

ONE  
revealed  
TWO  
created  
SIX  
da'as in exile

MOST PEOPLE LOOK at Sod as something “out there.” Even talmidei chachamim who have never really learned Kabbalah don’t necessarily plan to. They believe that everything they’ll ever need to know about a Torah life is in the Talmud, its many commentaries and sifrei halacha.

Granted, Kabbalah is not something a person can just “jump” into, especially if they lack the basics of Torah. But not learn it when a person can? It’s a BIG mistake, one that can

end up causing more damage than could ever have occurred from learning it.<sup>1</sup> According to the Zohar, it is the key to a safe and merciful redemption.<sup>2</sup>

The truth is, Kabbalah is not “out there” at all, anymore than Quantum Physics has nothing to do with everyday life. Quantum Mechanics, whether a person understands it or not, is the BASIS of everyday life. Even birds make use of it to navigate while flying.

As simple as life looks, and as carefree as people may drift through it, it is VERY complex. There are so many moving parts that have to work in synchrony just to make a heart beat each moment. What about all of the rest of Creation around it?

If this is true on a physical level, how much more so must this be the case on a spiritual level? So many people don't even know about Torah, let alone its most mystical aspect. Yet, ALL of it is responsible for their existence and daily lives, regardless of how

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<sup>1</sup> Introduction, Da'as Elokim.

<sup>2</sup> In the future the Jewish people will taste from the “Tree of Life,” which is this Sefer HaZohar, and they will leave exile in mercy, and “God alone will lead them, and they will have no foreign god” (Devarim 32:12). (Raya Mehemna, Naso 124b)

oblivious they are to it.

The “how” of the transformation at the time of Adam HaRishon’s sin is completely Kabbalistic. Yet, it has driven history and is manifested everywhere in everyday life. It explains EVERYTHING. Most people aren’t aware of it, which just makes the problem worse and certainly more dangerous.

Even people steeped in Torah don’t necessarily understand how what they learn and do is supposed to rectify Creation. They know about it in general terms, and therefore their learning and lives only have a general impact. And we wonder why we’re still in exile, and why leaving it always has to be so painful?

When a person looks into a mirror, they see a complete body. It has different parts, and each works in its own way. But they are all connected to a single body and comprise a comprehensive whole that hides a far more complex and critical inner structure. Past the outer layer of the body lies a series of interactive systems necessary for being able to stand there and look in a mirror.

Each inner system has its own name and function. One is responsible for moving the blood around, one cleans it, another digests food, etc. Amazingly they’re all packed into a

single body and work miraculously well, even as the person who lives off them barely even acknowledges their existence. Most live as if they don't even exist!

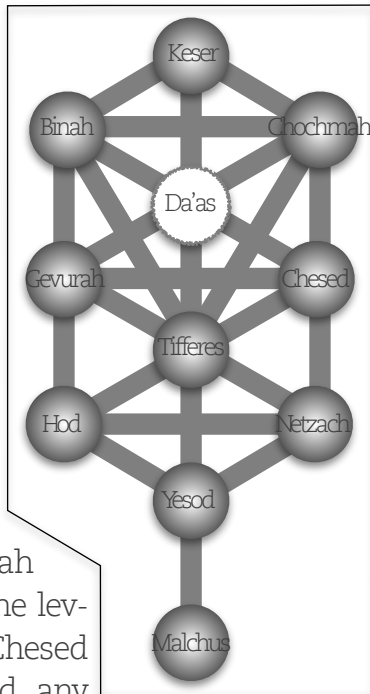
It is the same with respect to the sefiros. They are the inner structure of ALL of Creation, even though they are completely spiritual and the world is SO physical. They allow spiritual light to flow down and up, and keep the world going. All the various different operating systems and subsystems that they include are completely necessary for Creation to accomplish what it must, and yet just about everyone has no idea they exist.

The 10 sefiros were mentioned in the previous chapter: Keser, Chochmah, Binah, Chesed, Gevurah, Tifferes, Netzach, Hod, Yesod, and Malchus. They are the structure of Creation, the spiritual cord that gives form to existence and all the many interacting systems that allow it to function in all of its awesome and glorious detail.

The Ten Sefiros were there at the beginning of Creation, and they will still be there even after Creation transforms from what it is now. What was not there in the beginning, at least in any fixed manner was another sefirah, kind of an “eleventh” sefirah called

“Da’as.”

