is revealed, *v'havein*.

⁴⁵ Mishlei, 29:11

The Words of R' Aharon HaLevi of Strashelyeh regarding this

All of this is described clearly in the words of R' Aharon HaLevi of Strashelyeh⁴⁶: “in order to reveal the power-of-limit within His essence, we need to describe the tzimtzum and removal of his unlimited-power entirely so that his power-within-limit can be revealed, for they are two opposites. And although within His essence they are all part of a singular power and essence, in relation to [the level] of revelation, they are two opposites in opposition to one another. Therefore, the tzimtzum was simply the power-of-limit without any additional revelation. **This tzimtzum etc. is rooted in His actual essence which as of yet had revealed no expression.** This can be understood a little bit through the analogy of a human being, for whoever is more intelligent has a greater ability to withhold themselves and not reveal their essence, which in turn leads to their ability to tolerate the opposite. This is not so when it comes to the fool, as the passuk states “the fool reveals their entire spirit”. We find then that whoever is more intelligent and wiser as a result of their natural makeup is more capable of tolerating that which stands in opposition to it, with no need to expel opposition and prevention from its essence. Like Chazal have stated (Yomah 69b; Yalkut Shimoni, Devarim 10:856), “the nations of the world are dancing in His heichal, and this in and of itself is his frightening power”. Meaning to say- in spite of the fact that the opposition is revealed, nevertheless, He, kavyachol, is able to tolerate it without disclosing His essence and annihilating them from the world. This is [the meaning] of Chazal’s statement (Batei Medrashos, Bereshis, 1:18), “He who tolerates the elyonim and the tachtonim” which in and of themselves stand in opposition to one another. For the ‘elyonim’ are without limitation and the ‘tachtonim’ are the aspect of limitation. Now, at the moment when the wise man withholds himself, nothing is revealed except for the power of withholding and tolerance, **but within the aspect of withholding he is revealing his essence.** So too, kavyachol, with regards to His strength in the aspect of tzimtzum in order to reveal the power-of-limit, **that in spite of the fact that the tzimtzum does not reveal any expression other than the tzimtzum itself, nevertheless within the tzimtzum itself the power of His unmeasurable and ungraspable essence is revealed, for through this His essential power which equalizes all things is disclosed.** It is therefor possible for this strength to contract and remove the power-of-the-unlimited in order to reveal the power-of-limit; and it is for this reason that this tzimtzum is referred to as Yud, like the letter Yud which is the smallest of all letters which as it is known represents the power of His essence represented as the beginning of His four-letter name (Y-H-V-H). It is the same regarding this revelation which reveals nothing, but which nevertheless reveals the power of His essence.”

In addition, R' Aharon HaLevi has written regarding how the essence of the tzimtzum⁴⁷, “cannot be grasped as any particular revelation except that the power of His essence is hidden

⁴⁶ Introduction to Shaarei HaYichud v’haEmunah, chelek Beis, printed in the Likkutim at the beginning of Sefer Avodas HaLevi, chelek Beis, p. 71c

⁴⁷ Ibid, p. 71d

and concealed within the tzimtzum, which is the aspect of withholding the revelation of His unlimited-power through this aspect of tzimtzum which is the strength of tolerance that we discussed. Because the purpose of this tolerance (savlanut) [meaning to say- the ultimate purpose of this tzimtzum through which hiddenness and concealment eventually unfold to the point that 'the nations of the world are dancing in His heichal' and He may His name be blessed tolerates it all by withholding Himself⁴⁸, all of this is from the strength and intention of expressing the power-of-limit **so that the aspect of His essence should be drawn down into the power-of-limit**, like the analogy- with all requisite distinction- of the wise man who is able to withhold himself so that he may tolerate that which is in opposition to him, which demands a profound level of intention so that his tolerance may create the willingness to deal with that thing which he is tolerating for the moment, and so that through this he may rectify the thing that stands in opposition...so too, kavyachol, with regards to the power of tzimtzum and tolerance which is referred to as Yud, **by necessity it must contain a profound intention from within His essence**, meaning- to draw this strength down into the power-of-limit etc. in order to reveal the strength of His essence.”

The Words of Rebbe Rashab regarding this- The Power of Concealment is such a Profound Strength to the point that although the Light of the Infinite can be found Everywhere, nevertheless it is not Felt at all

The Rebbe Rashab (*Toras Shalom*, p. 148) also wrote similarly regarding this: “**The concealment of the light contains a more essential strength than the power of its revelation**, because the aspect of revelation is not such a wonder, rather it is specifically the power of concealment that reveals a more essential strength , like we see in our world with regards to a wise person, how refraining and withholding oneself is much more difficult than revealing and disclosing oneself. This is even more true above, that from the perceptive of the essence there is a necessity for revelation- as we see in our world how the greater a person is the more they feel the need to reveal themselves – all the more so up above, that from the perspective of the essence there is a necessity for revelation, except for the fact that the concept of ‘necessity’ is not found above. Nevertheless, we see from this that **the power of concealment is more essential than the power of revelation**, for the concealment is so profound to the point that although the Infinite is found everywhere with no place being devoid of it, nevertheless we do not feel it at all, and this is specifically the result of a more essential strength. We see then that concealment emerges from a more essential power. So too with regards to the coming into being of existence [which is also revelation of the power-of-limit] which is also

⁴⁸ Yomah, 69b; Yalkut Shimoni, Devarim, 10:856; Nechemia, 8:1071

rooted in this essential power, for 'the Infinite' and 'existence' refer to the same thing we have been discussing, meaning [these two aspects which are the power of revelation and the power of concealment] are either referred to as 'revelation and concealment' or 'the Infinite' [which is the power of revelation] and 'existence' [which is the power of concealment]. With this we can understand what is written in Sefer Eitz Chaim (Shaar 1, Anaf 2) that the "vessels come into being through the tzimtzum", because at first glance we need to understand how anything can come into being through the tzimtzum which is absence, but based on what we have said it can be understood, namely that the coming into being is from the perspective of the essential power within the tzimtzum."

The Rebbe Rashab (p. 150) continues and writes: *"it is down below that we find this essential strength except that it is concealed etc., and this is what the passuk means when it states "to make His strength (gevurotav) known to human beings", "His strength" refers to the tzimtzum which takes place through His essential power, meaning to say that it is specifically through the creation of the world that we come to the truth of the light of the Infinite's unity. For without the creation of the world the level of neshamos would still exist, and they would grasp godliness and nullification, ascending in ascension after ascension. They would not, however, be unified in the truth of the light of the Infinite's unity, **for it is specifically through the creation of the world and the souls descent below which necessitates the concealment that emerges from His essential power that they are capable of reaching the deepest truth of unity with the light of the Infinite.**"*

Lastly, the Rebbe Rashab writes along the same line later on (p.198): *"the concealment is in and of itself the aspect of the essence. Not simply because the concealment is contained within the essence, but rather the concealment itself is the aspect of the essence. It follows, therefore, that there is certainly an existence, but the existence is the essence itself."⁴⁹*

The Source of the Partition is higher than the Source of the Light

The root of the matter is also described in the writings of the Tzemach Tzedek⁵⁰: *"for in truth the source of the partition (mesach) [which is the same concept as withholding and concealment] is very lofty, and therefore it has the power to hide and conceal the lights and vessels of Ze'ir Anpin. Just as we find in our world regarding the metaphor (mashal) which emerges specifically from the depths of wisdom, like Chazal have stated (Sotah, 49a) "that when Rebbe Meir died, the metaphor makers were nullified". We see that it was specifically Rebbe*

⁴⁹ See Maamrei Admor HaZakein, Kesuvim, Vol. 2, s"v "Ani Yesheina", p. 207, and the commentary of the seventh Rebbe on those words, p. 320.

⁵⁰ Derech Mitzvosecha, Shoresch Mitzvas HaTefilah, Chapter 24

Meir, considered unique in his generation, who was capable of forming metaphors. We also find this with Shlomo HaMelech, as the passuk states⁵¹, “the proverbs of Shlomo” for he was the wisest of all men. And so too above, the source of the partition which allows for expression by way of hiddenness and concealment is rooted in a profoundly high place, beyond the middos themselves. This is the meaning of the passuk (Tehilim, 89:3) “as the heavens, with which You establish Your faithfulness (emunah)”, meaning- “Your faithfulness” is the aspect of Malchus that descends into the worlds of separation (Briyah, Yetzirah and Asiyah) to enliven them from nothing to something. And it is specifically through⁵² “the heavens” which represent the lofty makifim through which the partition is formed, “establish Your faithfulness”- that the coming into being from nothing to something is through the concealment and hiddenness.”

The *Baal HaTanya* described the same concept even earlier as we find in numerous places⁵³ where he describes the lofty source of the *keilim* which are rooted in the aspect of the *reshimu* that preceded the *kav*. Their source is much loftier than the loftiness of the *oros* which are rooted in the aspect of the *kav*. We must understand this because it is a clear example of what we have been trying to explain. The power-of-limit (which is the aspect of the partition, the garment, the vessels etc.) is rooted in a loftier place than the power-of-the-unlimited (which is the source of light), and it is specifically through the revelation and emergence of the power-of-limit from concealment into disclosure, as well as its descent and unfolding down to the lowest level from where it will eventually return back up to its source for the second time, that the “essential light” (*etzem ha’ohr*) will be revealed in the future, something that was not revealed previously when the light of the Infinite filled the *chahal*.

This is the depth of the secret of “*after things revert back to the way they were*” that we referenced earlier in the name of the Arizal⁵⁴. The true intention of this is that after everything is completed, all of existence will return to the aspect of the light of the Infinite as it was in the beginning. Except that in the future the light of the Infinite will be revealed with more intensity than when it was revealed in the beginning, because in the beginning only the power-of-the-unlimited was revealed and as such only the ‘shine’ of the light of the Infinite was present. This will not be the case in the future because since the power-of-limit has already emerged from concealment into revelation as well as having returned back to its original source, it is specifically then that the aspect of the ‘essential light’ – which is the source of the power-of-limit - will be revealed.

⁵¹ Mishlei 1:1, 10:1, 25:1

⁵² See also the Tzemach Tzedek’s commentary on Tehilim titled Yaheil Ohr, 39:7; as well as his comments on the Alter Rebbe’s maamar in Torah Ohr, Chayei Sarah, printed in the back of Torah Ohr, p. 278

⁵³ See his commentary to Megilas Eshter, s”v “Yaviyu levush malchus”, p. 90a. See also Maamrei Admor HaZakein, Inyanim, p. 210, as well as the letters of the Baal HaTanya in Iggeros Kodesh, no. 20

⁵⁴ Eitz Chaim, Shaar 1, Chapter 1

The summary of the matter is as follows: the revelation of the “essential light” (*etzem ha’ohr*) is only possible through the revelation of the power-of-limit (*koach ha’gevul*)- which is the aspect of *keilim*, *halbasha* and *tzimtzum*, all three which are the same thing. It is the power-of-limit specifically, because in spite of the fact that it is much lower than the level of the unlimited (*bilti gevul*) light of the Infinite, and even more than that- in spite of the fact that at its limit it hides and conceals the truth of His simple unity, nevertheless it is specifically within its power to disclose the “essence of the light” (*atzmus ha’ohr*) in the secret of “*the end being embedded in the beginning*”. The entire purpose for the revelation of the power-of-limit and its emergence from concealment into disclosure, as well as the purpose of the *keilim*, *levushim*, *mesachim* and all of the concealment and hiddenness, is to reveal the “essential light” from within them, a level much higher than the “light” that originally filled the *chalal*. It is specifically through these aspects- which are much lower than the “light”- for they are rooted in a place much loftier than the “light”, and as such they can return through the returning light (*ohr chozer*) back to their source thereby revealing the “essential light”. We must remember this introduction well for it is true at every level, namely- that it is specifically the *kli* that reveals the greatness of the *ohr*, and it is specifically the *kli* that has the power to reveal the “essence of light” , because without the *kli* we would have no grasp of the “essence of light”. This is what the entire purpose of creation is built upon, for it is specifically through the *tzimtzum* that the “essence of light” will be revealed in the future, and this is the essential goodness that was contained within the original thought of creation.

HaKadosh Baruch Hu Desired a Dwelling Place in the Lower Realms

This is the meaning of what *Chazal* stated (*Medrash Tanchumah, Bechukosei 3; Nasso 16*) regarding the purpose for the creation of the worlds, that “*HaKadosh Baruch Hu desired a dwelling place in the lower realms*”. The intention is as follows: even before the creation of the world “He and His name were unified” (*Hu u’Shmo Echad*), except that the *yichud* at that point was only in the aspect of “*ayin*” which is the simple and unlimited light of the Infinite. When it aroise within His will to bestow good upon His creations so that they may become vehicles (*Merkavah*) for Him in order to grasp the highest possible *yichud* of “*ani*” and “*ayin*” together- meaning, that they should merit grasping the frightening revelation of the “essence of light” that is above and beyond the “shine” of the light of the Infinite that previously filled the *chalal*- He concealed and contracted His simple light and brought the power-of-limit (*koach ha’gevul*) out from concealment into disclosure. At that point, the power-of-limit unfolds and descends level after level from above to below through the multiplicity of levels

down to this lowly world in all of its gross physicality which is “within the *nachash* itself⁵⁵”, representing “the lowest possible level wherein the light of *Hashem Yisbarach* is concealed, within a darkness that is doubled upon itself, to the point that it is filled with *klippos* and *sitra achrah* in opposition to *Hashem*.⁵⁶” This world is the fullest expression of concealment and utter hiddenness where the aspect of “*yeish*” appears to be separate, and it specifically here that *HaKadosh Baruch Hu* desired the *avodah* of the Jewish soul, specifically in the space of concealment and hiddenness, so that His Kingship should be revealed even in that place. Because it is specifically through the revelation of His Kingship in the lowest possible place where opposition against the *yichud* is the strongest- the space of the greatest possible “*yeish*” and “*gevul*”- that the light can return (*ohr chozer*) from below back above to the place of the “essence of light” which is the true source of the “*yeish*”, at which point all things ascend to connect with and be included within the light of the Infinite with a higher expression through the additional adornment (*tosefes kishut*). This is what a “dwelling place in the lower realms” (*dirah b'tachtonim*) means, like “*the dwelling place of the individual, for example, where the essence of the individual lives within the dwelling*”, so too above *kavyachol*, where *the aspect of the essence of the light of the Infinite should be revealed below*⁵⁷. Meaning to say- the ultimate purpose and completion of the *tikkun* is when the “essence of light” itself is revealed, which is much higher than the “shine” of the light of the Infinite that existed prior to the creation of the world.

