



## TWO WAYS OF BECOMING ATTACHED WITH HASHEM

Fire-of-fire-of-fire is to rise through all of these levels (*becoming attached with Hashem through doing the mitzvos, through emulating His middos, and through learning the Torah*) – to rise (*fire*) above one's level (*fire-of-fire*) and then to keep rising to another level and then another until one has aligned his actions, character, and mind with the Creator.

To where does one keep rising to? The Creator is called the Infinite. Where do we find the revelation of His Infiniteness? Hashem would have allowed the Creation to keep expanding had He not said "Enough" to it, so originally the Creation would have been endless. The root of an endlessly expanding Creation is really in the Torah, for "Hashem looked into the Torah and created the universe." The Oral Torah is "longer than the land and wider than the seas", while the Written Torah is exactly 600,000 letters with nothing that may be subtracted or added to it. The Torah itself is unlimited but the letters of the Torah are limited. When Hashem looked into the Torah and created the world from it, the Torah revealed in our world is the endless Torah. When Hashem said "Enough", this was really coming from the light of the Torah which contains the Torah's letters which places some limit on the Torah. These are the roots of Creation.

Thus when we learn Torah there are two levels. There are the letters of the Written Torah. If one has a soul-root in this, that means he will be like "one who never said anything that his Rebbe never said", he has the bounds of what he received, the mesorah (*tradition*) that goes back to everything Moshe received at Har Sinai, the ability of never saying anything he didn't hear from his Rebbe. That is one kind of person, but another kind of person has a soul-root in the Oral Torah, which is endless, and it epitomizes the teaching of the Sages, "One who says things that were never heard with ears."

It's clear that these are two different soul-roots, and that each person has to learn Torah according to his soul-root, his personal portion in Torah. There are those whose portion in Torah is in the Written Torah, and there are those whose soul-root is in the Oral Torah – which was also received by Moshe at Har Sinai, since Moshe received every new Torah insight that will ever be

produced. So essentially we have two ways of becoming attached with Hashem. One way is by cleaving to the limits which He made, keeping all of the halachos of the Torah and all the Rabbinical commandments and laws, which are included His will, and this is so that we make for Him a dwelling place in the lower realms here on this world. But the additional way of cleaving to Hashem is through the light of His Torah which is endless, "longer than the land and wider than the seas", and of this it is said, "Are My words not like my fire?"

The Gemara asks, "How is it possible to cleave to Him, if it is written that "Hashem Your G-d is a consuming fire"? Rather it means to cleave to the Torah scholars. Have dealings with Torah scholars. One should wed his daughter to a Torah scholar." The Sefer HaKaneh asks, "And whom should the Torah scholar cling to? Should he also have dealings with other Torah scholars...?" He answers, "The Torah scholar himself is a fire." The Torah scholar lives at the level of spiritual fire, a consuming fire, since he is attached with Hashem. This is a profound insight and it is really describing fire-of-fire-of-fire.

Someone at the level of a true Torah scholar cannot be harmed even by the fire of Gehinnom. The Gemara says that the fire of Gehinnom cannot harm a Torah scholar, just as a fire cannot burn a creature called the salamandra. [This is a creature that emerges from a fire that didn't stop burning for several years straight.] Why can't fire harm this creature? Clearly it's because this creature is already coming from a strong fire and therefore another fire cannot harm it. A Torah scholar cannot be harmed by the fire of Gehinnom, because the Torah scholar is already connected to a higher fire and therefore a lower-level fire (*such as Gehinnom*) cannot harm the Torah scholar. The fire of Gehinnom is machlokes (*controversy*), whereas the Torah scholar is connected to fire-of-fire-of-fire, the epitome of the trait of honor, and honor is the antithesis to controversy (*since honor at its highest level is where one has integrated everyone into his existence*).

True Torah scholars immersed in learning Torah are the very opposite of Esav, the evil use of fire-of-fire-of-fire, which goes up and doesn't come down. Yaakov Avinu, the "wholesome man who dwells in the tents" (*learning Torah*) and who dreamt of a ladder which reached the heavens, is the Torah scholar who

# HIGHEST HONOR

climbs through all the levels, until the highest level of all, being attached with Hashem, being attached to the Infinite. Hashem promised Yaakov that he will give him an “inheritance with no bounds”, not simply that he will inherit many countries, but to receive from an unbounded place. This was Yaakov’s level of being alone with Hashem when he fought with Esav’s angel, and since Yaakov was the pillar of Torah, and the Torah is the root of everything and it is unlimited, the Infinite Light of the Creator shined for Yaakov and gave him an unbounded inheritance.

Fire-of-fire-of-fire returns everything back to the Creator, which is just the way everything was before Creation when Hashem looked into the Torah and created the world – when He looked into the unlimited Torah and created the limited universe from it. When we go from below to above, this is to where we are returning to and this is the purpose of the entire ascent that the Creation must go through.

These are subtle matters but the general definition is that the purpose of the entire ascent of Creation is to return to the same infinite level that it all came from. Fire-of-fire-of-fire turns everything into fire, fire consumes something and destroys it and turns it into fire. If we want fire to merely warm something instead of burning it, we must place something in between the fire and the thing that we want to warm or cook, but if there is nothing separating the fire and the other object, the fire will turn the other thing into another fire with it.