“Kind of” only because, as Sefer Yetzirah emphasizes, there are always only 10 sefiros. In truth, the sefirah of Da’as is really only the light of the Keser after it has been filtered and reappears on a lower level. Since Keser at this stage of history is so hidden, it’s as if it isn’t there while the Da’as, which is lower down, is revealed. It’s position is just below the sefiros of Chochmah and Binah, above the level of the sefiros of Chesed through Yesod, and any vulnerability to the Klipos and abuse.

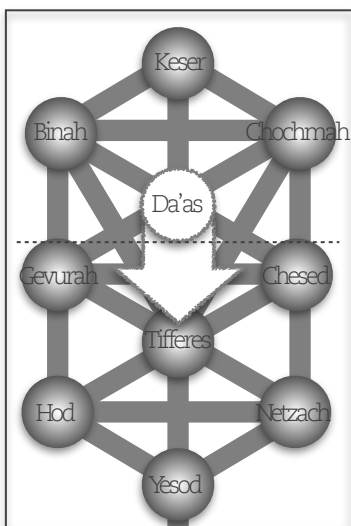


While in this position, there is no Aitz HaDa’as Tov v’Ra, only Da’as Tov.<sup>3</sup> Since the

<sup>3</sup> Since the letter Vav, which looks like a tree, corresponds to Zehr Anpin (see previous chapter), Zehr Anpin is called a “tree.” The Da’as, which ideally rests on top of Zehr Anpin, is like the top of the tree.

Klipos are unable to access the Da'as, knowledge cannot be used for evil. At that point on Day Six of Creation, the snake was still outside the Garden, and Adam and Chava were still living on a very high spiritual level.

Then Adam HaRishon embarked on a mission to rectify Creation. Kabbalah explains



the technical aspects of what he tried to do and how, but it is not crucial to address that here. What matters now is that the net effect of his effort was a lowering of the sefirah of Da'as, down into the realm of Zehr Anpin.<sup>4</sup> There the klipos COULD

access it and use it for evil.

It was THIS that transformed what was previously only an Aitz Ha-Da'as into an Aitz HaDa'as Tov V'RAH. It was Adam HaRishon who dislodged the Da'as from its ideal loca-

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<sup>4</sup> Another name for the six sefiros of Chesed through Yesod.

tion in the Sefiros and caused it to descend to a spiritually dangerous level. It was man who sent the Da'as into exile, where it will remain until history comes to its eventual end, and evil is banished from Creation.

Therefore, it is man who must redeem the Da'as from its exile. Mankind's own redemption from exile is synonymous with the redemption of the Da'as. Redeem the Da'as and mankind is automatically redeemed. This is not only a part of history. It is EVERYTHING history has EVER been about.

Avraham as well. He was BORN into the depths of the Klipos. His father Terach made idols for Nimrod, and everyone around him worshipped them. He had to intellectually and psychologically claw his way out to redeem the Da'as.

Eventually his father "redeemed" Avraham from Ur Kasdim, and God took him out of Charan and brought him to Eretz Yisroel, land of the Da'as. This is why even just the air of Eretz Yisroel makes a person wiser,<sup>5</sup> and why it says:

Eretz Yisroel was created before the rest

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<sup>5</sup> Bava Basra 158.

of the world. (Ta'anis 10a)

Anyone who lives outside of Eretz Yisroel, it is as if they worship idols. (Kesuvos 110b)

Anyone who walks four amos in Eretz Yisroel is assured a portion in the World-to-Come. (Kesuvos 111a)

Ten measures of wisdom fell to the world, nine of which fell on Eretz Yisroel, and one on the rest of the world. (Kid-dushin 49b)

The goal of inheriting a portion of Eretz Yisroel has been to help each Jew find his own portion within Torah Sh'b'al Peh. (Zohar Chadash 2:137b)

The essence of Torah Sh'b'al Peh is within it. (Pri Tzaddik, Parashas Massey 4)

There is no wisdom like the wisdom of Eretz Yisroel. (Bereishis Rabba 16)

The Holy One, Blessed is He, emanates His light and makes it dwell on the Western Wall, and from there it dwells on the



Jewish people [and then goes out to the rest of the world]. (Drushei Olam Ha-Torah, Chelek 1, Drush, Siman 13, Os Katan 5)

Even before God brought Avraham to Eretz Yisroel, he was redeeming the Da'as:

Avraham had all who passed by and stayed call out in God's Name. How did he do it? After they ate and drank and stood up to bless him, he would say, "Was it from mine that you ate? It was from that which belongs to God of the world that you ate! Thank, praise, and bless the One who spoke and created the world!" (Sotah 10b)