The Grasp of the Maggid of Mezeritch at the End of his Life

Based on everything we have said, we can understand the testimony of the *Admor HaEmtzaee*⁵⁸ regarding the great *Maggid of Mezeritch*, may his merit protect us, how towards the end of his life he merited the full manifestation of his grasp (*shleimus hashagaso*). That after having merited the full level of *Chochmah* which is the ability to grasp the aspect of “surrounding all worlds” (*soveiv kol almin*), he then merited to grasp the aspect of “filling all worlds” (*memaleh kol almin*) which is higher than the grasp of “surrounding all worlds” in that it is the aspect of *nevuah*. The depth of his intention is as follows: to grasp the level of “filling all worlds” on its own is the aspect of “*ani*” which is the level of *yichud tattah* and *Binah*. Above it is the level of “surrounding all worlds” which is the aspect of “*ayin*” [which is the level of *yichud illah*] and *Chochmah*. Even higher than this, however, is the level of “filling

⁵⁵ Language of the Rashash in his Introduction to the blessing of “*Malbish Arumim*”, Nahar Shalom, p. 22d

⁵⁶ Tanya, Chapter 36

⁵⁷ Language of the Rebbe Rashab, Hemshech Samech-Vav, p.5. See as well the words of the Tzemach Tzedek in *Ohr HaTorah*, Balak, p. 997

⁵⁸ Ner Mitzvah v'Torah Ohr, Shaar HaEmunah, no. 27, p. 48b

all worlds” above and beyond the level of “surrounding all worlds”, and this is the aspect of *Keser* that is comprised of both “*ani*” and “*ayin*” at once. Meaning to say, that even the level of “filling all worlds” which is the aspect of “*ani*” is completely transformed from its essential nature in the form of separation (*pirud*) into the level of “surrounding all worlds” which is the aspect of “*ayin*”, and both are unified together in the fullest *yichud*. It is specifically then that the *yichud* is adorned in elevated *kishutin*, renewed at every moment with a new level of *taanug*.

It is specifically through the World of Asiyah that the Four-Letter Name is Completed and Filled in the Fullness of the Letter Hei

This is also the meaning of what is written regarding the *kavannos* for the phrase “*in Your hands I place my spirit*” (*b’yadcha afkid ruchi*) in *Kriyas Shema she’al HaMitah* (*Shaar HaKavannos, Drushei HaLayla, Drush 10*), that when a person says the four-letter name of *Hashem* in the phrase “*Hashem the G-d of truth*”, they should set their intention on the four-letter name as it is spelled out in subsequent stages (*b’ribuah*) as follows: *Yud- in Atzilus; Yud Hei- in Briyah; Yud Hei Vav- in Yetzirah; and Yud Hei Vav Hei- in Asiyah. The first three stages which are Yud; Yud Hei; and Yud Hei Vav which are in the worlds of Atzilus, Briyah and Yetzirah should be contemplated simply with the letters themselves (peshutim), while the fourth stage- which is Yud Hei Vav Hei in the world of Asiyah- should be contemplated fully spelled out with the letter Hei which equals 52 (millui hei’in).*

At first glance this seems strange, “for I have seen an upside-down world, what is up is down and what is down is up”, for we see that the world of *Asiyah* which is the lowest of all worlds is also the world where we find the four-letter name in its fullness. Not only that, but the full name is meant to be contemplated with the letters that fill each letter as well. But in the worlds of *Atzilus, Briyah* and *Yetzirah*- worlds that are loftier and higher than *Asiyah*- we don’t find this elevated status. And even more than that, since these higher worlds one or two letters of the four-letter name, they don’t even maintain the holiness associated with the four-letter name according to the *poskim* who rule that one letter of the four-letter name does not contain inherent holiness⁵⁹. The question then is how can this be? How can it be that the higher worlds are less holy in this regard than the lowest world of *Asiyah*?

In truth, our teacher the *Toras Chochom* (p. 150b) was already aware of this issue, and he settled the matter based on what is written in *Shaar HaGilgulim* (*Hakdamah 38*), “*for the world of Atzilus reaches down to the bottom of Asiyah, garbing itself within the Briyah which*

⁵⁹ Shavuos, 35a; Yerushalmi Sotah, Chapters 2-3; Piskei Teshuvah of R’ Avraham Piatrovski, Vol. 3, no. 293 and the *haskamah* of the *Imrei Emes* there; Iggeros Moshe, Y”D, Vol. 2, no. 138-139

also reaches there. Briyah garbs itself within the Yetzirah which also reaches there. We find then that it is within Asiyah that all four worlds Atzilus, Briyah, Yetzirah and Asiyah garb themselves within each other, while in the world of Yetzirah it is only three worlds: Atzilus, Briyah and Yetzirah. And in the world of Briyah it is only two worlds: Atzilus and Briyah. And in the world of Atzilus it is only one.” We find then that the further the light descends below, the more expansive the four-letter name becomes, expanding itself from level to level until it comes to the world of Asiyah where the name is fully complete, and once the name is complete it is filled to become the four-letter name with the fullness of the letter Hei. Based on this the *Toras Chochom* writes: “this is the secret of the four-letter name written in subsequent order (ribuah), the Yud which is singular is the secret of Atzilus; the Yud Hei is Briyah; the Yud Hei Vav is Yetzirah; and the full Yud Hei Vav Hei is Asiyah where all four worlds are found together. And regarding what we find by the passuk “in Your hands I place my spirit” within the world of Asiyah which is the full four-letter name in the fullness of Hei- why is it specifically in Asiyah that we find the full name, and even more so we find it written in fullness? This [can be understood] based on what is written in *Eitz Chaim* (Shaar 35: 5) etc. regarding the fact that there is no comparison between [a single person who completes a mitzvah] and many people completing a mitzvah, because they induce growth and enlargement, because they are part of a group (minyan) etc. so too here when all of the four-worlds gather together they cause the four-letter name to become full.”

The explanation of the *Toras Chochom’s* words are as follows: it is known that the four worlds- *Atzilus, Briyah, Yetzirah* and *Asiyah*- are aligned with the four letters of *Yud-Hei-Vav-Hei*. Therefore, as long as the light has not been drawn down to descend into the world of *Asiyah* which is the lowest world furthest from the light of *HaKadosh Baruch Hu*, then the name cannot be whole. But when the light descends down to the world of *Asiyah* so that it is also included within holiness, at that point the elevated root of *Asiyah* within holiness is revealed, showing us that it is specifically through the world of *Asiyah* that the four-letter name can be expressed in fullness. Because it is specifically through the “*yeish*”- which on its own stands in opposition to the *yichud*- that we may ascend and intensify the *yichud* through the additional adornment (*tosefes kishut*), adding the *kishut* and *shaashuah* above and beyond that which was revealed previously.

5.

R’ Aharon HaLevi went back and explained all of the *Baal HaTanya’s* Teachings according to the Grasp of Keser

The Baal HaTanya wrote in order to explain all of the particular Sefiros and Partzufim according to the Path of Chochmah

We must try and pay attention to what our eyes see, namely the fact that throughout all of his holy writings, the *Baal HaTanya* almost completely leaves out any explicit or lengthy discussion⁶⁰ regarding the secrets of the *yichud* on the level of *Keser*. Rather, as it is made clear in his holy *Sefer HaTanya*, he almost exclusively discusses the *yichud* of *Chochmah* while ignoring the concept of *Keser*. This is true in his other writings as well where we see that he does not enter into these secrets of *Keser*, and even when he does it is concise and by way of allusion (in stark contradistinction to the great length and clarity with which he describes the *Yichud* on the level of *Chochmah*). The *Admor HaEmtzaee* also seems to have followed his father's holy path in that he does not discuss the secrets of the *yichud* on the level of *Keser* with his typical expansive and exhaustive writing style, and while the reader may infer the secrets of *Keser* according to their own particular understanding through his expansive and lengthy discourses, nevertheless he did not reveal them in any explicit manner, for the son follows the pathway of his father.

When one learns the writings of the *Baal HaTanya* with eyes of truth, their eyes and heart will understand that the essence of his writings are coming to explain the different levels of self-nullification (*bittul*) which are associated with the level of *Chochmah*, as it is expressed at length in his writings based on the secret described in *Sefer Eitz Chaim (Shaar 3:1; 47:2)* regarding the fact that the light of the Infinite does not descend below- even into the world of *Atzilus*- except by engarbing itself first in the *sefirah* of *Chochmah* within the world of *Adam Kadmon*. The *Baal HaTanya* explains the reason for this as follows⁶¹: the light of the Infinite can only rest upon something that has nullified itself, which is the aspect of *Chochmah*, for the “*aspect of the Shechina resting is the revelation of Hashem and His infinite light upon something, meaning to say that that thing is now subsumed and completely nullified in its existence within the light of Hashem, and it is at that point that the light of Hashem is revealed to be resting upon it. But whatever has not yet nullified itself completely is incapable of becoming a resting place for the light of Hashem etc. because that thing is still an aspect of 'yeish' as opposed to 'efes' etc. and therefore the light of Hashem does not rest upon it. This is what I heard from my teacher regarding what is written in Eitz Chaim, that the light of the Infinite does not descend below- even into the world of Atzilus- except by engarbing itself first in the sefirah of Chochmah, because the light of the Infinite is the true unity, alone without anything else, and this is the level of Chochmah.*”

Once we recognize that the light of the Infinite only rests upon something that is nullified in front of it through the aspect of *Chochmah*, we can understand why the aspect of *Chochmah* is the key through which we may enter into the inner grasp (*pnimiyus hahasaagah*) of

⁶⁰ Aside from the teachings delivered at the very end of his life

⁶¹ Tanya, Chapter 35 and the additional note there. See as well Tanya, Chapter 6 and Chapter 22

Godliness and the secrets of *hash'raah* in the secret of "everything is created with *Chochmah*". It is for this reason that the path of the *Baal HaTanya* was to explain all the particular levels of the *yichud* in accordance with the way of *bittul* alone which is the aspect of *Chochmah* within each and every particular level. For example, an idea that is expressed often throughout his writings: The grasp of the *yichud* in the aspect of *Malchus* is through the *bittul* associated with accepting the yolk of heaven (*kabbala ol*). The grasp of the *yichud* in the aspect of *Chesed, Gevurah, Tifferes, Netzach, Hod and Yesod (va"k)* is through the *bittul* associated with the natural emotions of love and fear (*ahavah v'yirah*). The grasp of the *yichud* in the aspect of *Binah* is through the *bittul ha'yeish* associated with contemplating the intellectual states of love and fear. The grasp of the *yichud* in the aspect of *Chochmah* is through the *bittul b'metzius*, and the grasp of the *yichud* in the aspect of *Keser* is through the complete *bittul* of *mesirus nefesh*. We see then how everything surrounds the aspect of *Chochmah* which is the work of *bittul*, with almost each and every level discussed in his writings being associated with the point of *Chochmah* at each particular level.

The Baal HaTanya Concealed the Secrets of the Yichud of "Ani and Ayin" which is the aspect of Keser

Even when the *Baal HaTanya* does discuss the level of *Keser*, he almost always only discussed the aspect of *bittul* within the level of *Keser* which is the aspect "ayin", complete and utter *bittul* through the lofty level of *mesirus nefesh*. The aspect of "ani" within the level of *Keser* however, is almost never discussed at length. The level of "ani" within the *Keser* is what we have already described as the ability of *Keser* to transform the aspect of "ani" so that it too can be included within the elevated holiness of *Keser*, by way of the *passuk*, "I (ani) am Hashem your G-d". This concept represents the true elevation of the *yichud* of *Keser* above and beyond the *yichud* of *Chochmah*. Because as we explained earlier, the *yichud* of *Chochmah* only contains the aspect of "ayin", as opposed to the *yichud* of *Keser* which contains both the aspect of "ani" as well as "ayin" in unison, which represents the "yichud tattah" as well as the "yichud illah" at once, revealing the full and complete *yichud*. The *Baal HaTanya* does not describe this at length- he describes the path of *yichud tattah* on its own, and he describes the path of *yichud illah* on its own, as well as the necessity for both of them, but he does not describe how the two of them are unified together or how this grasp can be found in each and every particular, this is what the *Baal HaTanya* concealed.

