

Bsd

Chaburah 10 – Derech Mitzvosecha, Hamanas HaElokus 8 (with additional excerpt)

Yesodos that we were zoche to learn up till now that help us to view the true reality/ [realities] according to Torah Hashkafa:

Yesod 1: The Creator of the World in His Essence is Infinite, and, as finite beings, we have no grasp of His Ultimate Essence at all.

Yesod 2: We, the created beings who are finite, really *do* exist – even though according to human logic it makes no sense that both these Yesodos can be true simultaneously [it is a *Paradox* – that has a solution – just that we can't grasp the solution, and so, as Yidden, we accept that both Yesodos are true [Hashem exists and is Infinite, and we exist and are finite].

Yesod 3: It comes out that there are “two levels” of reality: “Ayin” – the reality of “Hashem Himself” Who is beyond the grasp of any created being; and “Yesh” – the reality of the created beings. (These Yesodos were clarified already in the Basic Hashkafa Shiurim.)

Yesod 4: Since, by definition, a finite being can never grasp what is Infinite, it comes out that there is no point of connection between Hashem's Reality of Ayin and our reality of Yesh. To “solve” this problem, Hashem created an “in-between” level: a Reality that has borders and is graspable, yet at the same time relates Aspects of Infinite G-dliness to the created beings. We can term this level: “The Framework of G-dly Attributes”, and we are directed to view it from our perspective “as if” it is “Hashem Himself” – even though we know that Hashem Himself is much, much Greater than “The Framework”.

Yesod 5: The Reality of this “Framework of G-dly Attributes” can be exemplified to the rays of sunlight that emanate from the body of the sun: The sunlight *rays* only have existence when they radiate outside of the sun; but when we trace them back to their source in the body of the sun itself, they have no separate existence whatsoever and cannot even be called *rays* anymore.

What does this “shine” of “The Framework of G-dly Attributes” look like?

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Conclusion: It comes out that there are really three levels of reality that are present in our lives at all times: Level 1, the Level of Hashem in His Infinity – that we have no grasp of whatsoever; Level 2, the Level that Hashem “Shines forth” His G-dly Attributes to us – that we *can* grasp and that we are directed to relate to “as if” Those Attributes are Hashem Himself (referred to with the preposition “kiviyachol”); Level 3, our level of finite existence.

What Hashem Wants of us is that we relate to Him from our level – Level 3, and to relate to Level 2 ‘as if’ its Him (because that's all we're capable of as finite beings; *Yet all the time with the knowledge that Hashem's “Real Reality” (Level 1) is far far beyond the reality that we grasp of the Framework.*

Sources: Pasach Eliyahu in Hakdamas Tikunei Zohar; Sefer HaPardes, Sha'ar 32-2