Rabbi Dov Ber of Mezeritch
Ohr Torah
Parshas Yisro

Siman #94

English	Hebrew
"And Yitro heard all that God had done for Moshe and for Israel, His people."	וַיִּשְׁמַע יִתְרוֹ אֵת כָּל אֲשֶׁר עָשָׂה אֱלֹקִים לְמשֶׁה וּלְיִשְׂרָאֵל עַמּוֹ.
One must analyze: Why does it say "for Moshe"—wasn't the primary miracle for Israel?	וְיֵשׁ לְדַקְדֵּק מַה שֶׁאָמַר "לְמשֶׁה", וַהֲלֹא עִיקַּר הַנֵּס הָיָה לְיִשְׂרָאֵל?
Additionally, if the report was about miracles and wonders, then a crucial part is missing from the text—what exactly is meant by "what He had done"?	וְעוֹד, אִם הַשְׁמוּעָה הָיְתָה הַנִּסִּים וְהַנִּפְלָאוֹת וְהָאוֹתוֹת, (אִם כֵּן) עִיקָּר חָסֵר מִן הַסֵּפֶר, וּמַהוּ "אֲשֶׁר עָשָׂה"?
It can be explained metaphorically: It is known that Pharaoh and his advisors did not believe in the name of Hashem (Y-H-V-H), but only had some grasp of the name "Elokim," specifically in the letters "Mi" (Who) from "Elokim," as mentioned in the writings of the Arizal.	וְיֵשׁ לוֹמַר עַל פִּי הַלָּצָה, כִּי יָדוּעַ שֶׁפַּרְעֹה וְיוֹעֲצָיו לֹא הָיוּ מַאֲמִינִים בְּשֵׁם הוי"ה בָּרוּךְ הוּא, רַק הָיְתָה לָהֶם אֲחִיזָה (מָה) בְּשֵׁם אֱלֹקִים, בָּאוֹתִיּוֹת "מִי" מֵאֱלֹקִים, כְּמוֹ שֶׁכָּתוּב בְּכִתְבֵי הָאֲרִי זִכְרוֹנוֹ לִבְרָכָה.
This is like a parable of a villager who had never seen a king and did not grasp the nature of monarchy, only that he had heard there is a king who rules all lands, appoints rulers over provinces, and places ministers over his kingdom.	וְהִנֵּה מָשָׁל לְבֶן כְּפָר שֶׁלֹּא רָאָה אֶת הַמֶּלֶךְ מִיָּמָיו וְלֹא הִשִּׂיג מִיָּמָיו נִימוּסֵי הַמַּלְכוּת וּמַהוּתוֹ, רַק שֶׁשָּׁמַע שֶׁיֵּשׁ מֶלֶךְ בָּעוֹלָם וְשֶׁהוּא שׁוֹלֵט וּמוֹשֵׁל בְּכָל הַמְּדִינוֹת, וּמַמְלִיךְ מְלָכִים עַל מְדִינוֹת פְּרָטִיּוֹת, וּמוֹשִׁיב שָׂרָרִיּוֹת שׁוֹנוֹת בְּכָל מְדִינוֹת מַלְכוּתוֹ.
One day, the villager traveled from country to country and encountered a minor minister, dressed in gold-embroidered garments and adorned with riches. He thought to himself, "This must be the king!"	וַיְהִי הַיּוֹם, הָלַךְ הַבֶּן כְּפָר לְשׁוּט מִמְּדִינָה לִמְדִינָה, וּפָגַע בְּשָׂרָרָה אַחַת מִן הַשָּׂרִים הַקְּטַנִּים, מְלוּבָּשׁ בְּבִגְדֵי רִקְמָה וְזָהָב וְאַדַרְכְּמוֹנִים, וְאָמַר בְּלִבּוֹ בְּוַדַּאי זֶה הַמֶּלֶךְ.
But then he asked others and they told him that this was just a minor official, and there were many higher ministers above him, all servants of the king. Only then did he begin to recognize the king's true greatness.	וְאַחַר כָּךְ שָׁאַל לַאֲחֵרִים, וְאָמְרוּ לוֹ שֶׁהוּא שַׂר אֶחָד מִן הַשָּׂרִים הַקְּטַנִּים וְעָלָיו יֵשׁ כַּמָּה וְכַמָּה שָׂרָרִיּוֹת גְּדוֹלוֹת שׁוֹנוֹת וּמְשֻׁנּוֹת, וְכוּלָּם הֵם עַבְדֵי הַמֶּלֶךְ, וְאָז הִכִּיר גְּדוּלַת הַמֶּלֶךְ.
Later, he met an even greater and more distinguished minister, and each time he thought, "This must be the king," until he finally met the highest minister in all the lands and saw his tremendous honor. Then he was convinced this was surely the king himself.	וְאַחַר זֶה פָּגַע עוֹד בְּשַׂר גָּדוֹל יוֹתֵר וְנִכְבָּד, עַד שֶׁטָּעָה בְּכָל אֶחָד וְאֶחָד לוֹמַר זֶהוּ הַמֶּלֶךְ, עַד שֶׁפָּגַע בַּשַּׂר הַגָּדוֹל מִכָּל הַשָּׂרָרִיּוֹת אֲשֶׁר בְּכָל הַמְּדִינוֹת וְרָאָה כְּבוֹדוֹ הַגָּדוֹל מְאֹד, וְאָז נִגְמַר בְּלִבּוֹ שֶׁזֶּהוּ בְּוַדַּאי הַמֶּלֶךְ בְּעַצְמוֹ.

