

December 2017 – Live English Broadcast

Netzach Yisrael Yeshivah, Yerushalayim

The Messianic New (World) Order

Harav Yitzchak Ginsburgh

1. THE FIRST THREE GENERATIONS OF CHASSIDUT

The 19th day of the month of Kislev is celebrated as the day of redemption of the first Rebbe of Chabad. Rabbi Shneur Zalman of Liadi, known as the Alter Rebbe, was accused by the Czarist government for having committed grave crimes for which the punishment was execution. The Alter Rebbe saw this libel as symbolizing that his approach of providing deep explanations for the teachings of the Ba'al Shem Tov and the Maggid of Mezritch (the first two leaders of the Chassidic movement) was being debated and contested in the heavens. When the libel ended with his complete acquittal, Rabbi Shneur Zalman understood that he was being given as an approbation from heaven to continue spreading the wellsprings of Chassidut with even further elaboration and greater depth.

Thus, the 19th day of Kislev, which is also the Maggid of Mezritch's day of passing, became a symbol for the victory of the Chassidic movement and of the green light from Above to fully integrate the teachings of the Ba'al Shem Tov into Jewish life. This evening, we will discuss the order of the generations of Chassidic leadership, beginning with the founder of Chassidut, Rabbi Israel Ba'al Shem Tov, his disciple, Rabbi Dovber (the Maggid) of Mezritch, and his greatest disciple and successor, the Alter Rebbe of Chabad. What we would like to focus on is how these three generations of leadership fit a general model of leadership that involves three individuals. Understanding how this model appears in every stage of human history will help us understand something very basic about the coming redemption. Of course, to fully understand this concept of three leaders, we will also have to go all the way back to the first generation of mankind.

2. ORDER

The great Chassidic sage, Rebbe Isaac of Homil, described the first three generations of Chassidut as an example of a *seder*, the Hebrew word for "order." He meant to say that the leaders of the first three generations were a single unit. They were interdependent. In other words, the Alter Rebbe, the founder of

Chabad, could not have appeared on the scene if it were not for his teacher, the Maggid of Mezritch, and the Maggid's teacher, the Ba'al Shem Tov. Rebbe Isaac of Homil also made a very interesting prediction. He stated that before Mashiach could come, there would have to be a new "order," a new series of three individual leaders who would form a single unit.

In English, we sometimes hear the ominous sounding expression, a "new world order." It seems to be associated with conspiracy theorists who believe that some secret group of individuals or organizations is trying to shift or even shape humanity according to some hidden principles. Sometimes though it is also associated with the more positive hope that real change can occur, and that humanity can graduate to a higher plane of consciousness.

Indeed, the idea that such a group of three leaders could affect a real, positive change in history is quite close to what Rebbe Isaac seems to have had in mind. But, of course, for Rebbe Isaac and for anyone devoted to Judaism and Torah, it is clear that such a change would serve to usher in the new age of redemption, a time in which all mankind will reach a far more advanced paradigm for relating to the Creator and to one another.

3. THE PATRIARCHS AS AN ORDER

Although the Ba'al Shem Tov, the Maggid, and the Alter Rebbe were not related, the Alter Rebbe considered himself the spiritual son of the Maggid and the spiritual grandson of the Ba'al Shem Tov. Still, it would seem that the simplest example of an order of three leaders would be found in the archetype of father, son, and grandson, three successive generations of leadership that were part of the same pedigree. Thinking about the most important example of three such generations (father, son, and grandson), we come to the conclusion that the source of the idea of an "order" is to be found in the three patriarchs: Abraham, Isaac, and Jacob.

The sages state that, "There are [only] three patriarchs." What they too are implying is that to beget the Jewish people, a nation that could serve the Divine will as one people, there must be an Abraham, an Isaac, and a Jacob as its patriarchs. Only with the input of all three souls of the patriarchs can the Jewish people come into existence. Moreover, every member of the Jewish nation would feel and experience that the powers of all three patriarchs—their love, might, and compassion—was fully imbued within his or her soul.

[Incidentally, Abraham is not only the first patriarch. The sages learn that all of creation actually began with Abraham's soul (the soul that represents loving-kindness and love). They learnt this from the verse that states, "These are the

chronicles of the heavens of the earth upon being created.”¹ The Hebrew word that means “upon being created” is בְּהִבְרָאָם which is a permutation of the word meaning “with Abraham” (בְּאַבְרָהָם), indicating that the world can only be created with the power of Abraham, the power of loving-kindness. There is a verse in Psalms that states this same idea, “The world is built out of loving-kindness”² (עוֹלָם חִסֵּד יִבְנֶה).

Likewise, the first three generations of Chassidut are described as the patriarchs of Chassidut, and in a sense, each contributes something from their own soul’s power to create the Chassidic movement. Rebbe Isaac of Homil was thus saying that since the redemption and the messianic era represent a new reality, to bring it into being, a new order of three leaders would be needed.

4. ORDER IN HISTORY

As noted, to truly appreciate the notion of a historical order, we need to go back to the beginning of humanity. Let us now see how many different orders we can find in the Torah. The more examples of our model of order we can find and study, the better we will understand the notion of an “order.”

