



Selected Parts of Yom Tov Shel Rosh Hashanah 5666

Session 2: Why conceal in the first place?

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In session 1 we learned how the creation of the worlds occurred through the effect of the *Tzimtzum*. The *Kav* reintroduced the *Ohr Ein Sof*, but only as it could cater to creation. The *Mitzvot* were then required to draw down the rest of the light. However, this begs the question: If the ultimate goal was to have every component of the *Ohr Ein Sof* revealed, why was it concealed originally?

The Difference between the Light of Creation and the Light of Torah

וְלִכְאוּרָה אֵינוֹ מוּבָן מֵהוּ הַהִתְחַדְּשׁוֹת בְּזָה וְהֵלֵא גַם קִדְּם הַצְּמִצּוּם הָיָה אֹר אֵין סוֹף מִמֵּלֵא כָּל מְקוֹם הַחֲלָל כו'.

אך על פי פשוט הוא, דתחלה כשהיה אור אין סוף ממלא מקום החלל, הרי לא היה אפשר להיות מציאות העולמות, ואם כן הרי לא היה הגלוי בעולמות כו', אמןם לאחר שנתהו העולמות, כשממשיכים גלוי אור אין סוף שלפני הצמצום, מכל מקום, לאחר שנתהו יכולים לקבל גם האור הזה כו'.

And yet, the novelty of this goal seems difficult to understand. Didn't the *Ohr Ein Sof* fill the place of void before the *Tzimtzum*?

Now, it is obvious that in the beginning, when the *Ohr Ein Sof* filled that place of void, the existence of the worlds was impossible. Due to this, there could be no revelation of G-dliness **within** the worlds. However, after the worlds were created, and a revelation of *Ohr Ein Sof* as it is before the *Tzimtzum* is drawn down, that revelation can occur within the worlds. True, at the inception of existence the light from before the *Tzimtzum* was not able to be revealed. After the worlds come into existence, however, they are able to accept this light as well.

Explaining the Unity between *Sovev* and *Memaleh*

The notion that the Ohr Ein Sof can be revealed to creation without creation losing its existence is extremely difficult to understand from a philosophical perspective. As such, we will link it to a more familiar Kabbalistic idea and an analogy for that idea.

וַיֵּשׁ לֹמֵר כְּמוֹ שֶׁכְּתוּב בְּעֵץ חַיִּים לְעֵינַי גְּלוּי הַקּוֹ, דָּאֵם הִיָּה נִשְׁאָר בְּתַחֲלֵה הַקּוֹ לֹא הִיָּה אֶפְשָׁר לְהִתְהוּוֹת הַכְּלִים, וְאַחַר שֶׁנִּתְהוּוּ, גַּם שֶׁמֵּאִיר בָּהֶם אֹר הַקּוֹ אֵינֶם מִתְבַּטְּלִים כּוּ, כְּמוֹ כֵּן הוּא בְּכָלִלוֹת הָאֹר אֵין סוֹף שֶׁלִּפְנֵי הַצְּמֻצוֹם, שֶׁלְאַחַר שֶׁנִּתְהוּוּ הָעוֹלָמוֹת יְכוּלִים לְקַבֵּל אֹר זֶה גַּם כֵּן.

וַיֵּשׁ לֹמֵר הַמְשָׁל בְּזֶה, כְּמוֹ בְּהַשְׁפָּעַת הַשֶּׁכֶל מֵהָרֵב לְתַלְמִיד, הֲרִי אִם הִיָּה מִשְׁפִּיעַ לוֹ בְּתַחֲלֵה עֵמֶק פְּנִימִיּוֹת חֻכְמָתוֹ, הֲרִי לֹא הִיָּה אֶפְשָׁר לְקַבֵּל, וְצָרִיךְ לְהַשְׁפִּיעַ לוֹ אֹר מְצֻמָּצָם שֶׁלִּפְנֵי עֵרְכּוֹ כּוּ,

וְאַחַר שֶׁמִּקְבֵּל אֶת הָאֹר הַמְצֻמָּצָם וְנִתְפָּס וְנִקְלָט בְּשִׁכְלוֹ, הֵנָּה אַחַר כֵּן הֲרִי הוּא בָּא עַל עֵמֶק פְּנִימִיּוֹת שֶׁכֶל הָרֵב (שֶׁזֶהוּ מָה דְקָאֵם אֲדַעְתִּיהָ דְרַבִּיָּה כּוּ) וְבִיכְלִיתוֹ לְקַבֵּל כּוּ.