It was what the Bris Ben HaBesarim was about, which was in response to Avraham's question about inheriting Eretz Yisroel:

The sun set and it was very dark. Behold, there was a smoky furnace and a torch of fire which passed between these—eileh—pieces. (Bereishis 15:17)

The blemish of the 974 Generations was

b'sod the letters "eileh" from "Elohim," causing the "eileh" to become separated from the Yud-Mem [of "Elohim"] . . . Now, while in a state of exile, the Yud-Mem has ascended to Above . . . In the future time, they will be joined together as one, and the Name "Elohim" will be completely rectified. (Sefer HaKlallim, Klal 18, Anaf 8:11)

Once again, a simple word on the level of Pshat means almost nothing, but on the level of Sod means EVERYTHING. God's response to Avraham's concern: Aleph-Lamed-Heh. By working to reveal the Light of 36, the Jewish people would merit to keep the land.

Shlomo HaMelech phrased it like this:

If you want it like money and seek it like buried treasures, then you will understand fear of God and "Da'as Elohim" you will find. (Mishlei 2:4-5)

Because, it IS a buried treasure. The Ohr HaGanuz is THE buried treasure. The only way to find it is by wanting it at least as much as a person usually wants money.

This is why it is not incidental that drei-

del is played on Chanukah for money. In fact, the Hebrew for money—kesef—and tree—aitz are the same.<sup>6</sup> It's a reminder of how hard a person is supposed to work to find and reveal the Da'as.

The Afikomen too. It belongs to the father, but the children are allowed to “kidnap” and “exile” it. Then, at the right time, they ransom it and the father is supposed to buy it back. The “desert,” the culmination of the Seder that celebrates the redemption of the Yud-Mem of “Mitzrayim,” instills within all present the need to be willing to pay for the Da'as as if it is the most valuable possession one can have.

Bris Milah facilitates this. To begin with, it is performed on the part of the body which, according to Kabbalah, corresponds to the sefirah of Yesod. The “orlah” makes a person vulnerable to the Klipos, and therefore more susceptible to Da'as Ra.<sup>7</sup>

Secondly, Kabbalistically, it is Bris Milah

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<sup>6</sup> “Kesef” is spelled: Chof-Samech-Peh, which equals 20+60+80 = 160. “Aitz” is spelled: Ayin-Tzaddi, which equals 70+90 = 160.

<sup>7</sup> One of Adam HaRishon's first reaction to his sin was to reverse his bris milah, making him, according to the Talmud, into a heretic (Sanhedrin 38b).

in all it details that actually allows a Jew to gain access to the Yud-Mem of “Elohim.”<sup>8</sup> It allows access to a higher level of light, to a more purer form of Da’as.

The Akeidah had to be about this as well. Somehow, by being willing to sacrifice Yitzchak to God, Avraham was redeeming the Da’as, revealing the “eileh” from within Creation. Indeed Avraham, when telling Yishmael and Eliezer that he would go the final distance only with Yitzchak, said:

“You stay here with the donkey, while I and the lad walk until koh—there . . .”  
(Bereishis 22:5)

The word “koh,” which means “there,” is appropriate for the statement. But, it is also spelled Chof-Heh, and has a gematria 25. The Akeidah therefore was more than just a test of loyalty. It was a search for the Ohr Ha-Ganuz, an effort to redeem the Da’as.

It worked, as it says at the end of Avra-

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<sup>8</sup> Otzros Chaim, Sha’ar HaOna’a, Sod HaMilah v’HaPriah. The word indicates this. When the letters of “milah” are rearranged, they spell, Mem-Lamed, which have a gematria of 70, and Yud-Heh, the first two letters of God’s Name. Seventy also alludes to Da’as (Eiruvin 65a).

ham's tenth and final test:

Avraham named that place, "God will see," as it is said to this day: On the mountain, GOD WILL BE SEEN. (Bereishis 22:14)

Nothing proves a revelation of Da'as greater than the ability to "see" God in life. Nevertheless, as great an effort as the Akeidah was to make things right, the work, clearly, had yet to be completed. Mankind remains in exile, because the Da'as does as well.

The Akeidah however did advance the cause, and served as a means to pass the spiritual baton to the next generation. After the Akeidah, it became Yitzchak's turn to work on redeeming the Da'as from its exile and rectifying Creation.