Opening the last book of the Bible, Chronicles, we see that the very first verse contains three names: “Adam, Seth, Enosh.”³ Let us look at the first three verses of Chronicles chapter 1, in Hebrew and English translation,

- (1) Adam Seth Enosh
- (2) Keinan Mehallalel Yared
- (3) Chanoch Methuselah Lamech

- (א) אָדָם שֵׁת אֶנוֹשׁ
- (ב) קֵינָן מְהַלְלֵל יָרֵד
- (ג) חֲנוֹךְ מֵתוֹשֵׁלַח לִמְךָ

This is the classic order of father (Adam), son (Seth, Adam’s third son), and grandson (Enosh, Seth’s son). The second verse is similar, “Keinan, Mehallalel, Yared.” Again, this an order of father-son-grandson. The third verse reads, “Chanoch, Methuselah, Lamech.” Once again, these are three generations of father-son-grandson.

The three opening verses of Chronicles are the most important source in the Bible that teaches that order is always related to the number three.

¹ Genesis 2:4.
² Psalms 89:3.
³ 1 Chronicles 1:1.

5. ORDER AS PROCESS

To delve more deeply into the mindset associated with Biblical order, we have to think of order as a process. Everything that you want to develop in the world requires a process. What does a process entail?

The simplest analysis of a process states that at minimum it must include three stages: a beginning, a middle, and an end. This seems simple and straightforward, but as we will see, it is far from simple. First, you need to know where you are in the process. Am I currently at the beginning of a process, in its middle, or about to finish it? That itself is not always easy to keep in mind. Most people tend to see themselves already at the end of a process sometimes because they do not even realize that a process is called for, they just run straight to their goal, skipping over the all-important middle. We are good at starting things, and imagine that with just a little bit of effort, we can see things through. But, the truth is that the greatest investment of time, and the greatest sacrifice is required in the middle part of every process.

In the order of the patriarchs, the middle stage is Isaac. The sages say that when Mashiach comes, all the generations will relate to Isaac and not to Abraham or Jacob. You might think that in every process, it is the end that has the greatest importance. The beginning is certainly just a stage, entailing our initial thoughts about achieving a certain goal. Indeed, the end is not straightforward, because to finish a process requires a special type of energy. We will return to the issue of a process' middle stage a little later. First, let us look at the three stages of every process from a different perspective.

In Kabbalah there is an important acronym describing the beginning, middle, and end, the word סֵתֶר (pronounced: *seter*). Its letters are the initials of "end (סוף), middle (תוך), beginning (ראש)," in reverse order. There is a verse that begins with the words, "You [God] are my concealed reality, Hashem"⁴ (אַתָּה סֵתֶר לִי). We will explain that these words are speaking of what goes on deep in our psyche, referring to our concealed reality. In addition to our concealed reality (our non-conscious psyche) we also have a revealed reality, which is our conscious self. But now, if we add to this understanding the idea that the word "concealed" (סֵתֶר) also refers to the beginning, middle, and end of every process, we can make the leap that there is a relationship between concealment and process.

From another perspective, the Hebrew words for "concealed" (process) and "order" (סדר) are almost identical. The first and last letters of both words are identical; the only difference is in their middle letters: ת and ד. These two letters

⁴. Psalms 32:7.

themselves are related in two different ways. The first relationship is phonetic. They are both counted among the “tongue” letters—the letters dalet, tet, lamed, nun, and tav (דטלני"ת)—letters whose pronunciation depends on the tongue, therefore they can be exchanged for one another. The second relationship is numerical. The value of ך is 4 and the value of ך is 400, so their reduced values are the same (reduced value is the normative value less the trailing zeros).

Again, סתר is the concealed dimension of my reality, which is the Almighty. Everyone has a part of God within, which is usually not conscious. Thus, order is particularly related to our unconscious psyche.

Keeping order is of course necessary for leading a productive life in every area. But, from this analysis, we have gained another perhaps deeper insight. To initiate something new in reality, one has to have order in one’s subconscious, one’s concealed, inner life. Applying this insight to our earlier discussion regarding the Alter Rebbe, we can see that his pursuit of integrating the teachings of Chassidut into an understandable form, required him to have order, not just in his conscious self (his own work and learning), but also in his unconscious self, which we can now say represents his absolute devotion and commitment to his two predecessors, the Maggid of Mezritch and the Ba’al Shem Tov.

The same is true about Mashiach and the messianic age. To bring about a messianic age, we must have some type of three-fold order in our collective subconscious. Since the Almighty is our subconscious (“You [God] are my concealed reality”) this means that our inner connection with the Almighty must be orderly, with all that that entails, as we will see. Once our inner, concealed reality and connection with God is ordered, it will manifest externally as order in all aspects of life. The previous Lubavitcher Rebbe was famous for demanding an order in one’s inner self as a prerequisite for serving God properly.

