

Weekly Shiur

14 Shevat 5773

(Notes taken during class, not reviewed nor edited by Harav Ginsburgh)

Lechaim lechaim.

1. The four events in parashat Beshalach

Preparation for Yitro

At the beginning of next week's parashah, Rashi brings, that what did Yitro hear? He heard about the parting of the Red Sea and about the war with Amalek, so our parashah which begins with the parting of the Red Sea and ends with the war of Amalek, so our week's parashah is an introduction enabling the Giving of the Torah.

The four events correspond to Havayah

But, our parashah also includes two more topics, the Song of the Sea and the giving of the manna. These four topics can be corresponded to the four letters of Havayah: yud, hei, vav, hei. The parting of the Red Sea, which is a miracle, corresponds to the yud of Havayah, as the yud usually pertains to miraculous wonders. The response to the miracle was the Song of the Sea, which is the song sung by the souls of the Jewish people in response to the miracle. This corresponds with the hei, which is the world of the Throne, the source of the Jewish souls. It is known that Chizkiyahu was worthy of being Mashiach, but he missed saying a spontaneous song after the miracle he witnessed with Sancheriv the Babylonian who came to destroy Jerusalem. In the Arizal it says that even though Chizkiyahu was from the House of David, he was worthy of being the Mashiach son of Yosef, not the son of David. It is known that the Masiach the son of Yosef comes from the mind of Ima, the mind of understanding, which is the hei.

The Parting of the Sea and continual creation

In the Tanya it says that the parting of the Red Sea is the best example of how God creates the world at every moment anew. It is a sign that of all the miracles, this is one that comes from nothingness (like creation), the essence of wisdom, the yud of Havayah. And again, the response is the song of the sea.

The manna and da'at

After these two comes the parashah of the manna. Hashem says, *הנני ממטיר לכם לחם מן השמים*, "Behold I am raining upon you bread from the heavens." This is *parnassah*, sustenance, and it comes out of the da'at the consciousness of Moshe Rabbeinu the da'at of the entire Jewish people, which in this case corresponds to the vav of Havayah. Normally bread comes from below, it grows from the earth. But, the manna is spiritual

food, that is like light thickening and becoming matter. This matter is capable of sustaining the body. The Song of the Sea is the song of the soul, and here we are sustaining the body too. Between these two stories in the parashah, we have the event at Marah, where they came and there was only bitter water and Moshe threw a branch into the water to sweeten it. This is the intermediate between the Song of the Sea and the manna, indicating that the body needs both water and bread to live. Da'at, the source of the manna is the soul of tiferet, of beauty. This is the sustenance given to the body, which corresponds with tiferet.

The war with Amalek and kingdom

Finally, comes the war with Amalek which corresponds to the lower hei of Havayah. What awakened Yitro was the parting of the Red Sea and the War with Amalek, the yud and the lower hei. These represent the ability of the Jewish people to vanquish the Egyptians and Amalek. The war with Amalek is what builds the malchut, the kingdom, which corresponds to the lower hei of Havayah. We like to explain the idiom, "there is no king without a people (עם)", the final word as an acronym. In this case we'll say that there can't be a king of Israel without Amalek (עמלק).

Amalek, the source of all doubts

The war with Amalek is the war with all the psychological problems that people care. Amalek represents doubts, all the different doubts that people have: What am I doing in the world? What is my purpose? Etc. The first thing that the Mashiach will do is to go to all the psychiatric wards and heal the people there. That is the war with Amalek.

The Name Yud Hei

The Name Yud hei (י-ה) appears only twice in the Pentateuch, both of them in this week's parashah. The first time is in the Song of the Sea, and the second in the parashah's final verse, regarding the war with Amalek. What is the difference between them? The difference is as we said, that in the Song of the Sea, the Yud-hei is a unification between wisdom and understanding (the higher hei). While in the War with Amalek it is the unification between wisdom and malchut, kingdom, the lower hei. This is called Abba (wisdom) founds the daughter (malchut). Apart from these two instances, there are no others in the entire Pentateuch. When we combine these two instances of Yud-hei, we get יהיה, "On that day, God will be one and his Name will be one" (ביום ההוא יהיה ה' אחד ושמו אחד).