וְצָרִיךְ לֹמֵר דְּזֶהוּ גַּם כֵּן מִצַּד תַּקוּן הַכְּלִי, דְּעַל יְדֵי שֶׁנִּתְפָּס בּוֹ הַשֶּׁכֶל, מִתְתַּקֵּן וּמְזוֹדְכָךְ הַכְּלִי מִחוּץ שְׁלוֹ, וְכִידוּעַ דְּבְהַשְׁפָּעַת הָרֵב לְתַלְמִיד הֲרִי בְּרַבּוּי הַהַשְׁפָּעָה נֶעֱשֶׂה חוּשֵׁי הַתַּלְמִיד כְּמוֹ חוּשֵׁי הָרֵב כּוּ.

וּבְדִגְמָא כְּזֹאת יוֹבֵן, דְּלְאַחַר שֶׁנִּתְהוּוּ הָעוֹלָמוֹת וּמֵאִיר בָּהֶם אֹר הַקּוֹ, וְיָדוּעַ גַּם כֵּן דְּהָאֹר פְּנִימִי מְצַחֵחַ חֲצִי הַכְּלִי מִבְּפָנִים וְהָאֹר מְקִיף מְצַחֵחַ חֲצִי הַכְּלִי מִבְּחוּץ כּוּ, וְלִזְמַת יְכוּלִים אַחַר כֵּן לְקַבֵּל גַּם בְּחִינַת כְּלָלוֹת הָאֹר שֶׁלְמַעַל מִגְּלוּי הַקּוֹ כּוּ.

It can be said that this is like what the *Eitz Chaim* writes concerning the revelation of the *Kav*. If the *Kav* had been left over in the beginning, the *Keilim* would not have existed. After they were created, even when the light of the *Kav* shines forth it does not obliterate them. Similarly, the same general idea could be said in regards to the *Ohr Ein Sof* as it is before the *Tzimtzum*. Once the worlds are created they are able to accept this light as well.

A possible analogy to this would be the transmission of an idea from a teacher to a student. Were the teacher to give the student the innermost depth from the idea at the beginning of the lesson the student would be unable to receive it. The teacher must transmit his intellectual energy according to the students' abilities.

Once the student has received this contracted light and it has been grasped and absorbed in his intellect, he can eventually reach the innermost depths of the teacher's intellect. (This is what is meant by the *Gemara* "a man only grasps his teacher's intellect after forty years of toil".)¹ [The student will also] have the ability to accept [new information in an unadulterated form].

¹ *Avoda Zarah* 5b

It must be said that this is due not only to the teacher's effort to simplify the idea, but also because the student hones the vessel of his own mind. Through his efforts to grasp the idea the vessel of his mind is fixed and refined. As is known regarding the imparting of knowledge from teacher to student, given many lessons the abilities of the student will become like those of the teacher.

In a similar manner we may understand the relationship between the worlds after they have been created and the light of the *Kav* being shone them. For it is known that, the ***Ohr Pnimi*** refines the inside half of the vessel and the ***Ohr Makif*** refines the outside of the vessel in a similar manner. As a result, the *Keilim* are able to accept the light in its entirety afterwards, even that which is higher than the revelation of the *Kav*.

Torah: The Perfect Explanation

וְהַעֲקָר הוּא לְפִי שְׁהַמְשָׁכָה הִיא עַל יְדֵי הַתּוֹרָה, וְכִתִּיב ה' עַז לְעַמּוֹ יִתֵּן, אֵין עַז אֶלָּא תּוֹרָה, שְׁעַל יְדֵי הַתּוֹרָה יְכוּלִים הַצְדִּיקִים לְקַבֵּל בְּחֵינַת אֹר אֵין סוֹף שְׁלִמְעָלָה מְעָלָה מִהַעוֹלָמוֹת וְלֹא יִתְבַטְּלוּ בְּמַצִּיאוֹתָם, וְכֵן הַעוֹלָמוֹת יְכוּלִים לְקַבֵּל אֶת הָאֹר עַל יְדֵי זֶה, וְכִמוֹ שְׁכָתוּב בְּסִפְרֵי שֶׁל בֵּינוּנִים סוֹף פְּרָק ל"ו.

The main [reason that this is possible] is that the flow happens through the Torah, as it is written, "G-d gave strength to His nation",² and the *Midrash* says that "there is no strength but Torah"³. Through the Torah the righteous⁴ are [given the strength] to receive *Ohr Ein Sof* that is much higher than the worlds and yet not have their existence obliterated. As well, the study of Torah allows the worlds [themselves] to receive the light of *Ohr Ein Sof*, as is explained in Tanya at the end of Chapter 36.