According to his teachings, order corresponds with the *sefirah* of foundation, the Divine emanation closely associated with the *tzaddik*. Every Jew is in potential a *tzaddik*, so as Jews we all know the secret of inner order. All we must do is connect with our true inner self and the order will be found.

6. ORDER AND THE PSYCHE

The three stages of beginning, middle, and end that make up an order can be seen to correspond with the Ba’al Shem Tov’s seminal order of change, which consists of three stages known as: submission, separation, and sweetening. For those familiar with the Ba’al Shem Tov’s model, comparing the order we are discussing to it will serve to illuminate both with greater clarity.

One way to form this correspondence is by first describing an order as: thesis, anti-thesis, and synthesis. This way of looking at order is most evident in the order of the three patriarchs: Abraham represents the right-sided loving-kindness. Isaac left-sided proclivity then serves as an anti-thesis, his might and reservation, limiting the power of loving-kindness. Finally, Jacob representing the middle-axis synthesizes his father and grandfather in the sense of compassion.

If we now look at submission, separation, and sweetening in the same light, it is clear that submission and separation are contradictory (like a thesis and anti-thesis). Submission is achieved through an experience of my own existential lowliness (for instance, to begin praying, one has to feel lowly before God, as the sages say, “One cannot begin to pray without feeling heavy-headed”). However, separation is attained through a feeling that I am nothing but good (while ignoring the negative) and that the Almighty is constantly empowering me to fulfill my role in creation. These are two clearly opposing states. Sweetening is then the stage in which a certain synthesis is achieved by feeling that when included within the empowerment of my Divine role, even the reasons for my existential lowliness can serve a positive purpose, ultimately transforming them into positive energy themselves.

Another way to present the order of thesis, anti-thesis, and synthesis in this context is by recognizing that submission focuses on our animal soul, separation on our Divine soul, and sweetening refers to the manner in which the Divine soul transforms the animal soul.

7. VERTICAL VERSUS HORIZONTAL ORDER

Now, let us return to the Book of Chronicles. We saw that there the first three verses follow the order of father-son-grandson. But, the fourth verse is different. Let us write once again the first three verses followed by the fourth, highlighted verse:

- (1) Adam Seth Enosh
- (2) Keinan Mehallalel Yared
- (3) Chanoch Methuselah Lamech
- (4) **Noach Shem Cham** (and) **Yafet**

- (א) אָדָם שֵׁת אֵנוֹשׁ
- (ב) קֵינָן מְהַלְלֵל יָרֵד
- (ג) חֲנוֹךְ מֵתוּשֶׁלַח לָמֶךְ
- (ד) **נֹחַ שֵׁם חָם יָפֶת**

The fourth verse of Chronicles has four names, “Noach, Shem, Cham, Yefet.” The four individuals named are not in three sequential generations (not father-son-grandson), rather they are a father (Noach) and his three sons (Shem, Cham, and Yefet). This seems to be a deviation from the type of order we have seen thus far.

What we learn from this fourth verse is that there is another type of order. Not the one between father-son-grandson spanning three sequential generations, but the order between three siblings, all of whom are part of the same generation. Let us therefore define this as a second type of order, a horizontal (or, linear) order, while the order between generations, we denote as a vertical order.

Applying the notion of a horizontal order to our discussion of process, we can now establish that there are two types of processes. First, there are those processes that are time-dependent (meaning they take time). This type of process corresponds to a vertical order. In the case of the beginnings of Chassidut, or the beginnings of the Jewish people, we have processes that required three generations.

But, there is a second type of process, a horizontal process that is not (so) time-dependent. A non-time-dependent process can happen very quickly, perhaps even instantaneously, as its three parts or stages seem to work concurrently. This type of process corresponds to a horizontal process. The best example of a horizontal process is indeed Noach's three sons, through whom the Earth was repopulated, and the world rebuilt after the flood. In this case, the three concurrent parts of the process or order exist and function together in the same time period.

8. REDEMPTION REQUIRES A HORIZONTAL ORDER

If we take this last point about horizontal processes and generalize it, we may conclude that whenever an initiation of new reality, or a whole new paradigm is called for, what is needed specifically is a horizontal order.

Because horizontal orders are not time-dependent, they are like the straight line represented by the horizon. One of the greatest discoveries about the horizon is the recognition that though it seems straight when looked at head-on, it is actually circular (a fact easily recognized by noting that the "dome" of the sky above us seems to be circular. In Kabbalah, the circle represents God's infinite light, or infinite revelation. The revelation of a *makif* or circle, heralds the creation of a new world. As the vertical light of God's finite revelation descends into the void, circular worlds are produced by it. In the end, all such circular horizons are linked with the great circle that surrounds all worlds.

Indeed, in the Bible, we find another most important and central example of horizontal order bringing about the creation of a new reality. When the Jewish people were redeemed from Egypt, they were led by an order of three

individuals: Moshe, Aaron, and Miriam.⁵ They too were three siblings. The Exodus from Egypt was just the first step in a fifty-day journey to Mt. Sinai, where the Torah was given to the Jewish people. This was the true goal of the Exodus. Indeed, the Giving of the Torah at Mt. Sinai represents the greatest paradigmatic revolution since the world's creation.

