

Weekly Shiur

5 Tamuz 5772

Harav Yitzchak Ginsburgh

This week is parashat Chukat, the law of the Torah (חקת התורה), you shall take a red heifer that has not been used for work. In the continuation of the parashah it says, באו חשבון, תבונן ותבונן עיר סיחון. This is the parsha that is most מסוגלת for everything related to mathematics. The wisdom of math is with Sichon (all year long we are inspired by this parashah). Sichon the king of the Ammorites. Sichon also means שיחה, dialogue. It is also related to a young horse, סייח. Just as his colleague Og the king of the Bashan is a great calf. So the parsha starts with the red heifer, which comes to make amends for the sin of the Golden Calf. Rashi brings all the different allusions to how the red heifer is related to the Golden Calf. And here we see that the end of the parsha is about Og, who is also like the word עגל, it also means a circle, עגיל, alluding to the great circle that is before the tzimtzum. Og is the לעומת זה of the great circle. That is why Moshe fears him. There are two that Moshe fears, Og and Pharaoh the king of Egypt. Og's connection with Abraham, the giant among all men, is his merit. Og was a giant, but the greatest giant was of course Abraham. Not only did Og come and tell Abraham about Lot being taken hostage, but also as the Zohar says, that Og stayed with Abraham, became part of his household, and when later, many years after the war of the kings, Abraham was commanded to circumcise and he circumcised his entire household, including Og. According to the Zohar, this was Og's merit. That is why, the Zohar says that when it says, אל תירא אותו, the word "him" (אותו) is written with both letters vav (not so in our variant of the text), alluding to the אות, the sign of the covenant that is his circumcision.

The coming to Cheshbon, באו חשבון, is the city of the little horse, like an Indian chieftan (סיחון). A סייח is a little horse, and a סיחון is an even smaller little horse. The suffix ון, means little, like in שמשון, Shimshon. So this is the week in the year that we need to win the war against Sichon and Og, and we do so by taking their math from them.

Now returning to the Red Heifer, it says: ויקחו אליך פרה אדמה תמימה, then it says אשר אין בה מום. There is beautiful self reference here. The first three words, פרה אדמה תמימה, have 3, 4, and 5 letters each. But, the same structure is seen with the words, the first phrase contains 3 words: פרה אדמה תמימה, the next phrase has 4 words, אשר אין בה מום, and then 5 words, אשר לא עלה עליה על. When we add these numbers, 3 and 4 is 7, like the 7 letters of פרה אדמה, when we add 5 more, we get 12. In English this is called taking the "integral." Now we take, 3-7-12, we have 3, 10, and 22. Next we'll have 3, 13, and 35, then 3, 19, and 70

3	4	5
3	7	12
3	10	22
3	13	35
3	19	70

The third column are the chashmal (pentagonal) numbers that we spoke about a few weeks ago. An integral means raising in order of dimensions. So the Red Heifer refers to the Chashmal numbers.

Now, how many letters in **אשר אין בה מום**? 11. So up to here we have 12 plus 11 = 23 letters, **חיה**. In **אשר לא עלה עליה על** there are 14 letters. So up to here we have 37 letters. According to the sages there are 4 stages of description of the Red Heifer which correspond to the 4 Worlds, etc. So from 3 to 7, to 12, we came to 23, and then to 37 (the value of **יחידה**). So we could continue these 5 numbers as an integral on and on (3, 7, 12, 23, 37).

According to the Zohar, based on Rebbe Levik, the Red Heifer is the malchut. I might have thought that the Heifer is the mother principle, the **אימא עילאה** corresponding to understanding because it comes to make amends for the calf (the Golden Calf). And it is red because of the harsh judgments. But the Zohar has no question that this is all about malchut. This whole parshah is a kingly parsha, which is why it ends with the royal victory over the kingdom of the **לעומת זה**, of the other side. But, the Zohar adds that Og is the other side of yesod (foundation), because of his **אות ברית**, his circumcision. The parsha then begins with malchut and ends with Moshe being victorious against Og, the yesod of the other side. Moshe himself killed Og, so brings Rashi in the name of the sages.

Og is the calf here, the calf of the heifer, but in this case the calf, Og, is greater than the heifer. This is also the case numerically. Heifer, **פרה** is 285, just as all the figurate numbers are important, so all the numbers that are multiples of 26, Havayah, are very important. If there is a number that is one more than a multiple of Havayah and another that is 1 more, then together they become a multiple. 285 is 1 less than 286, a multiple. **עוי** Og is 79, 1 more than 78, a multiple of 26. So together 285 plus 79 becomes 14 times 26. In this case we get something more, that the sum is also a multiple of 7. The average then between Og and heifer (**עוי פרה**) is 182, the value of **יעקב**, Jacob.

