

Bsd

## **Chaburah 9 – Derech Mitzvosecha, Mitzvas Ha’amanas Elokus, ois 8**

What we learned so far: While we are in “our reality”, we are required to believe that Hashem *needs* the actions we perform of keeping the Mitzvos and revealing His Presence in the world.

Question: Since on the Ultimate level it is clear and logical to us that Hashem does not need anything from us – or *need* anything for that matter – because He is Infinite, what does it mean “our reality”? “Where” is the place that “our reality” exists and we’re supposed to view it that Hashem “needs” our actions, and where is the place that “our reality” ends, and we’re supposed to view it that nothing is “needed” by Hashem?

Source: Sefer Derech Mitzvosecha, Mitzvas Ha’amanas Elokus, ois 8 (p. 53b-54b)

Summary:

There is a level of Hashem Himself – we’ll term it: “Level One” – and in regard to that level, nothing we do could possibly make any difference. There is no being in the world that can grasp anything about Hashem Himself on His Ultimate Level of Infinity, much less to “do something” that will affect Him.

But then there is the level that Hashem *reveals of Himself to us* – through the process of Tzimtzum – that *can* be “affected” from us. We’ll call it “Level Two”. This level is comparable to the rays of the Sun that emanate from the Sun: the rays are actually a part of the sun, but within the sun itself they have no expression. Only once they shine outside of the Sun, do they become a reality of “rays”. In such a way, Hashem “Shines” of His Essence to us; the reality of the Shine is incomparable to Hashem Himself at “Level One”. But that Shine becomes a reality in regard to our physical existence here (we’ll call that “Level Three”), and allows us in our reality here in “Level Three” to grasp some aspect of His True Essence.

This “Level Two” is what Hashem – Who Knows that we are finite and can only grasp finite concepts – has given us in order to be able to relate to His Ultimate Reality (“Level One”) in some way. We call this Shine – the “Framework” of Hashem’s Traits – that are Ten Traits all together and are called the “Ten Sefiros”.

Source: Sefer Pardes Rimonim, Sha’ar 32, perek 2.

Hashem Wants us to interact with Him and daven to Him through our grasp of the Ten Sefiros, but not ever to daven directly to them. Our intent in davening should always be, to daven to the Infinite Hashem who is beyond the “Framework”, Who is the True Source for the Framework Above.