

Weekly Shiur

13 Tamuz 5772

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Chag geulah sameach, lechaim lechaim.

Today the 12th of Tamuz, the previous Rebbe's birthday, it is 132 years since his birth. His birthday is in *parashat* Balak and there is only one time in the entire history of the world, when he becomes 132, the value of Balak (בלק) years. This is a sign that we need to speak about Balak the king of Moab. There is another permutation of his name, which is קבל, receive, like in the words, קבל רנת עמך שגבנו טהרנו נורא, the second Name out of the Name of 42 letters. The second Name in a certain sense is the most important, as it corresponds to *gevurah* and talks of ripping the Satan apart (the initials spell (קר"ע שט"ץ).

The previous Rebbe's new chapter is 133 in Psalms which has the verse, הנה מה טוב ומה נעים שבת אחים גם יחד, which is about according to some opinions about Moshe and Aaron, who correspond to *netzach* and *hod*, the two brothers, like in the *aravot* (the willow branches that are part of the Four Species, ארבעת המינים, we are commanded to take together on *Sukot*) which are called brothers (אחיונא) in Aramaic.

Once there was no rain and *Rashbi* was asked to pray for rain. Instead of doing so he just gathered his students together and taught about this verse. Apart from the new Torah that has the power to bring down rain, which is all the physical blessings that people need, also the coming together of brothers is what makes a vessel allowing even the essence of God to come down. Having a *farbrengen* is exactly this *inyan* and has the power to make this happen.

To be a brother is to bring down new light (אור חדש) who initials are אא, brother. God has brothers as it were, these are the souls of *Atzilut*, as we learned in *Ayin Beis* a week ago. They never sin, they simply cannot do anything against God's will. There are also sons of God, the souls of *Atzilut* which when they came down into reality, were enclothed in the 3 lower worlds. And then there are servants. We learned about these three types of souls. In order for us to sit together like brothers we have to find our root in למען אחי ורעי, that we too are the brothers of *Hashem*.

The son learns his father's Torah. The father is commanded to educate the son, ושנתתם לבניך. The same is true of a servant who like Eliezer, Abraham's servant was able to go anywhere in the world and repeat his master's teachings. But to be a brother is to reveal new Torah in this world, to reveal my own *chidushim*. It is all God's Torah, there is הוי דלתתא and דלעילא, and there is the Torah of *Mashiach* which has yet to be revealed. Even though there will not be another giving of the Torah, but like Rabbi Akiva himself taught, there are many new *chidushim* to be said on every tag in Moshe Rabbeinu's Torah. If there is such Torah that is so new, that it is like the new light altogether, that itself has the power to bring down physical blessing. So after this introduction, we can sing the *nigun* on הנה מה טוב נעים שבת אחים גם יחד, so that we merit to be brothers between ourselves because we are the brothers of *Hashem*.

Lechaim lechaim.

The previous Rebbe was born in the year 5640 and his incarceration and redemption were when he was 47 in 5687. This age is very significant and is learnt in the writings of the aRizal in reference to the verse *ימי שנותינו בהם שבעים שנה*, 47 (בהם), 70, and 80 years. In Chabad, it is said that the Rebbe Moharash was connected to 47 years, the souls who are connected to a lifespan of 47 years (he lived just a bit longer). But the greatest tzadik who was exactly connected to this number of years was the Or Hachayim, whose *yahrzeit* is in a few days on the 15th of Tamuz. Apart from what the BST said that he is the spirit (*ru'ach*) of King David, many tzadikim testified that he was a spark of the Mashiach. The members of the Abu-Chatziera family came to the holyland just to visit his grave. In the second world War, the Nazis were stopped from reaching the holyland through prayer at his grave. He saved the Jewish community in the holyland. He was born two years before the BST, in the year *תנו* (5456). He passed on the 15th of Tamuz in the year *תקג* (5503), 2 years before the birth of the Alter Rebbe (on the 18th of Elul, 5505). On the day the Alter Rebbe was born, the BST completed his 47th year. He came out to his disciples and taught the verse from that perek, *יבחר לנו את נחלתנו את גאון יעקב אשר אהב סלה*, explaining that on this day the *גאון יעקב* was born, referring to the Alter Rebbe's birth. So we have 3 tzadikim connected to Chassidut in the last few generations—to a certain extent the Or Hachayim was the *nasi* before the BST, they would meet spiritually every night, the BST would ascend and the Or Hachayim would descend from spiritual worlds. The BST very much wanted to meet him physically. His brother-in-law, Gershon Kitover did meet him in EY.

The number 47 is the unification of Havayah and Ekyeh (*י-הוה אהיה*), father and mother principles, and someone who is born from this unification is indeed like a brother of Zeer Anpin, their son. Now we said that when the Alter Rebbe, the BST said that he is the genius of Jacob (*גאון יעקב*), the genius that is loved by Hashem. The BST did not pass on that year, he lived another 15 years. Upon who was there a decree to die, but he merited to live for another 15 years? King Chizkiyah, so there is some connection here. How can we explain this? There is one who reaches this age, but thanks to the fact that his spiritual grandson is born, the grandson who will continue his path and teach the inner meaning of his teachings, in the manner that the MITTLER Rebbe writes that what the Alter Rebbe revealed is new relative to the Chassidut revealed by the BST. What he means to say is that it is the inner meaning of the BST's Chassidut. As the Rebbe said, the Alter Rebbe had complete sacrifice not to move an iota from the BST's teachings. Sometimes as it says in the verse, *נפשי איניתך בלילה*, when a person is decreed to pass, the only thing that can change the decree is if he merits to have a completely new mission in life. The Zohar explains that on that night that the person has completed his current task in life, the soul rises to God and does not want to descend again. So in what manner does it agree? Only if it receives a new mission. So apparently with the Alter Rebbe's birth, the BST merited to live another 15 years. What about the third tzadik, the Friedeger Rebbe who was told he would be set free on the day of his 47th birthday exactly? Here it is simple. He was sentenced to death. In the merit of his fathers, our holy fathers, in the merit of the entire people he merited another 23 years of life. He lived altogether 70 years, returning us to the verse, *ימי שנותינו בהם*