2. Nullifying space, time, and psyche

Everyone is a ba'al teshuvah, nullifying these three dimensions

Let's return to the beginning, the parting of the Red Sea which corresponds to the yud. Rebbe Nachman says that the parting of the Red Sea is the nullification of the time dimension. In the Book of Formation it says that there are 3 general dimensions: world

(space), year (time), and nefesh (soul). The task of a Jew, the task of the soul, which has descended from Above and into the mundane world, is to always return to God, to do teshuvah all his life. The soul when it was Above was a perfect tzadik. But, the moment it is enclothed in the body that is affected by the poison of the serpent, then the soul has to move from being a tzadik to being a ba'al teshuvah. This pertains to everyone, even those who are called tzadikim in our world. This is what it means that "the spirit returns to God." To do teshuvah is to nullify what is below in order to return and ascend above. As the Magid of Mezritch said that this is the task of the tzadikim, but now we are saying that this is the task of what we call ba'alei teshuvah. This type of nullification is not to destroy the mundane, but to nullify its affect upon us and return to God. All three dimensions need to be nullified in this manner. These three nullifications occurred in the three parashot Bo, Beshalach, and Yitro.

The inner aspect of wisdom is nullification, but space is related to understanding, binah, Ima, and time is related to wisdom, chochmah, Abba. The nefesh, the soul is in da'at, in knowledge, whose root is in the keter. The fact that each needs to be nullified, is all the point of wisdom within each of these dimensions. The point of wisdom within space, within time, and within the psyche. In the psyche it means self-nullification, nullifying our feeling of self, like in the beginning of creation where it says וְאָדָם אֵין, in a positive way (man that is not man—selflessness).

Tools for counseling: "weapons" and musical instruments

In *Torat Hanefesh* [Gal Einai's school for Chassidic psychology, mg] we talk about tools (כלים) for working with the psyche. A generic tool in the Torah is related to combat. These types of tools are related to instruments of music. The musical instruments were essential for the Song of the Sea, the vessels of combat were essential for the War with Amalek. So the main manifestation of vessels, of instruments and tools is in the two letters hei of Havayah. So if the pshat of וְחַמְשִׁים עָלוּ בְנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם is that the Jewish people left Egypt with vessels of war, then the first time they came to use was in the War with Amalek. So this verse, which begins the parashah is an example of God giving the cure before the disease—that we had what to go to war with Amalek even before we had heard of them. חַמְשִׁים is also related to the Five Books of the Torah. A Jew has many vessels, many instruments that we'll talk about tonight.

Nullifying the space dimension

So returning to the nullification of the dimensions. To be able to come out of Egypt, a land that no slave could escape, to do this in the psyche, we first have to nullify space. The name Pharaoh is corresponded to the higher hei, to Ima, and when we were in Egypt it was like we were in the womb, in this case, we were in a negative space. Like in the first story by Rebbe Nachman of the princess, who was in a negative, a bad place. How do you escape? You do so by nullifying space? To nullify something you need wisdom. Our main tool in the higher hei is our ability to meditate, just that here we have to concentrate and meditate on the power of nullification within the meditation. What does it mean to nullify the dimension of space? Here we are sitting in a shul, in a beit

midrash. To nullify space, the space gets smaller and smaller. The closer we get to the source, the smaller things are. Nullification is wisdom the yud of Havayah, the smallest letter. Meditation usually leads to an enrichment, an experience of expansion. But, here we have a meditation where reality gets smaller and smaller as it approaches its source, in nothingness. The simplest type of such nullification to imagine is in space. But, this also happens in time and in the psyche.

