

Second Elul Shiur – Ganei Tikvah

5 Elul 5772

Harav Yitzchak Ginsburgh

Good evening and a good month to everyone. We are in the month of **אני לדודי ודודי לי**, that we love Hashem and Hashem loves us. And when Jews unite together it makes a more complete and perfect place, and all the blessing are able to come upon us.

It is known that in the months of the summer, we learn the Ethics of the Fathers, which contains 6 chapters, including the final chapter, called **קנין תורה**, which is actually an additional chapter of Beraita. We learn them all them months of the summer. Each of the six chapters corresponds to one of the six months of summer. The final chapter, Kinyan Torah, the sixth chapter corresponds to the month of Elul. "The sages learn in the language of the Mishnah," is how it begins. In the weekly cycle of learning the chapters, we will also read the 6th chapter this Shabbat.

In the Torah we are in the portion of Shoftim. There is the famous saying of the Alter Rebbe of Chabad telling us to live with the times, i.e., to live with the weekly Torah portion. So we have parashat Shoftim, and the sixth chapter of Pirkei Avot together this week.

What is the connection between the 6th chapter and Elul? One of the most important acronyms of Elul is **אנה לידו ושמתו לך** [מקום אשר ינוס שמה] עיר מקלט, If a person has killed by mistake, he can flee to an עיר מקלט, where he transforms the measure of judgment into mercy. The Rebbe explains that the עיר מקלט of every Jew is the Torah. So Jews in all generations spent this month, in preparation for the judgment of the New Year, by entering into a Beit Midrash and investing themselves fully in learning Torah. An עיר מקלט means to be engrossed, to be fully immersed in the city. At each crossroads, there was a sign that showed the way to the עיר מקלט, the city of sanctuary. The signpost said **מקלט מקלט** which equals Mashiach, but also tells the person running there to completely engross and be immersed in this city. This is the way we should feel about learning Torah. The month of Elul is the special and unique time to be engrossed in the learning of Torah, allowing us to be immersed in it, and at the same time, have it imbue itself within us. This is the essence of the sixth chapter of Pirkei Avot, Kinyan Torah, which means "purchase of Torah."

Now what is the connection between this chapter and parashat Shoftim? The parashah begins, **קושטא קושטא**, צדק צדק תרדף, which the Targum renders as "truth truth," and there is no truth but Torah. So this whole parashah is connected with truth and the Torah. But, there is also something special that connects the parashah to the sixth chapter of Pirkei Avot: Shoftim is the 48th parashah in the Pentateuch. 48 is the value of "mind" (**מח**). This number is mentioned most importantly, revealing the essence of the sixth chapter of Pirkei Avot in the mishnah that describes that the Torah is "bought" with 48 different character traits. The Rambam about whom it is said that from Moshe to Moshe there is none like Moshe, he loves the number 48. He says that this is the age that Abraham discovered Hashem. But, more than that, the opening acronym of his entire work is **יסוד היסודות ועמוד החכמות**, the foundation of the foundations and the pillar of all

wisdom, which in practice is to know that there is a first Being; this is the first mitzvah in the Torah according to the Rambam. The value of this unique phrase is 1176, which is the triangle of 48 (the sum of all integers from 1 to 48). The Rambam thus illustrates his special connection with the number 48, and indirectly with parashat Shoftim and the sixth chapter of Pirkei Avot, where it the Torah is shown to be greater than all the other crowns we inherited from the Almighty: the crown of priesthood, the crown of kingdom, and the crown of Torah. Above these three is indeed the crown of a good name, which refers to the Almighty Himself and God's good name is the Torah itself. The good name alludes to the word "good" (טוב), which refers to the connection between heavens and earth (את השמים ואת הארץ), whose initials spell אהיה, which equals 17, טוב). So again kingdom is attained with 30 traits and the priesthood with 40, and the Torah with 48.

