

# Temach Tzedek

## Ohr HaTorah

### Parshas Vayechi

אוסרי לגפן עירה וגו  
Chelek ה

א) **"Binding his donkey to the vine, etc."** This means that in the Messianic era, when the aspect of "Adam" (the ideal human) will be complete, the entirety of Israel will ascend to the highest level, becoming like a vine and joyous wine, a joy associated with mitzvah observance. Additionally, "binding" (אוסרי) refers to binding the letter Yud (י), which represents the level of *Chochmah Ila'ah* (the higher wisdom), to the vine (גפן). (The concept of *Chochmah* involves self-nullification, which is necessary for true joy, as explained regarding the verses "God did not lead them through the land of the Philistines" and "On the eighth day, a solemn assembly.") Through this, the level of "donkey" (*a'ira*) is reached.

Although *Chochmah* (wisdom) and *Binah* (understanding) are considered two inseparable friends, our sages stated that the Holy One, blessed be He, swore not to enter the "upper Jerusalem" (representing *Binah*) until He enters the "lower Jerusalem" (representing *Malchut*), as noted in *Pardes Rimonim*, Section 8, Chapter 13, on the verse "I will not come into the city." This concept is reflected in the phrase "and it shall be" (*Vehayah*), indicating that first the lower Jerusalem (*Malchut*) is entered, followed by the upper Jerusalem (*Binah*). Hence, all consolations are expressed with the phrase "and it shall be" (*Vehayah*).

This can be understood as written: "And it shall be on that day, the mountains will drip with sweet wine" (Joel 4:18). Our sages explained in *Vayikra Rabbah* (Chapter 12, Parashat Shemini) that in this world, wine brings calamity, etc. (see there). Further, it states concerning offerings, "I have given specific measurements," as it says, "Half a hin of wine shall be for the bull, etc." This is analogous to drinking a small amount of wine, which gladdens the heart, but excessive wine confuses the mind.

This is also discussed in the *Zohar*, Volume 3, Shemini 39a, on the verse "Wine and strong drink you shall not consume": the beginning of wine brings joy, but its end is sorrow, etc. This is because *Binah* corresponds to the left side (the aspect of strictness), and judgments emerge from it. Similarly, it is explained in the discourse *Nichnas Yayin Yatza Sod* (When wine enters, secrets emerge) in Parashat Vayishlach (1804), that the wine libation during the offering corresponds to refining the animal soul from *Nogah* (a mixture of good and evil), where judgments are only in their root in *Binah* as wine, etc. This is specifically when consumed in moderation, as it then brings joy. However,

# Temach Tzedek

## Ohr HaTorah

### Parshas Vayechi

אוסרי לגפן עירה וגו  
Chelek ה

excessive consumption leads to confusion, as seen in the case of Nebuchadnezzar, who fell due to the overwhelming intensity of strict judgment.

Additionally, wine brings joy to God, but in excess, it provides sustenance to the *kelipot* (forces of impurity), which draw from the 48 permutations of the name *Elohim*. This is the concept of a "foreign vine." Even in the realm of kindness, there must be moderation, as explained in *Torah Or* in the discourse *Magen Avraham* (Parashat Lech Lecha) and in the discourse *Ashira LaHashem* (Parashat Beshalach) regarding charity and justice. Similarly, joy must also have a measure, as in "rejoice with trembling," to avoid frivolity and lightheadedness, which lead to immorality, as noted in *Vayikra Rabbah* at the end of Parashat Balak regarding the incident at Shittim: "He immediately gave him wine to drink, and it inflamed him, as it says, 'Harlotry, wine, and new wine take away the heart.'"

See also in *Sefer Kad HaKemach* under the entry "Joy," in the section starting with the letter Samech.

All this pertains to the current world. However, in the future, the strict judgments will ascend, and the Levites will become priests. This will occur because "the spirit of impurity will be removed from the earth," and there will no longer be an evil inclination.

And therefore, in the future, joy will be revealed without any limitation, as stated in *Vayikra Rabbah*, Parashat Acharei, Chapter 20. Furthermore, at that time, "Hashem will be for me as a God" (*Hashem Li LeElokim*), and there will be no room for the external forces (*kelipot*) to derive any sustenance. This aligns with what is written in Parashat Vayetze regarding the verse "and I will return in peace to my father's house," which our sages interpret to mean, "They will say to Isaac, 'For you are our father.'" The name Isaac (*Yitzchak*) signifies laughter and supreme delight. See also the *RaMaZ* at the beginning of Parashat Toldot.