We can use this to look for all kinds of connections between these two words (**פרה** and **עוי**). We can also do **הכאה פרטית** (inner product) between the two words. The reverse inner product comes to 5 times **משיח**, which is Mashiach back and front

Regarding the Red Heifer, the Rebbe's father that this is all about malchut. The malchut, the nukva has a few stages of development. First it is a daughter, then a young woman (**נערה**) and then she's a grown woman. When the nukva is built from the backside of the Zeer Anpin, when she is connected to the male, she is built from the gevurot that she receives from the yesod of ZA. When she is still a daughter, young, immature, she is a Heifer (**פרה**), which has 3 letters and is the first (non-trivial) triangular number. So according to the Zohar the triangular numbers have to do with immaturity, **קטנות**. Then when she matures a bit more, she has 4 letters, **אדמה**, "red." But, 4 is the first non-trivial square number. Why is this maturity, because this is when the nesirah, the cutting away occurs. For her to be able to be severed from ZA she has to be able to stand by herself. During the severing, the nesirah, all the dinim of ZA transfer to her. So the heifer becomes red because of all these dinim, harsh judgments. This is then the state when she is ready to get married (but is not yet married). When you are not yet ready to get married you are still a triangle. Red is a symbol for passion, for passion for one's

husband. This is a very good thing when in holiness, as we say that if the husband and wife merit, the Divine Presence is between them. Now where is this alluded to in the Torah apart from here. The Zohar says that is in the first few words of the parsha, זאת חקת התורה. There is only one other time that these words appear in parashat Matot. The Zohar says that there are two explanations for these words: either they are a Torah law or a Torah edict (גיורה). Most of the teaching in the Zohar on the Red Heifer is by Rabbi Yosi, then there is a teaching by Rabbi Elazar...

The Zohar reads:

וידבר יהו"ה אל משה ואל אהרן לאמר, זאת חקת התורה אשר צוה יהו"ה לאמר וגו', רבי יוסי פתח (דברים ד מד) וזאת התורה אשר שם משה לפני בני ישראל, תא חזי, מלין דאורייתא, קדישין אינון, עלאין אינון, מתיקין אינון, כמה דכתיב (תהלים יט יא) הנחמדים מזהב ומפז רב ומתוקים מדבש וגו', ומאן דאשתדל באורייתא, כאלו קאים כל יומא על טורא דסיני וקביל אורייתא, הדא הוא דכתיב (דברים כז ט) היום הזה נהיית לעם, והא אוקמוה חברייא: כתיב הכא וזאת חקת התורה, וכתיב וזאת התורה, מה בין האי להאי, אלא רוא עלאה הוא, והכי אוליפנא, וזאת התורה, לאחזאה כלא ביחודא חד, ולאכללא כנסת ישראל בקודשא בריך הוא, לאשתכחא כלא חד, בגיני כך וזאת התורה, אמאי תוספת וא"ו, אלא הא אתמר, לאחזאה דכלא חד בלא פרודא: וזאת, כלל ופרט כחדא, דכר ונוקבא, ובגין כך וזאת התורה ודאי, אבל זאת בלא תוספת וא"ו, חקת התורה ודאי, ולא התורה, דינא דאורייתא גורה דאורייתא:

Rabbi Yosi says that this is both a דינא דאורייתא and a גיורה דאורייתא. Rabbi Levik explains that the first refers to a state of קטנות, that is the heifer itself. The law of the kingdom is the law (also relevant to non-Jewish kingdoms), דינא דמלכותא דינא, this is the state of immaturity of kingdom, malchut, when it is full of dinim, harsh judgments, as we said. But, then there is a second state, גיורה דאורייתא, the secret of the severing, the nesirah, which is the state of the young woman, נערה. There is a state in which the kingdom, the king, has the power to enact all kinds of edicts, above and beyond his ability to make laws. This is a new power, a chiddush in the malchut. The law of malchut, דינא דמלכותא is just to keep order. If there is no heifer, there is nothing. But, for it to also be red, that is a chidush. So of course if it is like the Russian kingdom, the redness of Esau, then the edicts are negative, many times against the Jewish people. This is very red, profane red. But, in the Jewish people, red can be a happy color, it is like we said the passion of a woman for her husband, the passion of the Jewish people for God.

