

## Second Tishrei Shiur

11 Tishrei 5772

Harav Yitzchak Ginsburgh

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

Shanah tovah to everyone and a chag sameach in a few days. All of the Jewish people are now busy with mitzvot between Yom Kipur and Sukot, thinking about the Sukah and the Four species, and are all happy with the mitzvah of Sukah. These 4 days, between YK and Sukot correspond to the 4 letters of Havayah. Today, the day after YK is called Got's Nomen, God's Name. We are now already in the second day after, which corresponds to the hei of Havayah. Shabbat Ha'azinu will be the vav of Havayah, this year. And finally, the eve of Sukot will be the final hei of Havayah. The ARizal says that the day that is most auspicious in the entire year for giving tzedakah is the eve of Sukot, all the tzedakah goes to building the malchut, the land of Israel. It is known that the first two letters of Havayah are called הנסתרת להוי אלקינו. They are the intellectual powers, chochmah and binah. The two lower letters, vav and hei, are the והגלת לנו ולבנינו. In correspondence to these four days between YK and Sukot, there is a vort from the BST that after a person does a mitzvah with good intent, it is specifically after doing the mitzvah that Hashem reveals what happened spiritually when he performed the mitzvah. While performing the mitzvah itself there is no such revelation. Certainly there is no such revelation before performing the mitzvah. Only when everything is done, a person has to go into a new mode of preparing a new mitzvah. Once YK is over, and the Ten days of repentance and all our teshuvah are over with the הוי הוא האלקים of Ne'ilah, right away we think of what's next? Sukot. Thus, there is an inyan in right away speaking or doing something about the sukah. A Jew is always in preparation for the next mitzvah. But, what the BST is saying is that at the end of YK we have a revelation of what just happened. There is a famous vort, that right after YK is done, it is time to do teshuvah. Apparently, you might think that it is time to go into a mode of simchah. It might be that this is the time to do teshuvah out of simchah, in continuation with the teshuvah out of awe on RH and teshuvah out of love on YK. In any case, this is still hard to understand, since everything was forgiven on YK.

One way of explaining this is that on motza'ei YK we feel what teshuvah is in the first place. Teshuvah is returning to Hashem, והרוח תשוב אל האלקים. And this can only be revealed after everything is over. At that moment one can begin to do teshuvah out of understanding of what teshuvah is in the first place and particularly on YK, אחת בשנה, the one special day of the year. Using this meditation we can understand what the difference between the first two of the four days, the hidden, the concealed days. The first two days are a revelation of what was concealed until now. On these first two days, the 11<sup>th</sup> and 12<sup>th</sup> of Tishrei, we are still under the inspiration of YK (as much as we are already involved in the mitzvot of Sukot). This inspiration is in our mochin, our intellect. The schach of the Sukah is formed spiritually from the cloud of incense created by the High Priest on YK. The schach is in memory of the ענני הכבוד (there is even an opinion that this is לעינבא, that a person must have this in mind when eating the first bite of food on the first eve of Sukot). Where did these clouds of glory come from? From the cloud

formed by the incense brought by the High Priest, by Aharon Hakohen on YK. Thus the whole Sukah is a residue, it is a memory of the service of YK. If we go back another step, the value of schach, סכך is 100, and it derives from the 100 sounds of the Shofar we heard on Rosh Hashanah. In fact, if we count exactly how many of each sound we had, we had 60 teki'ot, 20, shevarim, and 20 teru'ot, exactly like the values of the 3 letters of סכך. As the pasuk says, תקעו בחדש שופר בכסה ליום חגינו. The day on which the moon is concealed, becomes a day of joy on our chag, on Sukot. So Sukot is a derivative of all 10 days of repentance. The fact that we can feel the reward from the teshuvah that we did these past 10 days, happens particularly on the first 2 days after YK. But, our preparations for Sukot, that happens and is revealed on the final 2 days, the 13<sup>th</sup> and 14<sup>th</sup> of Tishrei. These are the revealed days, the days that correspond to the two final letters of Havayah, vav and hei.

