

## Third Elul Shiur

10 Elul 5772

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(Notes taken during the shiur by Moshe Genuth. Not reviewed by Harav Ginsburgh)

*Lechaim lechaim.*

May this place grow and be blessed, its name is *tzemach*, *tzemach* is the name of Mashiach, may he sprout from here, from Arad.

We are in the month of mercy, the month of Elul, we need to wake up, wake up, wake up. And the BST taught us that the *teshuvah* should be out of *simchah*, out of joy. He and the Alter Rebbe his spiritual grandson were born on the same day, the 18<sup>th</sup> of Elul, ח' ח' הוא יודך כמוני היום.

Every month has its *mazal*. That of Elul, the month of mercy is *betulah* (בתולה), the virgin. And in our *parashah*, *parashat Ki Teitztei*, there is the greatest concentration of the word "virgin," meaning that there is an essential connection with the month of Elul. The tablets of the covenant were shattered on the 17<sup>th</sup> of *Tamuz* and the holy *Zohar* says that the shattering was the like the shattering of virginity. Even though God commended Moshe Rabbeinu for shattering the Tablets of the Covenant (אשר שברת ישר כחך ששברת), the shattering was a catastrophe. These two months, *Tamuz* and *Av* are very difficult months. The *Zohar* says that *Tamuz* and *Av* belong to Esau. And then comes Elul, right after the lowest point that we reached on *Tisha B'av*, we immediately began to rise up from that low point, and 6 days later came to the 15<sup>th</sup> of *Av*, about which the Mishnah says that there were no better days for the Jewish people (it—the 15<sup>th</sup> of *Av*—and *Yom Kipur*) and yet the *Zohar* says that we all feel like we have just experienced a great calamity. Following a difficult catastrophe, a breaking of the vessels, it is very difficult for a person to feel like a virgin once again, meaning to feel pure and whole (something we read about in last week's *parashah*: "You shall be earnest [sincere and whole]" (תמים). This is a very difficult state to reach after the shattering of the Tablets and the destruction of the Temple. How can our people regain so much strength that we come back to our virgin state? But, that is what it means that the *mazal* of this month is *betulah*, virgin. This month's *mazal* is telling us that we can indeed regain our virgin state, our initial pure and complete state. We can go back to being בתולה ישראל, the virgin of Israel. In our *parashah* this phrase appears once, and in the rest of the Bible it appears 4 more times. It says that the acronym of בתולה ישראל is בי as in the verse, "For he covets Me, I shall save him, and lift him up, for he knows My Name" (כי בי חשק ואפלטוהו אשגבדו כי ידע שמי).

Of the four verses in which this phrase, "the virgin of Israel" (בתולה ישראל) appears, two are famous, one from Jeremiah and one from Amos. In Amos there's a verse that doesn't sound very positive, "the virgin of Israel has fallen, she will not arise again" (נפלה). There are two meanings to these words. One is that indeed the virgin of Israel has fallen (like in the time of the destruction of the Temple), but she will not fall anymore and now she is told to arise, to get up. But, Rashbi, the master of the secrets of the Torah, doesn't accept this interpretation. He says that once she has fallen there is no chance she will get up. "A lost case," מקרה אבוד, equals Mashiach. There is no

chance that she will get up from her punishment. No chance for her to heal on her own. But, our hope is not lost. What is her hope? Our hope is that God Himself lift us. We don't have the strength to do it ourselves. But, Hashem is רופא כל בשר ומפליא לעשות, both in physical ailments and even more so in spirit; when a person has gone through some tragedy in life, he may have a deep spiritual ailment as a result. And Hashem is the only one who can pick him up. God Himself will return her virginity—referring of course to us, to all of us.

There is another verse read in the *haftarah* of the second day of Rosh Hashanah, "I will build you and you shall be built, the virgin of Israel; you shall yet ornate your tambourine and you shall go out dancing merrily; you shall yet plant vineyards in the hills of the Shomron" (עוד אבנך ונבנית בתולת ישראל עוד תעדי תפיד ויצאת במחול משחקים, עוד תטעי כרמים) (בהרי שומרון). As much as Jeremiah is the prophet of the destruction, the consoling words that he offers are the deepest of all. We are now in the time period of the seven weeks of consolation after *Tisha B'av*. But, when we reach *Rosh Hashanah* we don't read from Isaiah but from Jeremiah. This is one of the most emotional verses in his book. Why does it say, "I shall yet build you and you shall be built" (עוד אבנך ונבנית)? Why the repetition? The commentaries say that these words refer to the rebuilding of the Third Temple. Just as we offer a blessing to a couple when they get married, that their home stand eternally, so the prophet says that the future Temple will stand eternally.