But, the final state is one of inspiration, the 5 letters of תמימה, inspiration is already a state of the Divine Presence dwelling between them. Divine Presence is inspiration and the goal of all marriage, that is the Temple. What is the literal meaning of תמימה? That she is entirely red. The literal reading is that תמימה says that the heifer is even more red than red. But, when we read the words, we here the verse, תורת ה' תמימה, the Torah of Hashem is complete (the verses begin with the phrase, וזאת חקת התורה, the Torah!). So the third word, temimah, תמימה, does not go on the heifer but about the Torah in the beginning of the parsha. So this color red, has the power to rejuvenate the soul with the run of blood in the body, just as the Torah rejuvenates the person, משיבת נפש.

Amazingly, the Zohar begins this parsha with the same pasuk, verse that it started parashat Korach. נחמדים מזהב ומפז רב ומתוקים מדבש ונפת צופים. even though in the previous parasha there were many allusions to Korach and there Rabbi Abba (binah) began the saying of the Zohar, and here Rabbi Yosi begins and he is malchut. Both begin their teachings and start by exalting the Torah. Last week we learnt that Rabbi Abba talked

about how the Torah is יקירין תאיבין, עילאין. Here Rabbi Yosi talks about the words of Torah, מילי דאורייתא, how holy (קדישין), how exalted (עילאין) and how sweet (מתיקין). The description they have in common is how exalted (עילאין). The difference between פתגמין דאורייתא (Rabbi Abba's language) and מילי דאורייתא (Rabbi Yosi's language) is the difference between a whole phrase and single words and their letters. In Maayan Hachochmah from Moshe Rabbeinu there are 5 levels of learning the words of Torah, the joy of the letters in Torah is malchut, like Rabbi Yosi here who is the malchut. The one who enjoys the meaning of the Torah is Rabbi Abba, binah, understanding.

Here too Rebbe Levik explains that the three adjectives: קדישין, עילאין, מתיקין correspond to Chabad, wisdom, understanding, and da'at (knowledge). That קדישין is connected with wisdom is simple, because קדש מילה בגרמיה alludes to chochmah, wisdom. That עילאין corresponds to binah, to understanding that is related to the gematria of עליין (exalted) which is 166 קסו, the backside of sag (סג). Then the sweetness (מתיקין) corresponds to da'at, to knowledge because there is sweetness in the mouth where da'at is, דעת גניז בפומיה. As it says, טוב טעם ודעת למדני, teach me good taste and knowledge. The main thing about the mouth is not to taste sweetness but that there things become sweet.

According to this he explains the verse, הנחמדים, what does a person covet (חומר)? He covets pleasure. So the fact that Torah is הנחמדים מזהב ומפו, that corresponds to wisdom and understanding (the pleasure that is in them), where gold is understanding and פו the refined gold is in wisdom. פו רב is the yesod of Abba, of wisdom, where the main aspect of plenty (רב) is. Indeed parashat Chukat has פו, 87, verses. Apparently this is the parashah in which there is the most chance of having a golden opportunity (הזדמנות פו). Rebbe Levik explains that the refined gold, פו רב is the highest level, and the gold is understanding. Both are coveted, but Torah is even more so. Then it says, מתוקים מדבש ונופת, they are more sweet than honey etc. It says that the honey is the 5 harsh judgments in da'at (knowledge), so says Rebbe Levik that the נופת צופים must correspond to the five loving-kindness in da'at. In the first phrase it says, מזהב ומפו רב, there is a separation between the two types of gold, but in the second phrase, מדבש ונופת צופים there is no separation between them (there is no conjunctive vav connecting them). Why? Answers Rebbe Levik because in the da'at the two halves (ה גבורות וה חסדים) are entirely one sefirah. But as much as wisdom and understanding go together, they are not entirely one sefirah. What can we learn from this in the nefesh? Da'at is about choice. It is the ability to say no (to shun something) or to say yes (to accept it). Seemingly they are completely the opposite. With wisdom and understanding, they are both about intellect, and they are a fountainhead that becomes a river. I might have thought that in da'at there is less unity between the two sides than there is between understanding and wisdom. So the chidush is that to say no and to say yes, they both come from the exact same place in the nefesh, in the psyche. That is why in da'at the judgments and the loving-kindness are both Names of Havayah. But in the midot, in the emotive sefirot, judgment (might) and loving-kindness are two separate sefirot and two separate Names of Hashem: אל and אלהים. So the vort here is that this pasuk contains all 4 intellectual minds, wisdom, understanding and the two sides of the da'at. The order is understanding, wisdom, and then da'at. This is the order the higher hei, then the yud, then the lower hei, then the

vav: הויה, this is the permutation related to the month of Tevet, the tenth permutation. So the Torah is more precious than all of this. The Torah is considered the straight permutation, י-הוה. This permutation (in this pasuk) is with the nukva always preceding the male הו and then הו.

