

is to be found in a long section of the book *Hayyim va-Hesed*. Here there is a double motivation. One motive is that the self-subordination of His servants makes the divine sovereignty stand out all the more and this subjection of our will is only possible if we have in fact a separate will of our own that may be overcome or broken for the sake of the Divine Will. Hence it follows that the independent human will is essential to the establishment of divine sovereignty. "Another reason why the Holy One blessed be He created in us a separate will is because He wanted us to become His servants so that He might be called King; and if there was only one single will, the quality of sovereignty would not be recognized. But since we have in us another will, and since we nonetheless are prepared to subject ourselves to His Will, then the quality of sovereignty is made manifest" (67a).

The second motive to be found in this passage tries to deal with the relationship between the Divine Will and this other will.

Behold there are in human thought the categories *Hokhmah*, *Binah Da'at* which signify [a representative, respectively] from the right and from the left and from the center [of the Sefirotic system] for *Hokhmah* teaches man continually how to cleave to the Holy One blessed be He, and *Binah* has creative power and sometimes works its effects on the body also, which means things that the body has need of, and *Da'at* is at the center, i.e., [it operates] both in thought and act. There is also *Ahavah*, which is *Hesed* and comes from the same side as *Hokhmah*, and *Gevurah*, which comes from the side of *Binah*, and *Tiferet*, which comes from the side of *Da'at* and this is both in potency and in action. There is also *Neṣah*, *Hod* and *Yesod*, the connecting link. And this is three included in three, the three which belong to the realm of thought included in the three which belong to the realm of potency. And the three which belong to the realm of potency are included in the three which belong to the realm of act. And with us who proceed upward from below it is thus, because we conquer ourselves and give thanks to God and join ourselves to God. Then the Holy One, blessed be He, loves us and opposes our opponents and glorifies Himself with us. And afterwards there falls upon us the "marrowfatnesses" which are the reasons of the commandments and which are also called "three included in three." And behold it is proper that every man's will should be one with God. But nevertheless it is necessary to transcend one's nature until one attains this [state] because man is compounded with his body; therefore did He make with us a separate will so as not, Heaven forbid, to take the Will of the Creator [directly] and to join it to the body. Only when one transcends one's nature and beats down [literally, "smashes"] all the powers of the body, is one able to attain the Will of the Creator so that both He and the indirect effects of His work should become one. And this is the meaning of that saying [T. B. *Hagigah* 12a] "The light which He made use of . . . in the days of the Creation. And He

saw that the whole world was not worthy of it because they were joined to the corporeal, therefore He hid it for the righteous in the world to come." The interpretation is that this refers to one who has come to this state after having overcome all his [lower] nature and is joined to the Holy One, blessed be He . . .

And behold the sovereignty of the Holy One is termed the *Name* of the Holy One. And how did He create in us another will? By virtue of the quality of *Binah*, which designed the Creation of this world as it was needful, and this is "that *Binah* nestling in the calyx," which is as much as to say that the Will of God is concealed for we have another will, and this latter is the world of created things, and creation [*Beri'ah*] has the meaning of observation since He observed how this world needed to be made. And this is the meaning of the verse (Isaiah 43:7), "Every one that is called [by My name, and whom I have created for My glory, I have formed him, yea, I have made him]," meaning, whenever a separate will occurs. And calling has the sense of designation, that is, "by My Name," so that He might be called King. "[And whom I have created] for My Glory" so that I might be magnified, revered and exalted over the world, and that is, "whom I have created"—at all events the world of "creation" was necessary. "I have formed it," it was necessary also to form and to bind in us a vital element from the Holy One blessed be He, because, seeing that *Binah* nestles in the calyx, which is as good as to say that the Will of the Creator is concealed from us, therefore did the Holy One blessed be He create in us a Divine element of vitality and by this means are we enabled to join ourselves [to Him] and to attain the Will of God, and this is why it was necessary for Him to form [it] in us. And the meaning of the phrase "Yea I have made him" is "because I wanted also the world of action," and if the Will had been a single unit, the grafting would have been in vain. Therefore He created in us a separate will and on this account He was obliged to form and to join His vitality to us so that by this means we might be able to attain the Will of the Creator.