According to the hidden dimension of the Torah, the virgin of Israel is *malchut*, kingdom. Specifically, when we have merited to have so many of our people return to the land of Israel, yet still, the true building of the virgin of Israel has unfortunately not yet happened. After all we have suffered, the holocaust, etc. to return to our virginity means to rebuild our kingdom, the kingdom of Israel, מלכות ישראל.

It says that the building of kingdom is from the judgments (גבורות), what kind of might/judgment is needed? We'll explain in a moment. But, the point of the *malchut*, the kingdom is to then bring forth loving-kindness to the entire Jewish people, loving-kindness without end. In the language of Kabbalah, *malchut* receives from the masculine *partzuf*, her husband, called *Ze'er Anpin*. It says that the word, עוד, "yet," equals "foundation," *yesod* (יסוד). The words, "I shall yet build you" (עוד אבנך) refer to the *yesod* (*Ze'er Anpin*) builds kingdom with the judgments that he gives *malchut*. But, after that she has to be "you shall be built" (נבנית). The difference between the two verbs is that the first is an active verb and the second is passive, meaning that it happens by itself, without a directing hand, but through inspiration. To build, "I shall [yet] build you" (אבנך) is to give light in the form of enclothment (התלבשות). But נבנית, which means "you shall be built" (in a passive tense) indicates a state of natural consciousness, of joy, as the continuation of the verse says, "You shall adorn your tambourine" (עוד תעדי תפיד) alluding also to Miriam's tambourine. Every woman should adorn her tambourine out of the love of the musical instrument. There should be a campaign in every center connected with the Rebbe that there be tambourines, adorned ones.

We said that after the low point on *Tisha B'av* after just 6 days on the 15<sup>th</sup> of Av, the virgins go out in dance. But, there is another such day, *Yom Kipur*. So on the 15<sup>th</sup> of Av after the calamity of the destruction (of the Temple) there is a small light of great hope—

this is before the virginity has fully returned. We are sure that they will return, so when we reach Yom Kipur and the virginity has already returned during Elul (specifically this week, the week of *betulat Yisrael*, the week of *Ki Teitzei*) then there is dancing again, *מחול*, which also means “forgiveness.” God forgives us for all that was wrong. So our preparation, by being happy here, and dancing together, is all to get us ready for the enactment of this verse.

The second 40 days that Moshe Rabbeinu was on Mt. Sinai were in order to retrieve the virginity that was lost by the shattering of the Tablets. To receive the second Tablets. The final letters of *אני לדודי ודודי לי* are 4 letters *yud*, which together equal 40, corresponding to these 40 days. The final *yud* corresponds to the Ten days of *Teshuvah* (*Aseret yemei teshuvah*) from Rosh Hashanah to (and including) *Yom Kipur*. So these 40 days stretch through the month of Elul and are all included within the final 10 days.

Now, this week’s parashah does not begin immediately with the virgin of Israel, but with going out to war upon our enemies and taking women captive. When a soldier sees such a non-Jewish woman called *אשת יפת תאר*, he can take her. The Alter Rebbe explains that the *אשת יפת תאר*, the beautiful woman is nothing less than the person’s soul-root. How can we return our virginity? The only way is by reaching our soul root, where the virginity was never affected, a person never sinned there, and the Temple was never destroyed there. That place is called the “beautiful woman” *אשת יפת תאר*. How do you find this root of your soul? Only by going out to war. There are two types of war: those that are permissible and so that are obligatory. To conquer the land of Israel is an obligatory war, but to expand the borders of the land of Israel, that is only a permissible war. That is not a war that is to be fought with weapons, but rather with peace. It means conquering the world with light. Light has to cancel the darkness outside. A great deal of light transforms darkness into light. So this verse, at the beginning of our parashah is about a permissible war. In the soul, what is the difference between the two types of war? There are cravings that lead a person to do something that is forbidden. There are 365 prohibitive commandments, and if God forbid a person is drawn to one of these prohibitions, that is very bad. In the Tanya it is called a foreign shadow (*שד נוכרי*). It is a yetzer hara that did not come from the person’s Jewish root, but rather is described as *הגוי אשר בקרבך*. Unfortunately, each of us has a lot of goyishkeit inside us. Even the slightest craving that I might have for something that the Torah says is forbidden, that is a foreign shadow. On the other hand, if I have a craving for something that is permissible, it has even a hechsher from the Badatz, but I crave it, that can lead me to an even lower place sometimes. That type of craving is called a Jewish shadow (*שד יהודאי*). The war against the first type is obligatory. It must be fought until the shadow is eradicated and the craving with it. But the war against the second type is only permissible. To find one’s soul root one has to go out to a permissible war. This is done by sanctifying oneself in those things that are permissible. There are two ways to do this. Either by coercion (*אתכפיא*), which means to force myself not to touch the permissible thing that I have a craving for. Or, based on the Yerushalmi, that I allow myself to touch that which I crave and is permissible, but that I do it with all the kavanot for the sake of Heaven. Hashem wants to give me everything. He wants to give me a sweet candy, I’m