Last week we saw the same idea in Rebbe Levik, showing that he is very ordered: the עילאין (exalted) is in both cases understanding. By other commentaries, here they correspond to the three lower worlds. The קדישין, holy are here in beri'ah and the עילאין becomes the world of yetzirah (last week it was Atzilut). In any case these other commentaries are the giants of the world, so we have to learn them too.

We can say that the main chidush of Rebbe Levik is what he says that sweetness depends on da'at, knowledge. How do we sweeten harsh judgments? Usually we would think that it is by returning the harsh judgments to its source in Ima, in binah. But, here he explains that the power of sweetening itself, there is something that is not sweet in life, and we want to taste the sweetness in this bitter thing. So you might think that you have to be ill, because the person who is ill tastes bitter as sweet. But, we say, no I want to taste it as sweet, because that is how it really is, it's only because I am sick now that I feel that it is bitter. I want to taste it, the way that God tastes it. Da'at is therefore the special Jewish ability, to taste something as it really is before God—the bitter as sweet. Now the other commentaries that the Torah is sweet in the world of Asiyah, it is holy in beri'ah and it is exalted in yetzirah. The idea that the sweetness is in the world of Asiyah, that comes to tell us that even though the anger, the אף וחמה, אף עשיתי, is in the world of Asiyah, that is where it is sweetened. If I learn Torah with a stress on action, on doing, then the words of Torah have the power to sweeten reality! So Torah is able to sweeten harsh judgments just as it is able to purify the profane.

Now, after this introduction, let's see another piece of math. We said that the final four words are לא עליה עליה על, which equal 351, which is the triangle of 26, Havayah. The last three words are all על על על, but in the first word it is אל, instead of an ayin, an alef. So the thread that connects all four words is the ל. 4 times ל is 120. Altogether there are 11 letters and 4 of them are lamed. 120 is the triangle of 15. So the rest of the letters equal 231, the triangle of 21. The 3 ayin equal 210, which is the triangle of 20. Then we have אה יה, which equal 21 the triangle of 6. So we have that triangle 26 = Δ (15) plus Δ (21).

The simple equation we have is that the triangle of 15 plus the triangle of 21 is equal to the triangle of 26. משולש יה ועוד משולש יהו שווה משולש י-הוה.

When we do math, we have to go back to the general principle. Something this beautiful cannot be a single occurrence, there must be some mathematical principle at work here. If you think about this a few minutes you will discover the principle behind the particular, this particular instance is a פרט העריך לכלל. The principle then is that

$$\Delta (3n) \text{ plus } \Delta (4n \text{ plus } 1) = \Delta (5n \text{ plus } 1)$$

In our case $n = 5$.

Let's try with $n = 3$, then we have $\Delta (9) = 45$ plus, $\Delta 13 = 91$ which together equal 136, which is the triangle of 16, as we would expect.

Using $n = 7$: $\text{tri} (21) = 231$ plus $\text{tri} (29) = 435 = 666$, the $\text{tri}(36)$, where $36 = 5$ times 7 plus 1. So this works as well.

But the principle tells us that this is all about the relationship between the numbers 3, 4, and 5, like the three stages of growth of the nukva. Being grown up, בגרות that is חקת התורה, Torah. Indeed, the value of בגרות (maturity) is itself Torah (תורה).

Still, we can't ignore the literal meaning that the תמימה relates to the redness. There is something תמים about being red. What is the difference between the redness before, when she is ready to be married and the redness before that? That when she is ready to be married her redness becomes something earnest. This is what we call natural consciousness. When the passion of the woman for husband becomes earnest (not loud), some average between love like water and love like fire, between "my sister" and "my wife" (אחותי ורעיתי).

After the introduction of the Zohar in this saying by Rabbi Yosi, he says, here it says, זאת חקת התורה, this is the law of the Torah and elsewhere it says, this is the Torah that Moshe put before the Jewish people, וזאת התורה אשר שם משה לפני בני ישראל. These two verses should combine. They should unify. There is a kavanah every time we do hagbahah in shul, to unify the Torah with the Red Heifer. What is the difference between them, why do they need to be united? In the first it says, זאת חקת without the letter vav, and חקת, law, is din, judgment. And in the other it says, זאת התורה, without the word חקת, which is the judgment. Now it is surprising that the Zohar doesn't mention that in our parshah there is a similar verse with the same structure, זאת התורה אדם כי ימות באהל, this is the Torah: A person who might die. The words וזאת התורה appears only once in the entire Tanach. What we shall say is that this verse not mentioned in the Zohar is an average state between the two. וזאת התורה has no judgment at all, but זאת התורה אדם כי ימות באהל, which does have a little din.