When in Kabbalah we refer to the "mind" (whose value is 48), we are not just referring to intellect but to maturity. When someone is "small-minded" he has little life-force (חייה). To mature him, he needs to add מוחין, which really means more feeling of life in that particular thing he is engaged in. Receiving life in Elul is particularly related to the 18th day of Elul, the birthday of the two great luminaries, the Ba'al Shem Tov and the Alter Rebbe, souls that came into the world in order to add life-force in our service of God, and particularly in our service of the month of God, which is teshuvah—all so that we can return to God with joy and life, not God forbid out of a feeling of sadness. So the BST and the Alter Rebbe are themselves the life-force, the מוחין of the month of Elul.

Where does the life-force go? It goes into the heart. The heart without the mind doesn't function properly. The mind and its mochin give life-force to the heart. The simple example is that if a person has a particular character trait in his heart, if it is not given life and directed by the mind, then it will eventually lead the person in a negative direction.

Following the mitzvah to appoint judges, we have a mitzvah described in the parashah to appoint a king. The judge is the mind and the king is described as the "heart of the entire congregation." The heart, the king must receive its life-force from the Torah. That is why the most important commandment the king has is to write a Torah scroll that accompanies him wherever he goes, and he must read in it all his life, all so that he not deviate from God's commands left or right. From these words, we learn that the heart has a tendency to deviate either left or right, if it is not directed properly by the mind. The king is the heart, the heart leads us. But, what keeps the heart straight is the mind, the mochin, life-force of the mind. The example of the heart which in and of itself might be ok, but then deviates, simply because it is alive, if it not be the Torah that directs it properly and gives it life-force constantly. The 3 main character traits of the Jewish heart are compassion, modesty, and loving-kindness. But, even in a person has a natural proclivity to compassion, it can deviate and become compassion and mercy on those who are cruel. This is the best example of a naturally good trait in the heart which can deviate if not directed by the Torah which ensures that compassion is shown only to those who are not themselves cruel. This is why the Tanya writes the Zohar's dictum

that the mind should control the heart, (מח שליט על הלב). This in practice is the rule of the judges, the Torah over the king, and the government in the Jewish people.

So first there must be life-force from the Torah to direct the government and it is the sole sovereign over the Jewish people and actually the entire world (since the non-Jews also have commandments in the Torah). So the mind is the Torah, and like the word mind which equals 48, the Torah is "bought" with 48 character traits. Malchut, the kingdom requires only 30 character traits, while Priesthood has 24 character traits. These 24 are related to the 24 special gifts given to the priest. This is the simplest source for this number. The 30 traits of kingdom are related to the letter lamed (=30) of the word "heart" (לב).

On the verse describing the requirement that the king appointed be from among your bretheren, i.e.. a Jew, the Ba'al Haturim writes that מקרב אחיך equals exactly משבט יהודה (from the tribe of Yehudah). This is a beautiful allusion to the kingdom belonging to the tribe of Yehudah. The value of Yehudah itself is 30. Yehudah is the only name in the entire Torah that contains all 4 letters of Hashem's essential Name, Havayah, the additional letter dalet, being the initial of David, the first king from Yehudah. Yehudah is described as the lion-heart of the Jewish people, and that is why he is the king. Lion-hearted means having a great deal of אומץ, which is in the heart, but it must be directed by the mind. The mind among the tribes is the tribe of Yissachar, the tribe from which came most of the members of the Sanhedrin, described as a strong-boned donkey, giving him superior strength in sitting and learning. So we might think that the tribe of Yissachar (in the order of the tribes) should precede the tribe of Yehudah, as the mind should direct the heart. But, in the order of the encampment around the Tabernacle, and in the order of the princes bringing their special inaugural sacrifices when the Tabernacle was built, Yehudah comes before Yissachar. Indeed, in the order of the months, Yehudah corresponds to the first month of the year, Nisan and Yissachar corresponds to the month of Iyar (the 2nd month following Nisan). It was Yissachar who gave Yehudah the advice to bring this special inaugural sacrifice, so he was like directing Yehudah's heart, but still the head is Yehudah. From this we learn that the heart in a certain sense is ahead of the mind. In Kabbalah and Chassidut we describe this as the inner point of the heart (the point of the king's אומץ), which controls even the mind.