Returning to the origin of space

Let's give an example of a simple meditation on the greatness of Hashem. The Rambam says that to meditate on Hashem's greatness is through looking at the wonders of creation, of nature. Every scientist today is interested in where this all came from, where this world came from. They go back in time until they reach the Big Bang. Now what happened there? Everything was infinitesimally small. Everything was like nothing. So time, space, even the psyche (which they don't talk about) was one singular point. What are we trying to experience? That nullification is a movement in the psyche where we reach the depth of the beginning (an idiom from the Book of Formation), referring to the sefirah of wisdom. The depth of the end is understanding, the World to Come, but to meditate on the depth of the beginning, In the beginning God created the heavens and the earth, is to meditate on wisdom. As you go further and further towards the beginning, everything recedes and returns to a single point. It is a dimensionless point, and from there you reach nothingness.

No space, no time

Now, to escape from the profanity of Egypt, we have to nullify space, the dimension of space. No space (אין מקום), whose acronym is אמ, "If you call understanding the mother." Now when you make "no time," it can either lead you to be under tremendous pressure, or you can just think about the beginning of the Song of the Sea, which is אין ישר, the word אין standing for "no time" (אין זמן). Another example that the Song of the Sea is related to understanding, to Ima, is because the word אין is 1 over 7, like the mother, standing above her 7 children (from loving-kindness to malchut). Ima is relatively light compared to the seven lower sefirot.

Musical sounds and the human voice

There is a mishnah at the end of Masechet Kinim, which says that when a sheep is alive, he has one voice, but when he is dead, he has seven voices." There is something about the sheeps sound and voice that awakens mercy. When it dies, its body is made into two trumpets from the two horns. From the legs, we make two flutes, from the skin, we make a drum, and from its innards we make a harp (נבל) and a lute (כנור). There is a question in the sages, which is better: singing with the human voice, or making music with instruments. The men in the Song of the Sea sang with their voices, the women with instruments. There is an understanding that instruments, their source is in צניעותא, in modesty. The root of the vessels (the instruments) is in a higher place than the root of

the lights, so the instruments are in a sense more concealed (their root is higher). This concealment is in the Radla. The song of the women with instruments comes from tevunah, the lower aspect of Ima, which gives birth to the seven lower sefirot.

Nullifying the psyche

In any case, we have the nullification of space and then the nullification of time, which is what happened in the parting of the Red Sea. There is also the nullification of the psyche. This happened when the Jewish people said, *נעשה ונשמע*, We shall do and we shall hear. This is the nullification of our will, which is like nullifying the self, which happens in parashat Yitro. These three events, the Exodus, the parting of the Red Sea and the Giving of the Torah (*נעשה ונשמע*) are all 3 nullifications of space, time, and psyche, something that every Jew should remember every day.

3. Building proper tools for counseling

Who needs tools?

What we'd like to come to this evening is the ability to build proper vessels and instruments for healing the psyche, the nefesh. We said that weapons, the instruments of war correspond to the lower hei and the instruments of music to the higher hei. We said that instruments, tools, come from Tzni'uta, the Radla, the unknowable head. At the end of Beshalach, the Jewish people just before the War with Amalek, come to a place called Refidim (which the sages explain, is so called because they were weary of learning Torah). There too they did not have what to drink. They called out that they were thirsty. Today there are people who are weary of learning Chassidut, and so lift up their hands and cry out, give us tools. Who needs tools? Only a person who is not well-versed in what he is doing. Someone who is an expert, doesn't need tools. For example if there's a teacher in a classroom, and he's an expert: He doesn't need curriculum, he knows exactly how to teach. But, if he doesn't he needs lesson plans, he needs his hands held and helped in teaching. This is the same with every occupation. The beginning of all seeking of tools is that someone is not an expert in what they do. For example a not-so good musician who wants all kinds of tricks for playing well, etc. Every person has a sense for some particular occupation. If you find that you are searching for tools, then you should probably look for another occupation in which you will excel.