There is a hadran by the Rebbe on Megilah, he brings this verse, זאת התורה אדם כי ימות באהל, he says that there is a comparison here between the Torah and a man dying, that anyone who holds a Torah scroll naked (without the scroll's covering) is buried naked. What we learn from that is that this verse also has to do with the Torah scroll and during hagbahah. For some reason that sages associate the Torah being naked with a person being buried naked. This is just a remez to say that this pasuk, זאת התורה אדם כי ימות is an intermediate between זאת חקת and זאת התורה אשר שם משה.

On the pasuk, וזאת התורה Rabbi Yosi says that there are 3 unions, יחודים all between ויין, the emotions and speech, between the two letters וי of Havayah. Sometimes this is called the union between sound and speech (קול ודבור). זאת is the nukva, the feminine half of the union. Here the nukva appears with a vav, with a connection to the masculine. Then there is a second union, yichud, in the word התורה, the definitive ה, suggests the Torah beings the Torah that combines feminine inside the masculine (the Torah as it stands by itself).

In זאת התורה without the vav, there are then only two of the three unions, yichudim. But, at the end of his teaching, Rabbi Yosi says that there is a fourth union here in the initials, which are וי. Now, why didn't he say this before? Because it was already included in the previous yichudim. Still at the end he stresses this. How does Rebbe Levik explain this? The Zohar's language is that the chidush in this verse is to show that all is one and to include the Knesset Yisrael within the Kudsha Berich Hu and then it is

found that all is one. What is the logic here? First we show that there is a union, a yichud. The first yichud is thus וזאת the vav and the זאת, male with female. Then the ...

What the Zohar wants is that the זאת in our pasuk, is a little naked. It has to be enclothed and connected with the vav. The yichud of the nukva includes three different ways, connecting it through the yesod, through the tiferet and through the da'at. These also correspond to the three stages of the nukva's development.

The first וזאת where the vav is with the nukva (זאת), that is the nukva connecting through yesod. The second

In practice, what do we do in order to bring the vav, the ZA to connect with the Red Heifer? What is done with the red heifer? There is the shechting, then the taking off of the skin... etc. Finally, there is the tossing of the cedar wood and the eizov and the scarlet thread (תולעת שני) into the burning fire of the heifer. These three elements thrown in are the three aspects of ZA: the cedar is the da'at of ZA, the eizov (the moss) is the yesod of the ZA, and the scarlet thread is what ties them together, which is the tiferet that ties them together of ZA. The 3 components correspond to the 3000 people that were killed after the Sin of the Golden Calf. These are the 3 letters alef (alef means 1000), of the Name מה (יוד הא ואו הא).

Now let's say something in nigleh, the revealed part of the Torah that says the exact same thing as this Zohar.

There are actions that have to be done during the day and by a man. There are other actions that can be done at night and also by a woman. And it seems that the Zohar is building on the teaching that from the word התורה we learn the first type of actions, and from the word וזאת we learn the second type of actions, as it says, בזאת יבוא אהרן אל הקדש. What is the first category (actions that can be done only by a man (Elazar) during the day: shechting the heifer, receiving the blood, tossing it on the wall of the altar, burning the heifer and throwing the three components into the fire. The second category (actions that can be done by a woman and at night): collecting the ashes, filling the vessel with water and putting the ash into the vessel with the water (called קידוש).

Now let's see how these 3 verses go together. The gematria of זאת חקת התורה אשר צוה משה לאמר דבר אל בני ישראל ויקחו אליך פרה אדמה תמימה אשר אין בה מום אשר לא עלה עליה על (תקון הברית) 84 is always connected with the rectification of the covenant. The previous verse is וידבר ה' אל משה ואל אהרן לאמר זאת חקת התורה אשר צוה ה' לאמר, which has 7 words and 25 letters. The first phrase of the second verse is וזאת חקת התורה אשר צוה ה' לאמר, which has 7 words and 25 letters. The verse וזאת חקת התורה אשר שם משה לפני בני ישראל has 8 words and 29 letters. Adding them together we have 113, which is the interface (inspiration) of 8. We can draw it like this:

The gematria of both verses together is 8788, which is 26 squared times 13. So this means that this is also 4 times 13 to the 3rd power, a very beautiful and complete number.