Thus, in the future, our sages said regarding wine, "But in the future, I will make it a source of joy," as it says, "And it shall come to pass on that day that the mountains will drip sweet wine" (Joel 4:18).

It is explained in *Torah Or*, in the discourse *Chayav LeBesumei* ("One is obligated to drink"), that there are two types of joy:

# Temach Tzedek

## Ohr HaTorah

### Parshas Vayechi

אוסרי לגפן עירה וגו  
Chelek ה

1. The first is "Sing joyfully, you righteous, in Hashem."
2. The second is the joy that comes from the revelation of the Essence of the Infinite Light (*Or Ein Sof*), which transcends the order of creation (*Seder Hishtalshelut*).

These two levels are also reflected in two types of wine:

1. The first is the wine that brings joy to the intellect (*Moachin Delmma*), associated with festivals (*Moadim LeSimcha*), which are referred to as *Mikra'ei Kodesh* (holy convocations).
2. The second is described in the *RaMaZ* (Parashat Balak 289b) as "the wine of *Moachin DeSima*," a level of tranquility akin to fine wine. This reflects the joy derived from comprehension.

Currently, the Levite serves as the representative of this aspect, but in the future, it will be said, "On that day, behold, this is our God" (Isaiah 25:9), and comprehension will attain the level of *Sovev Kol Almin* (the encompassing light). From this will emerge complete joy.

It can be said that this is the meaning of "the wine that brings joy in its grapes," about which our sages said, "No eye has seen it except for God" (Isaiah 64:4). The *RaMaZ* explains (at the beginning of Parashat Bereishit, page 4b) that "Elokim" refers to the *Gevurah* (strength) of *Atik* (a supernal level of Keter) as it is en clothed in *Moachin DeSima*. The phrase "stored in its grapes since the six days of Creation" refers to the seven lower attributes (*Zei'r Anpin*) of *Atik*.

It can also be explained with respect to the difference between the festivals of Hashem, which are within the realm of *Atzilut*, and the festivals of the essence of the Creator. The "wine that brings joy to God" refers to the aspect of *Hashem* becoming *Elokim* (signifying the unification of higher and lower realms), which aligns with "No eye has seen it except for God." The joy in this divine aspect comes from a drawing down of the Essence of the Infinite Light.

Additionally, it can be said that within *Binah* (understanding), there are 49 gates, but the 50th gate is not revealed now and will only be revealed in the future. This is the secret of the *Yovel* (jubilee) written with a *cholam* vowel, which is above the *Yovel* written with

# Temach Tzedek

## Ohr HaTorah

### Parshas Vayechi

#### אוסרי לגפן עירה וגו

#### Chelek ה

a *melupum*. Currently, the 50th gate (*Yovel* with a *cholam*) is hidden, as reflected in the phrase "Binding his donkey to the vine," where "donkey" (*a'ira*) represents the higher Jerusalem (*Binah*). When it is in the form of *cholam*, it corresponds to the higher *Yovel*.

**Summary:** The term *a'ira* refers to the higher Jerusalem, the perfect union of *Chochmah* and *Binah*. The "vine" represents joy from the "wine that has been preserved" in *Moachin DeSima*. This joy will flow from the "three watches of the night" and the level of "No eye has seen except for God." Currently, joy is limited, but in the future, it will be unlimited. The phrase "binding to the vine" signifies drawing from *Moachin DeSima* to the level of *a'ira*. Additionally, the *Yud* in "binding" (אוסרי) represents the revelation of Hashem's joy in the level of *a'ira*, which is the aspect of *Abba* (father) entering the "city." The *a'ira* in its *cholam* form represents the higher *Yovel*.

**ב)Explanation of the matter:** The term *a'ira* (עירה) bears two interpretations: it can mean "a wild donkey of a man" (*ir pere adam*) or "a city of God" (*ir Elokim*).