Let's see something more. The value of "king" (מלך) is 90, which means that the average value of each letter is 30, the value of "Yehudah" (יהודה). 30 is the value of lamed, the middle letter of מלך, king. If we remove the lamed from "king," we are left with מך, which means a poor person. What this instructs is that without his heart, the king is like a pauper. The essence of the king is indeed his heart. To rectify and direct his heart, the Torah instructs the king to write a Torah scroll that will accompany him his entire life, all so that, לבלתי רום לבבו מאחיו ולבלתי סור מן המצוה ימין ושמאל למען יאריך ימים על ממלכתו הוא ובינו בקרב ישראל. On this verse too the Ba'al Haturim says something beautiful. We will see altogether 3 such remazim from the Ba'al Haturim. The second is that the words that complete the description of the king's Torah scroll, לבלתי רום לבבו, keeps him engaged in the Torah day and night. He must cling to the Torah more than any other human. More

The Ba'al Haturim writes that the first three words, שום תשים עליך equals exactly "30 traits" (שלשים מעלות). It is telling us that kingship is attained by 30 traits.

We didn't mention what the source of these 30 traits is. In the Book of Samuel, in the section describing the qualities of the king, or the rights that he has, we find that there are 30 (similar to how the priest receives 24 different gifts from the people). Another explanation is that the source comes from the special laws of the king enumerated in the tractate of Sanhedrin. There are 30 such special laws found there. So in the Written Torah (the Book of Samuel) there are 30 traits to kingdom and in the Oral Torah (tractate Sanhedrin) there are also 30 special traits to the king.

Returning to the Ba'al Haturim, we can add to what he says. We will write שום תשים עליך, and note what is needed to transform these words into the phrase, 30 traits (שלשים מעלות). Let's extract the word "thirty" (שלשים). We see that all the letters are here, שום תשים עליך, we are left with ן ת ם ן ך. All we have to do is combine the two final letters, ן ך into a lamed we will get the letters of מעלות. So all we have to do is combine two letters to go from שום תשים עליך to שלשים מעלות.

There are two commandments here: 1) to appoint a king, 2) that he not be a foreigner, he must be a Jew.

שום תשים עליך מלך אשר יבחר ידוד אלהיך בו מקרב אחיך תשים עליך מלך לא תוכל לתת עליך איש נכרי אשר לא אחיך הוא:

From this verse we learn that every public appointment must be from Jews alone. Each such appointment is a "little king." Now in this verse, there are also 10 lamed's. We have testimony here from two verses—that this is indeed a pattern with the king. BTW, Jews enjoy counting, so if you count all the lamed's in the entire paragraph of the king (which according to the Rambam includes 7 mitzvot), you will find that there are exactly 48, מה, "mind" lamed's, again suggesting that the mind must influence the heart.

Before the verse, שום תשים, there is another verse that begins the parshiyah. It reads, כי תבא אל הארץ אשר ידוד אלהיך נתן לך וירשתה וישבתה בה ואמרת אשימה עלי מלך ככל הגוים אשר סביבתי:

There are 7 verses altogether in this parshiyah, with 7 mitzvot in them. This first verse, which introduces the mitzvah of appointing a king contains 6 more lamed's. Altogether 54, which is the combination of the 24 traits of priesthood together with the 30 traits of the king. This combination yields the 3-letter root, לכד, to capture, which is an important root in relation to the king. It means that by capturing something with strength, you cause the people to combine, to join each other. It says about Saul, the first king, ודוד לכד את מצודת דוד, ושאל לכד המלכה על ישראל,

In the final verse there are exactly 81 letters, which means we can draw the verse as a square of 9. 81 is also the value of the first word of the Ten Commandments, the exalted "I" (אנכי) and the value of the word in our parashiyah, כסא, the king's throne. The king's throne here is the 81 letters of this verse:

ל ב ל ת י ר ו ס ל
 ב ב ו מ א ח י ו ו
 ל ב ל ת י ס ו ר מ
 ן ה מ צ ו ה י מ י
 ן ו ש מ א ו ל ל מ
 ע ן י א ר י ך י מ
 י ס ע ל מ ל כ ת
 ו ה ו א ו ב נ י ו
 ב ק ר ב י ש ר א ל

The first thing we look at is the corners. The top two corners are the letters lamed. The bottom two spell "heart" לב. The shape of the heart (two lamed's facing one-another) is on the top and the word "heart" is on the bottom. Indeed the word "heart" appears explicitly in the verse, as the king's heart is what needs to be rectified. The king's essence is explicitly stated as his heart.

The middle letters in each of the sides of the square are י י ן מ, which spell the word ימין, "right," which also appears explicitly in the verse, but in the verse it was a negative connotation (that his heart should not stray left or right). The verse's middle letter is the alef of "left" (שמאל), which in this special case is written with an alef. The "left" here receives a measure of mindedness with this additional alef. Around the middle letter of "left" is the "right." On the one hand the king should not stray left or right, but on the other hand the right is something very important, it is the essence of the king's crown, "there is no left in the crown, it is all right," while the left is also needed. If we add the letters of "right" (ימין) to the alef of "left," it becomes 111, the value of פלא, "wonder." Once we picture a verse in this form, an infinite number of new things can be discovered. Again the king should not stray left or right, but at the same time he should wondrously rectify both of them.

A final point about this square is that there are two beautiful remazim to Mashiach in it. Every square has two diagonals. The letters of the two diagonals equal 358, the value of "Mashiach" (משיח). But, also, if we look at the 8 letters surrounding the middle alef, they too equal exactly 358! Two beautiful remazim, symmetrical remazim that lead to Mashiach.

Every parashah is divided into 7 aliyot, which is how we learn the parashah during the week, one aliyah per day. The entire paragraph on the king is the entire 2nd aliyah. The 2nd aliyah corresponds to gevurah (might), and the building of kingdom is from might. If we count how many aliyot we had from the beginning of the Book of Devarim (Deuteronomy) we will find that it is the 30th aliyah! Another beautiful allusion to the king's essence being connected with the number 30.

Until now we've spoken about the value of lamed, which is 30. But, the lamed's shape is unique since it's the only one that rises above the line. The sages describe it as מגדל הפורח באויר, a tower flying high in the air. This suggests that the heart, the lamed, ascends. But, we said that the goal is that the king's heart not ascend, not be haughty above those of his brethren. These are opposite ideas. Now, if we read this carefully, we will see that the king should not feel higher than any other Jew, even the lowest of the low. The paradox of the king is that he can be the lowest yet still be high. (the heart

unlike the mind can tolerate paradoxes, another sign that the king is the heart). One of the greatest king's was Yehoshafat (so-called because he rectified the justice system, משפט). About him the prophet writes an aphorism that is relevant to every one of us, His heart was high in the ways of God (ויגבה לבו בדרכי ה'). This is the positive ascent. His heart was not higher than his brethren, before them he was completely lowly. But, when it comes to act, to rectify reality, Yehoshafat—in whose time the justice system was completely corrupt—gave himself over completely to rectify it. In merit of his efforts he was victorious in his wars, God gathered the Jewish people around him thanks to his rectifying the justice system. On the one hand the king is lowly, on the other hand, his heart ascends when following the ways of God. This is the high lamed of the king. About the Torah scroll that the king is required to write it says, וקרא בו והיתה עמו. The phrase begins describing the scroll as masculine and then refers to it as feminine. The answer is that the beginning refers to the scroll (ספר), which is masculine, while the Torah itself, the instructions are feminine. The Minchat Chinuch brings a Tosefta that states that just as in general one is prohibited from using a vessel belonging to the king, likewise from the words that he should read in this scroll, no one else is permitted to read in this scroll, it is unique to the king. He though is required to read in it his entire life. Now, the king's heart is always facing this Torah scroll which is tied on his arm (like tefilin) and thanks to it, it can ascend in a paradoxical manner. On the one hand the heart does not ascend above that of his brethren, on the other hand it ascends thanks to the Torah scroll in the proper manner when pursuing God's ways.