Up to here is a lot of math with a little about the parsha. May we merit to rectify the פרה אדמה תמימה—rectify the State (of Israel), the malchut, so that it be a heifer (פרה), in the sense of פרו ורבו, that it be red with the sense of having a passion for what it is proper to

have passion for and that it be תמימה, earnest in the sense that everything transform into natural consciousness, with a lot of inspirational numbers. Lechaim.

In Ayin Beis the ma'amar is about תקעו בחדש שופר בכסה ליום חגנו. He says something very general about an intermediate. There is an intermediate that connects between two things, like the true tzadik as it says, they believed in God and His servant Moshe. Through the faith in Moshe they came to a higher faith in God. Moshe Rabbeinu is the shepherd of faith and can shepherd our faith to a higher and more essential faith in God. Through Moshe faith is strengthened. This is a connecting intermediate, ממוצע מחבר. But, as Rebbe Nachman says there are those who are famous in their falseness, מפורסמים של שקר, they are intermediates that instead of bringing me closer to God, they sever me from God. Amazingly, the Rashab begins this weeks ma'amar with the notion that there is something good, there is something wondrous that conceals the etzem, the essence, and it is good that it does so. Again the main point is that the tzadik's right hand holds on to the essence and his left holds on to me. But, if he is a real tzadik then his left hand becomes transparent and through it I see his right hand. Meaning that I receive from his concealed, his כסה. If the person I am holding on to only shows me his revealed part, his lower part, what is similar to me, that makes him according to the ma'amar in the end into a severing intermediate, severing me from what he himself is connected to. I may learn a lot of good things from this person, but he severs me from the essence. Even if we say that he is not a מפורסם של שקר, it could even be that he himself does indeed connect with God's essence, but this does not pass on to me, in the end it will sever me.

He says that the intermediate is one between אדם and לא אדם, as it says, וגם נצח ישראל לא יאדם ולא ינחם. There is an aspect in which the world of Atzilut is an intermediate between Hashem's essence and the creation. Because of this we can't say that all intermediates that don't reveal the essence are false. But, of course there is an intermediate between the world of Atzilut and the essence, and thus there is a revelation of the essence in the world of Atzilut. He then says that everything he said about the World of Atzilut also pertains to the souls. Of course he doesn't say that this intermediate is the Rebbe. There is a Rabbi who is himself the world of Atzilut, maybe his students are Noahides, the lower worlds. It might be that he reveals very high things to them, but the essence he cannot reveal to them. He has one hand on the essence, but they can't see it.

What is special about the keter of Atzilut, the intermediate between Atzilut and the souls of Israel? It has two levels, the אדם and לא אדם. The first changes, the second does not, like the essence. At the end of the ma'amar he says that one might understand that this is the 9 sefirot of Arich. In the lower 9 sefirot, everything in Arich can change, because even will (the meaning of Arich) has a reason. But, in the keter of Arich, the galgalta, which the Mittler Rebbe and Rebbe Hillel call the source of will, there there is no reason for wil, so there it does not change at all. So the essential will is the higher part of the intermediate which is revealed below, to the lower side of where it holds, the World of Atzilut and the souls of Israel. We always like saying that אדם לא אדם equals 121 or 11 squared. Earlier we said that parshat Chukat has 87 verses, פו, alluding to the

phrase in Song of Songs, ראשו בתם פו. Indeed 87 is also the value of בכסה, the concealed. It is golden opportunity to reveal the higher hand of Arich this week.

Many times we say that we don't want a tzadik who is not of this world entirely. We want a tzadik that we can connect to, not one that is infallible. As it were a tzadik is usually understood as being infallible, more than an angel. To want something else is small mindedness, immaturity. I need a person, like Moshe Rabbeinu who makes mistakes. You might think that too bad that he makes mistakes, I prefer someone who is infallible, but if that were the case, what is my connection with him. Indeed in the ma'amar he says that there is such an aspect in the intermediate, the "לא אדם" in him. But in order to reveal to me the essence of Hashem, the לא אדם has to come through the אדם. At times the Rebbe said, I too am a person. Especially in relation to the books that were stolen. He said, do you think I'm not a person, that this doesn't trouble me, it doesn't hurt me. On the one hand, if the Rebbe did not reveal this side of his being, I wouldn't connect with him at all. But, on the other hand the paradox is that at the same time he has something that is not like me at all, but what is like me has to completely nullify before his more inner essence which is unique and not like me at all. This is what makes him into Raya Mehemna, the shepherd of faith. This is all because we, the Jewish people are all from the world of Atzilut, even the lowest souls, are all אצילי בני ישראל. Someone who is noble, אציל, the essence is supposed to be revealed to him. If we were from the lower 3 worlds, like what we said earlier, the Rabbi who has Noahides that he teaches—there purpose is to perform the 7 laws, and to eventually become גרי תושב in the land of Israel—they need to just feel that there is a relation with the essence. But, someone who is in Atzilut himself, needs to have someone who is both אדם and לא אדם, with the אדם becoming transparent and showing the לא אדם in him. In a sense, when the essence is revealed, the entire person disappears.