שבעים שנה. When he reached 47 he was sentenced to death, but he merited another 23 years, and lived until the age of 70, so this verse is the most relevant to him. This chapter (97) in Psalms was said by Moshe Rabbeinu, every Rebbe is the extension of Moshe Rabbeinu into his generation. So Moshe Rabbeinu said this verse about the Friedeger Rebbe more than any other tzadik. The simple literal reference is to the Or Hachayim who lived for 47 years, then it is about the BST, his spiritual inheritor, and then it is about the Friedeger Rebbe. What did he do with the gift of another 23 years of life? He reached the bottom half of the globe (America) the most external place spiritually on earth and there began to spread Chassidut, he entered a phase of spreading Chassidut to those who are far from Torah and mitzvoth and from that day on that is what we are continuing. Apparently, we have not done enough yet. But, it was he who gave the strongest push for this spreading of Chassidut. At the same time his Chassidim in the Soviet Union were forced many times to sacrifice their lives to keep Torah there. But, he who was saved thanks to Mashiach... What would have happened if God forbid he would not have been saved? There would be nothing. No Chabad, nothing. The Rebbe was already engaged to his daughter, but, if he would not have saved there would have been no Rebbe. So his salvation was in order to bring the time of the Mashiach. The BST was given more years in merit of the Alter Rebbe who would reveal the inner part of Chassidut. Each one is a bit of a different story, when they reached 47 years, the value of בטל, selflessness, the key term in all of Chassidut.

To better understand what happened on the 13th of Tamuz in relation to the Friedeger REbbe, there is a famous story in Sanhedrin about Avishai ben Tzruyah, who saved King David. At that moment, David was decreed to die, but thanks to Avishai, the decree was overturned. All overturning of a decree is specifically related to parashat Balak, as the Torah says, *כי לא אבה ה' אלקיך לשמע אל בלעם ויהפוך לך ה' אלקיך את הקללה לברכה כי אהבך ה' אלקיך*. The whole parashah is the parashah of Mashiach. Everyone knows that the Jewish people cannot be conquered in war, but with a curse, who knows. So again with King David, he was about to be killed, the sword was about to pierce his body. And at the last moment as he is hanging between heaven and earth, Avishai appears and saved him. This is one of the most extraordinary stories in the literature of the sages (you can read the shiur we gave about it some time ago). Now why was David so decreed to die? Because he was partially to blame for the killing of the priests in the city of Nov. So God told him choose one or the other: either you will take upon yourself to perish, or if you want to live, you have to accept that your offspring will not survive. So which do you choose? King David who was a Chassid. What would a Chassid choose? Himself or his descendants? Of course that he perish. He almost did perish, at the hand of Goliath's brother with sword in hand. But, then Avishai appears and asks, My master David, How did you come to this? David explains that he had to make a choice, and that he chose in favor of his descendants. Avishai was a chossid of his king. He said: Change your decision. You are the Rebbe, you are the Mashiach, you must choose to live. David said, I'm willing to change my decision, but first help me. So this is a story about changing a decree. It is not clear which choice is better. But, for the chossid it is clear that the Rebbe should live regardless of what happens, and indeed in the end one of David's

descendants did survive. What did we tell this story? Because this is connected to the geulah the redemption of the 13th of Tamuz. What happened there? The Rebbe, the friedeger Rebbe came out alive but the price was a decree. But, his descendants perished. If he would not have been allowed to come out of his incarceration, the Rebbe who married his daughter would probably have had children, but there would be no Rebbe, no Chabad. But, what happened instead was that he lived, his descendants perished but we have Mashiach. The moral of all this is of course that the Rebbe should indeed continue to live. Then there is a chance there will be Mashiach. It is incredible to see how things repeat.

We can once again sing the song of the friedeger Rebbe's geulah.