If we were to try and correspond Moshe, Aaron, and Miriam to three stages of a process, we might determine that the beginning is Miriam (since she is the eldest), the middle is Aharon, and the end is Moshe Rabbeinu. But, in the context of the new paradigm they brought into the world through the Exodus and the Giving of the Torah, all three of them worked together. Because of the three-fold contribution made by Moshe, Aharon, and Miriam together, the sages describe the Torah as being tripartite.

9. VERTICAL ORDER WITHIN HORIZONTAL ORDER

Even though Moshe Rabbeinu is part of the horizontal order with his siblings, he himself alludes to a vertical order that made his reality possible. We are referring to his three major incarnations, which are represented by the three letters of his name, in Hebrew.

The three letters of Moshe (מֹשֶׁה) are the initials of Moshe (מֹשֶׁה), Seth (שֵׁט), and Abel (הָבֶל). A similar allusion can be found in Adam's name. Adam (אָדָם) was the first human, and the three letters of his name are the initials of his three most important incarnations, which together span all of history: Adam (אָדָם), David (דָּוִד), and Mashiach (מָשִׁיחַ). In Moshe's case, the incarnations are alluded to in reverse order, ostensibly, because they are in his past. In Adam's case, the incarnations are in their historical order, apparently because they are in his future. Put another way, if we analyze the difference in terms of the physics concept of the arrow of time, Adam's name follows the arrow of time from past to future, but in Moshe's name, the arrow of time is reversed and points from the future to the past, Moshe, Seth, Abel.

⁵. So says the prophet Michah (6:4), "For I have raised you out of the land of Egypt and from a house of bondage I have saved you; I sent before Moshe, Aaron, and Miriam." The numerical sum of the second verse's second part, consisting of the words, "I sent before you Moshe, Aaron, and Miriam (וְאֶשְׁלַח לְפָנֶיךָ אֶת מֹשֶׁה אַהֲרֹן וּמִרְיָם) is 1833 which is also 3 times 611, where 611 is the *gematria* of "Torah" (תּוֹרָה), a beautiful allusion to the fact that the Torah was given by these three leaders together.

In passing, let us note that between the first Jewish vertical order formed from the patriarchs and the horizontal order formed by Moshe, Aaron, and Miriam, there was another vertical order made up of: Levi, Kehat, and Amram.

Moshe and Adam are the two most important three-letter names in the Torah. Because Cain killed Abel, Abel had to be incarnated as Seth 130 years later and became the second incarnation of Moshe's soul. Abel was the origin of Moshe's soul. This is another order that is reversed in time, just like Moshe, Aharon, and Miriam.

10. SPIRITUAL SOULS AND MATERIAL SOULS

Let us consider a beautiful *gematria* regarding these two vertical orders of soul included in the two names, Adam and Moshe. The sum of the values of "Adam, David, Mashiach" (אָדָם דָּוִד מָשִׁיחַ) together with "Moshe, Seth, Abel" (מֹשֶׁה שֵׁת הָבֶל) is 1499. 1499 is also the value of "the heavens and the earth" (אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ), the final four words of the Torah's first verse. What we learn from this is that between the two of them, Adam and Moshe represent two different types of vertical order, a heavenly (or spiritual) vertical order and an earthly (or material) type of vertical order. How can we better understand this difference between Adam and Moshe?

In Chassidic tradition, there is an idea that there were certain souls that had a sense about this world, they knew how to make use of the material world. But, there were also souls (some of the greatest) whose essential affinity was with the spiritual realm, the heavens. According to this tradition, the three souls that had an affinity to the earth, to the world's matter, were Adam, David, and Mashiach. Adam was created from the earth. David is kingdom, which is the earth also, and so is the Mashiach who is the son of David. But, Moses' soul had an affinity to the heavens, but not to the earth.

Indeed, Abel and Seth, Moshe's previous incarnations also had no true affinity with the material world and were more comfortable with the spiritual. Before Cain murdered Abel, they decided to divide the world up. Cain took the earth and Abel, the heavens.⁶ Abel literally means "vapor,"⁷ again indicating that he was not very material. Before Cain murdered Abel, he said to him, stop walking on the earth, the earth belongs to me. If you want to live, hover above the ground. But, otherwise you are trespassing. There are great *tzaddikim* whose soul is not down to earth. These two types of souls are alluded to in the Torah's first verse: the heavens and the earth. The heavens-type souls are all related to Moshe and the earth-type souls are all related to Adam.

⁶. This is reminiscent of how Jacob and Esau divided the world of souls and this world between them. The world of souls is (almost) entirely spiritual, while this world is predominantly material.

⁷. The word Abel in Hebrew (הָבֶל) can also be translated as "vanity."