his son. Father and mother in heaven as it were want to give us pleasure. If I can enjoy the world with this intent in mind, then I am a tzadik. There are people who can eat with the sole intent of giving pleasure to God for giving it to me.

All this is called the permissible war. *כי תצא למלחמה על איבך*, on your enemies in this case are the Jewish shadows, and if you are victorious then in captivity—that is, in the holy sparks that you have taken captive out of this world—there you will see your soul root, the *אשת יפת תאר*.

Who is the *אשת יפת תאר* in the Torah? Who should we be thinking of? Certainly we should be thinking of the woman about whom it says that she was *יפת תאר ויפת מראה*, Rachel. Rachel is the symbol of the virgin of Israel who has a proclivity to descend from her place in the world of Emanation (Atzilut) all the way down to the earth, *עד עפרא*. But, when she is revealed there, she cries out to Hashem about her children, when will we finally merit to return to Zion and be rebuilt.

We asked before what it means that the building of the malchut is from judgments (גבורות)? What we have just explained it is knowing that there are things that are permissible, but that we need to sanctify ourselves when enjoying them. The Ze'er Anpin is giving judgment to the malchut's da'at, to her consciousness, so that she can differentiate between what is truly permitted and what is just a physical craving that we need to work hard to sanctify. Then "you will be built" the passive form of being built is the crown of malchut. A person who is able to enjoy the world solely to give nachas to Hashem, that is a person for whom the building is passive.

Now let's write these words, *אשת יפת תאר*, as a square:

א ש ת  
י פ ת  
ת א ר

We look at the corners and the middle point: Together they spell, *תפארת*, tiferet. Who is the tiferet in the Jewish people? Yakov. And he is the one who found his beautiful woman, Rachel. Yakov is tiferet and the crown of Rachel is built out of the tiferet of ze'er anpin (Yakov). It says, *בתפארת אדם לשבת בית*, the woman is the one who is tiferet, sitting in the home (in Yakov's hom).

The remaining letters spell *אשתי*, my wife. My wife is tiferet. When we draw it in this form, we realize that our tiferet is our wife, she always was. Upon two witnesses we know things. Let's just write *אשת יפת תאר*, the first 4 letters spell *אשתי*, my wife. The Ramban on the Torah writes that when the Mashiach comes, the Torah will be written without spaces between the words, they will be divided in different ways. So placing a space after the first 4 letters, gives *אשתי* and the next 5 letters spell *תפארת*. These are not the same letters as when we wrote these words in the form of a square. So we see that the parashah is telling us that the betulat Yisrael, is my wife, and my wife is my soul root.

Now where does it say *בתולת ישראל* in our parashah? It says it in the third aliyah, the one that corresponds with tiferet. There is no other appearance of this phrase in the rest of the Torah. The context is also somewhat negative externally. It has to do with a person marrying a woman, but instead of loving her, he hates his bride. He looks for something negative to say about her. He claims that she was not a virgin. There are two cases then:

one where he is lying, and the second is when God forbid it is true. But, the phrase the virgin of Israel appears in the first case, where the man is lying. He is punished with lashes and he must give 100 silver pieces to the woman's father. All because he lied about the virgin of Israel. It is even worse than rape, because there the fine is 50 silver pieces. The commentaries have a hard time with this, how can it be worse to just say lashon hara, as opposed to actually raping? There is one explanation that rape is the result of a person's yetzer hara, but to speak lashon hara is not just a craving, a person gains no physical pleasure from speaking ill of others, so this is actually worse and indicates the person has a natural wickedness.