The commandments as tools

Now what is light and what is a vessel? As much as all the stories of the Torah are like light, why was it not enough? Why did we have to come into the land of Israel. The patriarchs did not have tools, they did not have mitzvot. Their mitzvot were all like light, spiritual. They were experts in serving God. But, we who are far and distant and not experts in it, we need vessels, we need tools, mitzvot. This all happens gradually. In Bo, we received a few mitzvot, the months, and the paschal sacrifice. Indeed to exit Egypt some practical mitzvot were needed. In our parashah, Beshalach, in the story of

Marah (the only instance in which the root "sweet" appears (מתוק), where God showed Moshe a tree (the Tree of Life, connected with Tu Beeshevat, tomorrow night), and this showing וירדו, is instruction, teaching. At the parting of the Red Sea they experienced the nullification of time, and sometimes such a powerful experience can lead to bitterness, this is why they came to Marah, where there were bitter waters, and Hashem had to show Moshe, to instruct him on how to sweeten the bitter. It says then, "There he gave him laws and commandments, and there He tested him." There can be impurities in nullification, they become a test. In this place, in Marah (between the yud-hei and the vav-hei in Beshalach), we received a number of commandments—tools, something to engage us with. Tools are like occupational therapy. Do something so that you don't grow weary and bored. These commandments were laws (courts), Shabbat, honoring one's father and mother. These important mitzvot were given in the place where we fell into sickness, כל המחלה אשר שמת במצרים, all the sickness that I afflicted Egypt with. To sweeten the bitterness of these afflictions of the psyche, Hashem gave them Shabbat and honoring one's parents. We learn that they were given here, because in the Ten Commandments it says, כאשר צוך, "as Hashem has already commanded you" (this appears in the second instance of the Ten Commandments in Va'etchanan). If you think about it, then 7 of the 10 commandments were already given in Marah. From Shabbat, the fourth commandments, then honoring one's parents, the fifth, the rest of the commandments are all called denim, laws (the legal underpinnings of the court system). From 4 to 10, the sum is $49 = 7$ squared. The mitzvot that came with the Exodus from Egypt were tools to allow us to nullify space (the Paschal lamb and the sanctification of the months). But, the mitzvot after the parting of the Red Sea are related to nullifying time. While the rest of the Torah, all the other mitzvot are for nullifying the psyche. So this is all a gradual process of getting more and more tools.

Chassidic meditation and tzedakah—the most important tools

This was all good. But, like we said, many times the demand for vessels, for tools indicates a lack of expertise, beginning with an inability to meditate in the Chassidic way. Many people learn Chassidut today, but how many actually meditate, before davening, after davening. Who does this today? If you have a problem, what should you do? If you're searching for solutions, the real solutions are through meditation, the instruments of music. While the solution in the lower hei, the instrument of war, the ultimate weapon is tzedakah. As it says in the Tanya, that the greatest solution to everything a person may be suffering from is that "He who has mercy over others is given mercy from Above." This means giving tzedakah.

Light—principles, Vessels (tools)—particulars

In Chassidut there is a beautiful definition of what light and vessel are. The exile in Egypt, all the stories we read in the Book of Shemot are all light. And the mitzvot are meant to give us tools to manifest these lights in reality. Now in Chassidut, one beautiful definition is that lights is understanding how things are the same, similarity and vessels, tools, means understanding how they are different, seeing differences. The Zohar says

that all the mitzvot of the Torah are like pieces of advice. There are pieces of advice that are universal, they are good for everyone, for instance giving tzedakah like we said. To be able to reach everyone universally, that is the essence of light, like the light of the sun that reaches everyone equally. But, there are also specific pieces of advice, specific in the way that each person is different. To be able to give particular advice, to combat person Amalek's that requires an understanding in vessels, in tools. One has to be a maven in differences between people. Light has the capacity to transmit what is universal to everyone. Relatively then light is a generality, a principle, while the vessel is a particular instance. This is particularly true in the teachings of Izbhitz, where when he speaks of general and particular ways of serving God. The Shulchan Aruch for instance, even though it contains thousands of particular halachot, it is general, because it applies to everyone equally. But, the particular has to reflect the differences between people. Hashem wants everyone to keep the Shulchan Aruch equally. But, Hashem also wants each individual to properly treat their particular way of serving Him. What is a remedy for one person, can be a poison for another.