All that we have discussed so far is a preface to In one of the piyutim of YK we enumerate not 5, but 6 prohibitions on the fast day, because it divides eating and drinking in two. Then it says, יום שימת אהבה ורעות, יום עויבת קנאה ותחרות. A day that brings about love and friendship, a day that brings about a nullification of קנאה ותחרות. The whole reason of all the prohibitions we have on YK is to bring about Ahavat Yisrael. A person who has no physical pleasures on YK ascends to the level of the angels who indeed do not compete with one another and are not envious of one another. This is the point of these prohibitions. This is a strong connection between YK and Sukot. The special mitzvot of Sukot point at the unity of the Jewish people. About the sukah it says that the entire Jewish people are worthy of sitting in love and friendship without envy and competition in a single sukah. The four species represent four types of Jews which must be bound together, and enjoyed together, by shaking them together. The etrog is the tzadikim, the lulav, is the Jews who have Torah but not good deeds, etc. All four types are needed. Like we say on Kol Nidrei night, מתירין להתפלל עם העבריינים. We need even those who have no Torah and no good deeds. So all of Sukot is about the unity of the Jewish people. The general lesson of this holiday is דיין נצח, "Ours was victorious" as the Rishonim say that when a person is victorious in a court of law, he comes out holding a palm branch up high. We are victorious because of our unity, something that is especially important this year when there are all kinds of threats on our people. We are certain that we will be victorious, all in merit of the unity between Jews. This is the inner point of YK, a day that gives us love and friendship and rids us of envy and competition.

Rebbe Pinchas of Koritz once said that the definition of a pure tzadik is he who can love a pure rasha, a purely wicked man. A tzadik that is not pure is one who can only love those who are not purely wicked. If you want to be a pure tzadik then find a purely wicked Jew to love. If this is too difficult for you, at least be a beinoni. An intermediate. As the Tanya says, every Jew is potentially a beinoni. But, to be a tzadik, you have to be able to love a person who is actually, at this very moment, a purely wicked person. This is only possible because the pure tzadik has so much lowliness that he thinks that he himself is the purely wicked person.

There is a verse we say every morning, רבות מחשבות בלב איש ועצת ה' היא תקום. Rebbe Bunim, the talmid of the Holy Yid, the talmid of the Seer of Lublin who was the talmid

of Rebbe Elimelech of Lizhensk, said once, that there is nothing new about the fact that a person has many thoughts in his mind but God thinks differently (perhaps laughing at these thoughts). The point here is that there can be many thoughts in a person mind and they seem to come to fruition even though they are exactly the opposite from what Hashem wants, yet from that very thing that comes to fruition, eventually God's will happens. The source for his saying is the pasuk, עת אשר שלט האדם באדם לרע לו. There is a time when the evil part of man overpowers the good part of man, yet as much as he overpowers, it is for his detriment. From what seems to be going in the opposite from a good direction comes a good end. The example of this is the miracle of Purim. The Sochotchover explains this. It seemed that Haman's thought would come to fruition and all the Jewish people would be destroyed, but all that it really caused is that for an entire year, the Jewish people were united. The threat over them caused unity. First it causes lowliness (שפלות), which causes unity. Once the Jewish people are united, they can overcome the kelipah of Amalek and then God's salvation is revealed in a moment. Thus, Haman's thoughts turned against him. Would it be that we could unite without an evil king threatening us. Normally, it is the Jewish king that can unite us into a single body. When we have a king that unites us, our unity leads us to victory over our enemies. It's not the king that is victorious, he just brings about our unity. But, when there is no Jewish king, then Hashem places an evil king over us from Amalek, and this causes us to unite, leading to victory. Again, were it so that we could unite under a righteous king. This year's number 773 is equal to מלך חסיד ירא שמים. But, there is a reality in which we can unite only because of the existential threat hovering over us, because of the wicked nations of the world. All this was to explain the importance of our unity. If we are united, we will be victorious over everything. This is the point of YK. To come to this unity on YK, we need to have 6 prohibitions. But, on Sukot, we can unite without these prohibitions. From the prohibitions, we come to the prescriptions. This is like the phrase, לא בן עברי משה, the "no" becomes a "yes" (לא בן). The prohibitions turn into prescriptions.

