

Pri Ha'eiz

Menachem Mendel of Horodaka

Parshas Vayetzei

It is written in the Midrash "Taking one of the stones of that place", in the beginning there were many stones and for Jacob they became one stone. And it is therefore said "[Jacob] took the stone" (see there).

The Rav of the Midrash opened "'And behold the ladder was set on the ground' which is Sinai 'and its top reached to the Heavens. And behold the Angels of the Lord' which are Moses and Aaron.

Additionally [we will consider] the statement of our Sages of blessed memory that "There are three things a person must say in his home on Shabbat eve at nightfall", and that of King David peace be upon him who said "I am Your servant, the son of Your maidservant".

The Sages of blessed memory stated the general rule - "each and every person is obligated to say: The world was created for me", and all of the world's events truly [occur] specifically for him. For one righteous person would have been sufficient [to sustain] the entire world as is written "[the] Righteous [man, the] foundation of the world". And as Rabbi Shimon Bar Yochai stated "You and I are enough for the world" and as well, he stated, "I am a mnemonic (lit. symbol in/for the world)".

Now if the main point of creating the world was for one person, certainly the world's events following its creation, whether good or bad, [are also for him]. So every person must know in himself how he causes the world's events and changes, not [only] via belief and humility without any understanding - close to his mouth but far from his kidneys - but [rather] his heart must see his worldly interactions [as an] earthly man; and how he is far from God [as a result of] all his materialistic ways which treat the holy life-force superficially - [thus] from this world of action "the querulous one alienates his (/ALuF/) friend" (a wordplay equivalence is made here on the letter root /ALF/) which is 'a thousand (AeLeF) [of] Understanding, a thousand (AeLeF) [of] Wisdom' (totaling the two thousand years corresponding to Wisdom and Understanding which preceded creation). And [since] as it is written "with Wisdom did you make all", thus without Wisdom there is nothing with which to [even] sustain [the creation].

And this is reason for all the world's events: In order to castigate a person until he returns him to God with all his heart, and the land is filled with knowledge of God, each one according to his capacity; and there is no difference whether he is a great man and a servant or slave, each according to his actions superficializes the spiritual and [thereby] give degrading garments to the holy life-force.

And in [direct] accordance with the magnitude of the subtlety and integrity of the simple unity - in a person's separating the unity of the Holy One and Divine Presence via his superficializing himself, he 'cuts his plantings' God forbid (the small sprout is separated from its invisible deep roots) - small and/or large [alike], for in this he and all others are

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equal, whether [he is a] lenient or stringent [person]. For in all that the man is, [conversely] so are [the extent of] his evil ways. But no matter what everything ends up in one place - and causes the concealment of the Divine Presence and the world events which follow, God forbid, which castigate them in judgement and to 'teach the stray understanding' and to know God.

From now on in all the events of the world every person needs to say 'for me' because this is the truth. It is in the hands of every person to rectify the event through the unification of the Holy One and the Divine Presence in himself. And according the words of the adage in the Zohar wherein the friends came to request [in regards to the] rain (/GSHM/ which is the same root as Material) of Rabbi Shimon Bar Yochai, and the content of his [response] was that the unity was not complete and face-to-face, and [then] he didn't move until he caused the complete unity by cleaving to His Torah. (See there the clarified language of the Zohar).

And this is the matter of the unity of the Holy One [and the Divine Presence]: we understand what is written that prior to the sin of Adam "they Adam his wife were both naked and were not embarrassed of it", and [only] afterward "did they know of their nakedness. And God made for them garments of leather." The idea is as stated "And Adam became a living being", and Rashi of blessed memory explains "the [most] living of all of them (the creations)", meaning that the life-force in Adam was the life-force which was in all of the creation - from the very end of the act to the first thought - which is the entirety of the Torah and the unity of the Holy One and his Divine Presence. As our sages of blessed memory said, "He looked in the Torah and created...". If so, the bodies of Man are the bod(ies) of the Torah if all his ways are intentionally directed for God. And now there is no embarrassment over the naked body as it is the body of the Torah. If indeed as it is said "A thigh is ordinarily hidden" [then] so too the words of Torah are hidden - thus the body conceals the Torah in order that it exist inside of it and [the body] live through it, which is not the case after the sin when the body was separated [from the Torah] and they knew of their nakedness. And God made them leather garments which were [required] garments since for the entire Torah to exist it needed to become more material along with the body in the form of the physical Commandments. And it required further garments yet, as is said "the sheep you wear" - the Torah's existence required it to become concealed like a thigh. But bodies which are the bod(ies) of Torah "can sling [a stone] at a hair and not miss" which is [the idea] of the unity of the Holy One and the Divine Presence, and 'they do not feel shame' (an equivalence is made with the root /BSH/ in reference to the embarrassment of nakedness and garments which are both also derivative of the root /BSH/) and 'they cannot be made to blush'.