Applying the notion of heaven-type souls and earth-type souls to our earlier discussion of the arrow of time, we learn that earth-type souls, those souls that have an affinity to the material world, live their lives from the present to the future. Their affinity with matter binds them, as it were, to feel time flowing forward, apparently because they are bound (like matter) to the law of entropy, whereby everything becomes less orderly over time. The more spiritual, heaven-type souls are not bound by the law of entropy and therefore live life with a very conscious awareness of their past, up to the point where they took part in counseling the Almighty before creation.⁸

11. NEW REALITIES BEGIN WITH HORIZONTAL ORDER

Once again, let us return to the first verses of Chronicles. After the fourth verse with the horizontal order of Noah's three children, the Book of Chronicles deviates from these "ordered" verses and recounts the progeny of Yefet and Cham. With verse 24, it returns to the pattern of three generations in each verse. Since we are approaching the end of our present analysis of Chronicles, here are the first 27 verses, highlighting the verses that include an "order."

	(א) אָדָם שֵׁת אֵנוֹשׁ
	(ב) קִינָן מֵהַלְלֵאל יָרֵד
	(ג) חֲנוּךְ מִתּוֹשֵׁלַח לָמֵךְ
	(ד) נֹחַ שֵׁם חָם וְיָפֶת
(1) Adam Seth Enosh	
(2) Keinan Mehallalel Yared	
(3) Chanoch Methuselah Lamech	
(4) Noah Shem Cham (and) Yafet	
(5) The sons of Yefet: Gomer, and Magog, and Madai, and Yavan, and Tuval, and Meshech, and Tirass.	(ה) בְּנֵי יָפֶת גֹּמֶר וּמָגוֹג וַיִּמְדֵי וַיָּנוּן וְתוּבַל וּמְשֻׁךְ וַתִּירַס
(6) And the sons of Gomer: Ashkenaz, and Difat, and Togamah	(ו) וּבְנֵי גֹמֶר אֲשֶׁכְנַז וְדִיפַת וְתוֹגַרְמָה
(7) And the sons of Yavan: Elishah, and Tarshishah, and Keetim, and Rodanim	(ז) וּבְנֵי יָוָן אֱלִישָׁה וְתַרְשִׁישָׁה כְּתִים וְרוֹדָנִים
(8) The sons of Cham: Kush, and Mitzrayim, and Put, and Canaan	(ח) בְּנֵי חָם כּוּשׁ וּמִצְרַיִם פּוּט וַכְנַעַן
(9) And the sons of Kush: Seva, and Chavilah, and Savta, and Ra'ama, and Savtecha; and the sons of Savtecha: Sheva, and Dedan	(ט) וּבְנֵי כּוּשׁ סֵבָא וְחַוִּילָה וְסַבְתָּא וְרַעְמָא וְסַבְתְּכָא וּבְנֵי רַעְמָא שֵׁבָא וְדַדָּן
(10) And Kush begat Nimrod. He was the first mighty one in the land	(י) וְכוּשׁ יָלַד אֶת נִמְרוֹד הוּא הָחַל לְהִיּוֹת גִּבּוֹר בְּאֶרֶץ
(11) And Mitrazyim begat Ludim, and Enamim, and Lehavim, and Naftuchim	(יא) וּמִצְרַיִם יָלַד אֶת לוּדִים וְאֶת עֲנַמִּים וְאֶת לְהָבִים וְאֶת נַפְתּוּחִים
(12) And Patrusim, and Cassluchim from whence came the Philistines and Kaftorim	(יב) וְאֶת פְּתַרְסִים וְאֶת כַּסְלֻחִים אֲשֶׁר יָצְאוּ מִשָּׁם פְּלִשְׁתִּים וְאֶת כַּפְתּוּרִים
(13) And Canaan begat Sidon his firstborn and Chet	(יג) וַכְנַעַן יָלַד אֶת צִידוֹן בְּכוֹר וְאֶת חֵת
(14) And the Jebusite, and the Emorite, and the Girgashi	(יד) וְאֶת הַיְבוּסִי וְאֶת הָעַמֹּרִי וְאֶת הַגִּרְגָּשִׁי
(15) And the Chivite, and the Arkite, and the Sinite	(טו) וְאֶת הַחִוִּי וְאֶת הָעַרְקִי וְאֶת הַסִּינִי

⁸. See the live broadcast for July 2016, titled "Secrets behind mankind's creation."