We are still under the impression of what YK was, what did we experience and go through yesterday. And with this impression we go to prepare the mitzvot of Sukot. If we merit, we will celebrate the holiday of Sukot with our king among us, all as one.

There is a nigun called לכתחילה אריבער, Lechatchila above. The Rebbe Moharash explained that there are those who say that if you can't go around and can't go under, you have to jump over. But, I say, that you should jump straight over always. His yearzeit is tomorrow night, the 13<sup>th</sup> of Tishrei.

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This year, we read parashat Haazinu between YK and Sukot. This year, RH was on Monday and YK on Wednesday. YK is always 2 days after the day on which the first day

of RH was. The two days of RH and YK are alluded to in the pasuk, יחינו מיומיים ביום השלישי, יקימו ונחיה לפניו. That is why they are on consecutive week days. At the end of Ezekiel, in the prophecy of the future Beit Hamikdash, this prophecy Ezekiel received on YK, the day on which the 3 dimensions of space, time, and soul are united in the general yechidah of all three. The yechidah of space is the holy of Holies. The yechidah of time is YK. The yechidah of all souls is the High Priest. And all 3 come together on this day in the Holy of Holies with the High Priest. There at the end of Ezekiel, he says that he received the prophecy on Rosh Hashanah, but on the 10<sup>th</sup> of Tishrei, so he is calling YK by the same name as Rosh Hashanah. All three days are called RH. They are always three consecutive weekdays. This year they were Monday, Tuesday, and Wednesday, alluding to the word בגד. The main occurrence of this word in the Torah is in the verse, בא גר, which is written as בגד, one word, when Leah named her son Gad. This is the sign of this year then. When Rosh Hashanah occurs on Shabbat, then the siman, the sign of the year would be זאב, wolf, there are many secrets to this word. There is a year, like ours where the sign is בגד. There are two more possibilities, גדה (not exactly a word, like to banks of the river Jordan), and הוי. But, the two important signs that are words are זאב and this year's sign: בגד.

### First Tishrei Shiur

4 Tishrei 5772

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

Gad merited, because of his connection with Moshe Rabbeinu, that Moshe would be buried in his part of Eretz Yisrael. At night, when we go to bed, we say that pasuk גר גידוד twice, because Gad is the main chalutz, the pioneer, who is absolutely connected to Moshe Rabbeinu. He is the first to settle the land of Israel and he is the first to go out to battle. Baruch Hashem there are many chalutzim here, and one who is a chalutz is Gad. Those who are Gad have the special sign of this year, בגד, which means that a good sign has come (בא מיל טוב).

This year we read Haazinu between YK and Sukot. The Magid of Mezritch was very connected to this parashah. He said that every Jew, man and woman should be versed in this parashah by heart, this song that Moshe sung before his passing. This is also connected to an important gematria that this song is the main aspect of da'at (knowledge) of the entire Torah. The da'at of Moshe Rabbeinu. How do we know that it is connected with da'at, with a connection to the truth? The first two words האזינו השמים equal da'at (דעת). Da'at is the key that opens the 6 chambers of the heart, בדעת חדרים ימלאו.