In this way we can understand the connection that Chassidim have to a Rebbe. On the one hand, far more than the difference between himself and his Rebbe's inner aspect, his לא אדם, which is holding on to God's essence. But, at the same time, the essence is indeed revealed through him. As much as the Chassid is further from the Rebbe than the non-Jew is to a Jew, at the same time the Rebbe functions so that the essence is revealed through him.

Now, let us return to the beginning. In the beginning of the ma'amar he speaks of the verse, כי עשית פלא, he says that פלא is when chochmah rises to conceal the pleasure in keter, but because (as we said a week ago) because chochmah is an essential power, it becomes a vessel for the pleasure to enclthe within it and be concealed within it. One might think that it always just conceals and that is how things remain. The wonder in chochmah must indeed ascend but in order to eventually draw the pleasure down into the worlds. There are 3 words here: המשכה התגלות התפשטות. This threesome is very important in Chasddiut. They correspond to keter, chochmah and binah. The beginning of המשכה is by היצניות הכתר, this is what is called the middle man (אדם אמצעי) in the Mittler Rebbe's terminology. This is the beginning of being drawn down into reality before there is anything of the soul revealed yet. Then there is revelation, and its purpose in the end is extension, התפשטות. So the פלא is when the alef (chochmah) ascends and enclthes

the inner aspect of the keter, the pleasure, in order to draw it down and through the drawing down there will come revelation and finally extension.

Last week we explained that this is like how the tzadik conceals Hashem. But, that of course is not the final goal, but rather to draw God down, as it were. We also explained this in terms of the Rebbe being extended into the next Rebbe. A good Chassid will say that he doesn't see the previous Rebbe at all, he only sees the current Rebbe. This is the goal again, that the previous Rebbe be revealed, but he doesn't resemble the previous Rebbe, he is revealed as the current Rebbe.

Now he says that someone who is wise, he is able to conceal his most essential and inner feelings. Someone who is wise, you can't see his feelings, even though there is a lot going on inside. What is going on inside is not his own pleasure, but the pleasure of Atik. If the person is not at the highest gadlut of chochmah, you can see it happening. If it is joy (אמא) then it extends outwards and you can see it. Even with chochmah, there is a certain aspect that is seen in the face, חכמת אדם תאיר פניו. He has light on his face. Now, I never thought that what the Talmud describes as this light, this too should also be concealed. That others may not see that you have wisdom. Seemingly this goes against the verse which says that this light is seen. Yet here he says that if the person has enough wisdom, even this light cannot be seen, because wisdom is so essential that it can become a כסה, it can become something that enclothes and conceals. So the only thing we can say is that since he says that the concealment is temporary and meant only to give time to draw the pleasure down in order that it be extended there. And then we would say that the pasuk, חכמת אדם תאיר פניו or צהבו פניו, is not instantaneous, but only after a time. But, that is not the literal meaning, certainly in the Tanya.

What we can take away from this is that since we are not at the level of צהבו פניו, but we do have da'at, is that if someone has intellect, then the nature of intellect is to conceal the experience. This is typical of Lubavitchers, by whom you don't see too much emotion. It doesn't mean that he doesn't feel, just that it is concealed. The intellect conceals it. This is something we can learn from the first chapter of the ma'amar. A person who is a Chabadnik is less apparently excited. In other words, he never goes out of his composure, where the composure is the vessels of the intellect. Another wondrous thing is that the person himself is not aware of all his emotions, he might have a great deal of love for God and for other people, but he cannot entirely see it.

Now, the final and third topic tonight is about the pasuk, וגם נצח ישראל לא ישקר ולא ינחם כי, לא אדם הוא להנחם. He says that from the hidden reason, the chochmah of Arich and down there can be change. But in the keter of the keter, in Atik there can be no change, so he is the לא אדם. He says that there is רצון עצמי, essential will (this is the gulgalta in Kabbalah), there is no reason there for will. Then there is ענג עצמי, essential pleasure, which is Atik. First of all he says that essential will is Mashiach, the essential will of Hashem. It is also the commandments of the Torah. They are God's essential will too. Now it says in the Talmud that in the future the mitzvot will be annulled. In the Tanya, he rules that this is after the resurrection of the dead. But, in any case, if they can be annulled, that means that they can change, so there is change in the essential will. The answer is that we should not think that after they are annulled, God doesn't want these mitzvot anymore,

but rather that the revelation of this will is cancelled, annulled, within the great light that comes out of the essential pleasure that will be revealed in the future to Come.