Rabbi Dov Ber of Mezeritch
Ohr Torah
Parshas Yisro

But afterward, he learned that even this highest minister was subordinate to the king, and all the power and honor he possessed was given to him by the king, who appointed him.	וְאַחַר זֶה נוֹדַע לוֹ שֶׁגַּם זֶה הַשַּׂר הוּא תַּחַת הַמֶּלֶךְ, וְכָל הַמֶּמְשָׁלָה וְהַכָּבוֹד שֶׁבְּיָדוֹ שֶׁל הַשַּׂר הַהוּא, הַכֹּל הוּא בִּרְשׁוּת הַמֶּלֶךְ, שֶׁהַמֶּלֶךְ נָתַן לוֹ הַגְּדוּלָה וְהַכָּבוֹד וּמִנָּה אוֹתוֹ לְשַׂר חָשׁוּב כָּמוֹהוּ.
Then the villager fully understood the nature of the king, his governance, and his majesty, and he concluded: If the king grants such honor to others, his own greatness must be infinite.	אָז הִכִּיר הַבֶּן כְּפָר בְּעַצְמוֹ מַהוּת הַמֶּלֶךְ עַצְמוֹ וְאֶת נִימוּסָיו וּמֶמְשַׁלְתּוֹ, וְאָמַר בְּלִבּוֹ, אִם עָשָׂה הַמֶּלֶךְ אִישׁ אַחֵר זוּלָתוֹ לְשַׂר גָּדוֹל כָּזֶה וְהִגִּיעַ לְכָל הַכָּבוֹד, מִסְּתָמָא גְּדוּלַת הַמֶּלֶךְ אֵין לָהּ שִׁעוּר וָקֵץ וְתַכְלִית.

The analogy is self-evident. Initially, Pharaoh and his advisors erred and denied the unique Divine Name (Y-H-V-H), and Yitro was also one of his advisors.	וְהַנִּמְשָׁל מוּבָן מֵאֵלָיו. שֶׁפַּרְעֹה וְיוֹעֲצָיו תְּחִלָּה טָעוּ וְכָפְרוּ בַּשֵּׁם הַמְיֻחָד הַנִּזְכָּר, שֶׁגַּם יִתְרוֹ הָיָה אֶחָד מִיּוֹעֲצָיו.
It is stated regarding Moshe, "See, I have made you as Elokim to Pharaoh", and regarding Israel, "You are Elokim"—thus, Hashem made Moshe and Israel as Elokim.	וְהִנֵּה נֶאֱמַר בְּמֹשֶׁה: "רְאֵה נְתַתִּיךָ אֱלֹקִים לְפַרְעֹה", וּבְיִשְׂרָאֵל נֶאֱמַר: "אֱלֹקִים אַתֶּם". נִמְצָא שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא עָשָׂה אֱלֹקִים לְמֹשֶׁה וּלְיִשְׂרָאֵל.
Initially, Pharaoh and his advisors erred and denied, thinking in their hearts that this high level (of Moshe and Israel) was performing all the miracles,	וּלְפִיכַךְ מִתְּחִלָּה טָעוּ וְכָפְרוּ, שֶׁאָמְרוּ בְּלִבָּם הַאי דַּרְגָּא דִּלְהוֹן עָבֵיד יַת כָּל מוֹפְתִים,
especially since Pharaoh and his advisors had a connection to the attribute of Elokim.	וּבִפְרָט פַּרְעֹה וְיוֹעֲצָיו, שֶׁהָיְתָה לָהֶם אֲחִיזָה בְּמִדַּת אֱלֹקִים.
But now, when Yitro heard "what Elokim had done for Moshe and for Israel, His people", meaning that He made and appointed them to be Elokim,	אֲבָל עַכְשָׁיו: "וַיִּשְׁמַע יִתְרוֹ אֵת אֲשֶׁר עָשָׂה אֱלֹקִים לְמֹשֶׁה וּלְיִשְׂרָאֵל עַמּוֹ"—
he said to himself, "Certainly, this is not the King Himself, for if it were, He would not have appointed another in His place."	פֵּרוּשׁ שֶׁעָשָׂה וּמִנָּה אוֹתָם לִהְיוֹת אֱלֹקִים, אָמַר בְּלִבּוֹ: בְּוַדַּאי לֹא זֶהוּ שֵׁם הַמֶּלֶךְ בְּעַצְמוֹ, שֶׁאִם כֵּן לֹא הָיָה מְמַנֶּה אַחֵר תַּחְתָּיו.
Then he recognized the truth and converted. Understand this well.	וְאָז הִכִּיר וְנִתְגַּיֵּר. וְהָבֵן זֶה הֵיטֵב מְאֹד.