The Purpose of Creation: Conclusion

וּנְמַצָּא, הַגֵּם שְׁהָאֹר הוּא אוֹתוֹ הָאֹר שְׁהִיא מְמַלֵּא מְקוֹם הַחֲלָל קִדְם הַצְּמֻצוּם, אֲמָנָם הַהִתְחַדְּשׁוֹת בְּזֶה, מָה שְׁהִיא הַגְּלוּי בְּעוֹלָמוֹת כו'. וְעוֹד יֵשׁ לוֹמַר שְׁהִיא גְלוּי אֹר עַלְיוֹן שְׁלִמְעָלָה מִהָאֹר הַקּוֹדֵם, וְזֶהוּ תוֹסֶפֶת הָאֹרוֹת שְׁנִמְשָׁךְ עַל יְדֵי הַתּוֹרָה וּמַצּוֹת, שְׁיֵאִיר בְּחֵינַת פְּנִימִיּוֹת וְעַצְמוֹת אֹר אֵין סוֹף שְׁלִמְעָלָה גַם מִהָאֹר שְׁהִיא מְמַלֵּא מְקוֹם הַחֲלָל כו', וְכִמוֹ שְׁיִתְבָּאֵר. וּבְדֶרֶךְ כָּל זֶה גְלוּי בְּחֵינַת אֹר אֵין סוֹף הַסּוֹבֵב כָּל עֲלָמִין, שְׁבִשְׁבִיל זֶה הִיא תְּכֵלִית הַבְּרִיאָה דְּעוֹלָמוֹת כו'.

Thus we find that although this light did fill that empty space before the *Tzimtzum*, there is nevertheless the novelty of that light being revealed to the worlds. Furthermore, it can be said

² Psalms 29:11

³ *Shir Hashirim Rabbah* 1:4

⁴ It would appear that the term "righteous" used here refers to all Jews (see *Ayin Beis* p. 356).

that there is actually a revelation of a light higher than the light which existed before. This is the additional light drawn down through Torah and *Mitzvot*. Through Torah and *Mitzvot* the *Etzem* of the *Ohr Ein Sof*, which even is higher than the light that previously filled that void, is revealed, as will be explained.⁵ In general, this is the revelation of *Ohr Ein Sof* as it is *Sovev Kol Almin* [into *Memalei Kol Almin*].

It was for this reason that the worlds were created.

⁵ In the Hebrew edition of *Yom Tov Shel Rosh Hashanah 5666*, p. 671.

Definitions

Ohr Pnimi and Ohr Makif: Lit., Internal Light (*Ohr Pnimi*) and Transcendent Light (*Ohr Makif*)

Ohr Pnimi is an effusion of energy given with the sole intent of transmitting to a receiver. *Ohr Makif* is a general transmission, produced without taking the receiver's needs into account. While the *Ohr Pnimi* is able to be fully appreciated by the receiver, it can contain only the energy the receiver can grasp. *Ohr Makif*, on the other hand, presents the full breadth of the giver's potential, although it may not be appreciated by the receiver.

A classic example of these two energies is the distinction between the High Holidays and the rest of the year. On *Rosh Hashanah* G-d transmits a powerful *Ohr Makif* to the world, and the Jewish nation responds in kind. That energy draws Jews of all affiliations and backgrounds to the synagogue for a divine experience. Yet, as powerful as the experience is, few are significantly changed by the *Rosh Hashanah* service. This is due to the spirituality taking on a primarily transcendent form.

Throughout the year there is a revelation in an *Ohr Pnimi* form. It is not as powerful as the *Rosh Hashanah* service because it accommodates to the needs of creation. However, if a Jew chooses to grasp this energy, it is certainly graspable. Being that it is catered to the needs of the individual it has the potential to affect permanent change.

Etzem: Lit., Essence; Anything as it is in relation to itself.

The *Etzem* is the identity of any object, concept, or living being as it is itself. The notion of the *Etzem* is based on the philosophical principle that everything has a component of self that exists solely for itself, without any form of outward expression.

For instance, the *Etzem* of a man is only that he is. His attributes, such as his profession, temperament, or tendencies are descriptions of his various aspects. His actual existence, however, cannot be defined. In his *Etzem* state, he only exists.

Etzem Ohr Ein Sof: Lit., The Essence of the *Ohr Ein Sof*; The Light of the *Ein Sof* as it is in Relation with Itself. (See *Ohr Ein Sof* Session 1)