Because the Rebbe is Balak years old today, we said that we have to rectify Balak. It's known that there are 6 parashahs in the Torah named after a person, Noach, Sarah, Yitro, Korach, Balak, and Pinchas. There are 53 parashahs in the Torah, and today we have 54, because we divide Neetzaveem and Vayeilech. So a seventh are named after a person. Two in Bereisheet (Noach and Chayei Sarah), one in Shemot (Yitro—it is very significant that the giving of the torah was in merit of Yitro, who by converting raised all the sparks in the world). Then in Vayikra there are none, as well as in Devarim. But in Bamidbar, which is full of adventures, there are 3 such parashahs named after a person. Two weeks ago, Korach who disputed with Moshe Rabbeinu, now Balak and next week Pinchas. What is the intention in these 6 parashahs, what do they correspond to? Balak is particularly connected with Kabbalah (קבל the same letters as בל). Noach is yesod Abba who came into the Ark, the yesod Ima. Sarah is the mother, Ima. Yitro is like an addition, יתרון דעת, so Yitro is da'at. So the first three Noach, Sarah and Yitro correspond to Chabad (חכמה בינה דעת) chochmah, binah, and da'at in order. The giving of the Torah is in the parasha that corresponds to da'at (Yitro). When he converts, all the sparks are elevated and then the Torah, which comes out of wisdom, and can give life to its owner (החכמה תחיה בעליה). What about the 3 in Bamidbar? They are even more so a single unit. Something very direct: Korach is netzach, about disputing called התנצחות in Hebrew, Korach from Kayin's soul root and Moshe Rabbeinu from Hevel's soul root. In the future world, Korach will indeed blossom, he wanted to include the right in the left, but here Moshe Rabbeinu wins against him. Moshe is netzach. There is an aspect of Moshe's being that is revealed only in parshat Korach. Pinchas is of course the yesod, he was zealous of God's covenant, and therefore received an eternal covenant of priesthood. His zeloutry was because of a blemish of the covenant. All the loving-kindness ends up in the sefirah of yesod. So that means that Balak is hod. How so? We said that this is a parashah of Masiahc and of an overturning of a decree. About hod it says, הודי נהפך עלי, if it goes from good to bad it is נהפך עלי למשחית, but it can also flip in the other direction. Hod corresponds to the immune system in the body. When the curse affects the immune system, the person becomes vulnerable to all kinds of ailments. But the miracle here is that it is flipped over in the positive sense and the Jewish people's immune system is healed.

Balak is a word in the Tanach, בוקה ומבוקה ומבולקה, in the prophet Nachum. One of the most beautiful phrases in the Tanach. It means, "empty and empty and severed." There

is emptiness and there is being severed (כריתה), something lacking entirely. That is the meaning of מבולקה. So Balak means to be severed. There is a saying in the sages, לא חילק ידענא ולא בילק ידענא, there are various explanations of what this means, but the Radak says that ולא בילק ידענא, means to be severed off. The whole phrase then says that I have no disputes and no things hanging, severed off. What Balak indeed meant was to sever the Jewish people from God. So we have to sever him. A severing off can be like an operation, and when we operate on Balak we have to take something good, sever something positive from him. What is that? That is Ruth the Moabite princess, the grandmother of King David.

There is a saying repeated a number of times in the Talmud, A person should always engage in learning Torah, even if it is not for Torah's sake (but for some ulterior motive), because we see that Balak sacrificed 42 sacrifices (each time 3 times 7 oxen and 7 goats—altogether 42) and in merit of this King Solomon came out of this, who sacrificed 1000 sacrifices on God's altar. This is amazing, because we learn that a person should engage in Torah even if it is for an ulterior motive is learnt from Balak. Without him, we would not know this. How can this be learnt from him? From a wicked non-Jew comes such a great principle in Torah. Who is commanded to learn Torah? Jews. Yet, we learn this principle from Balak, a non-Jew. He sacrificed 42 sacrifices in order to sever the Jewish people from God, yet in merit of these 42 sacrifices, he merited in giving birth to Ruth the Moabite princess. Ruth was the daughter of the King Eglon (a few generations down) and Eglon was a descendant from Balak. So the lineage is Balak-Eglon-Ruth-David-Shlomo. The Tosafot ask how this can be learnt? Because elsewhere it says that someone who learns Torah for an ulterior motive it is better that he had not been born. The Tosafot answer that there are two types of ulterior motives. There is when a person just wants to take away from one's fellow. That is much more terrible. But, the other type is easier, when a person just learns for his own kavod.

The Maharsha asks, what type of ulterior motive did Balak have? It was of course do take away from one's fellow, in this case the Jewish people. So this is the worse type. How does the Maharsha answer his question. He says that really he had nothing against the Jewish people, he just wanted to save his own life because of the conquering Jewish nation, and to save himself is actually like having an ulterior motive for his own sake, not to hurt someone else.

In the simplest way, perhaps this is דעת בעלי בתים, the meaning of the sages is that if someone does something good out of the worst motive, even that will end up being something positive, as the BST says, the evil will become the seat of good. It is specifically in such a case that we should learn this principle. The moral then is that even in the worst case, the overturning of something from negative to positive is certainly possible. From the lowest place, from the lowest non-Jewish act—wanting to destroy the Jewish people—even from there one can reach a state of lishma, for a positive sake, for its own sake. As we said before, Balak has a connection with Mashiach. Balak has to be raised until he reaches Ruth, from whom come King Solomon, the king of peace, מלך ששלום שלו.

A week ago we spoke about Og. Here too there is a connection with the previous week's parashah. Balak saw what the Jewish people did to Og and his people. There is an inner connection between Balak Balam and Og and Sichon. Who is the first to come out of Balak? Eglon (עגלון) our of whom comes Ruth, and then David and Shlomo. בלק רות שלמה (Balak-Ruth-Shlomo) = 7 times Eglon (עגלון).