Siman #95

In the Midrash: "On this day they came to the wilderness of Sinai." From here, they said that the Torah was given with three elements:	בַּמִּדְרָשׁ: "בַּיּוֹם הַזֶּה בָּאוּ מִדְבַּר סִינַי." מִכָּאן אָמְרוּ שֶׁבִּשְׁלוֹשָׁה דְּבָרִים נִיתְּנָה הַתּוֹרָה:

Rabbi Dov Ber of Mezeritch
Ohr Torah
Parshas Yisro

English	Hebrew
With fire, as it is stated: "And Mount Sinai was entirely in smoke." (Exodus 19:18)	"בָּאֵשׁ, שֶׁנֶּאֱמַר: "וְהַר סִינַי עָשַׁן כֻּלּוֹ.
With water, as it is stated: "Even the heavens dripped with water."	"בַּמַּיִם, שֶׁנֶּאֱמַר: "(אַף) [גַּם] שָׁמַיִם נָטְפוּ מָיִם.
In the wilderness, as it is stated: "In the wilderness of Sinai."	"בַּמִּדְבָּר, שֶׁנֶּאֱמַר: "בְּמִדְבַּר סִינַי.
Just as these three elements are free, so too the Torah was given freely to man, as it is stated: "Ho, all who are thirsty, go to the water."	וּמַה שְּׁלֹשֶׁת הַדְּבָרִים הָאֵלּוּ הֵם בְּחִנָּם, כָּךְ הַתּוֹרָה נִיתְּנָה חִנָּם לְאָדָם, שֶׁנֶּאֱמַר: "הוֹי כָּל צָמֵא' לְכוּ לַמַּיִם.
To understand this, we must first analyze the verse: "And it was on the third day, when morning came."	וּלְהָבִין זֶה, נְדַקְדֵּק תְּחִלָּה בַּפָּסוּק: "וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בִּהְיוֹת הַבֹּקֶר.
But morning is the beginning of the day—so it should have first said "when morning came", and only afterward "on the third day."	וַהֲלֹא בֹּקֶר הוּא תְּחִלַּת הַיּוֹם, וְהָוֵה לֵיהּ לְמֵימַר תְּחִלָּה "בִּהְיוֹת הַבֹּקֶר", וְאַחַר כָּךְ "בַּיּוֹם הַשְּׁלִישִׁי".