Just as the king is the heart of all of the Jewish people, so the Kuzari writes that the Jewish people are the heart of all humanity. That is why the Jewish people suffer so much. In the same manner, the king suffers all of the Jewish people, he suffers and carries in his heart his care for every single Jew. That is why the king's heart cannot be fathomed. The worry of a person in his heart (דאגה בלב איש) is equal to Mashiach. There is a term called "suffers all worlds" (סובל כל עלמין), the one who suffers all the worlds, the concealment of God within reality. So we have 3 levels here. The king, the heart of all of Israel, and Israel are the heart of humanity. On the one hand the Jewish people are separate from all of humanity, on the other hand, we are the heart of humanity. This is not a contradiction. In Torat Hanefesh we learn that the nature of separation is akin to enclothment. To properly be enclothed within humanity, we have to remain separate from humanity. This is also true about the king. On the one hand he is higher than all the people, on the other hand he is within the Jewish people, בקרב ישראל, within the people.

But, if we contemplate this carefully, we will see there is a 4th level. The Torah says that the king's heart should not be haughty. The Rambam learns from this that his heart has to be guarded, because it is the heart of the entire people. That is why the Torah commands him to cling to the Torah more than any other Jew, all to rectify and guard his heart. So on the one hand, because of his position and power, the king has to guard his heart. He has the power to kill someone who commits treason against him, so he needs a lot of protection not to stray from the Torah left or right. But, there is a verse in

Proverbs that seemingly says the opposite. It uses the phrase “the heart of the king,” לב מלך. This phrase appears 3 times in the Tanach, twice in a negative context (לב מלך ארם, לב מלך אשור) and only once in a positive context: פלגי מים לב מלך ביד ה' על כל אשר יחפוץ יטו. The heart of a king is like streams of water in the hand of God, He can direct it wherever he likes. The principle of Judaism is free will. Every person has the freedom to decide which path to follow in life, and God commands us to choose life. Yet, here we see that the king does not have free will. The king, upon whom the entire history of the world depends, because there is a plan for reality guided by God, that precludes his free will. Seemingly, this is the opposite of the entire meaning of the parashah of the king described in our parashah. It seems moreover that it was the kings who sinned more than other people, seemingly they have more free will. The Torah says again that they are always to guard themselves from straying their heart left or right, yet on the other hand this verse in Proverbs suggests that the king's heart is entirely in God's heart. How can this conundrum be resolved. On the one hand, the king enjoys the most free will, on the other hand he has none?

We have to say that there is a heart within the king's heart. The heart that is always in danger of straying is only the external aspect of the king's heart. The king himself is a walking paradox. His heart's external aspect is the most free of all hearts. We'll call the external aspect “king” and the inner aspect “the king's heart.” The inner aspect is entirely in God's hand. In many places in Chassidut it is explained that a soul that is at the level of Atzilut (Emanation) has no free will. But, in the World of Beriah there is indeed free will. The concept of creation is essentially related to free will because to create means to grant free will. So we have here a model of yud-hei-vav-hei.

The king's heart – Emanation – entirely in Hashem's hand

The king – Beri'ah – has free will and has to be guarded. It has to be free of what the nations say. It has to ascend in the paths of God, to rectify the justice system.

The Jewish people – Yetzirah

Humanity – Assiyah.

These are the four levels of heart in the world. The nations have a good heart, the Jewish people. Without us, they don't have a good heart. We are here to rectify all of humanity to be a light unto all nations, to bring them all true peace—for what reason would God create the nations if they had no heart!?

The Jewish people, tiferet are Yetzirah. The nations are malchut. It says in the parashah, “Should you say, I shall place upon me a king like that of all nations...” Without the nations, Jews would have no concept that there should be a king, government. For this purpose God created the nations. From them we take the concept of government, of kingdom. The heart within this concept is the Jewish people and within us the king who does have free will and does choose. This is the king's conscious heart. His consciousness tells him that he has the most free will and therefore needs to guard his actions more than anyone else. But, within his heart is his true exalted nature, the heart in his heart, which God directs fully.