Now apart from the saying of the sages that we just metioned, that in merit of the 42 sacrifices, Balak merited to have Ruth come out of him and then Shlomo who brought 1000 sacrifices, in a number of places an even simpler connection is brought connecting the 42 with the 1000. What else does Shlomo have 1000 of? He has 1000 women. What is the connection? First let's look at the word לשמה—it is the same letters of שלמה, so learning Torah for its own sake has to be somehow connected to Shlomo. In Kabbalah it says that Shlomo's intent in having 1000 wives was to reach every nation of the world and to elevate all the sparks in these nations, the daughter of a king in every nation is a symbol of the sparks in that nation. But he sinned with this intent. He sacrificed 1000 sacrifices and also had 1000 wives. But the number 42 does not appear explicitly in this respect. Just that Balak brought 42 sacrifices. So what is special about 42. Therefore, we can certainly say because of this, there is another saying by the sages that in merit of the 42 sacrifices of Balak, there were lost from the Jewish people (נתבקעו) 42 children. Just as Balak wanted, he wanted to sever the Jewish people. His intent was fulfilled to a certain extent, בשביל שהקריב מב קרבנות נתבקעו מישראל מב ילדים. We spoke about this in respect to Korach when we mentioned Elisha who after Elijah's death came to Jericho. He sweetened the waters there, just like Moshe Rabbeinu, and by doing so he deprived those who brought the sweet waters from outside of Jericho. The local waters were bitter. This is also related to rectifying the state of Israel: sometimes when you rectify something you cause someone to lose their livelihood. Today this would be like new technology putting people out of business. There are many such examples. There's a lot to think about here. So these children who now lost their water-bearing livelihood got angry at Elisha and they called out to him עלה קרח עלה קרח, then the verse says, that Elisha cursed them and then two bears came out of the wilderness and severed from them 42 children. The sages reveal the secret that this was "in the merit" of the 42 sacrifices that Balak sacrificed. Even though Elisha was the most righteous of prophets, Balak wanted to curse the Jewish people, and instead Elisha did this. In the end, as we'll explain, Elisha was punished for this, even though theoretically this was completely just. Still he was punished. This is an important moral in relation to creating a new movement. What should one have in mind? Harsh judgments? Even though these children were מבזים Elisha, he had a right to curse them. Was there really a wilderness there with bears? One opinion is that indeed there was. Another is that לא דובים ולא יער, there was neither a wilderness nor bears. If we connect this story to new technology, for example someone who might invent a way to sweeten the bitterness of the ocean waters, this is like Mashiach who will bring water out of the Temple, this will cause a lot of people to lose their livelihood. One story like this is that there was someone who invented a car wheel that cannot be punctured. He was murdered. There was someone who invented a bulb that never burns out... Very dangerous. So here there are children who are מבזים Elisha.

The fact that of them 42 were devoured suggests that there were more than 42 present, but this happened to 42 because of Balak's sacrifices. One might guess that there were 85 children because the verse says, מהם, which equals 85. 42 is a little bit less than half of 85. So Elisha had some mercy on them. The triangle of 84 is 42 times 85. Again, this is just a guess. Balak sacrificed 21 oxen and 21 goats, so each bear probably devoured 21 children. It says ארבעים ושני. It should say ארבעים ושנים. None of the commentaries say anything about this. What it seems to me is that with the language ארבעים ושני comes to say that there were 40 and 2 that were special. In every group of youth there are 2 that lead the group. Each of the two bears devoured one of the two leaders of the gang. This whole description, ותצאנה שתים דבים מן היער ותבקענה מהם ארבעים ושני ילדים = 42 times 77! From this terrible story we learn that indeed there was some power in the sacrifices brought by Balak. There became some negative thing in the Jewish people. How do we know that Elisha was punished. because at the end of his days it says that he fell ill in the illness that he would die from. From this the sages learn that he fell ill 3 times and only the third time he died from it. The first illness was because of his cursing of these children, the second time because he pushed Geichazi away. He distanced him from him. Elisha himself (אלישע) is equal to 411, the value of "chaos" (תהו). As much as he is the greatest prophet he has harsh judgments, judgments that are chaotic. You cannot bring Mashiach by having harsh judgments. These children are the worst in the Jewish people. They are truly wicked, part of a youth movement whose name we won't mention. They deserve to be devoured by bears. But, still this is the wrong approach.

Same thing with Geichazee. Geichazee is Jews for "that man." In fact, Geichazee is his soul root, and that man was his incarnation. Just as that man was distanced from the Jewish people, he was distanced. There is a sichah from the Rebbe that even someone who is fallen under the influence of "that man" should not be pushed away with both hands. Apparently the second illness was more difficult than the first. The first might have been a cold. The second was more difficult. Then because of these two, he had a third illness (even though it doesn't mention the illness literally) — ואלישע חלה את חוליו אשר ימות בו. This is about Elisha. The word ואלישע appears 7 times in the Tanch, this is the 7th time.

Now we come to the writings of the Arizal on this, he explains this in relation to parshat Balak. Even though there were no bears and no wilderness according to one opinion it was a miracle in a miracle. The Arizal says that the two bears were Balam and Balak. Balam was the one who carried out the sacrifices themselves. They returned to devour the 42 children. Balam wasn't able to curse the Jewish people, but Elisha does have that power. We said those children are completely wicked (רשעים) and they deserve what happened to them. But, did they really deserve to die? There are 4 opinions about what Elisha saw when he turned to look at them. ויפן אחרי ויראם, he turned back and looked at them. The first time in the Torah that someone looks back is with Moshe, ויפן כה, וכה וירא כי אין איש. Did Moshe Rabbeinu suffer from this? Indeed, he had to flee from Egypt. There is some impure spiritual power that pursued him, because even though he did something positive to save his fellow brother, he was punished for killing this Egyptian before his time. Moshe knew this was danger yet still he did it. Likewise, Elisha