To explain: The phrase *ir pere adam yulad* ("a wild donkey of a man is born") is found in Job 11. This means that "is born" refers to a state where a person's emotional attributes (*middot*) remain as they were at birth, in their natural and unrefined state, and have not been transformed to act against their innate tendencies. The true work of a person is to resist their harsh nature out of love and awe of God. However, when one's nature aligns effortlessly with proper conduct, this is not considered complete service, and such a state is termed *ir pere adam* ("a wild donkey of a man").

The *Shnei Luchot HaBrit* (*Shlah*), in the Gate of Letters, under the letter *Yud* at its beginning, explains that this concept is akin to the saying "the shell precedes the fruit," meaning the evil inclination (*yetzer hara*) comes to a person first—immediately upon their birth, as it says, "sin crouches at the door." In contrast, the good inclination (*yetzer tov*) only comes later, at the age of 13. See more on this in *Be'er Mayim Chaim* on Parashat Pinchas (Derush on *Ayelet HaShachar*), as well as in the *Zohar* (Volume 1, beginning of Parashat Vayeishev) and the commentary of the *RaMaZ* there.

This is the meaning of the phrase *ir pere* ("a wild donkey"), as the evil inclination is likened to a donkey, as stated in *Ra'aya Mehemna* at the end of Parashat Bo (43a) on the verse, "And every firstborn donkey you shall redeem with a lamb," which alludes to the idea that the evil inclination can be transformed through repentance. If it is not

# Temach Tzedek

## Ohr HaTorah

### Parshas Vayechi

אוסרי לגפן עירה וגו  
Chelek ה

transformed, it must be "broken." This idea is further discussed at the end of Parashat Lech Lecha, where it says, "He will be a wild donkey of a man" (*pere adam*), interpreted as being rebellious against people and even against the "Supreme Man" (*Adam Elyon*).

Nevertheless, through Torah study, the evil inclination can be transformed into good, as it says, "With all your heart" (*bechol levavcha*), meaning with both your inclinations—the good inclination and the evil inclination. See more on this in the discourse *Hamagbihi Leshevet* in *Torah Or* on Parashat Miketz.

This is the meaning of "binding to the vine his donkey" (*osri lagafen a'ira*): to transform the aspect of *ir pere* ("wild donkey") into "a man is born" (*adam yulad*), this is achieved through the *gafen* ("vine"), representing wine that brings joy to God and man. These correspond to the roots of the animal soul (*nefesh habehemit*), as judgments can only be sweetened in their source. This is explained in the discourse *Ki Tetze Lamilchama Al Oivecha*, where it discusses the blessing of *Yotzer Or*, which begins with "and the wheels tremble" (*veha'ofanim*). The idea is that the animal soul, whose root derives from the name *Elokim* (associated with judgment), can be refined and sweetened, just as wine was poured during the Temple offerings to refine the animal soul and sweeten judgments.

When the aspect of *ir pere* is connected to the *gafen* (wine from the vine), which emerges through pressing and treading, then it becomes *a'ira ir Hashem*—a "city of God." As our sages said, "When is one considered great? When he is in the city of God." See also the discourse *Vaye'avek Ish*, which discusses "they raised dust up to the Throne of Glory." Similarly, it relates to the firstborn son of the hated wife, and this connects to the verse, "Instead of being forsaken and hated, I will make you an eternal pride"—meaning that *malchut* will ascend to the level of *binah*, the higher Jerusalem.

**Summary:** The idea of *pere* (wild donkey) reflects the concept of "the shell precedes the fruit," where the evil inclination (*yetzer hara*) comes first, likened to a donkey. The verse "And every firstborn donkey you shall redeem" symbolizes the transformation of the evil inclination through repentance, aligning with the service of "with all your heart"—both inclinations. This is the meaning of "binding to the vine," where the joy of wine sweetens the judgments at their source. When this transformation occurs, it leads

**Temach Tzedek**  
**Ohr HaTorah**  
**Parshas Vayechi**  
**אוסרי לגפן עירה וגו**  
**Chelek ה**

to *a'ira*—becoming the "city of God," elevated to the higher level of *binah*. Thus, the hated one becomes an eternal pride.