(16) And the Arvadite, and the Tzamarite, and the Chamite	(טז) וְאֵת הָאַרְוַדִּי וְאֵת הַצְּמָרִי וְאֵת הַחַמִּיתִי
(17) The sons of Shem: Eilam, Ashur, Arpachshad, and Lud, and Aram, and Utz, and Chul, and Gether, and Meshech	(יז) בְּנֵי שֵׁם עֵילָם וְאַשּׁוּר וְאַרְפַּכְשָׁד וְלוּד וְאַרְם וְעוּץ וְחוּל וְגֵתֵר וְמִשְׁכֵּחַ
(18) And Arpachshad begat Shalach, and Shelach begat Eiver	(יח) וְאַרְפַּכְשָׁד יָלַד אֶת שְׁלַח וְשְׁלַח יָלַד אֶת עֵיבֶר
(19) And Eiver begat two sons, the name of the one was Peleg, for in his days the Earth was divided, and his brother's name was Yoktan	(יט) וְעֵיבֶר יָלַד שְׁנֵי בָנִים שֵׁם הָאֶחָד פֶּלֶג כִּי בְיָמָיו נִפְלְגָה הָאָרֶץ וְשֵׁם אֶחָיו יֻקְטָן
(20) And Yoktan begat Elmodad and Shalef and Chatzarmavet, and Yarach	(כ) וְיֻקְטָן יָלַד אֶת אֶלְמוּדָד וְאֵת שְׁלֵף וְאֵת חַצְרָמָוֶת וְאֵת יָרַח
(21) And Hadoram, and Uzal, and Diklah	(כא) וְאֵת הַדּוֹרָם וְאֵת אוּזַל וְאֵת דִּקְלָה
(22) And Eival and Avima'el and Shva	(כב) וְאֵת עֵיבֶל וְאֵת אַבִּימָאֵל וְאֵת שְׁבָא
(23) And Ophir and Chavilah and Yovav, all these are the sons of Yoktan	(כג) וְאֵת אוֹפִיר וְאֵת חַוִּילָה וְאֵת יוֹבָב כֹּל אֵלֶּה בְּנֵי יֻקְטָן
(24) Shem Arpachshad Shalach	(כד) שֵׁם אַרְפַּכְשָׁד שְׁלַח
(25) Eiver Peleg Re'u	(כה) עֵיבֶר פֶּלֶג רְעוּ
(26) Serug Nachor Tarach	(כו) שְׂרוּג נַחֹר תְּרַח
(27) Avram is Abraham	(כז) אַבְרָם הוּא אַבְרָהָם

And so verse 24 continues with a vertical order, beginning with Shem. It reads, "Shem, Arpachshad, Shelach." Verse 25 contains another vertical order, "Ever, Peleg, Re'u." These are both vertical orders of generations and all are the descendants of Shem. The 26th verse reads, "Srug, Nachor, Terach." Another vertical order that ends with Terach, who was Abraham's father.

Now, we might expect the next verse to read, "Abraham, Isaac, Jacob," the most important vertical order that established the Jewish people. But, surprisingly it says, "Avram is Abraham" (verse 27). This verse is talking about God changing Abraham's name. At birth, he was given the name Avram (אברם), but then the Almighty added a letter *hei* (ה) to his name, making it Abraham (אברהם). Chronicles does not explicitly mention this, but before we can come to the three patriarchs who form a vertical order, we first have to have another implicit horizontal order: Avraham, Nachor,⁹ and Haran. These are Terach's three sons. What purpose does this second horizontal order serve?

The answer seems to strengthen our earlier observation about the first horizontal order that included Noach's three sons. We said that to rebuild the world, to create a new paradigm of life on earth (hopefully...), a horizontal order was needed. This horizontal order then continues through one of its members only, through Shem. Though all three of Noach's sons were essential for rebuilding

⁹. Note that this is not the same Nachor mentioned in the seventh verse, who was the grandfather of this Nachor. In other words, this is the first documentation of a person who was named after his grandfather.

reality after the flood, the actual essence of this new world passed only through Shem. Likewise, when a new paradigm of a people entirely devoted to spreading knowledge of God is about to be initiated in the generation after Terach, to initiate this paradigm, all three of Terach's children are required to establish a horizontal order.

In practice, the vertical order that forms the Jewish people (the patriarchs: Abraham, Isaac, and Jacob) includes only Abraham. Nonetheless, all three siblings contribute to the Jewish people's creation. Nachor was the grandfather of Rebbechah and the great-grandfather of Leah and Rachel. Haran was the father of Sarah. Thus, Abraham was the father of the patriarchs Isaac and Jacob, but the matriarchs all descended from Abraham's two brothers.¹⁰

12. ORDER AND THE SEFIROT

The rule that we have just seen demonstrated whereby a new paradigm requires a new horizontal order can be seen as one of the most important rules in Kabbalah regarding the formation of new worlds.

One of the most important models in Kabbalah is the way the Divine emanations, the *sefirot*, descend from level to level, in such a way that the ultimate result is four Worlds (or from a human perspective, levels of consciousness). The basic model of the *sefirot* is that they divide into three groups of 3 *sefirot* each and then kingdom stands solitary in a group of its own. The first group of three *sefirot* is the intellectual *sefirot* (wisdom, understanding, and knowledge). The next three are the emotive *sefirot* (love, fear, and compassion). The next three are the soul's behavioral aspects (victory, acknowledgement, and foundation). Finally, kingdom stands by itself at the end—the final impression that all our soul's powers make together upon reality.

Incredibly, this is the model that is mirrored exactly in the way that the generations are described in Chronicles! After three groups of three generations (vertical orders), we reach a tenth generation—Noach. But, with Noach we begin a new world (like a Kabbalistic world, but here Noach spanned the gap between

¹⁰. Between the horizontal line and the vertical line, there is a diagonal line. The diagonal line represents the transition between horizontal and vertical. One such transition can be traced between the Twelve Tribes when they were born (in a vertical, lineage order) to the horizontal order in which they camped around the Tabernacle in four camps with three tribes in each camp creating a distinct horizontal order.