This is a very basic and important model of the hearts of humanity. After we build such a model, we can move on to gematria (we don't start with gematria). We find that

as if we all did). The final mitzvah is that the king may not return to Egypt (this is a mitzvah that prohibits every Jew). How is this particularly related to the king? Why is the king singled out in this respect? We might say that one of the king's functions is to protect the Jewish settlement in the land of Israel. We might say that his role is to make sure that people don't want to live anywhere else. If for instance there are Jews today who prefer to live anywhere else, who is guilty of the yeridah, emigration from Eretz Yisrael? It is the government. It is the king's role to ensure that all Jews want to live only here. The king's power to protect this essential bond between the Jewish people and their land comes into relief by this prohibition not to have too many horses. The idea here is not to exalt the culture in Egypt, the culture abroad. Many times a prohibition is meant to protect us from something. He cannot have too many horses, because it will cause him to go to Egypt to acquire more of them.

When the Rambam writes this mitzvah he includes with it all the sayings of the sages regarding the importance of living in the land of Israel, the most emotional, heartfelt saying regarding the connection between us and the land of Israel. So the novel thing here is that there is a mitzvah here that connects the Jewish people with the land. The sages too note that the prohibition against returning to Egypt is mentioned 3 times in the Torah, but the prohibition per se is learnt from here. This is a sign that there is something about it that is essential to the king.

How should we correspond these 7 mitzvot with the 7 emotive powers of the soul?

Malchut – the prohibition against going out of the land of Israel to live in Egypt (the prohibition is to make a permanent dwelling there, there is no punishment for travelling there without doing that)—which in a more ideal sense refers to connecting with the culture of the nations that increases one's גאווה, self-pride. About malchut it says that its feet descend into death, it can descend into Egypt, into the impurity of the pride of the nations of the world.

Netzach, hod, yesod – are the three prohibitions against having too many, horses, money, and women, in this order. The horses are for netzach for victory. The women relate to yesod, the organ of procreation. The limit of 18 is also related to yesod. Money is always related with hod. It says that *ובדעת ימלאו חדרים כל הון יקר ונעים*.

Tiferet – the requirement that the king write a Torah scroll. The Torah is always tiferet, like Yaakov, the pillar of Torah.

Chesed, gevurah – are the positive and negative injunctions to appoint a king and that he not be a foreigner. We have to appoint a king not only that his awe and fear be upon us, we have to love the king. That is the positive injunction. When the people appoint a king, with all the fear of the king, there is no greater joy, because the king is like our husband; we are like the woman waiting to find her husband. This is also the pshat, "Should you say let us appoint a king..." the people want it.

So this is the entire model of the king's 7 mitzvot.

Let's add something more. Many wonder why the Rambam does not count the mitzvah of dwelling in the land of Israel among the 613 mitzvot. It troubles a great number of people and scholars. We can say in pshat and the pshat is so simple that it has probably been said before. The Rambam rules that we are obligated to perform 3

mitzvot upon entering the land of Israel. Seemingly, if there is a mitzvah to settle the land of Israel the sages should have stated: Upon entering the land, we are obligated with 4 mitzvot. The special 3 that are here noted are unique because they are public commandments. If there is a mitzvah to conquer the land (upon entering it) it should also be mentioned; it is also a public mitzvah. But, since it is not enumerated, then this saying in the sages does not count conquering/dwelling in the land as a mitzvah. But, here, when the Rambam describes the prohibition upon the king from leaving for Egypt, here he notes all the saying regarding the land of Israel.

We saw earlier the introductory verse to the king's laws. The verse states, **כִּי תִבֵּא אֶל הָאָרֶץ**, When you enter the land, you shall conquer it... If this is the introduction, then the conquering of the land and settling it is only what is called a prelude, an instrument for performing the mitzvah of appointing a king. The purpose of conquering the land is not in and of itself, but rather in order to appoint a king. The foundation of the love of the land of Israel is to appoint a king.