Parashat Ki Teitzei has 74 out of the 613 commandments in the Torah. If in every parashah from the beginning there would be 74 mitzvot, they would all appear in the first few parashot. We also mentioned that the word "virgin" appears here with the greatest concentration. There is a part of the Zohar called the Raaya Mehemna, which is the soul root of Moshe Rabbeinu revealing secrets of the Torah to Rashbi and his students. The main topic is the deep secrets of the mitzvot, the commandments. Since there are so many mitzvot in this parashah, it is very important to look at which mitzvah the Zohar dwells on in this case. It opens and spends the main crux of the teachings on this mitzvah of one who says lashon hara about a Jewish virgin, and how terrible this is, and how the virgin is still whole and complete, even after all the terrible calamities she's gone through, all in accordance with the mazal of Elul. The Zohar gives 4 examples that are really relevant to our psyche's about what it means to say lashon hara about the virgin of Israel. It follows that the entire purpose of this month is not to say lashon hara, להוציא שם רע. The Zohar writes that there was even once that Moshe Rabbeinu himself spoke ill and defamed the virgin of Israel. By refraining from this, we can retrieve for all of us, our sense of wholeness and virginity.

We'll have a short intermission, we'll sing some more, and then return to our topic.

The first example of defamation are the spies who defamed the land of Israel. There punishment was very severe, even more than the person who defames his wife in our parashah. The Zohar says that there are a few levels of defamation and the spies were the worst level. Every time that the virgin of Israel is defamed, it means that the person says that some external force, some non-Jewish force has taken over the inner point of the virgin of Israel. The more a person learns the inner teachings of the Torah, the more he should know that it is impossible to harm this inner point. So if he imagines that someone might have been able to do so, he is guilty of a severe punishment because he is lying. It is worse to lie in this respect than to act in a negative way. The spies said that the sparks of the holy land were so captive in the hands of the impure forces that even God cannot redeem them. They claimed that it would be impossible to conduct a permissible war to redeem these sparks. A person who says something like this about the land of Israel is defaming the virgin of Israel (the land of Israel) because no non-Jewish force can conquer this land. This is like today, when there are people who lift their hands up in defeat and say that the nations of the world, and the non-believing forces in the Jewish people, they control this land so much that it is impossible for even the Almighty to rectify the situation. What is the lie here? The lie is that people believe

that somehow someone has grabbed the land. If a person even thinks for a second that somehow the state has taken control of the land, or that some non-Jew has taken hold of the land, then he is defaming the virgin of Israel. To defame is to believe here that the reality in the land is that we cannot free the land. There is nature in the world, there is reality. This person says, you just have to come to terms with reality. To think this—God forbid. This is the first example of defamation the Zohar gives.

The second example is the connection between the month of Elul and its mazal, the virgin, and the month of Adar, the end of the second half of the year. There is a connection between these two months. First of all we just learnt that a person should be full of joy during Elul, like during Adar. One of the acronyms of Elul is איש לרעה ומתנת, לאביונים, a verse out of Megilat Esther. Here too, the example is out of Megilat Esther. To defame the virgin of Israel says the Zohar is to claim that Esther was taken and made impure by Achashverosh. From the pshat of the story of Esther, it really sounds that literally Esther was taken as Achashverosh's wife. The end of all miracles until the Mashiach is Esther. And yet, even though she wore the holy spirit, she became impure by the king. The Zohar says that if someone can think this, he lives in the external dimension of reality. It says that even the masters of the Mishnah are living in this external dimension of reality and it is very negative. Instead, the Zohar says something very famous that both Mordechai and Esther had a spiritual power to separate their shadows, שדא, what we call their animal soul, out of themselves. Every person has a shadow. And they could separate it from themselves and send it wherever they willed. Like the Maharal of Prague could send his golem wherever he liked, there are great tzadikim that can do the same with their shadow. Thus, Esther was always pure, and she was always with Mordechai, as it says, ותהי לו לבת, which means she married him, and she was never with Achashverosh. Who did the king see? Esther's shadow. Esther sent her shadow to be with the king. The Zohar says that the first to do this in the Torah was Yosef the tzadik, that when Potiphera's wife caught his garment when he fled, that garment was his shadow. He could split his personality in a positive sense. The Zohar says there is a בגד and a לבוש, the latter is holy, but the former is not, it comes from the word "treason" (בגידה), and that part he could sever from himself and leave it wherever he liked. The Zohar compares Sarah our matriarch with Esther the queen. Pharaoh wanted Sarah, but her holiness was so great, with such a powerful surrounding/inspirational light that whenever he tried to approach her, she would tell the angels she commanded to strike Pharaoh. The Zohar says that Pharaoh tried to touch her earring and then the earring struck him. Her holiness extended to her jewelry. This holiness was very zealous of Sarah remaining holy. All the more so, if Pharaoh would have tried to touch her body. So what is the difference between Sarah and Esther? That Sarah did not have to separate her shadow out of her, thus even the literal reading of the Torah does not indicate anything ado between them. But, by Esther the literal reading sounds as if she fell in the hands of Achashverosh, but says the Zohar that anyone who thinks this is what happened is defaming the virgin of Israel. There is a level in a Jewish girl that even if someone thinks that she was violated, she was not at all. She in herself can separate between her shadow and herself. They are two separate entities. Two