probably also knew he would be punished for this. Every tzadik who uses harsh judgments knows this. What did Moshe see? According to Rashi he saw that no good descendants would come out of this Egyptian. This is similar to what the sages say about what Elisha saw: 1) that they will perform no mitzvot, either they or their descendants, for all time. So the bears can devour them. 2) that the mothers of these 42 children became pregnant on Yom Kipur, they were children of Yom Kipur, the biggest prohibition in the world. A child who was conceived on Yom Kipur, Elisha understood that he should be devoured by a bear. 3) the literal meaning (pshat) is that he saw that they scorned him, **ביוז אותו**, to scorn a Talmid Chacham, the scholar puts him in Cheirem, which is like forfeiting his life. They said **עלה קרה עלה קרה**. Someone who scorns Elisha the prophet deserves to be eaten by Balak and Balam. We see here that Elisha controls, he is the master of Balak and Balam. He created the wilderness and the bears, and he places the souls of Balak and Balam in the bears. Everything is orchestrated by Elisha. We haven't said these opinions in the order of the Talmud, but in the order of Yod-hei-vav-hei. 4) that they all had a blorit, long hair in front like the custom of non-Jews, one should take into account that it is not a good idea to grow one's forehead hair long, and if you know someone who does, maybe you should relate this story to him.

The first opinion is chochmah, because chochmah is about seeing what will come to pass, **איזו חכם הרואה את הנולד**. In addition a spot (לבלוכית) is chochmah.

The second opinion is binah, Yom Kipur itself is binah. **אמא = 42**. The mother of each of these children became pregnant on Yom Kipur when it is forbidden.

The third opinion, that they scorned them that is a blemish of the midot, the character traits. It is the opposite of rectifying one's character. When someone hurts me, the blemish is also in the midot, in the emotions.

The fourth opinion, the long forehead hair, that is a blemish in malchut. The sign of the kingdom of the other side is that they have long forehead hair. By King David it says that there were soldiers with a blorit, long forehead hair that ran before him as a symbol that the other side is subservient to him.

So the blemish here was in all four letters of Havayah, which is why he cursed them with the Name Havayah. There is also an opinion that Elisha cursed them with the Name of 42 letters. **שם מב = בשם הוי'**, calculation. **חשבון = בשם הוי'**.

Now we come to this week's Zohar. We see that the parshah is connected with Mashiach and is connected with the principle that one should learn Torah even for ulterior reasons, it is also connected to this story about the 42 children and the two bears, who are Balak and Balam. One point we didn't explain is why the bears are both referred to as being female, **ותצאנה שתי דבים ותבקענה**. The Arizal says something more. Apart from Elisha being responsible for this whole drama of the bears coming out, not only did he dress Balak and Balam as two bears behind the scenes, he also inserted into them two kelipot of nukva, **אגרת** and **לילית**. Apparently the first went into Balak and the second (the opposite of **אגרת הקדש**) came into Balam. The gematria the Arizal doesn't write. **ברוך שם כבוד מלכותו לעולם ועד = 1358**, the value of **בלק בלעם לילית אגרת**. So we see that according to the Arizal there is an other side (לעומת זה) of the lower unification. What

about ותצאנה שתיים דבים = 1358 also! So this is an incredible remez, and a beautiful completion to what the Arizal says that they apparently blemished the lower unification and he killed them with the lower unification. In any case, the entrance to this week's Zohar is that there is some rectification of children, תקון חינוכי. Elisha has a classroom of 85 children and he saw fit to kill 42 of them. Obviously this is not something we condone in education ☺.

There is one part in the Zohar which is the rectification of all these children. This is the section of the Zohar called the Yanuka. The majority of the Zohar on Balak is the amazing story about the Yanuka, the wonderchild, the most famous wunderkind in all of the writings of the sages, and apparently he comes to rectify all the children in the world. We need to connect with this yanuka this week. Now, as I think about it, the Rebbe was very connected with small children, but the Rebbe that was the most connected with small children, who was most fitting and able to be a melamed (teacher) in a cheider (elementary school), this was the friedeger Rebbe, with telling stories and singing songs. His mazal is of course connected with Balak, with the rectification of these 42 children. Today a class of 42 is considered too large. יד מב = דבים, or 4 times 14. The Yanuka, the rectification of all the children. A child is an aspect of Mashiach. A teacher should see everyone of his children in his class as משיחי. The yanuka is a son of Rav Himnuna Sava, who is considered a sage on the level of Rashbi. There is only one in Rashbi's generation at Rashbi's level. Rav Himnuna Sava passed away (like the Or Hachayim) and left a widow and a yanuka (a small child). They live in a place in the north, a village called סכנין Sichnin, which it is worthy to conquer today and make it into a safe place. One day two students of Rashbi arrive in Sichnin, they corresponds to gevurah and chesed and the widow, who invites guest into her house, tells the yanuka to receive a blessing from them. Every day he was in cheider—he was there all day, but for some reason that day he came back early. When he comes home he finds these two guests and his mother says, approach them and receive a blessing from them. He listens to his mother, but when he comes close suddenly he is taken aback and says, I can't come near them, because they didn't say Keriat Shema today. Anyone who does not say Shema is in cheirem, so I can't come close to them. The two sages were taken aback too and this was true. They said that from the morning what they did was being engaged in marrying a couple who could not afford what they needed, and there is a principle that העוסק במצוה פטור מן המצוה, one who is engaged in a mitzvah is free from performing other mitzvot. But, they asked him, How did you know? He says that he smelled it in their clothes.