This is fire’s ability to make anything rise from below to above, where it will keep rising until it becomes fire-of-fire-of-fire, which is where it is returned to Hashem. This is the purpose of Creation (*from below to above*).

## INTEGRATING OPPOSITES & RETURNING EVERYTHING

This is also the depth of honor. Wind-of-fire-of-fire is to integrate all opposites together, but this is not yet the purpose of Creation. The Nefesh HaChaim (*Shaar III*) says that the purpose of Creation is to reveal Ain Od Milvado (*how there is truly nothing besides Him*). This is really fire-of-fire-of-fire, to return everything back to Hashem. Certainly this power may be abused if one falls into his imagination and he abandons Torah study and when he only immerses himself in thoughts of Ain Od Milvado. For in order to reach Ain Od Milvado properly, one has to build all the previous levels first. One cannot enter

into a tower when he hasn’t yet built the structure to hold it up first, or else it is like a tower floating in the sky, like the Generation of the Dispersal. One has to build himself step after step until he reaches the step of contemplating Ain Od Milvado.

When fire turns something else into fire with it, this is a hint that fire represents Ain Od Milvado, the Light of the Creator. Earth, water and wind cannot shine and give light. The only element that’s bright and shining is fire, so when we speak of the Creator’s Light it is fire which reveals the Creator’s Light, how? Fire, if it would be left unrestrained, can destroy the entire world, and it would return everything back to above, revealing Ain Od Milvado. This shows us that fire is a spark of the Heavenly Light that is Ain Od Milvado, which only the element of fire can reveal – specifically fire-of-fire-of-fire.

This is the depth of honor. The lower level of honor is where all possibilities and all opposites are integrated together. This is wind-of-fire-of-fire. But higher honor, fire-of-fire-of-fire, reveals that there is nothing else besides Hashem. These two concepts are a contradiction to each other, and it is this contradiction precisely which reveals the true depth of honor.

Wind-of-fire-of-fire reveals how all possibilities can be unified together, such as how Moshe received the entire Torah at Har Sinai including every single Torah insight that will ever be revealed. These are countless details, including so many opposite aspects from each other, but the deep power of honor (*wind-of-fire-of-fire*) can combine all the opposite aspects together. Yet this is not even the deepest power of honor.

The deepest and highest form of honor is fire-of-fire-of-fire, which reveals the opposite of what wind-of-fire-of-fire reveals – it reveals how everything at its source is simply Ain Od Milvado. Of course, we cannot say that fire itself is Ain Od Milvado, but we can say that fire reveals a spark of that light which reveals Ain Od Milvado in Creation.

Thus, wind-of-fire-of-fire and fire-of-fire-of-fire are total opposites of each other, and they are two sides to the depth of honor. Wind-of-fire-of-fire is the lower honor which combines and integrates together all possibilities with each other, while higher honor, fire-of-fire-of-fire, reveals how all of reality is Ain Od Milvado.

CONTINUED NEXT WEEK HEBREW SHIUR/LAKEWOOD 2022  
דע את מידותיך הדרכה מעשית אש כבוד 016 אש דאש דאש

# THE INNER REDEMPTION

**EXILE TO OUR “DA’AS”** The holy *sefarim* explain that the Egyptian exile was an exile of our *da’as* (our mind). This we can see from what Hashem told Avraham *Avinu*, that “you will surely know (“yodua teida”) that your offspring will be foreigners in a land that is not theirs...”

The Egyptian exile was an exile of our *da’as*, and its redemption was a redemption to our *da’as*. From the double usage of the word *da’as* in the *possuk* (“yodua teida”), we can see that there are two kinds of exiles that both involve an exile to our *da’as*. Let us reflect what these two kinds of *da’as* are.

The Baal Shem Tov explains that these two kinds of *da’as* are a “masculine” kind of *da’as* and a “feminine” kind of *da’as*, and that the redemption from Egypt was a “feminine” kind of *da’as*, and the future redemption will be a “masculine” kind of *da’as*. What does he mean?

The way to understand his statement is as follows. In a person, there are two components: feeling and vision. (An example of “vision” is that a person is obligated on the night of Pesach to see himself leaving Egypt). The “feminine” kind of *da’as* is the feelings, and the “masculine” kind of *da’as* is vision. Egypt was an exile to our feelings – to our feminine aspect of *da’as*. Its redemption was a redemption as well to our feminine *da’as*. But the future redemption will involve our masculine kind of *da’as*, which is our vision. “For with an eye and an eye we will see the return of Hashem to Zion.”

It is well-known that the final redemption is also contained in the first redemption. The redemption from Egypt is the root of the final redemption. In terms of our soul, we must know what these two different kinds of redemption (*redemption of masculine daas and feminine daas*) are.

**OUR MIND IS STILL IN EXILE** There are two “kings” that reside in a person: the mind and the heart. The mind’s vision is limited and we need to learn how to expand it.

