

Bsd

## **Chaburah 12 – Mekor 16: Sefer Eitz Chaim, Drush Igulim V'yosher, Sha'ar Alef 2-4**

One of the goals of this Chabura – in addition to presenting an assembly of Torah Mekoros that reveal a unified approach to Torah Hashkafa that is totally logical and makes sense – is to be m'ayein (examine) additional Mekoros that seem to say differently and to see how they fit.

In today's Chabura we examine an additional Mekor that seems to answer our original question [What is the goal of life according to Torah?] with a different answer than we've seen until now:

Source: Sefer Eitz Chaim, Drush Igulim V'yosher, Sha'ar Alef, Anaf Beis, ois 4

This piece in Kisvei Ha'Ari z"l seemingly cites the goal of Creation as being: *the bringing forth of the created Levels so that Hashem could be called by His Attributes* – because if there is no one in the world to receive the expression of His Attributes (for example, Rachamim) then how could Hashem be called by that Trait (for example: "Rachum").

This reason is generally referred to as "*B'gain D'yishtimod'un Lei*" – "In order that they [the created beings] should know of Him", as the concept is called in the Zohar Hakadosh (Parshas Bo, Chelek Beis 42b).

This same idea is mentioned earlier on in the Sefer Eitz Chaim (Drush Igulim V'yosher, Sha'ar Alef, Anaf Alef) in a bit different wording: *That Hashem needs to be complete in all of His Middos*, and if He would not express His Middos in actuality – by there being created beings who would experience those Middos - He would not be considered "*Shalem*" (-Complete).

Initially this reason is very difficult to understand:

1. What does it mean that Hashem "needs to be complete" or that His G-dly Traits "need" to be expressed? Why should Hashem on the level of His Infinity ("Level one") need anything? It almost doesn't make sense to us.

2. These reasons seem to contradict the main reason that we learned originally from the Ari z"l and the Ramchal as the reason for Creation: to Give Good to the created beings. How can the differing reasons possibly fit together?

Question: What level are these sources referring to? Is it "Level 1" or "Level 2"? See the additional sources from Drush Igulim V'yosher and Otzros Chaim that seem to indicate almost explicitly that these reasons are referring to "Level one"! How can we possibly understand this?

Source: 138 Pischei Chochma from the Ramchal, Pesach 1

Foundational Rule: Every level of Hashem shining forth His Infinity into a Framework that we can understand, has a "*memutzah*" (=go-between) level, that is in some ways like the level above it and in some ways like the level below it.

The "*memutzah*" level between "Level one" – Hashem's Infinity – and "Level two" – the Framework of G-dly Attributes" that Hashem has created for us to be able to relate to Him, is called "*Retzono Yisbarach*". It is that level that the sources in Kisvei Ari are talking about.