

Weekly shiur

15 Tevet 5773

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(Notes taken during the shiur by Moshe Genuth. Not reviewed by Harav Ginsburgh)

We are now in Shabbat Chazak as we finish chumash bereisheet with parashat Vayechi. Yakov blesses all his sons, each with his blessing, he blessed them and each received all the other's blessings. Yehudah was sent before the others to Egypt in order to make a yeshivah, a beit midrash where they could learn Torah, here Yakov blesses him with kingdom, מלכות, that the kingship will not leave his progeny. The fulfillment of this blessing began only with King David, לא יסור שבט מיהודה, as Rashi writes explicitly. Meaning that until then the kingdom for Yehudah was in potential, he is a king, but does not yet have the power of sovereignty. It begins with King David. In the previous verse of blessing to Yehuda, גור אריה יהודה, the sages explain that at first he is a young lion cub, and then becomes an adult lion. When Saul was king, David was like a cub, but when he became the king he became an adult lion. Then he continues בארי וכלביא מי יקימו, with two more synonyms for an adult lion.

The Kedushat Levi explains that the cub symbolizes the kingdom of the Jewish people during the exile. When we are in exile we are like a cub, but when the redemption begins, then all the cubs become adult lions. A cub (גור) is also related to the word "fear," because the preparation for being a king is might (fear, יראה), but to be a lion, that is to be with love, as we know that in the Divine chariot, the lion is to the right and he symbolizes love, even though the letters of lion (אריה) permute to spell יראה, fear. The lion and the lioness are the epitome of love that is mighty, that burns like fire. So they are the sign of the redemption. Cub (גור) is also related to גר, a convert. During the exile, we accept converts, we elevate the sparks, the toil of clarification. This happens mostly during the time of the exile. The toil related to the lion is אריתי מורי עם בשמי, an important verse in the Song of Songs. The lion is gathering (ארה), so the lion is a change from exile to redemption, from clarification to unifications. This verb appears in אריתי מורי עם דבשי אבלתי יערי עם דבשי שתיתי ייני עם חלבי אכלו רעים שתו ושברו דודים. As we approach Yud Shevat it is important to look at this verse. The most important ma'amar in Chassidut on understanding the service of prayer is based on this verse. We'll return to it in a moment.

In any case, Yehudah is first a cub, then a lion, In Vezot Habrachah, the end of the Pentateuch, Moshe Rabbeinu takes the symbol of the lion and gives it to the tribe of Dan. Here Dan is a snake, יהי דן נחש עלי דרך שפיפון עלי אורח הנושך עקבי סוס ויפול רוכבו אהור. By Moshe Rabbeinu, Yehudah does not receive an animal symbol. Dan's snake disappears, and he receives Yehudah's symbol, the lion. It may be a difference between the mind, the intellect, the source of Yakov, who sees his son as a lion. But, Moshe Rabbeinu sees Yehudah from an even higher place, he is the inner quality of Yaakov, and from there he sees Yehudah without an animal symbol and Dan with the lion. Here Dan is blessed with the blessing, Dan shall judge his people, like one of the tribe's of Israel, where one of the tribes refers to Yehudah. Dan is considered the lowest of the tribes, like in the

building of the Tabernacle, where Dan and Yehudah joined forces, Dan being the lowest tribe and Yehudah the highest. All the tribes are equated in this way, like we learnt last week regarding Yehudah approaching Yosef. Here the equation is even in sovereignty, the Dan will be like Yehudah. It is also known that the longest string of verses without God's essential Name, is from the end of Vayeishev to the end of Dan's blessing. This lasts for 318 verses. A wondrous thing. There is nothing like it in the rest of the Tanach (Bible). 318 verses without God's essential Name. When you hold something back, when it finally frees itself, it takes everything with it. This is what happens in the verse, לישועתך קייתי ה'. For your salvation I hoped, Havayah. This is the end of Dan's blessing. According to the Arizal this is one of two blessings from the tribes that we say during קריאת שמע על המטה, the bedtime prayer. It is Yaakov saying this, calling out to God, and the sages say that here he is identifying with Samson who came from Dan. And he says for Samson, who will stand between the two pillars of the Philistine temple, and says May my soul die with the Philistines, as he brings the temple down. Is there another instance of Havayah in the rest of the parashah? The disappearance of Havayah from these 318 verses, is like an exile, the exile of God's Presence. And then suddenly it bursts out in this verse in Dan's blessing (the initials are also considered a holy Name לקי). But, no it does not appear another time until the end of the Chumash. So this instance in Dan's blessing is the end of an exile and the appearance of a Messiah (Samson, the Messiah of the World of Chaos). When we add Samson to Yaakov (שמשון יעקב), their sum equals the snake in Dan's blessing (by Moshe Rabbeinu) שפיפון. When we add the name of Dan's son, חשים (Chushim), we get the two snakes, נחש שפיפון, which is also equal to Mashiach in filling (מם שין יוד חית). Mashiach is seemingly related to Yehudah. Who is Shiloh as it says, עד כי יבא שילה ולו יקהת עמים. Shiloh is equal to Moshe (שילה = משה). "Until he comes to Shiloh" (יבא שילה) is equal to Mashiach (משיח). So Mashiach is literally related to Yehudah, but the appearance of Havayah in the blessings is only in Dan's blessing. But, the connection then to Yehudah is that Yehudah's name is the only one of the tribes that contains all the letters of Havayah. When Yaakov calls out Havayah in Dan's blessing, he is taking the letters from Yehudah, leaving only the dalet in Yehudah. But, that dalet is the first letter of Dan, and the verb to judge (דן ידין). The tribe of Dan is the one that is most naturally lowly, as it says דלותי ולי יהושע.