In addition, the *Baal HaTanya* does not describe or reveal the elevated change that takes place within the *yichud* of *Keser* specifically through the aspect of "ani" which is the *yichud tattah* that ascends to be included within it. For it is specifically through the aspect of "ani" that the additional adornment and essential *shaashuin* are added into the simple unity of the

yichud illah. Through this the *yichud illah* ascends and improves with greater intensity and greater strength, renewing itself at each moment with the burning flames of love (*shalhuvim d'richimu*) and ultimately revealing a loftier level referred to as the "essence of light" (*etzem ha'ohr*). The *Baal HaTanya* did not describe any of this explicitly. And although he references these secrets in his writings- including *Sefer HaTanya* as we shall see- nevertheless, it is only by way of a hint in the aspect of "touching-and-not-touching" (*nogeh v'eino nogeh*), but not explicitly or at length but rather by way of "revealing a measure and concealing two measures" (*megaleh tefach u'michaseh tefachaim*), meaning to say- every measure that he revealed, he himself covered with two measures⁶².

R' Aharon HaLevi Reviewed all the Teachings of his Rebbe and explained them according to the level of Keser

Everything we have described regarding the writings of the *Baal HaTanya* is itself one of the reasons that R' Aharon HaLevi felt the need to move away from the language of his Rebbe and discover his own unique language. Because the essence of R' Aharon HaLevi's approach is to explain and expound upon the secrets of *yichud* on the level of *Keser*, as anyone who studies his work will immediately see how at each and every point of his writing he is expanding upon the *yichud* of "ani" and "ayin" together as one, and the profound and wondrous strength of the *yichud* that takes place specifically when the opposition and prevention is forced to admit and be included within the holiness of the *yichud*. For at that point the great fullness of the *yichud* is revealed with even more intensity allowing for the disclosure of the "essential light" (*etzem ha'ohr*) in a greater way than was previously revealed in the beginning. Through this we will merit to arrive at the essential good that was contained within the original thought of creation for which "*Hashem desired to create a dwelling place in the lower realms*" specifically, as is explained at length in the writings of R' Aharon HaLevi. Since the *Baal HaTanya* hid and concealed these secrets without ever fully revealing them, and because his student R' Aharon HaLevi- who spent almost 30 years standing by his side- felt that the depth of his Rebbe's intention was to teach the pathways of the *yichud* at the level of *Keser*, R' Aharon HaLevi felt the need to change from the language of his Rebbe in *Sefer HaTanya* and *Shaar HaYichud v'haEmunah* which speaks in the secret of *Chochmah*, to a new language that speaks in the secret of *Keser*.

⁶² See the Baal HaSulam's maamar "Gilui Tefach v'Kissui Tefach" printed in Sefer Matan Torah. See as well the maamar "Mehus Chochmos HaKabbalah" regarding the "language of the anafim" printed there.

After Studying the works of R' Aharon HaLevi, one merits to see how the Baal HaTanya also hinted to the Level of Keser, hiding it within his words

The benefit that emerges from this change in language is that when a person returns to learning the writings of the *Baal HaTanya* after learning the works of R' Aharon HaLevi they themselves will be able to recognize how the *Baal HaTanya* also concealed these ideas deep within his writings. This includes the *Sefer HaTanya* as well where we find that after spending so much time discussing the particular pathways of *avodah*, he continues in chapter 36 as follows, *"In a well-known statement, our Rabbis declare that the purpose for which this world was created is that the Holy One, blessed be He, desired to have an dwelling place in the lower realms etc. This is the subject of the hishtalshelus of the worlds, and their descent from level to level, through the many "garments" that conceal the light and the life-force emanating from Him, culminating in the creation of this physical, gross world. [This world] is the lowest in degree; there is none lower than it in terms of concealment of His light, doubled and redoubled darkness so much so, that it is filled with kelipot and sitra achra which actually oppose G-d, saying: "I am, and there is nothing else besides me." The purpose of the hishtalshelus of the worlds, and of their descent from level to level, is not for the sake of the higher worlds, rather, the purpose of hishtalshelus is this lowest world. Thus, the purpose of the hishtalshelus is this world, for such was His will — that He find it pleasurable when the sitra achra is subjugated to holiness, and the darkness of kelipah is transformed into holy light, so that in the place of the darkness and sitra achra prevailing throughout this world, the Ein Sof-light of G-d will shine forth with greater strength and intensity, and with **the superior quality of light that emerges from the darkness** etc. For this purpose the Holy One, blessed be He, gave Israel the Torah which is called "might" and "strength", and as our Rabbis say, **that G-d gives tzaddikim the strength to receive their reward in the World to Come, so that their existence should not dissolve within the divine light that will reveal itself in the hereafter without any garment**, as it is written: "And your Teacher will no longer hide from you", [He will no longer conceal Himself from you with the edge of a robe or garment] and your eyes will behold Your Teacher", and it is also written: "For they shall see eye to eye..." etc. and it is further written: "The sun shall no longer be your light by day,... for G-d will be your eternal light." It is known that the Messianic era, especially the period after the resurrection of the dead is indeed the ultimate purpose and the fulfillment of this world. It is for this [purpose] that [this world] was originally created etc. Then, the dross of the body and of the world will become purified, and they will be able to receive the revelation of G-d's light that will shine forth over Israel, by means of the Torah, which is called "might". And the glory of G-d shall be revealed, and all flesh will see..."*

Whoever studies this chapter after having learned the grasp of the level of *Keser* as described in the writings of R' Aharon HaLevi will immediately understand the connection between

chapter 36 and the chapters that preceded it. Because in this *perek*, the *Baal HaTanya* revealed the true *yichud* on the level of *Keser* wherein the “*yeish*” ascends to be included within the “*ayin*” in the secret of the greater level of light that emerges specifically out of the darkness, for at that time even though the “*yeish*” is completely subsumed within the “*ayin*”, nevertheless “*Hashem will give strength to the tzaddikim so that they will not be completely nullified*”, meaning to say- the essential nature of the “*yeish*” will still exist in a measure that allows it to serve as a vessel for the “essential light” (*etzem ha’ohr*), bringing about the additional adornment and movement that brings renewal into the simply *yichud*. This is in and of itself the full measure of goodness that was originally contained within the thought of creation.

However, none of this can be understood without first understanding the secrets of the *yichud* at the level of *Keser*, and the concept of the additional adornment (*tosefes kishut*) that is added to the *yichud* in the aspect of *Keser* specifically when the aspect of “*yeish*” is included within it. It is specifically after learning all of the discourses of R’ Aharon HaLevi that one receives the introductions necessary to truly understand the 36th *perek* and the secrets of creation that the *Baal HaTanya* revealed within it.

The *Baal HaTanya* also concealed these secrets in many other places, for example in the discourse “*Bring the Royal Garments*” as well as many other discourses, where the *Baal HaTanya* reveals the elevated status of the *levushim* and the elevated status of the *mitzvos* and the ascendancy of the *koach ha’gevul* which is rooted in the loftiest heights. The common denominator in all of these discourses is that they all discuss with great courage and strength the elevated status of the *yichud* at the level of *Keser* when it contains both “*yeish*” and “*ayin*” at once. Because when the “*yeish*” ascends to be included within the “*ayin*” an adornment and novelty is added within the simple *yichud* of “*ayin*” in the secret of “*Hashem will give strength to his nation*”. Anyone who studies these discourses closely after having studied the works of R’ Aharon HaLevi will see with their eyes and heart how the *Baal HaTanya* has concealed these secrets within his writings, and specifically in the *Sefer HaTanya*- since in the language of *Chabad* it is referred to as “Written Torah of Toras HaChassidus” it must contain all aspects of *yichud*. As we have pointed out however, the *Baal HaTanya* did not reveal these secrets explicitly, and it was only his student R’ Aharon HaLevi who came after him, uncovering and revealing all of the *remazim*.

***The Holy Words of the Baal HaTanya Descend from a Lofty Place down to a Low Place,
like the Secret of Keser that Stretches from One End to the Other***

This is all included in the words of R' Aharon HaLevi that we brought earlier, when he wrote that the *Baal HaTanya* “did not reveal the essence of these teachings at length [meaning to say- he did not describe the secrets of the *yichud* at the level of *Keser*] but rather he concealed his words, but as a result of the concealment many are unable to understand the essential intention and the roots of his teachings in their depth [meaning to say- many will be unable to understand from his words that the essential purpose is to ascend into the secret of *Keser* that contains both “*ani*” and “*ayin*” at once, and how specifically through the inclusion of “*ani*”, the additional adornment of the *yichud* is revealed] to the point that it appears to them that the words are simple etc. but in truth all of his holy words etc. emerge from a holy place, descending from a lofty place down to a low place [meaning to say- like the secret of *Keser* that stretches from one end to the other, from the beginning of all levels down to the limit of all levels] and it is for this reason that I have girded my strength to explain and expound upon the concealed teachings that he concealed within his holy *sefer*”.

The True Intention of Rebbe Nachman of Breslov regarding the fact that R' Aharon HaLevi spent Eight Years Expounding upon a Single Teaching that he heard from the Baal HaTanya

Based on everything we have said, we have merited to understand the holy words of Rebbe Nachman of Breslov that we brought earlier, that when his great *talmid* Rebbe Nosson of Nemerov came to him for the first time, Rebbe Nachman told him how the *Baal HaTanya* has a single student [R' Aharon HaLevi] who spent 8 years teaching *Torah* on a single teaching of his *Rebbe*.

According to the simple level these words are difficult to understand, but based on everything we have described there is room to say that the words of Rebbe Nachman were referring to the 36th *perek* in *Sefer HaTanya*, because it is in this *perek* that the *Baal HaTanya* reveals the secret of the *yichud* at the level of *Keser* that contains both “*ani*” and “*ayin*” at once, in such a way that the aspect of “*ani*” adds an additional adornment and movement within the simple *yichud* of “*ayin*” in the secret of “*Hashem gives strength to his people*”. This grasp is the ultimate and elevated intention in the Holy One, blessed be He’s desire to create a dwelling place in the lower realms (*dirah b’tachtonim*) as described at length in the 36th *perek*. And we have already stated how this grasp is the essential summary of what R' Aharon HaLevi wanted to reveal throughout his life in this world, all the days of this *tzaddik* were spent expounding upon this grasp, showing how it can be applied to each and every particular. We find then that all of R' Aharon Halevi’s life was spent teaching and reviewing the words of his *Rebbe* in the 36th *perek* of *Sefer HaTanya*. This is what Rebbe Nachman was telling his student Rebbe Nosson when he said that it has already been 8 years that a student

of the *Baal HaTanya* was saying *torah* on a single one of his teachings . Meaning to say- R' Aharon HaLevi was saying *torah* on the teachings that emerge from within the 36th *perek* which is the *torah* of *Keser*. Based on what we have said, it wasn't only 8 years that R' Aharon HaLevi spent saying *torah* on this teaching, but rather it was the entirety of his days in this world, but at the time that Rebbe Nachman told this story over to Rebbe Nosson, it had only been 8 years from the time that R' Aharon HaLevi started teaching on this secret.

6.

The Reason that the *Baal HaTanya* Concealed the Grasp of *Keser*

The Torah is Comprised of Five Aspects: Pshat, Remez, Drash, Sod and Raza d'Razin

The depth of the matter is as follows: the grasp of the level of *Keser* are the secrets of the *Torah* of "*Atikah Stima'ah*" which is the new *Torah* that will be revealed in the future⁶³ and which represents the aspect of "the secret of secrets" (*raza d'razin*). It is known that the *Torah* is comprised of four-levels of *Pa'RDeS* which are *Pshat*, *Remez*, *Drash* and *Sod*, which correspond to the four aspects of *Nefesh (Malchus)*, *Ruach (Ze'ir Anpin)*, *Neshamah (Binah)* and *Chaya (Chochmah)*. These four levels also correspond to the four worlds of *Asiyah*, *Briyah*, *Yetzirah* and *Atzilus*. Above these four levels, however, there is a fifth level which is *Raza d'Razin* which corresponds to the aspect of *Yechidah (Keser)* and the world of *Adam Kadmon*, as is described in the words of the *Emek HaMelech*⁶⁴, that the five ways of studying the *Torah* represent the "*Pa'RDaSaN of the chachomim which is an acronym for P'shat, R'emez, D'rash, S'od and N'eshamah which represent the five paths, and the path of the Neshamah is included within the Sod itself.*" We see then that the five ways of studying *Torah* correspond to the five levels of the soul. This aligns as well with the teaching of the *Baal HaTanya*⁶⁵ and following him, his son the *Admor HaEmtzaee*⁶⁶, that there are two levels within the secrets of *Torah*, the first is referred to simply as "*Razah*" which is the *neshamah* of the *Torah*, and the second is referred to as "*Razah d'Razin*" which is the *neshamah* of the *neshamah*, similar to the concept of "*tmirah d'temirin*" (the hidden within the hidden)- that even from the perspective of concealment it is still considered concealed.

This is also expressed by our teacher the *Vilna Gaon*⁶⁷, may his merit protect us, in his commentary on the *Torah*, "*as it is known, there are five levels within the Torah in the secret*

⁶³ See Likkutei Moharan, 1:13, 1: 33 and 1:41

⁶⁴ Authors Introduction to the Sefer Emek HaMelech, p. 5a

⁶⁵ Torah Ohr, Vaeirah, p. 59a; Likkutei Torah, Korach, p. 54d; Drushim L'Yom HaKippurim, p. 69d

⁶⁶ Imrei Binah, Shaar Kriyas Shema, Chapter 54

⁶⁷ Aderes Eliyahu, Haazinu, 32:44

of Pshat, Remez, Drush, Sod and Nishmasa l'nishmasa which is the inner essence of the Sod. These correspond to the tree, its roots, its fruit, its branches and the inner essence of the tree.” In his commentary on these words, R' Yitzchak Isaac Chaver⁶⁸ explains that the four aspects of “PaRDeS that are well known correspond to the four letter name of Hashem, which correspond to the four partzufim [Abba, Imma, Ze'ir Anpin and Malchus] that contain within themselves all of the levels; and the nishmasa l'nishmasa is the essential name that gives life to the tree from within. This is what our master [the Gra] meant when he said that they correspond to the tree and its roots etc., meaning to say that the roots of the tree is Chochmah as it is known, the tree itself is Binah where things take on a particular form, the branches are Tifferes [Ze'ir Anpin], the fruits are the level of Malchus etc. and the inner essence of the tree is what gives life to the tree. Corresponding to these five levels are the five words used here in Haazinu, 'es, kol, divrei, ha'shirah, ha'zos' for the song itself contains the entirety of the Torah in all of its levels.”