Then there was a second story: the widow brought the guests in to feed them. Now we know that after we wash our hands, we should say the blessing after washing. But, the ruling מעיקר הדין should be to say the blessing before washing. The yanuka sees that Rabbi Yehuda does this. He is the chesed. The Yanuka says that apparently you the sages did not learn from Rabbi Yishma'el Chassida, because if you would have you would know that anyone who says the blessing before washing warrants death. So the first thing the yanuka does is ביטוש for these two scholars. It is all earnestly. Without malice. After that he begins to say secrets of the Torah. They are completely astonished

by this yanuka. When they get back, they relate what happened to them to Rashbi. Before that, they ask the yanuka who is your father? The yanuka asks his mother: Should I tell them who we are? The mother leaves it up to her son. It is not clear to her whether they should reveal it. The child decides that the two scholars do not merit being told who he is. He tells them that if you would have merited, on your way here, if you would have talked words of Torah, my father would have accompanied you as he does any scholars who speak Torah on their way. He would have appeared to you as an Arab wanderer, but since you did not merit it I won't reveal who he is. There are those who add the verse, *כי מלאכיו יצוה לך* in the prayer of the way (*תפלת הדרך*), but according to this it is better to ask that Rav Himnuna Sava accompany us. This is also true about our movement, Derech Chaim. We should pray that Rav Himnuna Sava accompany us on our path to the Mashaiach. Indeed, Rav Himnuna Sava is the Mashaiach himself. Anyway, they return to Rashbi and tell him about this special soul, this special child. He tells them that he knows about him and reveals that he is the son of Himnuna Sava and that he will not be known in the world, as he will not live very long. At the end of the Zohar it is told that it is either because he will not live very long, but that Rashbi acted so that he would live at least until after the mother's death. There is a grave in Tzefat, Sichnin is very close to Tzefat.

After Rabbi Yehdua and Rabbi Yitzchak relate this story to Rashbi, then Rabbi Elazar, Rashbi's son decides to see the yanuka. The reason is—as Rebbe Levik the Rebbe's father explains—because he is a brother to Rav Himnuna Sava. In the Torah the brothers are Moshe and Aharon. So the yanuka is the parallel to Rabbi Elazar. And it says that he was on his way to visit his father-in-law, he took with him Rabbi Aba and Rabbi Yosi, and they came to Sichnin. The Yanuka received them with words of bitush (*ביטוש*) too, even though they are chochmah (Rabbi Elazar) and binah (Rabbi Aba). He says to them that he smells the kelipa of Moab and Amon on their clothing, and in deed this is what they talked about Moab and Amon on their way there. He then invites them to eat, and during their meal he teaches half of the Tanya. We once taught that the Alter Rebbe is connected with Rabbah, which is what the first half of the Tanya is based on, *בגן בינוני*. While the second half of the Tanya is about the words, *החכם עיניו בראשו*, the wise man's eyes are in his head to see how the whole point of life is to light the flame on the wick and keep it burning with oil. The flame is the Shechinah and the wick is a person's life, and the oil are the Torah and good deeds that the person performs. So the second half of the Tanya comes from this teaching from the yanuka.

Rebbe Levik explains that Rav Himnuna Sava is a brother to Rashbi. They are both sparks of Moshe RAbbeinu, who is chochmah. So they are all related to Abba Ila'ah, *אבא עילאה*. Who is Rav Himnuna Sava's wife? Ima Ila'ah *אימא עילאה*. The secret of 42 here is the wife of Rav Himnuna Sava. Their son, the yanuka is of course tiferet, *זעיר אנפין*. What was special on that day that the yanuka came home early. The fact that he comes home, *עולה הביתה*, means that he ascended to his mother. He says that on this day he became 9 years old. A yanuka in general is a babe, meaning someone whose mind is not yet independent, he still “suckles” is dependent on someone else's mind (his parents). On this day, his 9th birthday he becomes able to give birth. On this day the two sages were