English	Hebrew
This can be understood based on the well-known principle that everything in the worlds was created through wisdom, as it is written: "You made them all with wisdom."	וְיוּבַן עַל פִּי הַהַקְדָּמָה הַיְדוּעָה, שֶׁכָּל דָּבָר שֶׁבָּעוֹלָמוֹת נִתְהַוֶּה עַל יְדֵי הַחָכְמָה, כְּמוֹ שֶׁנֶּאֱמַר: "כֻּלָּם בְּחָכְמָה עָשִׂיתָ".
We must explain why creation specifically occurs through wisdom.	וְצָרִיךְ לְפָרֵשׁ הַטַּעַם לָמָּה דַּוְקָא עַל יְדֵי הַחָכְמָה.
It is known that in everything, the four fundamental elements are interwoven.	כִּי הִנֵּה יָדוּעַ, כִּי בְּכָל דָּבָר וְדָבָר מְעֹרָב בּוֹ ד' יְסוֹדוֹת.
But these four elements are opposites—how can creation emerge from elements that contradict each other to form a unified existence?	וְהִנֵּה, הַד' יְסוֹדוֹת הֵם נֶגְדִּיִּים זֶה לָזֶה, וְאֵיךְ יָכוֹל לְהִתְהַוּוֹת הַבְּרִיאָה וְכָל הַיְצוּרִים וְהַנַּעֲשִׂים מִדְּבָרִים שֶׁהֵם נֶגְדִּיִּים לִהְיוֹת אֶחָד?
The explanation is that when wisdom enters into something, it makes everything as if it is nothing, as it is written: "And wisdom is found from nothing."	וְהָעִנְיָן, כִּי כַּאֲשֶׁר הַחָכְמָה נִכְנֶסֶת לְתוֹכָהּ, עוֹשָׂה אֶת הַכֹּל לְאַיִן, כְּמוֹ שֶׁנֶּאֱמַר: "וְהַחָכְמָה מֵאַיִן תִּמָּצֵא".
Meaning, wisdom, which is called true existence (yesh amiti), transforms all lights into nothingness because they are nullified before the intense radiance of wisdom, like a candle in the daylight.	פֵּרוּשׁ, וְהַחָכְמָה שֶׁהִיא נִקְרֵאת "יֵשׁ אֲמִתִּי", עוֹשָׂה אֶת כָּל הָאוֹרוֹת לְאַיִן, כִּי הֵם מִתְבַּטְּלִים מִפְּנֵי בְּהִירוּת אוֹר הַחָכְמָה, כִּי שְׁרַגָּא בְּטִיהֲרָא וְכוּ'.

Rabbi Dov Ber of Mezeritch
Ohr Torah
Parshas Yisro

After wisdom turns everything into nothing, creation can emerge from the four elements.	וְאַחַר שֶׁעוֹשֶׂה אֶת הַכֹּל לְאַיִן, אָז יְכוֹלָה לְהִתְהַוּוֹת בְּרִיאָה אַחַת מִד' יְסוֹדוֹת.
This is the meaning of "And wisdom is found from nothing"—because wisdom reduces everything to nothingness, it allows for existence to emerge from the four elements.	וְזֶהוּ "וְהַחָכְמָה מֵאַיִן תִּמָּצֵא", פֵּרוּשׁ, כִּי מִכֹּחַ שֶׁהַחָכְמָה עוֹשֶׂה הַכֹּל לְאַיִן, תִּמָּצֵא, רָ"ל יוּכַל (לְהַמְצִיא) [לְהִמָּצֵא] בְּרִיאָה מִד' יְסוֹדוֹת.
Even though we said that when wisdom enters, the four elements are nullified, a trace (reshimu) of them remains in every creation.	וְאַף עַל פִּי שֶׁאָמַרְנוּ שֶׁבְּהִכָּנְסַת הַחָכְמָה נִתְבַּטְּלוּ הַד' יְסוֹדוֹת, עִם כָּל זֶה, יֵשׁ בְּכָל בְּרִיאָה רְשִׁימוּ שֶׁל הַד' יְסוֹדוֹת.
They had to be nullified momentarily so that creation could emerge, but their imprint remains. Thus, something (yesh) comes forth from nothing (ayin)—the very process initiated by wisdom.	כִּי הֻצְרְכוּ לְהִתְבַּטֵּל לְפִי שָׁעָה כְּדֵי שֶׁיּוּכַל לְהִתְהַוּוֹת הַבְּרִיאָה, מִכָּל מָקוֹם נִשְׁאֲרָה הָרְשִׁימוּ, וְאָז נַעֲשָׂה מֵאַיִן יֵשׁ, פֵּרוּשׁ, מִכֹּחַ הָאַיִן שֶׁנַּעֲשׂוּ מִתְּחִלָּה עַל יְדֵי הַחָכְמָה, נַעֲשָׂה אַחַר כָּךְ יֵשׁ.
This explains the statement of our Sages: "The beginning of thought is the end of action."	וְזֶהוּ [אֶפְשָׁר לוֹמַר] מַה שֶּׁאָמְרוּ רַזַ"ל: "תְּחִלַּת הַמַּחְשָׁבָה הוּא סוֹף הַמַּעֲשֶׂה".
The beginning of thought, which is wisdom, is called yesh (true existence), and at the end of action, something (yesh) is also formed.	כִּי (מִתְּחִלָּה) [תְּחִלַּת] הַמַּחְשָׁבָה שֶׁהִיא הַחָכְמָה, נִקְרֵאת יֵשׁ, וְאַחַר כָּךְ, בְּסוֹף הַמַּעֲשֶׂה, גַּם כֵּן נִתְהַוֶּה יֵשׁ.
Thus, wisdom orchestrates everything, as it is written: "You made them all with wisdom"—through wisdom, everything was first reduced to nothing, allowing for creation to emerge.	נִמְצָא כִּי הַחָכְמָה הִיא עוֹשָׂה אֶת הַכֹּל. וְזֶהוּ: "כֻּלָּם בְּחָכְמָה עָשִׂיתָ", כִּי מִכֹּחַ הַחָכְמָה שֶׁעָשָׂה [אֶת] הַכֹּל לְאַיִן, תִּמָּצֵא הַכֹּל, כְּנִזְכָּר.