In the model of the *sefirot* (described in the Book of Formation) there are 22 conduits connecting the *sefirot*. The number of diagonal conduits is 12 and these diagonal conduits do indeed correspond to the Twelve Tribes of Israel.

the antediluvian world and the new world created after the deluge). And so, the final generation (Noach) starts a new paradigm by begetting a horizontal order (who are also his three sons: Shem, Cham, and Yefet)

But, with one of them, Shem, we start the creation of a new world, and again we have three groups of three generations each, until we once again reach a horizontal order that heralds the start of a new paradigm, in this case, the creation of the Jewish people through Abraham. Likewise, in the Arizal's Kabbalah, once we finish the 3-3-3-1 order of *sefirot*, we start a new world, where the final "element" of the previous world becomes the first "element" in the new world.

Contemplating more deeply, we see that Abraham is in a horizontal order. Noach was not part of a horizontal order. The reason is that the first element of the first world is the *sefirah* of crown, representing the super-consciousness. The first three generations—Adam, Seth, and Enosh—thus correspond to the first three *sefirot*: crown, wisdom, and understanding. Seth was certainly a *tzaddik*. Adam sinned, but he later did *teshuvah* (i.e., he repented for his sin, Seth's birth was part of his *teshuvah* process). But, Enosh is a more complicated figure. In Enosh's generation, the Torah says that "the people began calling upon God's name." There are two interpretations to these words. One says that that humanity began to practice idolatry, the other says that these words should be understood literally and that Enosh was the first to pray to God. Indeed, from the intellectual *sefirah* of understanding harsh judgments emanate, harshness that could certainly be the cause of idolatry. In fact, Enosh is the name used to designate all of mankind in Hebrew, where "humanity" is called *enoshut*. This word designates something like the English meaning of "humanity," alluding to a person's failings. Using a different punctuation, Enosh can mean "critically ill" (*anush*).

The next vertical order begins with Keinan. His name means "possession." Possession in Kabbalah is related to knowledge. Normally, we do not enumerate crown and knowledge, but here we said we have a special order. Mahallalel is loving-kindness, and Yered is might. Chanoch is beauty, Methuselah is victory, which also means "eternity," he is the person who lived the longest of any person whose lifespan is recorded in the Torah (969 years). Lemech, Noach's father, is acknowledgment, the earnest individual who is also a simpleton. Noach, is then the *tzaddik* (as it says about him in Torah), the foundation. I might think that since he is the tenth, he should be kingdom, but really it is his three children that constitute kingdom. But, then as we explained, Shem becomes the

first *sefirah* of the next order, wisdom. Arpachshad is then understanding, and so on. Finally, Abraham and his two siblings are the kingdom of the second world.

To summarize these “two worlds” and their generations let us write all of this in chart form:



¹¹. The Mishnah states, “there were ten generations from Adam to Noach... Ten generations from Noach to Abraham” (Avot 5:2). Thus, Noach appears as the final (tenth) generation of the first “world,” and the first generation of the new world after the flood.

13. ORDER AMONG THE PROPHETS

Let us conclude with a few more important examples of orders in Jewish history.

Among the prophets a very important vertical order is: Achiya, Elijah, and Elisha. These are the three most important prophets. Though they themselves did not write written prophecies, their lives were an example of a prophetic existence and their stories were written down by the later prophets in the Book of Kings. Achiyah prophesized the splitting of the monarchy into a Northern and a Southern kingdom. Elijah was his disciple and Elisha was Elijah's disciple who began his prophetic acts after Elijah's disappearance into heaven. [In his spiritual form, Achiyah was the mentor of the Ba'al Shem Tov, teaching him for ten years. Indeed, these three prophets together are the ones that herald the coming of the Mashiach.]

The next three prophets are known as the major prophets. They are: Isaiah, Jeremiah, and Ezekiel, and they form a second vertical order of prophets.

Following the three major prophets come the twelve minor prophets, who can also be divided into four orders of three each. The first three orders of minor prophets are vertical orders, but the final and most important order is that of the three prophets that were present during the initial stages of the building of the Second Temple: Chaggai, Zecharayah, and Malachi. Following our observation that new realities begin with a horizontal order, it is very fitting that these three prophets lived together, concurrently, in the same generation!

14. ORDERS IN PRIESTHOOD

Regarding the war with the Greeks that we celebrate on Channukah, the Jewish heroes were three generations (a vertical order) of one priestly family: Yochanan, Matityahu, and Yehudah (and his brothers).

The order in priesthood of course began much earlier, with the first three generations, Aharon (Moshe Rabbeinu's brother), the first High Priest, then Elazar, and then Pinchas.¹²

¹² A well-known numerical equivalence is that Pinchas (פינחס) is equal to Isaac (יצחק). But, Isaac is the second in the order of the sages, while Pinchas is the third in the order of priesthood. However, the sages already write that Pinchas was reincarnated as the prophet Elijah whom we have seen is the second in the order of the early prophets!