And thus through all the variety of events in the world a man can know in his soul in what way(s) he opposes God, since the world itself is created for him and sustained and

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comports with his ways. [This is] like a servant who possesses all his master's goodly things [but] who [attempts to] flee (/BoReaCH/) from the dominion of his master. Yet with every step of his foot he [remains] in his master's dominion, and when they tell the [master] of his [servant's] flight, [his master] castigates him there and "there made for him a fixed rule and put them to the test" in order to know what is in his heart for perhaps he shall turn back. However the servant who is the son of the servant of a master, wherein he was born in the master's house, would certainly not flee from [the master] and would serve forever, on account of the fact that his existence was service from the day he was born; his forefather's practices (legacy) is in his hands and his mother is the servant of his master. It is certain that a servant such as this would not flee and does not require any tests or judgement. And this is what King David of blessed memory meant "I am your servant, son of your maidservant", therefore [you may] "undo the cords that bind me", for the cords are only for [the purpose] of preventing his flight, [but] if he certainly will not flee, what need is there for the cords?

And so the body which certainly will not flee is the body of the Torah and the unity of the Holy One and the Divine Presence. And How [is this achieved]? Through Awe and Love, and Connection which is the constant cleaving. And this is what our sages [meant when they said] "There are three things a person must say in his home...", meaning 'in his body'. And their statement "... on Shabbat eve...", means preparation for Shabbat which is the unity of the Holy One and the Divine Presence. And their statement "...at nightfall" means when darkness of the intellect arises. And their statement "tithing" means Awe which is called Tithe, as is known. {And their statement "...the Eruv (conjoined)" means Love which conjoins two into one.} And their statement "lighting the candle(s)" means connection and cleaving as is the way of light which attaches to the wick via the oil, as it is said "your head shall never lack oil". And this is why they stated "one must say them calmly [so that the members of his household will accept them from him]" - meaning, that he must lure the body in order to bring it to these attributes (Awe, Love and Connection/Cleaving), which will create a body of Torah and the unity of the Holy One and the Divine Presence.

Thus, the man that says that for him was the world created and it behaves that way - in accordance with the manner in which [the person] conducts himself before God and [in relation to] the various events of the world, he will perceive the deficiencies in himself and [therefore] see [how] to return to God, to return the unity face to face. He is called the 'righteous man, [the] foundation of the world'. For he is the one who interconnects all the worlds [since they] comport with him. And he is called "The center bar (/maBRiaCH/) halfway up the planks shall run from end to end", and is called 'Jacob' as it is said "You will give Truth to Jacob". For Truth is the 'Center Bar that runs' (/maBRiaCH/), as is known. And as for the statement[s] "Truth will sprout from the earth" and "Cast Truth to

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the ground" - for even in all earthliness (world of falsehood) the truth [is] stowed (maBRiaCH/) and connects to the root which is the attribute of Jacob. And this the statement of the sages of blessed memory "'And behold the ladder was set on the ground...and its top reached...' this is Sinai" meaning the Torah. And the statement 'And behold the Angels of the Lord' which are Moses and Aaron' meaning, the righteous ones. For through the Torah which is the unification of the Holy One and the Divine Presence, the completely righteous ones' bodies become as the bod(ies) of the Torah and the ladder which runs (/maBRiaCH/) from the earth to the firmament. And this is "God was standing beside him" - absolutely God and not another - since for a person like him there is nothing else in this world but God himself the creator. And he is the solitary creation in the world, and the whole world was created for him. Thus the statement "I am the God of Abraham, and the God of Isaac..." and, [am as well the God of] of this type of person. As King David said "I am your servant, son of your maidservant" as per above (for whom attempting to flee is inconsequential for he knows all the world is God's dominion as there is truly nothing in the world other than he and God). And as it is said " the ground on which you are lying I will assign to you" - [God] folded the whole earth beneath him; of course He did since the whole world comports in accordance with his behavior.