The Zohar always uses an expression of *ta chazi*, “come and see”, while the *Gemara* always uses an ex-

pression of *ta shema*, “come and hear.” When a person hears, he hears the feelings, but when a person sees, he doesn’t use his feelings, just his limited vision. The abilities of feeling and vision are two distinct forces in the soul, and each of them need to be removed from what’s stuffing them up. Our mind’s vision is prevented by being too narrow-sighted, while our heart’s feelings can be stuffed with *timtum halev* (spiritual “blockage”).

In the Egyptian exile, our heart was in exile. There was a redemption to this, so our feelings were redeemed with this. But our mind still hasn’t been totally redeemed. Our feelings of the soul, such as *ahavah* (love), *yirah* (fear), *hispaarus* (pride), etc. were redeemed in Egypt, but our mind’s vision – in other words, our inner vision, the ability to see holiness – is still concealed in an exile.

The *avodah* we had during the Egyptian exile was to recognize Hashem’s goodness and to come to have feelings for Him, such as love and fear of Hashem. But what is the *avodah* of the final exile? We must expand our minds in order to know this.

**THE SECRET OF THE REDEMPTION: “UNITY”** In the writings of the Arizal it is brought that on the night of Pesach, it is a time of “*gadlus hamochin*” (a higher state of mind). What is the higher state of mind, and what is the lower state of mind?

Simply speaking, it means that sometimes our mind is more or less clear. But the more truthful outlook is that *gadlus hamochin* is a straight way of thinking – “*G-d made man upright*” (*Koheles* 7:29) – it is a straight kind of vision, and in it lies a person’s mind.

In the redemption of Egypt, anyone who didn’t merit to leave Egypt perished. The wicked perished in the plague of darkness. Everyone else who left Egypt all left as one collective unit – there was *achdus* (unity) of the entire nation at the redemption. At this redemption, the entire Jewish people were united to follow Hashem into the desert, experience the splitting of the



# THE INNER REDEMPTION

sea and the giving of the Torah. At all of these events, all 600,000 souls of the Jewish people were all present.

The inner way to look at reality is to see everything as one. From an inner perspective, a person sees how many details are really all one collective unit. The secret that brings on a redemption is to be united into one unit. For example, the entire Jewish people in Egypt did not change their names, language, or dress.

Thus, the redemption is all about *achdus* – unity. There is a redemption that will take place to the Jewish people as a whole. There is also a personal redemption to each person that will take place, a redemption to each person's soul. This is to redeem our mind. To redeem our mind, we must acquire an inner perspective on things – a perspective of *achdus*, to be able to see how many details connect and are all one.

Before, we mentioned that we have two different components in us: the feelings, which are in our heart, and our vision, which is in our mind. Our mind, which is otherwise known as the masculine kind of *daas*, has an advantage over the heart in that it can see how many details connect into one. Our mind is capable of seeing *achdus*.

The second *Beis Hamikdash* was destroyed because of *sinas chinam* (baseless hatred). The future redemption will be the opposite of this; it will be a unity of the world. The secret to the redemption is *achdus*. When a person acquires the inner perspective – the way to see unity in many details – this is the secret to the redemption.

The secret to the current exile is contained in the Egyptian exile. By understanding what the Egyptian exile was, we can learn about our own redemption from the current exile, because the root of all redemption is the redemption from Egypt.

**WHAT IS THIS "UNITY"?** What is this secret of *achdus*/unity of the final redemption, which is contained in the Egyptian exile?

We say in the *Hagadah*, “*And G-d took us out of Egypt, not through an angel or through a seraph or through a messenger, but G-d Himself, in His Honor.*”

There is a concept that everything which takes place in the world also takes place in time, and everything that takes place in time also takes place in our soul. In our own soul, there can be a redemption by Hashem Himself.

On the night of Pesach, there is a revelation of G-dliness in every person's soul! “*Not through an angel or a seraph or a messenger, but G-d himself.*” As long as a person doesn't block this revelation from happening, it becomes revealed in one's soul on the night of Pesach: a personal redemption that takes place in the soul.

When a person still has an egotistical “I”, he is separate from others. But when there is a revelation of G-dliness in the soul, a secret of “oneness” (*rozo d'echad*) is revealed in the soul.

If a person looks at another person according to the other's opinions about life, then he is apart from others. *Chazal* say that “*Just like all faces are different, so are all minds different.*” But when a person looks at another person's soul with a deep perspective, he sees G-dliness in another Jew's soul. He sees “Hashem Himself” that resides in the deepest point in every Jew's soul. (*This deepest point is called “Yechidah.”*) When a person has this perspective, he has an outlook of *achdus* toward every Jew and he unifies every soul into one unit.

This revelation that takes place in the soul on the night of Pesach is the root of the future redemption. Thus, on the night of Pesach we have an additional *avodah* upon us. Besides for the well-known *avodah* that we must connect ourselves to leaving Egypt now, there is another *avodah* – to reveal the root of the future redemption. We must recognize what the redemption is and connect to it.

CONTINUED NEXT WEEK

פסח 002 מהות גאולת הנפש תשס"ב