

מלכותו לעולם ועד

MEM

Eleventh of Kislev

Back to *Mem* again. Previously, we discussed how *Mem* represents Torah which was given to the Jewish people, first over *forty* days on *Har Sinai*, and then over the *forty* years of desert wandering. But that was just scratching the surface.

Shlomo *HaMelech* wrote: “*The beginning of wisdom is the fear of God,*”¹ but his father, Dovid *HaMelech* already wrote, “*the secrets of God to those who fear Him.*”² The *Gemora* says that the world was created just for fear of God,³ and as Moshe *Rabbeinu* told the Jewish people just before moving on to the next world:

¹ *Misblei* 9:10.

² *Tebillim* 25:14.

³ *Shabbos* 30b.

*Now, Israel, what does God, your God, ask of you?
Only to fear God, your God . . . (Devarim 10:12)*

According to the *Gemora*, our level of fear of God is the only thing that we really control in life.⁴

The simple explanation is that, since God loves when a person fears Him, He rewards them for working on their fear of God, revealing His secrets to them. While that is certainly true, it is certainly not the *entire* truth. For that, a person who has to venture into *Pardes*⁵ to better grasp the inner workings of God's awesome world.

The starting point of everything, and by *everything* we mean everything including the vast physical universe plus everything that came before it and that exists beyond it, was *Ohr Ain Sof*. That is God's infinite light with which we have no direct experience because, the moment we would, we cease to exist at that very moment.

Moshe *Rabbeinu* asked to experience a lower, more filtered level of the light but was refused by God, saying:

You will not be able to see My face, for man shall not see Me and live. (Shemos 33:20)

⁴ *Brochos* 33b.

⁵ There are four levels [of Torah learning], and their *roshei teivos* (*head letters*, that is, the first letter of each word) spell *Pardes*. [The four levels are] *Pshat*, *Remez*, *Drush*, and *Sod*—Simple, Hint, Elucidation, and Secret. (*Sha'ar HaGilgulim*, Introduction 11)

Then how do we exist? Because of something *Kabalabalah* calls *bislaushbus*, from the word *lavush*, which means *clothing*. God created spiritual clothing for His infinite light to reduce its intensity, so that we *can* exist, and everything else that has ever been created. The lower down the infinite light descends, the more “clothing” it has to “wear.”

The first level of clothing, so to speak, was the *sefirah* of *Chochmah*. There is no greater wisdom in life than being able to reveal God to the world which, ironically, becomes increasingly more possible by covering it up. You can't look at the sun without special glasses, and you can't have a revelation of *Ohr Ain Sof* without first (spiritually) clothing it and (spiritually) reducing its light.⁶

That is what a *Chacham* (wise person) does. A *Chacham* is someone who learns abstract knowledge, understands it, and then teaches it in a way that others can grasp. This is why *Chacham* is spelled *Ches-Chof-Mem*, because the first two letters spell *koach* (*Chof-Ches*), and with the *Mem* they become the phrase, “*koach Mem*—the power of *Mem*.”

The *gematria* of *Chacham* is sixty-eight, or *Samech-Ches*, which is also a word for spoke. In fact, *Pesach* (*Peh-Samech-Ches*), is interpreted to mean, *Peh Sach*—the *mouth that spoke*. As the Torah writes, God spoke Creation into existence, hinted to by the negative space inside the

⁶ *Biur HaGR*”A, *Sifra D’Tzniusa*, Ch. 1. See the *She’arei Chochmah*, p. 12.

first *Bais* of the Torah which forms the letter *Peb*.⁷

This is why the secrets of Torah go to those who fear God. It's not just because God is more generous with those who fear Him, but the result of penetrating layers covering the *Obr Ain Sof*. If you approach the sun, you get hotter. If you approach the *Obr Ain Sof*, which we do by going from level to level in *Pardes*, then you become wiser. That is *koach Mem*—the power of *Mem*.

⁷ In a *Bais* written in *Sofrus*, in which all *Sifrei Torah* are written.