15. ORDERS AMONG THE SAGES

In the Mishnaic period there were many important vertical orders as well. The same holds true for the later periods in Talmudic commentary and legal codification. For instance, Maimonides was the student of Rabbi Yosef Migash. The latter was considered the greatest disciple of the Rif, Rabbi Yitzchak of Fez.

When it comes to halachic (legal) rulings, Rabbi Yosef Karo, the author of the Shulchan Aruch is famous for having used an order of three of the greatest legalists: the Rif, the Rambam (Maimonides), and the Rosh (Rabbeinu Asher).

Coming full circle back to the founding of Chassidut, there is a vertical pre-order that led to the Ba'al Shem Tov. The generations before Rabbi Israel Ba'al Shem Tov's revealing himself were known as hidden *Ba'alei Shem*. A *ba'al shem* is a miracle-worker, but these hidden *ba'alei shem* are considered precursors to Chassidut because they began the tradition of inspiring the Jews of their generation by revealing the Torah's inner teachings. These individuals began working in Europe at approximately the same time as Rabbi Isaac Luria in the land of Israel.

The first such *ba'al shem* was known as Rabbi Eliyahu ba'al shem. His hidden disciple was Rabbi Yo'el *ba'al shem*. The latter's hidden disciple was Rabbi Adam *ba'al shem*. Rabbi Adam passed his secret teachings to the Ba'al Shem Tov, who began the first revealed vertical order of Chassidut, which includes the Ba'al Shem Tov, the Maggid of Mezritch, and Rabbi Shneur Zalman of Liadi.

Following them comes a second vertical order consisting of Rabbi Dovber, the Alter Rebbe's son, Rabbi Menachem Mendel (known by his nomme de plumme, the Tzemach Tzedek) and the Rabbi Shmuel, the fourth Lubavitcher Rebbe. After this vertical order, another vertical order of three leaders, which the last Rebbe referred to as a "messianic order," consisting of the Rebbe Rashab, the Rebbe Rayatz and the Lubavitcher Rebbe himself. In recognition of the role of a vertical order, the Lubavitcher Rebbe on occasion taught another acronym related to the names of these three. The most important of which was "immediately" (מִיָּד) which stands for the reverse acronym of Menachem (Mendel), Yosef Yitzchak, and (Shalom) Dovber.

16. THE OTHER ORDER

There is one particular example of order in the impure realm. The sages state that in return for having taken three steps in honor of Almighty God, Nebuchadnezzar was rewarded with a lineage of three kings: he, his son (Evil

Merodach, or Amil Marduk), and his grandson (Belshazzar). This is obviously a vertical order.

Belshazzar is known to have been the last king of Babylon. His reign ended when the Persian emperor, Cyrus the Great literally marched into the city of Babylon without a fight. From this we might extrapolate that in the impure realm, a vertical order (which does contain some sliver of holiness) signifies the end of a process, extracting as it were every last bit of order left.

CONCLUSION: ORDER OF THE MASHIACH

But, as noted earlier, in order to begin a new world, to bring the true and complete redemption, we need to have a horizontal order, three great souls that don't have to be biologically related, they just have to work together in a very orderly process, with beginning, middle, and end. On occasion we have explained that according to *Zohar*, these are three aspects of the Mashiach: Mashiach son of Joseph, Mashiach son of David, and the Shepherd of Faith (*Ra'aya Mehemna*).

We believe that the Jewish reality is the heart of all history. The notion of vertical and horizontal order that we have studied here based on the inception of the Chassidic movement describes what we believe to be the backbone of processes of change in history, all leading to the true and complete redemption with the coming of Mashiach.

As noted, in the Chassidic movement there have been four orders of three leaders, with the Lubavitcher Rebbe being the leader of the twelfth generation. As the Rebbe himself wrote in one of the Bati Legani discourses that he himself edited and approved, we are now (also) in the thirteenth generation (the eighth since the inception of Chabad). We believe that for our transitional generation to become what the Rebbe himself described as, "the final generation of exile and the first generation of redemption," requires a horizontal order or leadership. The Lubavitcher Rebbe himself hinted at this with his explanation that the word "immediately" (יָמָּ) stands for the initials of Menachem (Mendel), Yosef Yitzchak, and (Shalom) Dovber. Thus, in a sense, the Rebbe was addressing the issue of seeing leadership in a horizontal vein rather than a vertical one.

As noted above, a horizontal order corresponds with the Almighty's infinite light (the light represented by the circular emanation). It is explained in Chassidic teachings that the coming redemption will be especially about the revelation of God's infinite aspect, revealed primarily through the circular emanation called the surrounding light. It therefore stands to reason that what Rabbi Isaac of

Homil meant was that a horizontal order of leadership would be necessary before the redemption.

Still, from a verse in Psalms (72:5), the sages learn that once the Mashiach appears on the scene, he is succeeded by his son and grandson, indicating that indeed after the horizontal order that Mashiach himself will be a part of (or, is himself), he will go on to form a new vertical order that will ultimately end all orders, returning sovereignty to God alone.