There is a lot of carrying of opposites here. On the one hand meditation is a vessel, a tool, on the other hand what is universal is light, equality. I heard today that now people are speaking of sharing the burden equally, שׂוּיִן בְּנֵטֶל, meaning that everyone wants to experience lights. But, in truth, the task of a yeshivah bachur is particular, it is related to vessels, to tools. So on the one hand we said that the mitzvot are tools, and therefore we would think they are particular, but on the other hand they are actually universal, like lights.

Becoming a maven

We'll end this part by explaining how to make tools, how to form them. The two universal tools are meditation and tzedakah. But, now we are saying that tools and vessels come from having a sense, being a maven in particular situations. Where does one get such a sense, such understanding? Only from experience. It's not really the product of having a toolbox. Someone who is an expert counselor, his toolbox won't be useful for someone else. His real tools are his experience, his immense knowledge. There is a principle in the Arizal that tools, vessels are formed when direct and returning light (אור ישׂר ואור חזור) strike one another. Before this occurred in the lights of the Achap, there were no vessels.

Making tools through teaching

The main example of this type of interaction is that between a teacher and a student. The teacher teaches something and the student, who is not bashful, points out what he thinks is a difficulty. If the difficulty is not very good, then there is no striking of lights here. But, if it is a sharp student and he has good taste and understanding, then the direct light from the teacher has awakened returning light from the student. They now meet each other, and by doing so they are described as striking one another, and a vessel is formed from this. What we learn from this is that the teacher is not supposed to give tools, vessels, at all. The teacher is supposed to give light. The vessels, the tools are

formed from the interaction between the teacher and the student. This is called the battle of Torah. About this it says that there is no one wiser than he who has experience.

Teachers, colleagues, and students

The sages say that "I learnt a great deal from my teachers, and even more from my colleagues and the most from my students." From one's teachers one receives light. From one's students one receives vessels. And since the root of the vessels is higher than the root of the lights (inspiration), then it is considered more. Between the lights and the vessels there is what is called the "image" צלם. From one's colleagues, one receives the image (in this model there are actually five levels, but here the mishnah mentions only 3, the light, the images, and the vessels). The five levels are known by their acronym given them by the Rashash: Kol Tzame (כל צמ"א), which stands for כליים לבושים צלמים מוחין אורות: vessels, garments, images, minds, and lights. So the images are in between the vessels and the lights. From our friends we receive the images (צלמים), from our teachers the lights, and from our students, the vessels and tools.

The importance of knowing the details of Chassidic teachings

When a person doesn't have enough particular knowledge, he can't help others. Even if a person has been in Chassidut, learning for a number of years, and even if he's tried meditating, but everything still remains in general principles for him. The same is true when it comes to science. A person can be with enough knowledge for giving a shiur in a yeshivah, but he doesn't have enough particular knowledge to be able to give rulings, psakim. The difference in the end is the amount of particular points of knowledge, the number of details, he holds in his head. This is relatively, something external. It is not yet, how one gets a sense for helping others.

4. Illuminating darkness

Light and vessels, Light and darkness

Sometimes we say light and vessel (אור וכלי). But, in the Torah, the opposite of light is darkness (אור וחשך). First there was darkness and then came light (ברישא חשוכא והדר נהורא). At the end of the first day of creation, God called the light day, and the darkness he called night. Each one, God has his particular vessel. It is simple that light lights the day, just as light illuminates a vessel. What about darkness?

The darkness on the Red Sea

It says that in order to make darkness concrete, to show how darkness illuminates the night, just as the light illuminates the day, to make this idea concrete, we have to wait until this week's parashah, where it says, "There was cloud and darkness and it illuminated the night" (ויהיה הענן והחשך ויאר את הלילה). The cloud and the darkness illuminated the night. The darkness is what illuminated the night, just as light illuminates the day. This is also related to the verse, גם חשך לא יחשיך במך ולילה כיום יאיר, that

night will illuminate like the day. This is an expression, a manifestation of the nullification of the time dimension—making it so that there is no difference between day and night.