different personalities. The secret here is that someone who can do what Esther did is a soul of Atzilut, the malchut of Atzilut where there is a spark of the Divine Presence that it enclothed within her and that is the Virgin of Israel that is in her. Someone who is at this level, cannot be hurt, לא יאנה לצדיק כל עול. Such a person cannot be violated. How then can the Torah speak of laws concerning rape, etc.? [Most of these topics are concentrated in our parashah]. So the Zohar says that a woman who is from the world of Atzilut cannot be violated. Every woman, even if she is not from there, she has a root there. This relates to healing the person's psychology. If the woman is from a lower place than the World of Atzilut, there can indeed be a violation, but the root cannot be touched and that is where healing can start from. Here the Zohar is writing something about the different levels of souls. A tzadik who has only good, is from Atzilut. But, someone who is from the world of Beri'ah (creation), he is a tzadik who has evil. The world of Yetzirah is the רשע וטוב לו, and the world of Asiyah is the רשע ורע לו. The beinoni (the intermediate is not mentioned). Once we explained that the three books that Moshe Rabbeinu wrote corresponds to tzadikim, beinonim, and resha'im: The Torah is the book of the righteous, the parashah of Balam is the book of the wicked and the Book of Job is the book of beinonim. But, there are opinions that Job never existed; like here where the beinoni does not appear.

In any case, the level of the tzadik in the world of Atzilut is entirely selfless and therefore nothing can violate him, nothing can hurt him. But, in the lower three worlds, there can indeed be a violation, at least externally. There can be rape, there can be a nervous breakdown, or whatever it is. But, it can be healed by ascending to the World of Atzilut, where everyone's soul root is.

How can we understand that Esther sent her shadow to the king. We, simple people, without all kinds of mysticism. The great luminary, the Ba'al Shem Tov, whose birthday is the 18<sup>th</sup> of Elul next week teaches us that wherever a person's thoughts are, that is where he is. Where a person plants his thought, that is where he actually is. Literally, Esther was coerced to be in the most impure hands in order to save the Jewish people, and yet the Zohar says that he didn't touch her, only her external shell, which was completely separate from her. Based on the BST, we can simply say that Esther thanks to her powers of thought (the higher the soul the greater the powers of thought), in her thought she was clinging and held by Mordechai. And since where her thought was planted there she was actually, and whatever you think you are seeing that is not the case. It is an optical lie, an optical illusion. The more she plants her thought in Mordechai then even if someone comes and takes a picture of her in Achashverosh's hands, she really is not there... really (mamash). And anyone who doesn't believe this is simply living in the external dimension of this illusory and false reality. We are all a woman, we are all the virgin of Israel, should always envision ourselves as absolutely clinging to God, חבוקה ורבוקה בך. If I'm a chassid, I have a Rebbe, and I am always in his loving hands all the time, and even if I have had breakdowns in the past, when I plant my thought there, my virginity returns.