כל הון יקר ונעים. Da'at is one of the intellectual powers but it opens the chambers of the heart, the emotions: love, fear, compassion, trust, etc. This is the da'at of Moshe Rabbeinu. Da'at itself (דעת) equals 6 times דעה. Each chamber is called a דעה, which is 79, a prime number. How is this alluded to in just the first word האזינו. Earlier we said that האזינו also means "balance" (איזון) in the soul. Just האזינו equals 79, or דעה. That means that השמים, the second word is equal to 5 times 79, and the average value of each letter in השמים is 79, or דעה. This is a clear remez that האזינו השמים is the main aspect of da'at in the Torah. Before Haazinu the Torah says that what needs to be written down and put in every Jew's mouth is the song of Haazinu (just the sages interpret this as a mitzvah to write an entire Torah scroll). This is a source for what the Magid said that every Jew should know Haazinu by heart, שימה בפה. Before the Magid, the Ramban said that Haazinu includes all of human history, all of the mitzvot, everything is included in it. There is the Ramban and there is the Ramban, Nachmanides. He exalted this parashah tremendously. So the Magid of Mezritch is inspired by the Ramban's soul. The first three generations of Chassidut were the BST, the Magid, and the Alter Rebbe, the Ba'al Hatanya. Each of them spoke of a particular part of the Torah that it is proper that every Jew should know by heart (each adds upon the previous). The BST said that a Jew is one who pours his heart out before Hashem. That was king David. His nature was to think of Hashem at every moment, that he has a Father in Heaven that he can beseech at every moment. David's essence was prayer, ואני תפלה. A Jew is one who spontaneously pours his heart out in Tehilim.

The Magid added Ha'azinu. The Alter Rebbe, who was already connected to the Oral Torah, said that one should learn as many minshnayot by heart as possible. Tehilim, Ha'azinu, and Mishnah. Ha'azinu connects the essential unity of YK with the Sukah of peace of becoming a single people on Sukot (since it is read between them).

There is a particular story related to the Ramban, when he said that Haazinu includes all the mitzvot and all of human history. This story is very well sourced. He had a student whose name was Avner (אבנר) and at some point he became a heretic and "converted" to Christianity. He became very successful there until he became one of the most important ministers in Spain. On YK one year, he sent soldiers to bring his former Rebbe, the Ramban to him. In the middle of YK, the Ramban had no choice (apparently this was at the end of the day, towards Ne'ilah)—you should picture this in your head like a movie—the Ramban is brought before this Avner character. Avner takes a pig, slaughters it, cooks it, and eats it before the Ramban. Says Avner, "How many karet am I now guilty of it." Karet means that the soul is now cut off from its source. The Ramban was silent the whole time as he did this and then replied: "Four." Says Avner, his former student: "You're wrong, Five!" He wanted to show that he was worse than what the Ramban thought. The Ramban was angry with him at this display of chutzpah, and Avner fell silent. Again, let's picture this: Ne'ilah is approaching and Avner is sitting here with this pig he just ate. The Ramban asks Avner: What brought you to this? Avner replies: "One time I heard from you that Ha'azinu includes all the mitzvot and all of human history. That every person's life is documented in it. I couldn't believe this at all, it sounded impossible to me that all of history and the entire Torah could be

concentrated into a few verses, so I left everything.” The Ramban said: “Everything I said is true, I still claim that Haazinu includes everything. Try me if you like. Tell me what you would like to hear from Ha’azinu and Hashem will grant me the good sechel to answer properly.” Avner said, “Very well. Where am I mentioned in Ha’azinu?” The Ramban went aside for a few minutes, spoke with Hashem and asked that He enlighten him and then came back. He said: “There is a very in Haazinu that reads, אמרתי אפאיהם אשביתה מאנוש זכרם. Parashat Haazinu includes 43 verses of song. This is the 26<sup>th</sup> verse, the value of Havayah. In this verse there are also exactly 26 letters. [This the Ramban did not mention]. So this verse is all about Havayah. The literal meaning is very harsh. The word אפאיהם according to Rashi means פאה, means that we will disperse the Jewish people like something that has no owner. Like Haman who wanted the Jews to be scattered between the nations, disunited. The second interpretation Rashi gives is based on the targum which is based on dividing the word into three: אף אי הם. According to this interpretation the Jewish people will be so dispersed that no one will be able to say where they are. The Ramban himself in his commentary of course doesn’t mention this story with Avner, but he does explain that אפאיהם is about the exile of the Ten Tribes that they are so scattered among the nations of the world that no one can find them (one here and one there). While the second part of the verse, אשביתה מאנוש זכרם, alludes to the exile of the other two tribes, Yehudah and Binyamin, that we will be so dispersed that we will not have the name of a nation. This is a very nationalistic interpretation. But, the Ten Tribes are so unknown because they are so scattered and have been so assimilated. This is just to get into the spirit of the pasuk. What Hashem revealed to the Ramban is that the third letter of each word in the pasuk spell ר’ אבנר זכרם. אמרתי אפאיהם אשביתה מאנוש זכרם. Said the Ramban to Avner: “This is where you are mentioned in Ha’azinu.” He was so embarrassed, he asked the Ramban, “Is there any remedy for me?” The Ramban replied, “Only you can understand what this is saying, I can say nothing further.” We can imagine that this was at the same moment that the rest of the Jewish people were saying Shemah Yisrael at the end of YK. We said that the revelation of what happened on YK happens on the day after, on the 11<sup>th</sup> of Tishrei. What did Avner do? The next day, he took a small boat and without anyone else, set sail on the ocean. He was never seen again. He performed exactly what the pasuk says, he was so scattered he could not be found.