engaged in the mitzvah of unifying bride and groom—this is where he learns ti from. On this day the upper two thirds of tiferet ascend to start building the da'at of Za. The yesod Ima is there, the mother's house, on this day the yanuka rises from tiferet to da'at. The complete ascent happens only when he becomes bar mitzvah. But they are chesed and gevurah, why does the Ima think that he should be blessed by them? He is in da'at, higher than chesed and gevurah. But, the Arizal explains that when he ascends to build the vessel of da'at (it takes a year) on that same day, the higher parts of chesed and gevurah also ascend to help insert light into the vessel of da'at. So the Ima says, just as you ascended to build the vessel of da'at they came to enlighten it. The yanuka's special sense is smell. This is the special sense of the Mashiach. This is also the source from where Rebbe Nachman took his description of the Mashiach as someone who smells, if you are familiar with it. The connection between smell and Shema and the kelipah of Moab and Amon, the two things that he is able to discern about the sages that come to visit him is that he smells it in their garments. Keriyat Shema is in order to unify Aba and Ima in beriah. When there is a unification between them, the first word Shema is to rectify the 288 sparks of בן and to elevate them into the large ץ of Ima. From this is created the garment of chashmal of the external נהי דאמא. And one who does not read Shema is lacking this garment. Moab and Amon are also like Aba and Ima, so he also smells this. His sense then is whether or not there is a unification of Aba and Ima. The unification of Shema in that generation was best performed by Rav Himnuna Sava and his wife, they are עיקר יחוד ק"ש in that generation. That is why they live in the village of Sichnin. That is the location of the greatest unification of Sichnin. Sichnin means warmth, like in regard to David, ויקחו לו סוכנת. Every unification should be warm. I might have thought that the lower unification, the one that is more physical would be more warm, but actually in the intellect the unification between Aba and Ima is actually warmer. People think that the intellect is cold. But if there is a unification in the mind, it is actually much hotter than any other unification. According to Tosafot, המנונה means a hot fish. A hot fish is yesod of Aba Ila'ah which unifies with the yesod of Ima Ila'ah with holy fire of passion. In the continuation, with Rabbi Elazar and Rabbi Aba, one of the secrets that the yanuka reveals to them is that there is a unification in this world that is completely void of any foreign fire of passion. They say that no such thing can exist, but he claims that there is: a completely hold fire of unification. This is one of the most important points in this holy story. אדם דוד משיח = 417 = Rav Himnuna Sava = רב המנונה סבא, Adam-David-Mashiach. אשת רב המנונה סבא (the wife of Rav Himnuna Sava) = 1118 = the Shema (שמע ישראל י-הוה א-להינו י-הוה אחד), which is a wonder that Rabbi Levik doesn't write. Yanuka (ינוקא) = 167 = י-הוה א-להינו י-הוה אחד. Just Yisrael in Shema Yisrael alludes to Rav Himnuna Sava and Shema Yisrael is his wife. While the child is alluded to by the last 4 words Hashem Elokeinu Hashem Echad.

The story of the washing of the hands needs explanation. We said that the BST said that BST had the secret of the washing of the hands revealed to him, he knew that the Or Hachayim had passed away (because it is only revealed at the greatest sage of the generation). The Yanuka learnt this from Rabbi Shmaya Chassida. But, Rabbi Yehuda didn't know this. How does the Rebbe's father explain this. He says that Rabbi Yehuda

is chesed, the soil on his hands, the kelipah on his hands is the kelipah of Yishma'el. Chesed is Abraham and the kelipah that comes out of him is Yishma'el—he has Yishma'el on his hands. According to Rabbi Yehuda, one is permitted to make a blessing to God with Yishma'el on your hands but according to Rabbi Shmaya Chassida it is not and is punishable by death. What about Rabbi Yitzchak? Apparently either his hands were not soiled, or not with this kelipah. Indeed, by Rabbi Yehuda who is gevurah, his kelipah is Esau. So he was not concerned with this problem of Yishma'el. The point one gets from Rebbe Levik is that both kelipot are equally bad and one is not better than the other. There is a thought that Esau is worse than Yishma'el, because Abraham said, Would it be that Yishma'el would live before you.

Every child in the cheider should be treated in a way that the yanuka of Balak be revealed in him.

We said that the Rambam and the Rebbe say that the major parshah of Mashiach is Balak. Why? Because it says, *וְהָיָה אֲדוֹם יְרֵשָׁה וְהָיָה יִשְׂרָאֵל שְׂעִיר אִיבּוֹ וְיִשְׂרָאֵל עֹשֶׂה חֵיל. מוֹאֵב וְקָרָקֵר כָּל בְּנֵי שֵׁת וְיָרֵךְ מִיַּעֲקֹב וְהָאָבִיד שְׂרִיד מְעִיר.*

These words Balam says entirely on his own. According to the Rambam, the first phrase, *וְהָיָה אֲדוֹם יְרֵשָׁה* is David and the second phrase *וְהָיָה יִשְׂרָאֵל שְׂעִיר אִיבּוֹ* is about the Mashiach. According to Rashi everything is about kings before David, while only the final phrase, *וְיָרֵךְ מִיַּעֲקֹב וְהָאָבִיד שְׂרִיד מְעִיר* is about the Mashiach. Since there are many different interpretations about these verses, we can say that it is all about Mashiach.

First, *אֲרָאנוּ*, means I will see him. There is the most sense of sight in parashat Balak, one of the allusions to the sense of Tamuz being sight. What is seen, *וְהָיָה אֲדוֹם יְרֵשָׁה*. Up to here 4 phrases, then 2 more, altogether 6 in the first verse. In the second verse there are 3 more. Finally in the last verse, there are 2 more. So altogether there are 11 phrases here, which we are now saying are all about the Mashiach. 11 is the *חַד וְלֹא אֲשׁוּרֵנוּ וְלֹא בַחֲשׁוֹבֵן*, and these 11 phrases correspond to the sefirot. The first two are in Keter. *וְהָיָה אֲדוֹם יְרֵשָׁה* is chochmah, where the light of the infinite is close. *וְיָרֵךְ מִיַּעֲקֹב*, the stars are in the sphere of the stars, which is Ima, binah. *וְהָיָה יִשְׂרָאֵל שְׂעִיר אִיבּוֹ* is already on earth (not in the heavens), in chesed, *וּמִחֵץ פְּאֵתֵי מוֹאֵב*, is gevurah, because that is Moab, they are gevurah. *וְיָרֵךְ מִיַּעֲקֹב וְהָאָבִיד שְׂרִיד מְעִיר*, all of humanity, is tiferet. Then netzach and hod. *וְהָיָה יִשְׂרָאֵל עֹשֶׂה חֵיל* is yesod and then *וְיָרֵךְ מִיַּעֲקֹב* is clearly about malchut. In this way we can explain all the descriptions of Mashiach at the end of Balak.