The third example of defamation is what we mentioned earlier, someone who defames the holy Torah and says that the Torah after the 17<sup>th</sup> of Tamuz and the

shattering of the Tablets is at a different level and the initial level and state will never return. Right now we are in the midst of the 40 days in which Moshe Rabbeinu received the second set of Tablets and God forbid that someone should think that the Torah Moshe brought down on Yom Kipur are different, of a lower level. A person who thinks this is defaming the Torah's ability to retrieve its virginity. The though here is somehow that the first Tablets were made by God and the second Tablets by Moshe upon which God wrote. There are some small differences between the text of the first Tablets (appearing in parashat Yitro) and that of the second Tablets (appearing in parashat Va'etchanan), but these differences are the Torah of the ba'alei teshuvah. It is these second Tablets and their Torah that caused Moshe's face to shine with light. How can this apply to each of us today. There are many students in yeshivah who have learnt a great deal, who because they either learnt in the wrong way, perhaps with hubris, who experienced some breakdown in their learning because of the high tension involved in learning Torah—which causes a breakdown if there is feeling of self in the person learning? Can the Torah be revived in such a case? Can it return to its virgin state? So one should believe that certainly yes, even what you have personally learnt. You will find your *אשת יפת תואר*, your soul root and your Torah will return to its initial state.

This can be stated in a number of different ways, based on personality types. There is a false image that somehow the Torah has been broken and it won't return. The holiness of the Torah is a person's belief that everything in Torah is true, like a little child who learns in cheider. When a child enters cheider, we throw candy at him and tell him that it is the angel Micha'el who is throwing the candy at him. In the child's mind this is indeed what is happening. But, in the past few generations we have been hit by one of the worst things in history, the "enlightment." As it were, these seemingly smart people in universities who defame our holy Torah's truth. This is called violating the Torah's virginity. Can someone who has learnt what they say, their Biblical criticism be healed. His earnest sincerity about Torah as been shattered. But, the Torah can be healed even in this person's mind. Even after all the attempts to defame the Torah, the Torah remains true, God remains true, etc.

The fourth example of defamation is what we mentioned earlier. At the end of Raaya Mehemna's words about the first 3 examples, Eliyahu Hanavi asks for permission to speak. Moshe Rabbeinu gives him the permission and at the end of his words Eliyahu says, "You too Moshe defamed." After the sin of the Golden Calf, God wanted to destroy the Jewish people, and Moshe started supplicating him to forgive them. This is the literal reading. But, Eliyahu says, when Moshe said, *למה ה' יחרה אפך בעמך*, Why Hashem should you be angry with your people. Eliyahu here is like Moshe's psychologist here. He says, What did you Moshe Rabbeinu think to say when you said this? You thought that like Hashem told you, Descend for your people have sinned (*לך רד כי שחת עמך*). But, in truth, God never attributed the sin of the Golden Calf to the Jewish people. He knew that it was all the result of the impure elements that came out with the Jewish people out of Egypt, the mixed multitude. Really, he should have understood that when God said, Descend, for your people have sinned, God was telling him that it was the mixed multitude, that Moshe Rabbeinu himself had brought out of Egypt that had sinned. How

does Moshe react? Did he get angry at Eliyahu? No. He goes to Eliyahu and hugs him and says I do not want to teach again if you are not at my side.

In any case, how does this apply to all of us? In simple words, to pray with self sacrifice to save the Jewish people and then to be told that you are defaming the virgin of Israel, that is like saying that there is someone else to blame. The mixed multitude that Moshe Rabbeinu took out of Egypt, they are actually pieces of his own soul. If before we noted that a tzadik can separate his shadow and send it somewhere else, then Moshe too has a mixed multitude in him. What this tells me is that regardless of the situation, I should never blame anyone else. I am to blame. I should never pray and blame someone else. It is known that "I am to blame" (אני אשם) is equal to "the son of Amram" (בן עמרם). That is why Moshe hugs Eliyahu, because he revealed this to him. This is the consciousness of the world of Atzilut, that I am the only one to blame for anything negative that I see. No Jew is God forbid to blame. If I see someone taking control of the land of Israel. If I think it's America or certain Jews, they are not to blame at all, if I would rectify myself this would disappear. No one in the world is to blame for anything. This is the highest level.

The four examples we gave correspond to yud-hei-vav-hei. Not to defame the land of Israel, that no one can take control here, that is the malchut, the final hei. The second level, of Esther the righteous is about the tzadik. The third example was about the Torah. And the fourth was that the congregation of Israel, as a whole, are never to blame. One should never defame the congregation of Israel, who is to blame then? I am to blame. The source of Israel is higher than even the Torah. The source of the Torah is "the Torah of your mother," while the source of the congregation of Israel is in the supernal father. So these four levels correspond to yud-hei-vav-hei from below to above.

So tonight we've learnt that our power in this month is to return to a glatt state. May we all merit a ketivah vechatimah tova with the coming of Mashiach.