These ideas are also brought down by the student of R' Yitzchak Isaac Chaver, our teacher R' Yitzchak Kahane in his *Sefer Toldos Yitzchak*⁶⁹, “when the voice of the turtledove arrives etc. all of the secrets of Torah will be revealed, for this is what is referred to as a new Torah, since up until this point it was not in the world. As our master the Vilna Gaon wrote in his commentary on Chumash⁷⁰, that there are five levels within the Torah- the four levels of PaRDeS and the inner essence of them that has not yet been revealed in the world. These levels are arranged in the exact same manner as the soul of a person which contains a Nefesh, Ruach, Neshamah, Chaya and Yechidah. The Pshat and all of the practical mitzvos correspond to the Nefesh of the Torah. The Drash and all of the halachos discussed in the Gemarah correspond to the Ruach of the Torah, which represents the vitality of the Nefesh and the body without which no mitzvah could be performed properly. The Neshamah of the Torah corresponds to the level of Remez which is the intention of the Torah and the mitzvos. The Chaya [of the Torah] is the simple secrets, and the aspect of the Yechidah is the inner essence of them all that stands ready to be revealed in the future to particular individuals within the Jewish nation. Now, however, it is only the very unique ones that have merited this level of Torah in small measure, like our great master the Vilna Gaon described in his commentary on the Tikkunei Zohar⁷¹, how now during exile even the portion of Torah and mitzvos that are referred to as secrets and the teachings of our master the Arizal are mostly by way of various names and numbers which is still only at the

⁶⁸ Be'er Yitzchak, Haazinu, 32:44, p. 712

⁶⁹ Commentary on the Gr" a's commentary to Sefer Yetzirah, Chapter 1, Mishna 2, Ofen 3, p. 57

⁷⁰ Devarim, 32:44

⁷¹ Tikkun 21, p. 42b. Regarding the secret that everything in the future can be tasted in the present as well, see Shaar Maamrei Rashbi, Maamar Psiyato Shel Avraham Avinu, p.7c; Vilna Gaon, Likkutim in the back of his commentary to Safra D'Tzneyusa, p. 39b; Toras Chochom, p. 158b; Sefer Toldos Yitzchak, Vol. 2, p. 53, 81; Toldos Yitzchak, Vo. 3, p. 421, 492; Leshem Shevo V'Achlama, Sefer HaKlalim, Vol. 1, p. 16d, p. 86a; Sefer HaBiurim, Vo. 1, p. 20d; Vol 2, p. 99b; Sefer Drushei Olam HaTohu, Vol. 1, p. 38c, p. 101c

*level of Malchus etc. but in the future the entire Torah will be revealed on the level of osiyos, taggin and taamim.*⁷²

KeSe”R is the same letters as KaReis”S

The level of *Chochmah* corresponds to plain aspect of “*Razah*” that is permitted to be revealed even now. This is not the case regarding the level of *Keser* that corresponds to the aspect *Razah d’Razin* which is the “hidden of the hidden”. This represents the grasp of the *Torah* of “*Atikah Stima’ah*” whose essence will only be revealed in the future, and of which we only have a taste and a glimmer in the present moment.

The reason for this is as follows: when it comes to the level of *Keser*, any misunderstanding that prevents the ideas from settling well within the heart runs the risk of causing a tremendous fall, from the lofty heights down into the abysmal depths, from the aspect of *Kese”r* to the aspect of *Karei”s*, *heaven forfend*. The main concern is that the lofty and frightening level of *Keser* allows for even the aspect of “*yeish*” to be transformed to “*ayin*”- like we said regarding the three worlds of *Briyah*, *Yetzirah* and *Asiyah* being transformed from their essential nature in the aspect of separation and ascending back into the holiness of the *yichud*, as well as the concept of the transgressions being transformed into merits and evil being transformed into the essence of good. Therefore, if one does not first begin with the normal order of ascension throughout the levels- from *Binah* to *Chochmah*, and from *Chochmah* to *Keser*- one is susceptible to falling from the lofty heights into the abysmal depths, for one is liable to, *heaven forfend*, say that they will “sin and then repent”⁷³. As the holy *Sefer Bris Menucha*⁷⁴ warns regarding these lofty lights in the aspect of *Keser*, “*they sprout forth the grass and the tress, for these they offer healing and satisfying fruit, and for those a poisonous fruit. Therefor, anyone who sees that they left the space of emunah through great wisdom, it is clear that they have drunken from the bitter waters, and they have therefor been punished.*” It is specifically by beginning with *Chochmah*- where the essential clarification between good and bad takes place, by way of the secret “*all is clarified in Chochmah*” - that we have the strength to clarify the food from within the waste and to burn away all the excess and *chameitz* in even the smallest measure. Only then are we truly capable of ascending from the level of *Chochmah* up to the level of *Keser*.

In truth, our holy teachers who rest within the earth have already warned us about this, as we see from the *Baal HaTanya* himself who warned that “*if it is darkness that a person seeks, they may come to say that since the Holy One, blessed be He desires a dwelling place in the lower*

⁷² See also Toldos Yitzchak, Vol. 3, Boneh Yerushalayim, Chapter 64, p. 415-416

⁷³ Yomah, Chapter 8

⁷⁴ Derech Alef, p. 10

realms- specifically in the lowest possible place- then I might as well follow the desires of my heart towards the temptations of this world etc. just as they did in the times of the second Beis ha'Mikdash as well as the first one, that they followed the evil desires of their own hearts and participated in all sorts of worldly temptations, trusting that the Beis ha'Mikdash and the divine indwelling itself would protect them. But they made a mistake, like the prophet admonished them "is this temple a cave for sinners", for even though the Holy One, blessed be He has "purified eyes" that ignore the images of evil, as the passuk states "He has seen no inequity in Yaakov", nevertheless one must engage in teshuvah which is the movement away from transgression, and decide in their hearts to never return there again etc."

Somebody who says that they will Sin and Repent will not be able to Return in Teshuvah

In a similar vein, Rebbe Nosson of Nemerov⁷⁵ wrote extensively on this concept as follows: *"and this in truth is the simple wonders of Hashem that we cannot grasp, in the aspect of 'who will bring out purity from within the impure', and this is where Shimshon made his mistake as he went to marry a Philistine woman⁷⁶, "as his father and mother asked him: are there no women from your own nation? And they did not know that it was from Hashem..."*. This matter is seemingly difficult, if it was indeed from Hashem, then why did Chazal⁷⁷ state that 'Shimshon followed his own eyes, and therefore the Philistines punished him in the eyes'. However etc. Hashem is certainly always engaged on His own in the rectification of the world, and He certainly always completes and will complete everything according to His will etc., but nevertheless it is forbidden for us to engage in anything that is against the Torah, heaven forbid, and anyone who causes destruction in any area in the Torah, heaven forbid, is engaged in the destruction of the worlds, causing much damage. Nevertheless, Hashem always completes and will complete everything according to His will. This matter is impossible to understand whatsoever, for it is a deeply confusing area etc. Therefore, there certain things that a person will engage in against the will of Hashem and against the Torah, but afterwards **it is specifically through this** that Hashem will complete His will, yet despite that fact the individual who transgressed will still be punished with the punishment that they deserve like we find in numerous places. Therefore, the individual must measure their path to guard themselves very carefully not to transgress any aspect of the Torah, heaven forbid, because in spite of the fact that Hashem will complete His will regardless of the individual's behavior,

⁷⁵ Likkutei Halachos, Simanei Beheima v'Chaya Tehora, Halacha 4, no. 41-42; Birchos HaReiach v'Ho'daah, Halacha 4, no. 3

⁷⁶ Shoftim, 14

⁷⁷ Sotah, 9a

nevertheless they will receive their punishment. If, however, the individual's negative desires have already taken control, heaven forbid, and the individual has fallen in the area that they have fallen purposefully or accidentally etc. even if they have, heaven forbid, transgressed against the entirety of the Torah one thousand times, nevertheless there is no such thing as losing hope etc. because since they have already done what they have done etc. they must rely on the kindness of Hashem who is capable of shining the light of rectification from the aspect of transcendent governance where everything can always be reversed into something good, and therefore the transgressions can be flipped into merits through the power of teshuvah."

Rebbe Nosson continues: "However, it is certainly forbidden for a person to rely on this, heaven forbid, 'for one who says that they will sin and repent is not given the opportunity to do teshuvah', and this is what Chazal mean with the words 'not given the ability' specifically, because certainly even the individual who says that they will 'sin and repent' is given the ability to do teshuvah, and if they do teshuvah it will be accepted, for there is nothing that stands in the way of teshuvah. However, they will not be given 'the ability to do teshuvah' because since they have said that they will sin and then repent, they have clearly relied upon the transcendent mode of governance from where the rectification of teshuvah emerges. Therefore, their punishment is middah kneged middah, that they will not be given the 'ability to do teshuvah' etc. for since they have transgressed from the perspective of inspiration-from-below, they now need to strengthen themselves from the perspective of inspiration-from-below more and more until they merit to draw down the inspiration-from-above from the loftiest place where everything can be rectified, the place where their transgressions can be flipped into merits, because according to the intensity of the inspiration-from-below and the level of holiness therein, so too will the inspiration-from-above be drawn down from a higher place."

"One should never think to Sin, heaven forbid, for the sake of Teshuvah"

We also find that the holy Gaon Rav Menachem Mendel of Shklov⁷⁸ would warn about this in countless places, *"But regarding someone who performs teshuvah out of love, the transgression is purified into a merit, and it becomes a 'light of depth' (neharah amika) which shares a gematria with 'carrying the transgression' (noseh avon). For when someone chooses through their own will to engage in teshuvah from love, [the transgression] is transformed into a merit, and the sin becomes like multiple sacrifices drawing the individual closer to Hashem, reentering into the domain of the Creator of the world with love, and this is His desire etc. and even after his transgression Hashem remains even after it all etc. and when he returns in teshuvah he will ascend by way of the secret of 'a pleasing scent for Hashem', and he creates a*

⁷⁸ Commentary to Mishnas Chassidim, printed in Kitvei RM" M, p, 131-132

glistening garment of 'chashmal' etc. and he merits to reveal things that were previously impossible, existing within the air that cannot be grasped, which are now garbed and revealed etc....but there is an aspect of 'carrying the transgression' (noseh avon) within the light of the depths, teshuvah from love, when the transgression is transformed into a cloud, in the secret of "I will appear to him in a cloud" etc. See there the remarkable lengths R' Menachem Mendel of Shklov goes to in order to express the wondrous greatness of teshuvah that arrives after the transgression, where he concludes "Everything, however, must be according to the path of the Torah, and one should never think, heaven forbid, to sin for the sake of teshuvah, for when the early chassidim wanted to bring a Chatas sacrifice, they would take upon themselves the oath of a Nazir⁷⁹ etc.. Rather, if one, heaven forbid, has transgressed [then it is appropriate for them to know the lofty heights of teshuvah], but each and every person must search themselves and gird themselves to walk along the path of Hashem through teshuvah until they arrive at the depths of the depths, for "from the depths I have called out to You" which was the pathway of Dovid haMelech etc."

Had the Baal HaTanya Revealed the Secrets of Kesser, the Ideas would have been Drawn so Low that Everyone would Merit them, therefore he Refrained from Revealing them

In the end we see that as a result of the great intensity of the level of Kesser 'not every mind is capable of grasping it' (*lav kol moach savil da*) and one must be careful with the ideas. Therefore, the *Baal HaTanya* was careful not to reveal these ideas openly and explicitly. For if he had revealed these secrets the same way he revealed his other teachings, the holiness of his *Torah* which ascends above would have drawn the light of this grasp down below in such a way that the entire nation could grasp it after studying his writings and discourses. Therefore, as a result of the great danger of mistakes within the general population, the *Baal HaTanya* concealed and protected his words out of the fear that someone who was unworthy would enter the palace of the king dressed in sackcloth. For this is the way of the secrets of *Torah* which may only be revealed to those listeners who will use the teachings in order to draw closer to the pathways of *avodah*. And if, heaven forbid, the listener is susceptible to moving further away from *Hashem* as a result of the teachings, sharing these ideas are a profound transgression, similar to the *cheit ha'yaduah* as it is known, just as the previous generations have warned as is apparent in the *Zohar*⁸⁰ "woe to he who discloses the secrets of

⁷⁹ Nedarim, 10a

⁸⁰ Idrah Zuta, p. 294b

Torah etc. for they are referred to as the guilty ones of the generation etc. woe to that individual, woe to him and woe to his soul.”