Tools are an illumination of darkness

The secret of this verse, where the cloud and the darkness illuminate the night is also the secret of how the vessels, the tools are created by the striking of direct light on indirect light. What we didn't explain is that when the direct light descends and the indirect, reflected light ascends and they meet, we didn't yet explain how from this the vessel, the tool is created. The student's difficulty contradict the direct light coming from the teacher. So when they strike each other, it is like a moment of darkness. I say something and you point out a difficulty, I don't instantaneously know what to answer. It takes me a moment to reply, to catch on to what the reason for the difficulty is—how did I explain things in an imperfect way causing the difficulty to appear. When the direct and indirect light meet, what will eventually be revealed is a new light. It is not the tool or vessel. But, we said that a vessel is formed from their striking against one another. The vessel is formed at this moment of darkness. And actually, the new light is the result of this darkness.

Light that comes out of darkness

The darkness makes new light appear. This is similar to how the teacher and the student laugh at the difficulty. There was a moment in which we were both perplexed by the darkness, but then it illuminated us. This is darkness that has turned into light and about it King Solomon says, "כיתרון האור מן החשך" greatest is the light that comes out of darkness. This is akin to what the Rebbe used to say, and we mentioned last week, that he can't understand how the tzimtzum itself will illuminate reality. When did this happen. During the parting of the Red Sea. In the verse it says, ולא קרב זה אל זה כל הלילה, that they [the darkness and the light, the profane and the sacred, Egypt and the Jewish people] did not near one another the entire light. This phrase, one another (זה אל זה) only appears one more time in the entire Tanach. What caused them not to near one another is that the cloud and the darkness illuminated the night.

Illumination

Let's meditate on this unique word ויאר, illuminated. It appears only one more time in the Tanach, in the verse, א-ל הוי ויאר לנו. Let's look at these words ויהי equals 31 and ויאר equals 217, and their ratio is 1:7, the secret of the word או, the beginning of the Song of the Sea. The second verse, א-ל refers to loving-kindness, the Name of chesed, referring to Avraham, who began to illuminate (it says about him, התחיל להאיר). Now what happens when we dot product these two words, ויהי and ויאר, we get 2401, equal to the final verse of the first day of creation: ויקרא א-להים לאור יום ולחשך קרא לילה ויהי ערב ויהי בקר יום אחד.

The Name of 72 is all tools

Now where does this verse appear, The cloud and the darkness illuminated the night? There are 3 sequential verses that each contain 72 letters. This phrase is in the second of these three verses, the one that begins **ויבא**. These 3 verses correspond to chesed, gevurah, and tiferet. The middle verse's letters are read from the end to the beginning. These 72 triplets are tools. These 3 verses are the secret of creating vessels from the striking of the direct and indirect (reflected) light. We take the first letter of the first verse (י) and then the final verse of the second verse (ה), and then the first letter of the third verse (ו), giving me the first triplet **יהו**, and thus we progress through all 72 letters of these 3 verses. So the middle verse takes the role of the reflected, indirect light, while the third verse is like the new light that is created from the striking of the direct and indirect lights. The reflected light corresponds to gevurah to Yitzchak. He is like the student who challenges the teacher, in this case, his father, Avraham. When they strike one another (this is the essence of the Binding of Isaac, the Akeidah), then laughter comes out, the secret of Isaac's name, Yitzchak. The laughter gives birth to Yaakov, the third verse.

So the best place to find the secret of how darkness itself illuminates is in these three verses, and specifically in this phrase, the darkness illuminated the night.