To explain this concept further, we say that Chochmah (wisdom) is called "Ko'ach Mah" (כ"ח מ"ה)—the power of "Mah" (what), referring to the new Mah, which was never affected by any breaking (Shevirah). These are deep matters that cannot be fully explained.	וּלְבָאֵר הָעִנְיָן יוֹתֵר, נֹאמַר כִּי הַחָכְמָה נִקְרֵאת "כ"ח מ"ה", שֶׁהוּא "מ"ה הֶחָדָשׁ" שֶׁלֹּא הָיָה בּוֹ שׁוּם שְׁבִירָה, וְהַדְּבָרִים עֲמוּקִים הֵם וְאִי אֶפְשָׁר לְפָרְשָׁם.
This new Mah represents the level of Yesod (foundation), which has the power to ascend to Da'at (Divine knowledge) and to transmit influence from the upper intellects to the lower realms, as explained in the Kabbalistic intentions of the lulav.	וְהִנֵּה "מ"ה הֶחָדָשׁ" הוּא בְּחִינַת יְסוֹד, שֶׁיֵּשׁ בּוֹ כֹּחַ לַעֲלוֹת עַד הַדַּעַת וּלְהַשְׁפִּיעַ מִן הַמּוֹחִין הָעֶלְיוֹנִים לַתַּחְתּוֹנִים, כְּמוֹ שֶׁנֶּאֱמַר בְּכַוָּנוֹת הַלּוּלָב.

Rabbi Dov Ber of Mezeritch
Ohr Torah
Parshas Yisro

This level connects everything, as it is written: "For all is in the heavens and the earth." The Aramaic translation explains this as meaning "that which binds the heavens and the earth."	וְהוּא הַמְחַבֵּר אֶת הַכֹּל, כְּמוֹ שֶׁנֶּאֱמַר: "כִּי כָל בַּשָּׁמַיִם וּבָאָרֶץ", וּמְתַרְגְּמִינַן: "דְּאָחִיד בִּשְׁמַיָּא וּבְאַרְעָא".
"The heavens" refers to Tiferet (beauty), which is called Yaakov, as he unites and balances between Chesed (kindness) and Gevurah (judgment).	בַּשָּׁמַיִם" הוּא הַתִּפְאֶרֶת, הַנִּקְרָא "יַעֲקֹב", שֶׁהוּא הַמְחַבֵּר וּמַכְרִיעַ בֵּין "חֶסֶד" ו"גְּבוּרָה".
Therefore, Yaakov is called "the middle bar" (בריח התיכון), which unites all things. The word "bariach" (בריח, bar) is composed of the letters of "chibur" (חיבור, connection), showing that Yaakov is the one who unites everything.	לָכֵן נִקְרָא "יַעֲקֹב" "בְּרִיחַ הַתִּיכוֹן", "בְּרִיחַ" הוּא אוֹתִיּוֹת (חִיבּוּר) [חִבֵּר], כִּי "יַעֲקֹב" "בָּחַר לוֹ יָהּ".
Likewise, the verse "And Yaakov fled" (ויברח יעקב) also hints at connection (chibur), referring to his role in uniting the upper holy unions.	וְכֵן "וַיִּבְרַח יַעֲקֹב"—הַכֹּל הוּא לְשׁוֹן (חִיבּוּר) [חִבֵּר], שֶׁהוּא הַמְחַבֵּר בְּנִשִּׁיקִין הָעֶלְיוֹנִים קַדִּישִׁין.
Similarly, Yosef, who represents the attribute of Yesod (foundation), is described as "By your mouth shall all be sustained" (ועל פיך ישק וגו').	וְכֵן "יוֹסֵף", שֶׁהוּא מִדַּת הַצַּדִּיק, נֶאֱמַר בּוֹ: "וְעַל פִּיךָ יִשַּׁק וְגוֹ'".
This explains the verse: "These are the generations of Yaakov—Yosef." The Sages say that Yosef resembled Yaakov, and what happened to one happened to the other.	וְזֶהוּ מַה שֶּׁנֶּאֱמַר: "וְאֵלֶּה תּוֹלְדוֹת יַעֲקֹב, יוֹסֵף", וְאָמְרוּ רַזַ"ל, שֶׁהָיָה דוֹמֶה לוֹ, וּמַה שֶּׁאֵרַע לְזֶה אֵרַע לְזֶה וְכוּ'.
Thus, Ko'ach Mah—which is the Tzaddik (righteous one), the foundation of the world—is what unites and brings everything into being.	נִמְצָא כִּי "כֹּחַ מ"ה", שֶׁהוּא "צַדִּיק יְסוֹד עוֹלָם", הוּא הַמְחַבֵּר הַכֹּל וּמְהַוֶּה אוֹתָם.