R' Aharon HaLevi Revealed the Secrets of Kesser in such a way that only the Wise Ones of the Nation could Understand them

After the *Baal HaTanya*, his student R' Aharon HaLevi arose to disclose revelation upon revelation, but nevertheless, even he revealed only a small part of his grasp. And even though in truth all his teachings are centered on the revelation of the secrets of *Kesser* into which he placed all of his effort as we have described above, nevertheless there is almost no one capable of grasping the depth of his very difficult language in order to understand the precision of his intention. Therefore, for most people who enter into his *seforim* it appears to them as if his words are simply repeating themselves, almost as if he is doubling his language time after time without limit. In truth, this is not the case whatsoever, rather the opposite is true, for R' Aharon HaLevi writes exceedingly shorthand, it is just that because of the difficulty of his language, the depth of his content and the limited nature of the reader- in addition to the fact that he writes in such a shortened manner- it is very difficult to understand the true depth of his intention in even the slightest way. Therefore, even though he certainly discussed the secrets of *Kesser* in a revealed way, his words remain almost entirely concealed, and this was purposefully done so that no one would come to make the mistakes we described above.

R' Aharon HaLevi himself was aware of the difficulty of his *Torah*, and it was for this reason that he wrote in the introduction to his *Sefer Shaarei haYichud v'ha'Emunah*, *“This is my request from all those who learn my book, to examine the words carefully with great depth, to be precise with each and every word, for when you place your deep examination in truth the gates of wisdom and understanding will be opened for you, to find your desire with wisdom and understanding. The more time and effort you spend examining these words, the more wisdom and understanding will be revealed to you without limit, for these matters stand at the heights of the world as they are deep ideas that cannot be understood through the human mind alone, and the levels of understanding within them are limitless, so the more that one places their mind and examination on these words, the more intensely they will be revealed. Without careful examination, however, if your desire is to understand them at first glance with speed and careless reading, I hereby testify that you will gain absolutely nothing from them. But when you exert your mind you will certainly find understanding, and the more you deepen your reading- time after time- you will come to realize that you need to exert even more effort. Nevertheless, I guarantee you that this sefer is for everyone. Meaning to say- for those who already have understanding their spirits will certainly find pleasure in these holy and pleasing words, to*

enflame their hearts and enable their minds to bare the fruits of the love and fear of Hashem with great desire and passion in order to cleave to Him. And even for those who lack understanding, these words will certainly benefit them in a general way and they will understand from these words that there is nothing other than G-d whatsoever, and that He is found within all of the worlds, unified with them to the point that there is no space vacant from Him, and through this understanding in a general sense they will come to the love and fear of Hashem."

In the introduction to his *Sefer Shaarei ha'Avodah*, R' Aharon HaLevi beseeches the reader, "My request and my desire from those with understanding is to learn and explain these teachings to those who do not understand as well, for this will be considered a tremendous merit."

At the end of that introduction, he continues, "there are certain teachings in this book that cannot be understood by everyone, but rather by those with understanding, and so too in each gate you will find matters for those with understanding as well as matters that are equal to everyone. In general, I have placed my trust in Hashem that each person will find what they need in order to walk in front of Hashem with the light of life."

7.

Atik and Arich Anpin

Atik- The "Ani" of the Creator, Arich - The "Ayin" of Creation

In order to understand everything we have said in greater depth, I have also heard from our master and teacher R' Yitzchak Meir Morgenstern *shlit"a* a way that explains these matters in their elevated roots- how the very ideas that we have described until now can be explained according to the aspects of *Atik* and *Arich* which comprise the aspect of the supernal *Keser*.

It is known that *Atik* is the root of the aspect of "Ani" and that *Arich* is the root of the aspect of "Ayin", as described in the writings of the *Arizal*⁸¹ which show how *Keser* is comprised of two aspects which are *Atik* and *Arich*. *Atik* is the lowest level of the "Creator" which can be described by way of metaphor as the *Malchus within the Malchus of the Infinite* and is therefore referred to as "Ani" just as *Malchus* is referred to as "Ani". *Arich* is the highest level of the "Creation", like the *Keser* of the "Creation" which is referred to as "Ayin". We see then that *Atik* is the aspect of the "Ani" of the higher level- meaning the "Ani" of the "Creator" in

⁸¹ Eitz Chaim, Shaar 42, Chapter 1

the secret of *'I am Hashem your G-d'*-, and *Arich* is the aspect of the *"Ayin"* of the lower level that is completely nullified in the greatest degree of nullification.

Atik is the Root of Chochma which is referred to as the "Ayin" of Creation, Arich is the Root of Binah which is referred to as the "Ani" of the Creator

Since *Atik* is the aspect of the *"Ani"* of the Creator, it therefore becomes the root of *Chochma* referred to as *"Ayin"* as described in *Sefer Eitz Chaim*⁸², *"for this concealed Chochma is referred to as Ayin"*, we see then that *Chochma* is referred to as *Ayin*. The reason for this is because it is through the power of the profound revelation of the true supernal *"Ani"* which is *Atik* that we come to recognize and feel that He alone is the true *"Yeish"* (*hu levado ha'yeish ha'amiti*). This is the revelation that there is nothing besides Him, and that the true existence (*yeish*) is that which is above, while that which is below is revealed to be nothing (*ayin*). Meaning to say that everything is nullified in the greatest degree of nullification in relation to the true *"Ani"* and there is no existence other than Him. We see then that through the power of the revelation of *Atik*, the *Chochma* descends and unfolds which is the awareness of *"Ayin"* and the complete and utter nullification of Creation in relation to the Creator.

[The same dynamic] is true regarding *Arich* as well. Because it is the aspect of the *"Ayin"* of Creation, it becomes the root of *Binah* referred to as *"Ani"*. For since at the level of *Arich* there is already the existence of a Creation- even though at that lofty level it is entirely nullified to its Creator in the greatest degree of nullification-, nevertheless because there is still an existence that can be referred to as *"Creation"*, it ultimately descends and unfolds in the aspect of *Binah* which is the aspect of the *"somethingness"* (*yeish*) of Creation. This is described in the writings of the *Arizal*⁸³ regarding the secret of the *passuk* *"to bestow upon the loves of 'Yeish'"* *"which is the world-to-come, meaning- Binah etc. in the secret of Binah that is referred to as 'Yeish'"*.

This is all described in *Sefer Eitz Chaim*⁸⁴, *"In the beginning only a singular partzuf emerged, and it was in the secret of Atik [referred to as the "Ani" of the Creator]. Afterwards Atik revealed a single one like itself which was Arich [referred to as the "Ayin" of Creation]. However, once there were already two partzufim which are Atik Yomin and Arich Anpin, the masculine and feminine which are Abba and Imma emerged afterwards, meaning- Abba [the "Ayin" of Creation] from the side of Atik, and Imma [the "Ani" of Creation] from the side of Arich."* We see then that *Atik* is the root of *Chochma* and *Arich* is the root of *Imma*, which is just as we have

⁸² Eitz Chaim, Shaar 3, Chapter 2

⁸³ Shaar Maamrei Rashbi, Medrash HaNeelam Rus, p. 61c

⁸⁴ Eitz Chaim, Shaar 11, Chapter 3

described- for *Imma* is the aspect of the “*Yeish*” of Creation whose roots are in *Arich* which is the root of the existence of the most essential point of Creation, and *Abba* which is the “*Ayin*” of Creation is rooted in *Atik* which is the true “*Yeish*” of “*I am Hashem your G-d*” which exists on its own with nothing besides it.

This is the source of what we know regarding the *avodah* in the aspect of *Binah* which is the *avodah* of “nullifying-the-self” (*bittul ha’yeish*), while the *avodah* in the aspect of *Chochma* is the *avodah* of “nullifying-existence” (*bittul b’metzius*). Based on everything we have described this all makes sense, because since we already feel the existence of Creation at the level of *Binah*, we must return and nullify it in relation to the “true *yeish*”. This is not the case regarding the aspect of *Chochma* whose nature is already in the aspect of “*ayin*”, which from the outset is devoid of any individual sense of Creation- here the main path of *avodah* is the “nullification-of-existence”⁸⁵.

***Chochmah* is referred to as ‘*Yeish*’ in relation to *Arich Anpin* which is referred to as ‘*Ayin*’**

With regards to what we said in terms of *Chochmah* being referred to as ‘*Ayin*’, that is specifically in relation to *Binah* which is referred to as ‘*Yeish*’, but in relation to the level of the ‘original *Ayin*’ (*Ayin ha’Shorashi*) which is *Arich*, *Chochmah* is referred to as ‘*Yeish*’. Therefore, we find in multiple places throughout the writings of the Arizal⁸⁶ that “*Chochmah* is referred to as ‘*Yeish*’ from ‘*Ayin*’, meaning to say- the ‘*Yeish*’ that emerges from the *Keser* [which is *Arcih*] that is referred to as ‘*Ayin*’.”

Furthermore, it is known regarding the order of *halbasha* that *Arich* garbs *Atik* in such a way that the seven-lower *sefiros* of *Atik* are garbed within the ten *sefiros* of *Arich*, while the three-upper *sefiros* of *Atik* stand revealed above the head of *Arich*, since because of their lofty level *Arich* is incapable of serving as their garment, as it is explained in the writings of the Arizal, “*this is how [Arich] garbs Atik- the three-upper sefiros of Atik cannot be garbed within Arich and Arich is incapable of receiving their light, therefor they remain revealed, standing atop Arich in the aspect of a makif, while the seven-lower sefiros of Atik alone are garbed within Arich.*”

It is also stated in the writings of the Arizal⁸⁷ that in addition to the fact that the lower-seven *sefiros* of *Atik* are completely garbed by *Arich*, they also garb themselves within the head of

⁸⁵ Shaar Mamrei Rashbi, Terumah, p. 21b; Pri Eitz Chaim, Shaar Kriyas Shema Shal HaMitah, Chapter 11

⁸⁶ Eitz Chaim, Shaar 13, Chapter 1

⁸⁷ Eitz Chaim, Shaar 13, Chapter 6

Arich where they become the *tikkunim* of the *gulgalta* of *Arich*, referred to as the seven *tikkunim* of the *gulgalta*.

The Ultimate Purpose of Creation is to Ascend from the Grasp of the Simple Light of the Infinite in the aspect of Arich to the Grasp of Atik which is the 'Essence of Light'

After all the introductions we have described we can now begin to understand how what we said earlier regarding the *tzimtzum*, the revelation of the power-of-limit (*koach ha'gevul*) and the adornment (*kishut*) that is added specifically through the power-of-limit can be applied to *Atik* and *Arich* as well. Because before the creation of the world, the simple light of the Infinite that was without limit- referred to as '*Ayin*'- filled the entire space. At that point, the power-of-limit (*koach ha'gevul*) referred to as '*Ani*' was completely nullified in existence and it had not yet emerged from concealment into disclosure. Therefore, the *yichud* that took place at that time- regarding which it is stated "*He and His name one*"- was only from the perspective of '*Ayin*' alone which corresponds to the level of the *yichud* of *Arich* which is referred to as '*Ayin*'.

When it arouse within His will to reveal the honor of His Kingship which is the power-of-limit referred to as '*Ani*', He contracted His simple light- which was the revelation of the light of the Infinite in the aspect of '*Ayin*' of *Arich*- and he brought out the power-of-limit from concealment into revelation. This power-of-limit is the secret of the *Kav* of infinite light that descends into the vacant space which corresponds to the light of the aspect of *Chochmah* (which is rooted in *Atik*) that is referred to as '*Yeish*' and '*Ani*' in relation to *Arich* as we stated above. It comes out then that at the moment of the *tzimtzum* Hashem withheld and concealed His simple and unlimited infinite light (*ohr ha'ain sof ha'pashut ha'bilti gevul*) which was the revelation of the aspect of *Arich* referred to as '*Ayin*', and He drew down the *Kav* which was the revelation of the aspect of *Chochmah* referred to as '*Ani*'.

The purpose of all of this is so that through the engagement with *Torah* and *Mitzvos* and through drawing down the revelation of Godliness into the space of limitation which is the aspect of '*Yeish*', the power-of-limit (*koach ha'gevul*) will ascend from level to level until it returns back to be included within its elevated root within the simple light of the Infinite. At that point the unlimited light of the Infinite will be revealed with even more intensity; because since the power-of-limit is rooted in *Atik* which is referred to as '*Ani*', when it returns to be included in its root, it is not enough for it to ascend back up to *Arich* (which is the level of the revelation of the light of the Infinite that was revealed prior to the creation of the world) since its source is not there but in *Atik*. Rather, it ascends higher than *Arich* back into its source in *Atik*, and through this the light of the Infinite will be revealed in an even loftier

and more essential manner than the original revelation prior to the creation of the world. Because the revelation of *Atik* in relation to the revelation of *Arich* is the aspect of the 'essence of light' (*etzem ha'ohr*) in relation to the 'shine of light' (*he'arah*). At that point the *yichud* of 'Ani' and 'Ayin' at once will be revealed, because it is specifically at the level of *Atik* which the root of the aspect of 'Ani' that 'Ayin' and 'Ani' can exist simultaneously without contradicting one another, and even more- it is specifically from the power of 'Ani' that the simple *yichud* intensifies through the additional adornment (*tosefes kishut*).

This is the full expression of the good that was contained within the original thought of creation, on which *Chazal* have stated, "*Hashem desired a dwelling place in the lower realms*". Because before creation only the *yichud* in the aspect of 'Ayin' which is *Arich* was revealed, but now through the revelation of the power-of-limit which is referred to as 'Ani', its descent into the "*dwelling place in the lower realms*" and its eventual ascent by way of the returning light (*ohr chozer*) back up to its source in the simple light of the Infinite, there will be a revelation of the 'essence of light' which is the aspect of *Atik*- the root of 'Yeish'. Through this there will be an additional adornment and *sha'ah'shua* within the simple *yichud*, revealing how even evil (*rah*) which is the power-of-limit (*koach ha'gevul*) etc. can also be transformed into good, by way of the secret "the transgressions are transformed into merits", and even more- the evil itself serves in the aspect of a vessel (*kli*) for the profound revelation of the 'essence of light'.