One time the Lubavitcher Rebbe said that his teacher, his melamed in the cheider told him this story (it’s a good idea for every melamed to tell this story to his children), because he wanted to impress on him the concentrated nature of Ha’azinu, how it contains the entire da’at, the entire consciousness of Moshe Rabbeinu—the entire Torah and all of human history. The Rebbe calls this a סיפור נפלא ומבהיל, both a wondrous and ... story. The important point here is that Avner’s name doesn’t only include his name, but also the letter ר, indicating that he is called a Rebbe. Is there another example of someone who came to such a low place, who became a heretic ליהכעיס, who ate pig on YK and is still the Torah calls him a Rebbe? There is one such example: Rabbi Elazar ben Dordaya. He was in the time of the Tannaim, who had transgressed everything that could be and suddenly was awakened from some unknown source in his soul (the yechidah of the soul) and he started crying until he departed the world, crying out of teshuvah. When he

passed away, a bat kol (an echo from Heaven) came out and Rabbi Yehudah Hanassi heard it say: Rabbi Elazar ben Dordaya is invited to the life of the World to Come. Rebbe cried and said: From this we learn that there is a person who warrants his world to come through a lifetime of service and there is a person who warrants his world to come from a single moment of true teshuvah. Elazar ben Dordaya, with one moment of accepting that which was far removed from him—this is called being “across the high seas” מעבר לים—he did absolute teshuvah. Suddenly it became close to him, and by understanding it he lost himself, just as Avner set sail across the sea. Again, the point is that the Torah calls Avner “Rabbi Avner.” Since we’ve come to look at this pasuk, let’s look at some of its properties.

The Ramban revealed that the 3<sup>rd</sup> letter in each word spell R’ Avner. The final letters spell השמים, the second word of parashat Ha’azinu, which we said is 5 times האזינו. Meaning that the average value of each of the final letters is itself האזינו 5 times. The final letters represent the lowest level in the pasuk. So the lowest level here is the heavens. What does Isaiah say: “שמעו שמים והאזינו ארץ.” To hear in the sense of שמעו is to hear something far, and to hear in the sense of האזינו is to hear something near. But, Moshe Rabbeinu was close to the heavens so he says, האזינו השמים. Why address both, because both Moshe and Isaiah want to bring the heavens and the earth together, to bear witness together upon what is being said. In any case, the heavens are אצילות, Emanation. So if the final letters are the heavens, then the rest of the verse is above the heavens, above Atzilut. The rest of the verse is in the primordial thought of Adam Kadmon. This verse comes to demonstrate not just a personal individual story about Avner. It comes to tell a general story: that if there is some Rebbe whose student here’s something wondrous from him and cannot believe him, then that student is prone to losing everything. It was in the end the Rebbe’s fault, the Ramban’s fault. All that came to pass on that YK was a heavenly decree, to teach us to awaken the yechidah in each of our souls. The full value of ר’ אבנר is 453, which is the value of צדיק גמור and מלך המשיח. Rebbe Avner is here the yechidah of the entire Jewish people, he is in some way the Mashiach. And this is not a joke. That Rebbe Avner, as Rebbe Pinchas of Koritz said, is the purely wicked man whom the purely righteous tzadik can love. His teshuvah was to return to the Ayin, to return to the nothingness that precedes everything. He was indeed lost into the nothingness, the nothingness that is the mazal of the Jewish people, אין מול לישראל.