It is known that Yesod (foundation) is called "morning" (boker).	וְיָדוּעַ כִּי הַיְסוֹד נִקְרָא "בֹּקֶר".
Although morning is typically associated with Chesed (kindness), as it is written: "And Avraham arose early in the morning,"	וְהַגַּם שֶׁהַבֹּקֶר הוּא מְכֻנֶּה לְמִדַּת הַחֶסֶד, כְּמוֹ שֶׁנֶּאֱמַר: "וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר",
nevertheless, Chesed is revealed in Yesod, as stated in the Kabbalistic intentions: "And the Merciful One, for His kindnesses never cease."	עִם כָּל זֶה, בִּיסוֹד נִתְגַּלּוּ הַחֲסָדִים, כְּמוֹ שֶׁנֶּאֱמַר בְּכַוָּנוֹת: "וְהָמְרַחֵם כִּי לֹא תַמּוּ חֲסָדֶיךָ".

Rabbi Dov Ber of Mezeritch
Ohr Torah
Parshas Yisro

Therefore, it first says "on the third day", referring to Yaakov's attribute (Tiferet, balance),	לָכֵן אָמַר תְּחִלָּה: "בַּיּוֹם הַשְּׁלִישִׁי", שֶׁהוּא מִדַּת "יַעֲקֹב".
and afterward it says "when morning came," referring to Yosef's attribute (Yesod, foundation).	וְאַחַר כָּךְ אָמַר: "בִּהְיוֹת הַבֹּקֶר", שֶׁהוּא מִדַּת "יוֹסֵף".
This signifies the completion of the body (Siuma D'Gufa),	"סִיּוּמָא דְגוּפָא".
so that they would be able to receive the Torah, which was given with water and fire, representing Chesed (kindness) and Gevurah (judgment).	בִּכְדֵי שֶׁיּוּכְלוּ לְקַבֵּל אֶת הַתּוֹרָה, אֲשֶׁר נִתְּנָה בְּמַיִם וּבָאֵשׁ, שֶׁהֵם "חֶסֶד" ו"גְבוּרָה".
Yesod is the mediator and the unifier between them, enabling their connection.	וְהוּא הַמַּכְרִיעַ וְהַמְּמוּצָע בֵּינֵיהֶם וְנִתְהַוָּה הַחִבּוּר.
Then it says "in the wilderness", meaning that all the divine flow was given in the realm of speech (dibur),	וְאַחַר כָּךְ: "בַּמִּדְבָּר", פֵּירוּשׁ, כָּל הַשֶּׁפַע נִתַּן בְּעוֹלָם הַדִּבּוּר,
which represents the lower level, forming a complete structure (Komah Shleimah).	שֶׁהוּא מַדְרֵגָה תַּתָּאָה, וְנַעֲשָׂה "קוֹמָה שְׁלֵימָה".