The role of darkness in the Giving of the Torah

In another verse, in reference to the Giving of the Torah, we find three elements together: darkness, cloud, and fog (**השך ענן וערפל**), which are explained to correspond to the 3 heads in the keter, the crown. The darkness is the concealed mind, or the Reisha D'arich and will. The cloud is the middle head, the Reisha D'ayin and pleasure. And the fog is the highest head of the crown, faith and the unknowable head.

One of the differences explained in Chassidut between the exodus and the parting of the Red Sea is that during the exodus, the deceit, the darkness of this world, did not conceal God's essence. The darkness did not conceal what God was doing, as it says, "Even as I sit in darkness, God is my light." When the external space is nullified then God illuminates reality. But, during the parting of the Red Sea something more happened. The darkness not only did not conceal, it itself illuminated reality. The cloud is the gulgalta, the chesed of Atik and the darkness is again the gevurah of Atik, the concealed mind. But, there is no fog, **ערפל**, because that is specifically related to the Giving of the Torah. In the exodus, the darkness that did not conceal did so because God's light in the World of Emanation was revealed. But, during the parting of the Red Sea, the darkness that is the concealed mind illuminated. During the Giving of the Torah, even the head of faith was revealed. God Himself was not revealed during the exodus, but He was revealed at the Giving of the Torah.

How to judge the success of meditation

All three levels of consciousness that are above Emanation, they are the root of the vessels which is higher than the root of the lights (the World of Emanation). Earlier we

said that the mind's tools are meditation. Every person has to meditate according to his or her ability. A universal meditation we teach is that of the six constant mitzvot (Living in Divine Space). The purpose of meditation and the sign that it has been successful is that the person forgets about his own existence. But, the source of all the tools, the vessels is in the darkness of the keter. It is revealed in meditation to an extent, but even more so in the action of malchut, the act of tzedakah. The main tool in malchut as we said is giving a lot of tzedakah.

Three types of tools

Earlier we spoke of tools in thought and tools in deed. But, there is another garment, speech. The three garments, their roots are in the three heads of the crown. The root of thought is in will, the lowest head of the crown. The root of speech is in the gulgalta, the middle head. The root of action, deed, is in Radla, the unknowable, highest head of the crown. We learn this from the verse, והאמן בהוי' ויחשבה לו צדקה, He had faith in Hashem and He considered it a tzedakah. Faith and tzedakah go together according to this verse. We need to have vessels, or tools for thinking. For instance, you need to know that you should "think good and it will be good." To build vessels, tools to help a person "think good," that comes from the darkness of the will. To build vessels and tools for speaking good things, to speak only the truth, to be able to express words that come from the heart—this is all related to chinuch. This all comes from pleasure, תענוג. Indeed, we learn that speech causes pleasure, or comes from pleasure, from the well-known verse, דאגה בלב איש ישחנה. Within speech, within the act of speaking about our problems, our bitterness, our darkness, there begins a feeling of sweetening, all because the root of speech is in the gulgalta, the head of nothingness, the pleasure in the super-conscious. But, when it comes to deeds, to action, then their source is in the unknowable head, in Radla. So on the one hand every mitzvah is a tool, but here is a difference.

Tools are individual

We said that to have a sense in tools means having a sense about differences. As it says in Tanya, במאי הוי אבוק זהיר טפי, with what mitzvah did your father shine the most. This is what makes each person different. This is particular, the vessel, the tool is individual. I might think that all the mitzvot are equally universal that we are all equal in carrying their burden, but here we see that it is particularized. The secrets of the secrets of the Torah come from the tools, the vessels. As we said that the main problem for people who lack tools, is simply that they have not learned enough. They have not amassed enough details.

In the Tanach there is a verse, לפרוט על נבל, to play a harp, to understand the difference between the details. One who has tools, he is able to see the difference between people, he can play a harp, noting the difference between the different strings.

4. More examples of darkness

Since we've already said that tools and vessels are an expression of darkness, the darkness that illuminates the night here in the parting of the Red Sea, then let's look at a few more verses related to darkness. They will afford us with an even deeper understanding of light and vessels.