Now with regards to this additional adornment (*tosefes kishut*) itself, there are two levels, one above the other. The lower level of this is when the seven-lower *sefiros* of *Atik* shine, fully revealed within the *gulgalta* of *Arich*, creating the seven holy *tikkunim*. At that point, the *gulgalta* of *Arich* no longer functions as a garment that divides (*levush ha'chozeit*) or prevents their light from shining in a revealed manner, rather the seven-lower *sefiros* shine in the open in all of their intensity in the secret of the *passuk* "*and your Teacher shall no longer be concealed from you, and your eyes shall behold your Teacher*". For the lower-seven *sefiros* of *Atik* which are referred to as "*your Teacher*" that are garbed within the *gulgalta* of *Arich* are no longer hidden or concealed, but rather they shine in the open without any concealment or garment whatsoever. This alone creates an additional adornment (*tosefes kishut*), because prior to the creation of the world when the simple light of the Infinite filled the entire space, only the aspect of 'Ayin' which is the aspect of 'Arich' was revealed, and at that point the lights of the lower-seven *sefiros* of *Atik* were still concealed within the *gulgalta* of *Arich*, completely hidden without revelation. This is not the case after the *tikkun* when the lights in the aspect of the power-of-limit return to be included within the holiness of the *yichud* of the simple light of the Infinite, because at that point the *kishut* will be added to the *yichud* which now contains both 'Ayin' and 'Ani' at once. Through this the seven-lower *sefiros* of *Atik*- which are the aspect of the 'essence of light'- will shine in the open without any garment or covering, sevenfold the power of light than the light of creation.

There is, however, a level higher than this, and that is when the upper-three *sefiros* of *Atik* are revealed. These upper-three *sefiros* are the ‘supernal head that cannot be known’ (*reisha illah d’lo isyada*) that stand above the seven-lower *sefiros* of *Atik*. At that point the *yichud* will be revealed with more and more intensity, more than the sevenfold increase of the light of creation. This *yichud*, however, can only arrive by way of the gift (*avodas matana*) in the secret of “*I will gift you the work of the Kohanim*”.

8.

The Root of the Disagreement regarding the Pathways of Avodah between the Admor HaEmtzaee and R’ Aharon HaLevi is contained within the Distinction between Chochmah and Keser

“Do not harm (tir’uh) My Prophets”- Do not assume yourselves to be friends (rei’im) with My Prophets”

I have heard the following from our master and teacher R’ Yitzchak Meir Morgenstern shlit”a to try and explain why⁸⁸ “the pathways of *avodah* were split between the *Admor HaEmtzaee* and R’ Aharon HaLevi, and why the pathway of the *Admor HaEmtzaee* did not settle with R’ Aharon HaLevi”, as well as “the distinction between their paths in *avodah* as is made clear in their *seforim* for those who study them⁸⁹”.

However, before we begin speaking in such a lofty place and explaining what we have received regarding these matters, we must first begin with certain teachings regarding the general theme of *machlokes* between *tzaddikim* so that we not come to explain it on a literal level, heaven forbid.

These are the words of Rebbe Nachman of Breslov in his holy *Sefer Likkutei Moharan (I:283)*, “*Know, it happens that two tzaddikim are from the same root and, nevertheless, there to be discord between them etc. This is the aspect of the conflict between Shaul and David etc. Both were great tzaddikim, yet there was discord between them.*” It is also written in the *Sefer Likkutei Moharan (I: 5:4; I:64)* that the concept of *machlokes* between *tzaddikim* is a very lofty thing which is rooted in the original vacant space of creation itself (*chalal ha’panui*). Furthermore, the *Sefer Likkutei Eitzos (Machlokes, 22)* states as follows: “*The fact that there is machlokes between the true tzaddikim is rooted in the chalal ha’panui, and it is [therefore] impossible to understand and for that reason it is forbidden to contemplate the machlokes,*

⁸⁸ Beis Rebbe, Vol. 2, Chapter 2

⁸⁹ Beis Rebbe, Vol. 2, Chapter 2, fn, 2

rather we must have faith in the fact that “both these and those are the words of the living G-d” except that we are incapable of understanding this and we must therefore strengthen our faith alone.” Similar words are written in *Sefer HaMiddos* (II, Merivah, 22), “There are two tzaddikim, one speaks of plowing and one speaks of harvesting, or one speaks about arousal and the other speaks open consummation and the process of growth. Therefore, when there is a machlokes between these two tzaddikim, strangers should not interfere based on what they say to one another so as to ensure that we don’t undo the ultimate purpose.” These ideas are also expressed at length in the *Sefer Likkutei Halachos* and *Likkutei Tefillos* as well as the *Sefer Chayei Moharan* (288) where it states as follows: “As a result of the machlokes that has befallen us, we have merited many great things, and in truth [our detractors] are providing us with a great service, because it is through machlokes that one may come and grasp tremendous things.” This is all already written in the *Zohar* (*Medrash Rus*), “It is written (*Tehilim*, 105) “Do not touch my Anointed and do not harm My Prophets”, what does “do not harm” mean? Do not assume that you are their friend or confidant, for Hashem has chosen them and separated them from the rest of the nation and has brought them into His inner chamber”, see there where the *Zohar* continues, “Rebbe Azariah said: this is certainly true: for it is written: “Do not touch My Anointed ones and do not harm My Prophets”, and it is also written “In His hand all like exists and the spirit of all flesh”, you have no access to His concealed secrets”.

Regarding our discussion, we are dealing with elevated angels whose every movement corresponded to supernal *yichudim* that are concealed within concealment. We certainly have no grasp of them, their emotional lives or their words etc. not even in the slightest. This warning was already announced in the introduction to the *Sefer Beis Rebbe*⁹⁰, “that one should not be mistaken in their thoughts regarding the holy R’ Aharon HaLevi for he was a holy and elevated individual. Our master the Admor HaEmtzaee himself said that when he says the words ‘guard the seekers of unity like the apple of Your eye’ he was thinking about his friend R’ Aharon HaLevi. We have already written in the first volume of our book the words of the Tzemach Tzedek regarding R’ Aharon HaLevi how his ecstasy was a godly ecstasy etc. and everything was arranged by Hashem.” To summarize, it is unnecessary for us to warn against assuming we have any understanding regarding the distinction between these two giants in any literal sense. Yes, it is true that they disagreed regarding the pathways of *avodah* and the ways of spiritual counseling, but the *machlokes* is only apparent on the external level, and for the students who did not spend enough time serving their teachers, it appeared as if they were arguing with one another. On the inner level, however, there was a tremendous love between them but matters of this sort are the secrets of G-d.

⁹⁰ Beginning of Vol. 2

The Admor HaEmtzaee Demanded Godly Ecstasy alone while completely negating the Ecstasy of the Flesh

With this introduction being set, we humbly ask permission to speak- with fear and love- a little bit about the *machlokes* regarding the pathways of *avodah* between these two *tzaddikim*- our master and teacher R' Aharon HaLevi and *yedid nafsho*, the *Admor HaEmtzaee*. We will now describe that which we heard from the mouth of our teacher R' Yitzchak Meir Morgenstern shlit"a.

It is known that the fundamental distinction between their pathways of *avodah* is with regards to ecstasy (*hit'paalus*). The common denominator is that ecstasy remains a fundamental element in *avodah* for both of these *tzaddikim*, as the *Admor HaEmtzaee* writes⁹¹, "*the essence and foundation of the teachings of Chassidus which are more valuable than gold etc. is that they be engraved within the soul, mind and heart specifically through ecstasy, whether it be the ecstasy of the mind referred to as 'good listening' (ha'azanah tovah), or the ecstasy of the heart that emerges afterwards, as it is written "and you shall return it to your heart", and this is what it means that 'G-d is within me', literally, each person according to their own particular level as is known to all those who have begun studying the words of Chassidus*".

Nevertheless, these two *tzaddikim* disagree with regards to the exact nature of ecstasy, because for the *Admor HaEmtzaee* demanded 'godly ecstasy' specifically, pushing away all forms of 'ecstasy of the flesh', just as he himself testified⁹² "*that I have heard multiple times from the holy mouth of the Baal HaTanya that his essential mission and effort for which he quite literally sacrificed himself was to ensure that his chassidim imprint the revelation of G-d deep within their souls, meaning to say that the ecstasy in their souls **should only be 'godly ecstasy' and not the 'ecstasy of the flesh'** which has no connection to 'godly ecstasy' whatsoever. This is the essence and the quintessence of his desired message which is the difference between 'those who serve Hashem with their souls' and 'those who serve Hashem with their bodies'.*"

Furthermore, the *Admor HaEmtzaee* wrote as follows⁹³: "*in truth, with regards to the sensual ecstasy that is felt within the heart through a physical scream without any intention other than raising ones own voice, it is written, "they have reached out to Me with their voices and I have therefore despised them", for their hearts are not within at all in this type of scream. This is not what the passuk was referring to when it states, "that their hearts screamed out to Hashem",*

⁹¹ Kuntreis HaHitpaalus, p. 42

⁹² Kuntreis HaHitpaalus, p. 52

⁹³ Kuntreis HaHispaalus, p. 44

for they are not screaming to Hashem, rather they are screaming in order to hear their own voices or to push away foreign thoughts etc. or the like. And even if their hearts are truly aflame to the point that they experience legitimate ecstasy of the heart, this is still not for Hashem, rather it is still for the sake of revealing their own hearts alone etc. as any honest person who has attempted this will readily admit.”

Later on in the same *sefer*, the Admor HaEmtzaee continues⁹⁴: “what appears to be apparent is that the ecstasy of most people is an ‘external ecstasy’, with the faulty imaginations of their hearts and their prayers that emerge from the aspect of ‘an external scream of the heart of flesh’, completely devoid of any light or inner vitality, not for the sake of Hashem at all. For at that moment, their minds are completely devoid of godly ecstasy and contemplation other than as a general afterthought etc. and even though the world refers to this as ‘deveikus’ or ‘excitement’, it is a completely worthless ‘deveikus’, the opposite of true ‘deveikus’ which is referred to as ‘godly ecstasy’. It looks exactly like the ‘true deveikus’ but ultimately it is not a ‘deveikus’ to Hashem at all, and any ‘deveikus’ that is not to Hashem is worthless, as the passuk states, “and those who have deveikus to Hashem” are specifically the ones who are referred to as “alive”, while the external ‘deveikus’ we described which is not to Hashem is considered to be like death, for their souls are not tied up with the source of G-dliness whatsoever etc. and this is referred to as ‘serving oneself’ and not the ‘service of G-d”.

Everything that has been stated was with regards to ‘ecstasy of the flesh’, but with regards to ‘godly ecstasy’ however, the Admor HaEmtzaee⁹⁵ describes it as a very lofty and essential quality, for “the ‘godly ecstasy’ within the heart, which is the scream towards Hashem like the passuk states, “and they screamed out to Hashem”, emerges from the contemplation on the unity of G-d and how distant the soul is, to the point that the heart immediately begins to murmur within itself with tears and teshuvah, until without any intention to scream, it screams out in a sudden scream **which is the true nature of wholehearted teshuvah from the depths of the heart**. This is the essential foundation of teshuvah and prayer which are referred to as the ‘outpouring of the soul’ as it is known etc. Or if as the result of contemplating the ‘surrounding light’ and the ‘filling light’ etc. one immediately experiences the excitement of the heart with the feelings of love within a heart of flesh, they [begin to] yearn towards the deveikus with Hashem in the aspect of happiness and joy or similar emotions, **this is the essence of the commandment to love G-d**, and it is referred to as the revealed light of G-dliness within the hearts of the Jewish people **which is in truth the ultimate purpose**, as the passuk states, “and return it unto your hearts etc. meaning to say- the ecstasy of the mind, as is known to all those to have begun to study chassidus and who yearn and seek out the closeness of G-d with all of their hearts desire etc. The more and more that this type of ecstasy is felt within the physical

⁹⁴ Kuntreis HaHispaalus, p. 61

⁹⁵ Kuntreis HaHispaalus, p. 44

scream, it is certain that this is the true processing and reception of the light of G-dliness within the heart.”

The Admor HaEmtzaee continues⁹⁶, “it is apparent within each individual, even those of a lowly status with regards to their grasp and their character traits etc. that when they hear something regarding the contemplation of G-dliness- like an explanation regarding the ‘surrounding of all words’ and the ‘filling of all worlds’ for example- their souls begin to get excited. This is a purely spiritual sense, emerging from the aspect of godliness within their soul which is the aspect of the yechidah that transcends the Chochmah within the soul. This is the aspect of essential connection (hiskashrus atzmit) which is referred to as ‘deveikus’, for the individual’s soul is connected to and drawn after the essence of godliness that is found within the essence of their soul. This connection takes place organically just as the spark returns to the flame. This is what is referred to as ‘godly ecstasy’.”