And behold when we reach the Will [of God], it may be said that the three are included in the three and the interpretation of this is because one conquers oneself and gives thanks [to Him]. Of a certainty one has not thereby reached the reason of the Commandments for had one reached the reason one would not be required to conquer oneself and to give thanks and to join oneself to the Holy One blessed be He; and it is certain that when one needs to join [oneself]—this indicates that one does not yet attain the reason for the Commandments. But afterwards one attains *Ahavah* [love] because on account of the Love of God one's own loves are nullified and one is strengthened by this thing; and because of this He is strengthened because of a certain glory. And afterwards one attains "the marrowfatnesses" which are the reasons of the Commandments and that is the "field of apples." Because *Neṣah*, *Hod* and *Yesod* are termed a field awaiting sowing and apples is the term for *Gedulah*, *Gevurah*, *Tiferet*. For just as an apple has many colors, red, green, and other colors, so these three above-mentioned virtues have likewise, for each virtue is a color in itself. And afterwards they are termed the sacred "marrowfatnesses" which are separate, and behold *Neṣah*, *Hod* and *Yesod* are termed three men and this is the meaning of that saying of the Rabbis "The feet of a man. They

are the habits of a man." And this *Neṣaḥ, Hod, Yesod*, which a man should accustom himself to attain, they are sureties [or "sweetnesses" by paronomasia], which is as good as to say that they guarantee to a man whatever he desires, for by their means he may attain even the marrowfatnesses, and hence that saying "to the place where one desires to go, thither do they lead him." [T. B. *Sukkah*, 53a].

And this is the meaning of the verse in connection with Abraham, "And behold, three men were standing over against him" (Genesis 18:2) on which we may remark, how can standing be used in reference to three men? And this is why they [*Neṣaḥ, Hod, Yesod*] are called "feet" since they may be easily joined to the body. And this is the meaning of the verse "Send out men for thyself" (Numbers 13:2), which means that you send them from before you, which means that you should not take those men, i.e., *Neṣaḥ, Hod, Yesod* for yourself, but you should join them to the Holy One blessed be He. And by this means "They may spy out the land of Canaan," which means that you should be able to loosen, i.e., open the knot from the body and that is Canaan, so that you might be subordinate [*nikhna*], and subordinate the body to the Holy One blessed be He, in subjection to the Will of the Holy One blessed be He" (67a-67b).

The doctrine of the creation of separate human wills opposed to the Will of God naturally has lurking within it weighty antinomian dangers. But this explosive material is not liable to be touched off in the quietistic context of Hayyim's teaching. It is not surprising that everything of this kind in his work is merely verbal, as for instance: "And behold when we are made void of reality we are joined with the Hidden One and that is the meaning of the verse 'and He and His substitute [shall be holy] [Leviticus 27:10, 33], which is as good as to say that when he should be joined to Him who is hidden, then His substitute also, i.e., even our separate will which is called substitute [*temurah*], which is opposition to God, shall become holy because all its affairs shall be directed to the name of Heaven" (59a). One cannot accuse him of exploiting the antinomian possibilities contained in his doctrine. In this respect, he falls below his colleagues. This should not occasion surprise. The explanation is, as I have already indicated, that quietism is not conducive to antinomianism. Sin itself, as it were, receives a new dimension in depth, for it is the realization and fruit of what was already sin before it was acted out, viz., our individual will itself. Hence it follows that the essential function of repentance is not to wipe out the sin or the blemish the sin has produced in the higher worlds, as in the case of other Jewish mystical systems, but its

essential function is conceived—again in this startlingly quietistic formula, as the annihilation of the will. "Man should see to it that he destroys a sinful soul, which means that he should kill *that will* [i.e. the human will] *in which sin resides*" (35a). In this direction and not in the direction of antinomianism the pattern of religious quietism is worked out with absolute consistency.

The most striking contradiction to Hayyim's quietistic doctrine is his theory of the magical capacity of the human being. The teaching of his master, the Great Maggid, evolved a radical theory as to human power, or rather the specific power of the *Ṣaddik* (the distinction matters little in the present instance), which consisted in effecting "mutation" of a thaumaturgic character. This tradition of the magical powers of man is inherited by Hayyim from the Maggid as a doctrine that was still potent. What does the pupil make of this doctrine? Does he accept it as it stands? It would be superfluous to emphasize the essential antinomy between a quietistic and a magical point of view: the former hands over, as it were, all power and enterprise to God, while the latter places such power in the hands of men. From the religious standpoint there can be no greater opposition, in fact, than that between quietism and thaumaturgy.

Students of religion have truly observed that the exponents of quietistic mysticism refrained from all petitionary prayer because of what was felt to be the magical or quasimagical implications of such activity. The content of quietistic prayer, on the other hand, as Heiler defines it in his book on prayer is merely the "transference of all volition into the hand of God, the absolute surrender [*Hingabe*] to His Will and the offering up of the individual."⁴ All petition must be removed from the contents of prayer, and, from the quietistic point of view, it is irrelevant whether such petition is directed toward favors of a material or spiritual kind. The remark of Madame Guyon in her confession before Bishop Bossuet is well known: she felt unable in her prayers to make any request at all of God.

There is no evidence in those sayings of Hayyim which have come down to us to suggest that he drew such radical conclusions as these regarding the content of prayer. There is no admonition in his writing against the use of petitionary formulae. Even more surprising is the fact that in his teaching he continues the magical doctrine of the Great Maggid. Of course,