Lechaim lechaim.

Relative to the other ma'amarim, this week's ma'amar is simple.

Last week he talked about the intermediate between the emanator and the World of Emanation and explained that the intermediate is the keter, Atik is from the Emanator and Arich from the emanated. But, then he retracts. And says that Atik is too much the Emanator and Arich is too much the emanated. So it can't be an intermediate. Therefore, the intermediate should be something that has both aspects, but not that it is one or the other. What can this be. It's not just keter. It can only be one thing—the conclusion of the first chapter—Chochmah Stima'ah, concealed wisdom. In its inner essence there is a revelation of the etzem, the essence, but externally it is related to chochmah Ila'ah,

higher wisdom. So from here on out the dynamics of concealed wisdom need to be explained.

To explain this he talks about chochmah, wisdom, in general. But, you could lose sight of the fact that the intermediate is concealed wisdom, not regular wisdom, but he talks about wisdom in general at first in order from there to extrapolate about concealed wisdom. He says that wisdom has an inner and external aspects. The inner aspect is the power of wonder and the external is the power of descent. He doesn't connect descent directly with kingdom, malchut, but this comes out at the end of the ma'amar, that the main descent, kingdom is during the Ten Days of Repentance (עשיית). That is why he said this ma'amar during Rosh Hashanah.

Now he doesn't use this idiom, but we like to mention that these two terms, wonder and descent (הפלאה ירידה) are the ascent unto the infinite and descent to the תכלית. The power of wonder is the power of הפשטה. Usually when someone is smart, let's say they read the Tanya, their first impression is that they understood what they read. But, only when they start reading in depth, they will come to questions about what they understood. This is how all serious learning goes. But, if someone has the power of wonder, כח הפלאה, he cannot be content with just the first reading. With every question that comes up, he ascends higher and higher. Like in science too, a person can ascend higher and higher. There is no end to this ascent. In physics there is a question about whether there can be a Theory of Everything. There are great scientists who think that we are just on the verge of knowing everything. One might say, that perhaps in science this is a possibility. But, in truth it is not possible. Such a scientist is lacking a power of wonder, הפלאה. He has the character of מתון ומסיק and not that of חריף ומקשה. The latter is a person who is always asking questions about what they understand. The former are those who think that they have a clear understanding. You might think that there really are two different types of thinkers. The חריף ומקשה who is also called עוקר הרים, an uprooter of mountains and there is a מתון ומסיק, also called a סיני. In most cases, the latter is preferable to learn from. But, when you want to come to תורה חדשה, you need the former. There is nowhere and nobody among the sages who was both. But, here the Rebbe Rashab says that you cannot be truly wise if you are not both. You can't really know (סיני) if you cannot ask hard questions, and the opposite. If you can only ask questions but can't understand like a סיני, you just get confused altogether. But, the opposite, if you are complacent but cannot ask questions, then your understanding is very shallow. Neither is enough. Someone who is completely shallow is like ruling straight from the Mishnah, something that is forbidden. Like the רא"ש who said that it is forbidden to rule based on the Rambam. One must learn the Talmud, learn the commentaries, the Rishonim, and only then come to rule.

If the חריף ומקשה, the power of wonder is the left axis, it reaches higher and higher, without end, he is like fire, and the nature of fire, the left axis, is to rise. While the מתון ומסיק, the one who is complacent is the right axis, like water, which descends from a higher place to a lower place. There must be a balance between them and he calls this the middle axis. What did we learn from this? That to be a true wise person in Torah,

and all the more so in other disciplines, one must be balanced between the powers of הלבשה and הפשטה.

The main point of the ma'amar is that the purpose of all descent is to reach malchut. Until the giving of the Torah, Moshe Rabbeinu could not speak properly. He was healed because of the depth upon depth, like in the verse, ממעמקים קראתיך ה', relative to the ascent to the infinite, so the descent down to without purpose is healed. The building of malchut is the building of the world of speech only happens when you reach the Radla. That is the service of Rosh Hashanah, to construct malchut all the way down.

By us, to speak is like דיבורות, spokespeople if we have a movement and the movement wants to get its message out, we need a spokesperson. We know that it has always been the tradition in the state of Israel that there is no spokesperson. The stupidest arab can convince the media of anything he wants, while the smartest Jew cannot convince or counter with anything. This is a sign not only that they don't believe what they're saying, but also that there is no real kingdom, no real sovereignty here. The point is that without getting to depth upon depth in the essence of what it is to be a Jew, to be holy, one cannot descend down to kingdom, malchut. The reason is that we are far from the source. He gives a number of examples for this.

There is the kaf (bent kaf, כ) and the final kaf (straight kaf ך). When the student is sitting before his teacher he needs to be bent which is a state of just receiving. A student who has a true future in spreading his Rebbe's teachings in a manner that can be heard by everyone is dependent only on how null he is before his Rebbe. It is a sign of his power of wonder. The higher he reached, the more he swallowed, the more he is able to spread it lower. The classic example is like Rav Chaim Vital before the Arizal.

He says that the power of nullification in the Chochmah is either the wisdom or the wisdom of wisdom. He says that this is called קמץ פתח, to squeeze and to open. So the kamatz in Chochmah is his crown. This is the entire point in this ma'amar. This is all to prepare us for understanding these things about the concealed wisdom.