The Opinion of R’ Aharon HaLevi: “My Dove (yonah), My Perfect One”- Even though she is Trapped (me’unah), she is still Perfect

In contradistinction to the Admor HaEmtzaee, R’ Aharon HaLevi felt that even ‘ecstasy of the flesh’ is a positive thing. He expresses this at length in the introduction to his *Sefer Shaarei Avodah* as follows: “with this we can understand the tremendous mistake and deficiency contained within the opinion of those who denounce the ecstasy of a feeling heart, for they say that since the heart is feeling something during avodah, this must mean that it is a feeling of ‘yeishus’. But in truth the opposite is true. For when the heart is not ecstatic at all, the animalistic traits of the spirit will remain in their original strength and feelings of ‘yeishus’ from the side of evil, and the godly soul will have no revelation whatsoever etc. but when the heart is ecstatic with the love of Hashem, **even though there is a feeling of yeish contained within this love**, knowledge (daas) has the ability to discern and ensure that this feeling will be from the side of self-nullification and the inclusion within unity which will remove any sense of personal feeling etc. **this is the essential battle of avodah**, based on which it is stated that the time of prayer is a time of war etc. this is the way through with we can discern the distinction of different levels, for anyone who is capable of negating their personal sense of yeish and clarifying their love, deveikus and nullification, their level will be higher etc. **and the entire battle is specifically according to the level of ecstasy, but if there is no ecstasy how can there be a battle** since one remains stuck within the animalistic soul which is the aspect of evil etc. In truth however, the opposite is true, for the entire life of that tzadik [the Baal HaTanya] and his Torah are focused on the concept of ‘ecstasy’ specifically. Even more so, it was fixed

⁹⁶ Kuntreis HaHispaalus, p. 58

within his mouth before explaining any of the wondrous teachings contained within his holy Torah, to introduce a number of introductions and pointing out various points that highlighted how all of his teachings were simply coming to teach how to awaken the heart with excitement, desire and yearning towards Hashem to the point of the souls expiration. And if the heart is not awakened through this, then the teachings that he shared afterwards were of no significance, the essential purpose of his insights were all from the perspective of connecting and unifying the worlds to Hashem for the purpose of nullification, without which there is no contemplation or knowledge whatsoever. He [the Baal HaTanya] would also point out that the heart without any wisdom is not good because of its connection to yeish etc. and it is therefor necessary to remove this feeling through the act of contemplation etc. so that one be moved to excitement with love and desire to connect to the unity of Hashem in order to be included within it, through the heart which is the essence of the intention etc. I have heard all of this from the holy mouth of the Baal HaTanya.”

Later on in the same introduction, R' Aharon HaLevi writes as follows: “Now although I have already written in the name of the Baal HaTanya that the avodah is to clarify the feelings of yeish on its own, nevertheless all of his holy words were always aimed at drawing the heart closer, **to validate the ecstasy of each and every individual according to the measure of their own heart**, so that no heart should fall when they see that the essential path of avodah and ecstasy is to ensure that any sense of self should be negated etc. which would lead to the anxiety that the ecstasy that one is experiencing still contains within it the feelings of self-interest, and that their love is in truth simply their imagination, or that it is not clarified to the proper degree and that it is all false, [which may ultimately lead] to someone saying that they will not even attempt to reach the state of ecstasy for fear that the feeling of self would penetrate the love within the heart. **For this reason, he [the Baal HaTanya] validated all forms of love**, not worrying about whether it was imagination, for this is what his holy works on based on etc. **to draw close any form of ecstasy by everyone in all of its forms**, and not heaven forbid to push them away. This is how my Rebbe [the Baal HaTanya] explained the passuk, “My dove (yonah), My perfect one”, because the word ‘yonah’ is the same root as ‘meunah’ (trapped), therefore a person **must not worry that their avodah is trapped within some negative admixture**, because even if it is trapped, it is nevertheless perfect. And even though one must work to clarify their feelings etc. it is still avodah, and this battle is the process of tefillah, and in battle there are times when a person is victorious and there are times when they are not victorious, but this is no reason to refrain from battle completely etc. For this is the entire purpose of creation, that Hashem should be revealed specifically by way of the imagination, because the entire goal of creation is to reveal Hashem even within the ‘yeish’, and the side of ‘yeish’ is comprised of innumerable levels, but from the perspective of the truth-everything is true, for the imagination itself is also a power of Hashem that descends into the imagination of each and every individual as described at length in the Raya Mehehmina etc. This is what Chazal were referring to when they stated that “you are not responsible for the

completion of the task, but you are not free to leave it aside”, meaning to say that the individual is always reasonable to put in the effort to work on oneself with great intensity, specifically with the effort of the soul in connection with the flesh, to reveal the love that is concealed within the revelation of the heart according to their traits and knowledge, but they are not responsible to complete it perfectly, rather each one according to their own level etc. but speculation and understanding devoid of the ecstasy of the heart is worthless.”

Chochmah does not have the Strength to Tolerate ‘Yeish’ at all, while Keser can Tolerate both ‘Yeish’ and ‘Ayin’ at once

Now with permission, there is room to explain- with awe, fear and the help of Hashem- the different sides of the *machlokes* based on the introductions that we have already described regarding the [difference between] *Chochmah* and *Keser*. For we have already described at length how the essential difference between *Chochmah* and *Keser* is that *Chochmah* is entirely incapable of tolerating ‘*yeish*’, since it is rooted in the aspect of ‘*ayin*’ alone. Its entire purpose is to be completely separate and apart from any aspect of ‘*yeish*’. This is what the *Zohar* means when it states that “*everything is clarified through Chochmah*”, meaning- the essential work of clarification (*birur*) which is the ability to clarify the food and to expel the waste, is carried out specifically through *Chochmah*. This is because *Chochmah’s* entire purpose is to separate between good and evil, and between light and darkness. To clarify the good in order to separate and distance it completely from the negative. And we have already written that the essence of *Chochmah* is similar to the essence of the world of *Atzilus* which is the aspect of *Chochmah* in the totality of the worlds, and the world of *Atzilus* does not have the power to tolerate the existence of the worlds of *Briyah*, *Yetzirah* and *Asiyah*. Therefore, the world of *Atzilus* stands above on its own, while they [the worlds of separation] stand beneath it on their own, without any ability to garb it as it does not garb itself within them. All of this emerges from the fact that *Chochmah* and *Atzilus* are incapable of tolerating them whatsoever.

Keser, however, is comprised of both ‘*ayin*’ and ‘*yeish*’ at once, in such a way that even the ‘*yeish*’ is transformed from its essential nature of separation when it ascends to *Keser*, at which point the ‘*yeish*’ is included within the supernal *kedusha*, unifying itself with the ‘*ayin*’ in a full *yichud*. Not only that, but it is specifically the ‘*yeish*’ itself that serves in the aspect of a vessel (*kli*) to reveal the ‘essential light’ (*etzem ha’ohr*) in a more intensified way. It is through this that the additional adornment (*tosefes kishut*) and renewed pleasure (*taanug mechudash*) is added to the simple *yichud* as described above. Therefore, the work of clarification (*melech ha’birur*) is not applicable in the aspect of *Keser*, because *Keser* does not have the ability to dispel negativity, for the opposite is true, it contains the negativity

within itself since even evil (*rah*) is transformed into good. Similar to the world of *Adam Kadmon* which is the *Keser* in the totality of worlds, whose souls descend into the worlds of *Briyah*, *Yetzirah* and *Asiyah* which garb it. We find then that from the perspective of the holiness of *Keser*, even the worlds of separation have a place within holiness, because the profound *yichud* of *Keser* transforms even *Briyah*, *Yetzirah* and *Asiyah* from their essential nature of separation and fragmentation into vessels that reveal the true 'Yeish' which is "I am Hashem your G-d."

Admor HaEmtzaee completely Dismissed anything other than 'Godly Ecstasy' like the level of Chochmah that cannot Tolerate the 'Yeish'

We can now say that the *Admor HaEmtzaee* and R' Aharon HaLevi each go according to their general outlook, for each of them direct taught and directed according to their opinion and their essential revelation of the *yichud* within this world. For we have already described that the essential intention of the *Admor HaEmtzaee* was to reveal and teach- in depth and width- the pathways of the *yichud* on the level of *Chochmah*. And since the nature of *Chochmah* is that it cannot tolerate 'yeish' whatsoever, therefore he completely dismissed to the greatest degree any form of ecstasy that was not within the framework of 'godly ecstasy', as expressed in his language that we quoted above. In even stronger language, the *Admor HaEmtzaee* wrote as follows⁹⁷: "In absolute distinction to this, there exists the ecstasy of the external heart of flesh in its excitement, enflamed with a foreign fire that emerges from within the boiling of the blood alone, **devoid entirely of the fire of Hashem**, but rather purely the revelation of ones own heart and flesh in the heat of the fiery flames, to warm oneself with their own feelings in the aspect of ecstasy, **this is entirely mistaken** to the point that it may lead one to the aspect of **worthless imaginings and terrible falsehoods**, as it is known in matters of this world as well. This is what the *passuk* means when it states that "the fool does not desire understanding, but rather the expression of their own heart" as it is known. There is no need to expand on this matter at length, for it is understood by all those who have tasted a true taste of 'the words of the living G-d' within their souls, that their souls should despise this mistaken and false path. They should not tolerate it at all by dint of the fact that it is the aspect of sluggishness and external expression that emerges from this foreign sense of *deveikus*, where one says 'me and me alone' from the perspective of their own self-interest, to the point that they arrive at arrogance and a sense of elevation like those who are arrogant in matters of this world. They will also fall as a result of this into their own temptations etc. and they stand ready to fall

⁹⁷ Kuntreis HaHispaalus, p. 62-63

entirely into a foreign flame, as it is known regarding the many falls that have affected so many."

We see how strongly the *Admor HaEmtzaee* was worried, and how strongly he warned against potentially falling into the sluggishness of external expression etc. and the reason for this is because the level of *Chochmah* only contains the aspect of 'ayin', and it is therefore forbidden for the aspect of 'ani' [which is the aspect of 'yeish'] to enter into the palace of *Hashem*, for it cannot be unified within the *yichud* of G-dliness. For that reason, 'yeish' needed to be pushed away to the furthest imaginable limit.

R' Aharon HaLevi allowed for all forms of Ecstasy, because it is specifically through the 'Yeish' itself that we arrive at the Yichud in the aspect of Keser that contains both 'Yeish' and 'Ayin'

Regarding R' Aharon HaLevi, however, the matter is different. For since the essence of his intention was to explain and expand upon the pathways of the *yichud* of *Keser* that contains both 'yeish' and 'ayin' at once, he therefore cherished the matter of ecstasy to a great degree. Because the matter of ecstasy is the aspect of 'yeish' and if a person were to perform their *avodah* without ecstasy, then the *yichud* would revert back to its original status as it existed prior to the emergence of Hashem's desire to create creation [which is similar to the aspect of *Chochmah*]. Meaning to say- when the simple light of the Infinite filled the entire space, at which point the *yichud* existed at the level of 'ayin' alone without any revealed relation to the 'yeish', which is the *yichud* in the aspect of *Chochmah*. And if things were to return to the *yichud* that existed prior to the creation of the world that was devoid any additional adornment, then what purpose is there for all of the *avodah* that takes places from within the lower realms throughout the six-millennia during which the world exists. Therefore, there is an absolute need to "*draw the hearts closer and to validate all forms of ecstasy within everyone according to their own particular level etc. not to worry about whether their avodah remains trapped within the admixture [of self-interest], for even though it is trapped, it is nevertheless perfect.*"

And while it is certainly true that one must dispel the 'yeish' of separateness to the greatest degree, nevertheless this is a battle, and "*in any battle there are times when one will be victorious and there are times when one cannot be victorious, but this is no reason to not engage in battle etc. for the entire purpose of creation is to reveal G-dliness specifically by way of the imagination, because the entire reason for creation is to reveal G-dliness even by way of the 'yeish'.*" We must pay attention to these words for in them, R' Aharon HaLevi reveals his secret explicitly without any riddles. We know that the essential purpose of

creation was that *"Hashem desired a dwelling place within the lower realms"*, meaning to say, to reveal his G-dliness even within the aspect of *'yeish'*. Because through the *avodah* of those who exist in the lower realms throughout the 'six millennia', to crown Hashem even in the places of darkness, concealment and absolute *'yeish'*. Then, in the future, at the completion of *avodah*, the *'yeish'* will be transformed from its essential nature as something separate and it will ascend to be included within the elevated holiness, unifying itself with the *'ayin'* in the fullness of the *yichud* at the level of *Keser* which includes both *'ayin'* and *'ani'* at once. Even more, it is specifically through the *'yeish'* itself that the additional adornment and renewed pleasure will be added into the simple *yichud*, revealing the 'essence of light' (*etzem ha'ohr*) that transcends the simple light (*ohr ha'pashut*) that filled the void prior to the creation of the world. We see then, that it is specifically through the *'yeish'* that the original intention for creation is completed, for without it everything would revert back to the *yichud* in the aspect of *'ayin'* alone which is the level of *Chochmah*. It is specifically through the *'yeish'* that the *yichud* ascends to the level of *Keser* that is comprised of both *'yeish'* and *'ayin'* at once. And because *"the entire purpose of creation is to reveal G-dliness specifically by way of the imagination, for the essential reason for creation is to reveal G-dliness even by way of the 'yeish'"*, R' Aharon HaLevi valued all forms of ecstasy, so long as the inner intention was to engage in battle with the *'yeish'* in order to arrive at the point of transformation when the *'yeish'* begins to serve as a vessel to disclose the essence of the *yichud* of *Keser* which is comprised of both *'yeish'* and *'ayin'*. Then, even if at this point a person is incapable of being victorious in their battle, since the essential intention is to reveal the *yichud* from the perspective of *'yeish'* when it is included with the aspect of *'ayin'* which is the grasp of *Keser*, there is an absolute need to awaken this element, for the battle itself is in and of itself the beginning of the grasp, in the secret of elevating the feminine waters (*ha'alaas ma'an*) of that particular level⁹⁸, *"regarding which Chazal have stated that it is not your responsibility to complete the work, but you do not have permission to disengage from the work, meaning to say that the individual is always compelled in their avodah to put in all of their effort with great intensity, specifically the intensity of the spirit along with the flesh, in order to reveal the love that is concealed within the revelation of the heart according to their wisdom and understanding, but it is not their reasonability to complete the matter in wholeness, rather each and every person according to their own particular level etc. but understanding and enlightenment without the ecstasy of the heart is worthless."*