First of all this a chidush, I might have thought that Mashiach is much higher than just essential will. The corollary is that Mashiach – like the mitzvah – will also be annulled. How do we know that this is indeed the case, the Mashiach is annulled at some point? This is the midrash that the sages say that there are 10 kings that rule the entire world and the 9th is Mashiahc who eventually gives the reign back to God Himself. So Mashiach's reign is annulled, it is only a transition before giving all the kingdom back to Hashem in order to bring about the pasuk, וְהָיָה ה' לְמֶלֶךְ עַל כָּל הָאָרֶץ. What does this mean? The Mashiach is like the chief Rabbis, he never takes his robes off. He continues to have power, but it is like the light of a candle in midday, it makes no impression. When does this happen, after the days of Mashiach. The Almighty's reign here is the revelation of the essential pleasure.

What is the chidush here? That a mitzvah is Mashiach. Every mitzvah is Mashiach, both are essential will. This should be taught in the cheider. There are those who don't jive with the Rebbe who says that we do a mitzvah in order to bring the Mashiach. They say that you shouldn't mix a mitzvah – God's will with anything else. You do it just because God said, you should have no other motive. But, here what the Rashab is revealing is that both are aspects of God's essential will. Every mitzvah that I do is the coming of Mashiach. This should be explained to every child: every mitzvah you do is a coming of the Mashiach, the revelation of Mashiahc in you. But, the Torah wants more than that. In the end all the mitzvah's and Mashiach will be annulled and then there will be essential pleasure. What is this essential pleasure? He writes that this is how God wants and takes pleasure in each and every Jew. God's essential pleasure is taking pleasure in me, you, every Jew. Since every Jew is part of God, how is this related to us at all, it is just God taking pleasure in Himself. And if this is so, why do we not see it right now, why do we have to wait until the resurrection, תְּחִיַּת הַמֵּתִים. So he writes that just as Mashiahc is connected with mitzvah, so essential pleasure is related to teshuvah. Even if someone has performed all the transgressions in the world, teshuvah allows him to connect himself with God, not even through the Torah and mitzvah.

Normally, we speak of higher and lower teshuvah. The first is teshuvah out of bitterness, the second teshuvah out of love of God. There is חֲרָטָה קְבִלָּה, the initials spell חק. This is the literal meaning of teshuvah. But really teshuvah is צַעַק לִבָּם אֵל ה', that all of one's being cries out to Hashem. What we see in this ma'amar is that one can do teshuvah even without חֲרָטָה קְבִלָּה, just by crying out totally to Hashem. One is not dependent on the other. You need one or the other. So much so, that the Rashab wonders whether just חֲרָטָה קְבִלָּה is enough to awaken God's essential pleasure. But, certainly, one who cries out to Hashem, that is enough. Then he adds that maybe even just חֲרָטָה קְבִלָּה is enough, but no guarantees that it is. What is the Rebbe trying to get across here? This is the foundation of all chinuch, all education. The essential pleasure of God, which causes him to forgive all sins is like a father who simply enjoys his child, the child was far away and now he returns home. He is dirty in all ways, physically and mentally (he can even be mentally sick). Yet, the moment he sees the child, he has

essential pleasure. The father doesn't care at all what his son is now like, he just takes simple essential pleasure in him. Why do we say that this is a foundation of chinuch? Because it functions in the other direction as well. Anyone who has problems with his children, all he needs to do is reveal his (or her) essential pleasure in the child, and this light is so great that it drowns out even the essential will! It then awakens the power of teshuvah in the child.

Now, the Zohar says, that if there was even one tzadik who would do real teshuvah, for real, immediately the Mashiach would come. This is gevalt. Meaning that there was still not a single tzadik who did teshuvah, up to this moment. Not even Moshe Rabbeinu, not even the Rebbe. Because it says, that if there was, Mashiach would have come. How does this connect with the ma'amar? That there is something more about teshuvah than there is about Mashiach. We want Mashiach now, but as the sages say, greater is one moment in teshuvah in this world than all the life of the World to Come. Why? Because teshuvah reveals God's essential pleasure and that by itself will bring down the essential will—the Mashiach. The cause is greater than the result, so teshuvah which brings Mashiach is greater than Mashiach. Le'chaim.