Another important point: when it says, "and you shall conquer it, and dwell in it, and you shall say," from these words we learn that it is our interest to do these things. But these are just instruments on the way to performing the 3 public commandments. These stages of conquering and settling and saying, when we read them carefully, we see that they are not just de facto. They are de jure. If you've conquered and settled, why then do we suddenly say "let's appoint a king?" We've already done what the king would do? We have to say that only once we are separated from the non-Jews around us, only then can we find our king who will allow us to properly become the heart of the nations. This is not what happened in practice. The conquering of the land was never complete: not in the time of Yehoshua and not later. Only after you've separated completely from them can you enclothe within them through your king in order to be a light unto all the nations and rectify humanity. And then the verse commands, "indeed you shall appoint a king." So dwelling in the land of Israel are instruments to appointing a king.

Finally, who according to Kabbalah and Chassidut is our king? We said that not only is he our heart, but he has an inner heart, where the inner point of the heart controls the mind. It says in Tikunei Zohar (which we learn in the month of Elul) that there is an avira, an airy membrane between the skull and the brain. The crown is an entire partzuf (this is all an allegory, because without this image we could not understand anything). This airy membrane has a throne of glory in it, the king's throne on which he sits, and this king sitting there has two names: Chayah (the living one) one of the names of the parts of the soul. His other name is Yisrael (יִשְׂרָאֵל). This is what we mentioned earlier that the real king is called Yisrael, he is within Israel and he himself is called Yisrael. The avira, the airy membrane controls the concealed mind (מוֹדָא סְתִימָא) and actually is it's inner aspect. The highest level of the crown, the source of all kingdom is called the unknowable head, and as much as it is unknown it has da'at (knowledge, consciousness) and this dwells in the avira the airy membrane. It rules over the mocha stima'ah (the concealed mind), the power of intellect in the soul. There is revealed wisdom and there is an unconscious power which is pictured as shooting arrows at the revealed wisdom.

This unconscious power is the concealed mind, which acts as an intermediary between our minds and God. Its external aspect shoot the arrows. The original source of the judges and law enforcement described in this week's parashah is this concealed mind. It is the Torah authority. The king who is below this, who receives it's mindfulness so as not to have his heart stray, that is the mind's wills and wants. The will itself is the heart of the crown. The inner aspect is this airy membrane which forces the power of intellect what to shoot at the revealed mind. So the airy membrane, the avira is completely in power of the concealed mind. In the language we are familiar with we say that the control of the mind over the heart, is the control of the power fo intellect over the unconscious wills and watns. But, there is something that controls it itself. That is called, the inner aspect of the heart controls the mind, that is the Chayah called Yisrael that rules over the concealed mind. When is this revealed? In this world, we work on the first aspect: having the mind control the heart. But, in the Mashiach, in whom the inner aspect of the heart controls the mind, that is the revelation of seeing "eye to eye with God," which happens with the coming of Mashiach. It is seeing with our eye, the nothingness out of which everything is created at every moment. The resurrection of the dead is when the inner aspect of the intermediate is perfectly connected with the Divine. This is not just the light of the unknowable head encloded within the airy membrane. The resurrection occurs after the time of Mashiach, which includes two eras: the first when the world continues to function as it does today and a second when it begins to be wonderous relative to itself today. But after that comes the World to Come, עולם הבא ממש, when the da'at, the consciousness of the unknowable head, the Radla, fills the airy membrane fully. This is a short rendering of an important ma'amar from the Rebbe Rashab. What is the World to Come? It is a state where the inner aspect of the mind rules over the inner aspect of the heart. This is a phrase the Alter Rebbe once used to describe his son, the Mittler Rebbe. He is able to grasp the חביון עו העצמות that is within Radla, the unknowable head.

Lecha'im lecha'im. That we should merit all of this immediately. And most importantly that we should all be blessed with a good and sweet year, that we should feel how much Hashem loves us all and how much we love Him.