We see then that as we have explained, the root of the disagreement emerges from the source of the revelation of *yichud* that each of these two *tzaddikim* attempted to reveal in this world. For the essence of the disagreement stems from the question of whether one may begin their *avodah* with the utilization of the external aspect which is *'yeish'* referred to as *'my dove'* in order so that it may at least serve the role of a vessel for the revelation of the simple *yichud*

⁹⁸ See the Rashash's Hakdamat Rechovot HaNahar, p. 3c-3d; Torat Chochom, p. 16b; 18b; 58b

in the aspect of 'ayin'. The simple understanding of this investigation (*chakirah*) depends on the essence of the inner yearning towards which each person directs their spirit. If one yearns towards the *yichud* in the aspect of *Keser* that contains within itself both 'yeish' and 'ayin' at once, then they are permitted to begin their *avodah* through engaging with 'yeish', so long as their intention remains clean and pure for the sake of elevating 'yeish' from level to level up to the level of *Keser* where it can be transformed from bad to good and where it serves in the aspect of a vessel that reveals the 'essence of light'. This is not the case when the *yichud* towards which one yearns is the *yichud* of *Chochmah* which only contains the level of 'ayin' within it. At the level of *Chochmah* it is certainly forbidden at this point to utilize the aspect of 'yeish' through anything other than 'godly ecstasy'. And now we can see that since the *Admor HaEmtzaee* desired to draw down the revelation of the *yichud* in the aspect of *Chochmah*, he completely forbade the utilization of the aspect of 'yeish' through the 'ecstasy of the flesh'. R' Aharon HaLevi, however, desired to draw down the *yichud* in the aspect of *Keser* and he therefore permitted and advised to specifically utilize the aspect of 'yeish' even at the beginning of *avodah* when one still functions at the level of 'yonasi'.

We have already explained that the essence of the argument is only in regard to how the individual should engage practically at the beginning of their *avodah*, when they still function at the level of 'yonasi' which represents the stage of 'ecstasy of the flesh'; but when a person has already entered the inner chambers to the point that their 'ecstasy of the flesh' can turn into 'godly ecstasy', even the *Admor HaEmtzaee* would stress how deeply significant this is, *v'havein*.

The Difference between the Admor HaEmtzaee and R' Aharon HaLevi regarding Moving to and fro during Prayer

Based on what we have described, we can also understand what we find by R' Aharon HaLevi and his tendency to move to and fro while engaged in *deveikus* of the mind, as it was stated⁹⁹ regarding how his "*face was shining like lightening etc., he stood up from where he was sitting and run to and fro in the house, his right hand pressed closely on his forehead etc. if it had been any harder his blood would have been on the wall , and he stayed like this for at least 15 minutes.*" Even more, it was his way that during davening he would skip from place to place in great *deveikus* and detachment from physicality, as it is described regarding his prayer practice when he "*skipped, moved and danced during prayer etc. once when R' Aharon HaLevi was in the town of Lepla, a sickness had affected his legs and he was unable to stand on his feet, and he therefore sat during davening. But when he came the shemonah esrei he hinted to his*

⁹⁹ Sefer Shivchei HaRav, no.1

son in laws R' Dovid and R' Leib to support him with their arms until he finished the first three brachos, and they supported him on each side. When he began to daven, he immediately jumped up out of his place and began to run to and fro throughout the house with tremendous energy, until he finished his davening and fainted." We see then that it was his way to move to and fro during tefilla as a result of his intense deveikus. This was also the way in which his students and those connected to him would daven, as is known in the letter of the Rebbe Rayatz regarding how R' Aharon HaLevi would direct his students according to his path in avodah¹⁰⁰.

In contradistinction to R' Aharon HaLevi, the Admor HaEmtzaee's¹⁰¹ "tefilla was done quietly without any motion or movement of the limbs at all, yet his inner essence was enflamed like a burning torch, but it remained indiscernible on the outside." Furthermore, he came out strongly against those who davened with external movements, as he expressed at length in his Kuntreis HaHispa'alus¹⁰² how "deeply bitter it is for me when I see those moving with great enthusiasm from one corner to the other during davening with an occupied mind, completely devoid of any true ecstasy. It is abundantly clear to me that they have never experienced the light of Hashem." He used an even stronger language in his holy letter where he stated that he¹⁰³ "has seen numerous times how this negative trend has spread etc. for the entire nation has done it accidentally etc. to the point that it is like a general accepted rule in the words of chassidus that one cannot arrive at the deepening of thought in the contemplation of tefilla unless they move around from one place to the other, running with all of their strength as if they were deeply invested in the depths of contemplation, and if they don't move around at all but rather stay in one place, then their investment in knowledge and grasp is for naught etc. O my brothers etc. would anyone with any understanding claim that moving, and speed is beneficial for the deepening of thought in matters of this worldly affairs? Even in this worldly matters the opposite is true, for if a person would like to focus their thoughts on something in particular, they should stand or sit while they contemplate etc. unless they arrive at the opposite naturally when due to the depths of their thinking they begin to move around from place to place completely unconsciously. This is the reason for the mistake of so many of our people which has been taking place for some time now, for they see the great ones amongst us moving and bothered during their contemplation etc. but this is not what Hashem truly desires, for in truth if a person wants to deepen their thoughts they should be sitting [in one place] etc. as it is known that the entire inyan of tefilla in its root is situated specifically upon standing [in one place] which is referred to as creating a place for one's tefilla etc. The spread of this mistaken trend is an embarrassment and a desecration of Hashem's name, and there is not enough space to write all the destruction this causes etc. The great ones should warn the smaller ones and undo this trend as if it never was etc. and there should be no more breakdown of boundaries

¹⁰⁰ Iggerot HaRebbe Rayatz, from the 24th of Adar, 1937, printed in Sefer Shmuos v'Sippurim, Vol. 2, p. 19

¹⁰¹ Beis Rebbe, Vol. 2, Chapter 1, p. 2b

¹⁰² Kuntreis HaHispa'alus, p. 42

¹⁰³ Iggerot Kodesh Admor HaEmtzaee, no. 36, p. 310

through these worthless movements etc. Please believe me when I say that these movements are nothing but foolishness and casting off the yolk of heaven etc. and this is how we should proceed, that before tefilla, the shamish should announce in a loud voice that silence is good for tefilla and he should also warn against these movements."

Keser, whose Externality appears like Binah, operates by way of Movement and Walking, while Chochmah operates by way of Calmness and Standing

This can be understood based on everything that we have described above, for each one goes according to their own opinion. R' Aharon HaLevi who came to teach the pathways of the grasp of *Arich Anpin* which is the interiority of *Binah*- demanding from his students that they strive to reach this level- operated with movement and walking like the ways of *Binah* which shows movement representative of *yeish*, for *Arich Anpin* is similar in its externality to *Binah* (in truth however, it is not simply *Binah* but rather the interiority of *Binah* as it is rectified in its root, by way of the secret of *hash'ra'ah*). Even more, since according to R' Aharon HaLevi the essential purpose is to ascend to the level of *Arich Anpin* which contains both *yeish* and *ayin* at once, there is a need to engage in movement and walking to a greater extent in order so that the *yeish* itself may be contained within the holiness of the *yichud* of *Arich Anpin* wherein *yeish* and *ayin* operate as one, to the point that *yeish* itself can serve as a vessel for the *ayin*. But if one were to prevent the utilization of the aspect of *yeish* completely, one would not be able to reach the grasp of *Keser* which is specifically the purpose of creation, as described earlier regarding the need to awaken ecstasy for "*it is the essential purpose of creation*".

The *Admor HaEmtzaee*, however, focused solely on teaching and sharing the pathways of the grasp of *Chochma* whose method is one of calmness and self-negation, unable to tolerate the many movements and walking associated with the aspect of *Binah* at all. Therefore, the *Admor HaEmtzae*- who demanded from his followers to move beyond this level- completely pushed away any movement along the path of *Binah* in the strongest of terms, for *Chochma* is incapable of tolerating even the slightest aspect of *yeish*.

This is what is written regarding the *Admor HaEmtzaee*¹⁰⁴ "*that his so-in-law, the Tzemach Tzedek said regarding him, that his tefillah was in the aspect of the mochin of ma"h and self-nullification beyond the level of ecstasy, completely and entirely cleansed.*" Based on this we can say that his *tefillah* was in the aspect of the *mochin* of *ma"h* which are the aspect of the self-nullification associated with *Chochmah* which is above the aspect of the ecstasy of *Binah*.

¹⁰⁴ Beis Rebbe, Vo. 2, Chapter 1, p. 2b, fn. 3

On a deeper level, we can say that the intention is regarding the *bittul* on the level of *Atik* as it is known throughout the discourses of *Chabad*, that the interiority of *Chochmah* is the interiority of *Atik*, which is above and beyond the aspect of ecstasy associated with *Arich Anpin* which is the interiority of *Binah*. As it is known¹⁰⁵, that the *Baal HaTanya* told his son the *Admor HaEmtzaee* “that by both of us, the mind has control over the heart, but by me the mind has control over the externality of the heart, while by you the mind has control over the interiority of the heart”. This is because the interiority of *Atik* has control over even the interiority of the heart¹⁰⁶. It was specifically the *Admor HaEmtzaee* who merited to ascend to the interiority of *Chochma* which is the interiority of *Atik*, who davened with the ecstasy of an inner fire that burned brilliantly, but it was in such a way that it could not be seen externally at all, like his son-in-law the *Tzemach Tzedek* testified regarding him¹⁰⁷, that he was like “burning straw when it contains some wetness within it to the point that it burns completely yet still remains in its original form, but when you reach out with your hand to touch it, you realize that there is nothing left, only the external form remains.”

Even if one seeks out the Level of Keser before they are Worthy- they will at the very least merit to Include the Yeish into Holiness

The depth of the matter is as follows. When someone yearns after the grasp of the level of *Keser* which is comprised of both *Yeish* and *Ayin* together, the *yeish* itself is included within the elevated holiness, and it is no longer like the separate *yeish* which is the *yeish* of the aspect of *Binah*. Similar to the world of *Adam Kadmon* which contains the worlds of *Briyah*, *Yetzirah* and *Asiyah* within its holiness. So that now, when one yearns after *Keser*, even if they are still unworthy of ascending to its level, the fact that their intention and desire was set on reaching this lofty level, they will automatically transform their utilization of *yeish*- which operates by way of battle- into the inclusion of holiness itself, as the *Admor HaEmtzaee* wrote, “but when a person is so focused they will naturally come to move around without any preparation and without any conscious awareness etc.” and this is the experience of the presence of *Keser*.

This is not the case when one yearns after the grasp of *Chochma*, in relation to which the *yeish* is considered the aspect of *Binah*, which is the aspect of *Briyah*, *Yetzirah*, *Asiyah* and separation. At that point it is certainly necessary to refrain from and negate all elements of

¹⁰⁵ Beis Rebbe, there. See as well Likkutei Biurim from R' Hillel Parichter on Kuntreis HaHispaalus, p. 127; Sefer Sichos Toras Shalom, p. 213-214

¹⁰⁶ See Yam HaChochma (2008), Maamar Kedusha Meshuleshes, Anaf 5, no.3, p. 627; Yam HaChochma (2011), Introduction, p. 34, fn. 78

¹⁰⁷ Toras Shalom, p. 213

Binah entirely. For as long as one has not merited to complete their soul on the level of *Chochma* and ascend to the level of *Keser*, it is prohibited to utilize the elements of *yeish*, and therefor the *Admor HaEmtzaee*¹⁰⁸ “had no tolerance for his followers who chased after levels that were above them, but rather he demanded that they stand at the level which they are at.” For when a person yearns after the level of *Chochma*, they are forbidden to engage the elements of *yeish* as if they were operating on the level of *Keser*, as it is written “they may not ascend the steps towards My altar”, and it is specifically when the true desire and yearning is for the level of *Keser* where one has the permission to utilize the elements of *yeish* in the aspect of “*yonasi, tamasi*”.

The Externality of Keser is the Aspect of Pushing Away and Chochma is the Aspect of Drawing Close

With this we can also begin to understand that which is known regarding how during the lifetime of his Rebbe the *Baal HaTanya*, R' Aharon HaLevi would guide his followers with castigation and pushing them away etc., while the *Admor HaEmtzaee* would guide his followers with love and drawing them very close, as it is made clear in the letters of the *Rebbe Rayatz*¹⁰⁹.

This is understandable based on what we have said, for it is known that the pathways of *Chochma* operate in calmness by way of nullification. This is not the case when it comes to the pathways of *Binah* from within whom the severe potencies of *gevurah* emerge. Therefore, each of these *tzadikkim* operated according to their particular root, for the *Admor HaEmtzaee* who was rooted in the interiority of *Chochma* guided his flock with calmness and closeness. But R' Aharon HaLevi who was rooted in the interiority of *Binah* which is *Keser*, would descend from his mountain in order to guide his flock by way of *Binah* which is the exteriority of *Keser*, which operates according to the intensity of the *gevuros* (this was not the case, however, when it came to his writings which were written according to the level of *Keser* which is the interiority of *Binah* specifically, and not the general quality of *Binah*).

¹⁰⁸ Toras Shalom, p. 53

¹⁰⁹ Shmuos v'Sippurim, Vol. 2, p. 19-20