One verse says, *איזה הדרך ישכון אור וחשך איזה מקומו*. "What is the path that [upon which] light will dwell, and darkness what is its location." About both light and darkness it says, *איזה*, "which is?" About understanding we find the same question: *ואיזה מקום בינה*. Relative to wisdom, understanding is darkness. Wisdom contains paths (32 pathways of wisdom). Understanding contains gates (50 Gates of understanding). By the tzadikim, each has to find his path to serve God, like Rebbe Asher that we have spoken of a great deal. Someone who has found his path, his path is illuminated by light. When one finds *the* path, *הדרך*, it is illuminated by light. But, apparently when it comes to darkness, it has a place, but not *the* place, because apparently darkness exists everywhere. Darkness is then the vessel, the tools, and it is related to space. The beginning of the formation of vessels was during the exodus from Egypt.

Now, another verse: *וננתי לך אוצרות חשך ומטמוני מסתרים*. We are now after Yud Shevat, when the Rebbe used to teach the Friedeger Rebbe's ma'amar Bati Legani. The end of these ma'amarim is the concept of "spending the treasures" (*בזבז האוצרות*), when the end of the war comes, the king takes out all his treasures and gives it to his soldiers so that they are triumphant. The tools, the weapons in our case is Chassidut. These treasures are darkness, they are treasures of darkness. "I will give you treasures of darkness, and hidden troves." When we look at the word *אוצרות* "treasures," we see that it is composed of the word "lights" (*אורות* = 613) and the letter *צ*, tzadik, the letter of the month of Shevat. When we add the tzadik, suddenly the light becomes a treasure. Where does one hide treasure? In a concealed place. The light is revealed, the treasure is concealed. So these are treasure troves of darkness. And to win the war, the king is willing to waste the treasures, meaning pass them out. Treasure is darkness and troves are concealed. There is an interpretation that these treasures of darkness refer to Babylon, treasures that were hidden in the Babylonian Talmud. About the Jerusalem Talmud we say the verse, *איזה אור ישכון אור*. *דרך ישכון אור*. But, regarding the Babylonian Talmud, is understanding, darkness. There is a lot of discourse, dialogue in the Babylonian Talmud, which then causes a lot of darkness that can illuminate the night.

5. The special importance of tzedakah during the Shovavim

So the main point we learnt tonight is that vessels and tools are something necessary. They are Torah and mitzvot. They are all the details, they come about from experience and they are a measure of differences between people. About this experience the parashah says, *ושם נסדו*, there they received "experience." Therefore someone who wants to develop practical tools should not only learn a lot and collect details too, but he should also teach others, the meaning of Torah of loving-kindness.

Let's return to the 3 heads in the crown. The most important act is tzedakah, to perform loving-kindness, by giving tzedakah now in these 6 weeks of the Shovavim (parashot from Shemot to Mishpatim), to make a regular donation equal to Shovavim (שובבים), 360, which also equals לוי ויאר לנו א-ל הויי ויאר לנו. The unification of light and vessel is alluded to in the word chariot, מרכבה, which equals אור כלי. When the chariots and the horses were drowned in the Red Sea, the horses represent the vessels and the chariot vessels and light together.

Giving 360, the value of Shovavim

To do loving-kindness is particularly with one's wealth. And the most important is again to give 360, שובבים. This is loving-kindness that one performs with one's body. But, there is also loving-kindness with one's soul. This is for instance when you teach someone else. For instance, there is someone new attending this shiur and you connect with them and try to explain what is going on. Where does such tzedakah come from? It comes from the concealed mind—the good thought in action. To perform tzedakah with one's body, to help someone physically (to build him a sukah, to bring him a cup of tea), that comes from the gulgalta. But, to give tzedakah, to set up recurring tzedakah, that comes from the highest head, the Radla.

May we merit many many vessels of holiness, and learn well, and know all the details so that we know how to properly advise others. Every one also needs to have his students, his territory in which he teaches others. And also meditate, which will surely allow us to solve all the problems of all the people.