It is worth noting the concept of *Mashiach*, who is described as "humble and riding on a donkey," as well as the connection to Issachar, who is called a "strong donkey." Additionally, the term "wine" is associated with the word *chamor* (donkey), which connotes strength. Similarly, the phrase *lagafen a'ira* ("to the vine his donkey") can be interpreted to mean that the wine will gain great strength through the refinement of the "donkey," symbolizing a strong power. This is the meaning of the statement *kachamra tava deshakit veshakikh al dordaya*—"like fine wine that is calm and rests on its lees." The lees add strength to the wine, as they are what is refined from the level of *Ban* (52) and are only referred to as lees relative to *Moachin DeSima* (hidden wisdom). Therefore, the fine wine mentioned here from *Moachin DeSima* must specifically rest on its lees.

See further discussion on this in *Be'er Mayim Chaim* on Parashat Naso and in the *Iggeret HaKodesh*, Section 12. Similarly, the fine wine from the vine mentioned above gains its strength from the refinement of the aspect of the *ir pere* ("wild donkey") mentioned earlier. Therefore, this fine wine is referred to as *chemer* ("wine") in Psalms 75:9, "and wine [*chemer*]," etc.

This is also connected to the verse "and he sent to his father as follows: ten donkeys carrying from the best of Egypt" (Genesis 45:23). Our sages interpret this as referring to "aged wine," meaning wine from the level of *Moachin DeSima*. The carriers of this wine are specifically ten donkeys, as explained above. I also found in the explanation of the *Idra* by the Arizal (128b) on the phrase *kachamra tava deshakit veshakikh*, that the lees and judgments exist in wisdom (*Chochmah*), but they are subdued and submissive.

There is another analogy to wine: just as wine derives benefit from its lees, which ensure its preservation and prevent spoilage, so too does wisdom benefit from folly, as stated in the Talmud (Niddah 47b): "There is an advantage to wisdom over folly."

**On "And to its tendril" (*u'lesoreka*):** See the discourse *Vayhi Beshalach Paro* regarding the phrase "And I planted you as a noble vine" (*ve'anochi neta'ticha sorek*), which refers to blessings and thanks, connected to positive and negative commandments (*mitzvot aseh* and *mitzvot lo ta'aseh*). Thus, *soreka* corresponds to

# Temach Tzedek

## Ohr HaTorah

### Parshas Vayechi

אוסרי לגפן עירה וגו  
Chelek ה

gratitude expressed through the observance of negative commandments. This is why, through the "foals of its donkey" (*bnei atono*), the "mighty gate" (*sha'ar ha'itan*) is associated with the sanctuary (*Heichal*), which is above the level of *a'ira*. In the ten levels of holiness listed in the first chapter of *Keilim*, Jerusalem is the third level of holiness, while the sanctuary and the Holy of Holies are the ninth and tenth levels, respectively.

**Summary:** The idea of *riding on a donkey* is analogous to the concept of wine resting on its lees, representing strength and refinement. This corresponds to "binding to the vine his donkey" and the ten donkeys mentioned in connection with the "noble vine" (*soreka*), which relates to gratitude and the observance of negative commandments. Through this process, the "mighty gate" of the ninth and tenth holiness levels is reached, which is above the level of *a'ira*.

**On "u'lesoreka bnei atono" (to its tendril, the foals of its donkey):** The term *soreka* refers to a young vine whose grapes are still few, and the small amount of wine produced from it is called *soreka*. In Jeremiah 2:21, the phrase "And I planted you as a noble vine" (*ve'anochi neta'ticha sorek*) is interpreted by Targum and Rashi as referring to a good vine, as also explained in *Tzudat Zion* as "excellent vines." Similarly, the Talmud (Sukkah 29a) refers to the phrase "and he fenced it with a sorek" as relating to the Temple. However, at the end of *Ketubot*, the term *soreka* is interpreted as "barren tree," implying crookedness (*akum*), related to the term *akeish* ("twisted").

This duality suggests that *soreka* can have a positive connotation, as crookedness can also signify resilience, similar to the phrase "a stiff-necked people," which is interpreted as a virtue. This idea is also reflected in the Midrash (*Vayikra Rabbah* 11) regarding Abraham, who approached with stubbornness (*akmanut*). Additionally, the phrase "With the crooked, You act deviously" (*v'im ikesh titpatal*) (Psalms 18:27) reflects a similar theme.