Now another point, why was the Ramban careful to say that he had only been guilty of 4 karetts and not 5. Up to that point, he tolerated everything Avner had done. What does this teach us? We said earlier that this story is in the merit of the Ramban. In order to awaken such a Jew, the only way to get him to do teshuvah is to awaken his yechidah, the fifth, the Messianic part of the soul. The soul contains 5 parts: נפש רוח נשמה חיה יחידה. They are the “image” that is in every Jew. Image is צלם. The first letter, צ, refers to the first three levels of the soul: נפש רוח נשמה while the second letter ל refers to the first surrounding aspect of the soul, the חיה, which all week long encircles the soul and then on Shabbat goes into it. The third letter, the ם, is the final and fifth level, the יחידה, yechidah. It is only the Mashiach that can bring this far surrounding light of the soul into the Jew’s consciousness. Avner wanted to have transgressed 5 karetts in order to

sever all 5 parts of his soul from above. But, this the Ramban was not willing to tolerate: He said that you cannot be aware of your 5<sup>th</sup> level. It cannot be severed by your actions. The moment that Avner was silent, his yechidah began to shine in him. Then he challenged the Ramban and indeed the Ramban was able to bring him back by showing him where he was in Ha'azinu. This brought the light of the yechidah fully into his consciousness, bringing him to ask if he could be healed in some way. Indeed, the Ramban said, you can if you understand what the verse is saying to you. So indeed he was swallowed into nothingness, by putting out to sea alone. He did not commit suicide, he just disappeared.

Another image here has to do with the first word of the verse, אמרתי. We are still in the midst of saying לידוד ה', where we say לך אמר לבי, which means that the innermost point of my heart is for you. This word אמרתי refers to Hashem's innermost point which in pshat did not actually happen, but at the concealed level it did. On the one hand, what happens in Adam Kadmon's primordial thought has no vessels, so that it doesn't really affect what happens in our reality. This is why God's knowledge does not really affect human choice. So what Avner decided to do was all his own choice, even though it is all written in Haazinu before-hand. So Haazinu includes the secret of the greatest existential paradox of all: God's omniscience vs. man's free will.

Now, the value of the entire pasuk אמרתי אפאיהם אשביתה מאנוש זכרם equals 2170, which is לא times 31, 31 times 70. There are a number of instances in which the phrase, לא כן, appears in the Torah. The most important is לא כן עבדי משה, Moshe is the most able to grasp the paradox behind Hashem's omniscience vs. man's free will. Even though Moshe knows all that will come to pass, he does not reveal it, as the continuation of the verse states, בכל ביתי נאמן הוא, he is trusted with all that is in My house. He is so trustworthy that he keeps God's secrets by pushing them aside in his mind and acting as if he doesn't know them in the first place, as if he doesn't know what will happen.

Avner who transgressed the entire Torah was entirely לא, he was all "no." You might think that he has no more part in Hashem, a person about whom king David would say that he hates him absolutely. But, this is not the case. A person who is absolutely "no," the man who is the most wicked, can at one single moment become the most righteous, he can become the absolute "yes," the מלך המשיח himself. This is the secret of Ha'azinu. He cannot reveal this to anyone. If he does he will not allow the process, the transformation from no to yes to occur. This very Avner who coerced his Rebbe, the Ramban to come to him on YK, he had these many thoughts in his mind, רבות מחשבות בלב איש. If he would not have thought all these bad things, he would never have done teshuvah and revealed the yechidah, the general yechidah. The fact that his intent was carried out and successful is itself what caused Hashem's will to be carried out.

With this let us end and bless everyone that we merit to reach the unity of the Jewish people and that we merit to be the righteous who love everyone. It's hard to say which we are, the righteous or the wicked, but in case by loving our opposite, we will attain unity and with infinite joy we will merit to greet the Mashiach who will bring about our eternal redemption. May this be a year of גאולת עולמים and a year of גאולה עכשיו. Lechaim lechaim.