It says in the Zohar that the Mashiach's minister of war will be from the tribe of Dan. Tevet is the month corresponding to the tribe of Dan. We always read Vayechi in the month of Tevet, the month of Dan. So among all the blessings, it is proper to meditate the most about Dan's. דן ידין עמו באחד שבטי ישראל. יהי דן נחש עלי דרך שפיפון עלי ארח הנושך עקבי סוס ויפל. רוכבו אחר. לישועתך קייתי י-הוה.

Another connection between Yehudah and Dan. Yehudah was Yaakov's fourth son. His name contains 5 letters. After he was born, Leah stopped giving birth (ותעמד מלדת), which contains two letters dalet = 4). There's something about dalet that is related to an ending. After Yehudah, Rachel gave Bilhah to Yaakov and Dan was born. So out of Yehudah's birth and the end of Leah's current pregnancies, Dan came out. In Yehudah, the 4th and 5th letters are dalet (=4) and hei (=5), and the 4th and 5th of Yaakov's children are Yehudah and Dan. Another connection between them.

Now, since Yehudah is the king and we want to discuss Malchut Yisrael, the Jewish kingdom, are there any other tribes that are especially related to the king, to the tribe of Yehudah. This is a general question, not just related to parashat Vayechi. Apart from the connection we've just looked at between Dan and Yehudah, there are two more tribes. Yehudah is the king of the entire Jewish people, but there are two more tribes that have a relationship with him: Shimon and Benjamin. Shimon's inheritance in the land of Israel is contained within the inheritance (נחלה) of Yehudah. Shimon is contained within Yehudah. How else do we see their special connection? In the blessings given by Moshe RAbbeinu, he addresses Yehudah with the words: שמע ה' קול יהודה, Hear Havayah, Yehudah's voice, where שמע, hear, is from Shimon (שמעון). Moshe Rabbeinu did not mention Shimon explicitly because of what happened with the Pe'or idolatry that they worshipped, but he alludes to him in his blessing for Yehudah.

Every time in the Mishnah that we read about a dispute between Rabbi Yehudah and Rabbi Shimon we should know that the source is in this connection between Yehudah and Shimon (normally we rule according to Rabbi Yehudah, except for in the laws of Shabbat). The second and fourth of Jacob's children have a special relationship. Mathematically, they are a square of one another 2^2 is equal to 4. The first three tribes did not merit an explicit blessing from Yaakov. They seem to have received only a rebuke, but that is because the source of their blessing is too high to appear as such, it comes from the world of Emanation (Atzilut). So when Yaakov addresses Yehudah, he hesitates and Yaakov has to bring him close to him. Why does Yehudah hesitate? Because he's afraid that Yaakov will rebuke him too. There are two aspects then of Yehudah, of acknowledging God. The first is when a person hears something from God's greatness, if a person acknowledges what he sees and hears and how Hashem is with him (לילה), that is one level. Here Yehudah's acknowledgment corresponds to his older 3 brothers. The acknowledgment here is over things that are somehow grasped within the confines of reason. But, there is a different type of acknowledgment, when a person is willing to acknowledge that which cannot be grasped by the senses: sight (Reuven), hearing (Shimon), and Levi. The first Yehudah acknowledges based on his senses, and this Yehudah, this type of relationship with God is based on the senses. But, the second type is nothing like them, it is not based on the senses. Indeed, there is one day in the year when Yehudah is connected to Shimon, that is on Lag Ba'omer, which is הוד שבחוד, the hod of hod, and the day of passing of Rabbi Shimon bar Yochai. This type of acknowledgment focuses on God's essence, not His sensible revelations. This is why Yehudah merits being the king.

The second tribe that is especially related with Yehudah is Benjamin. Part of his inheritance comes out and surrounds the altar in the Holy Temple. As we explained last week, Benjamin represents the yesod of nukva, the foundation of the feminine. He has the ability to validate Yehudah's passion, the lion's passion. Yehudah is the nukva and Benjamin is the foundation, the altar of the Nukva. The most important figure in the Tanach that shows that Yehudah is connected with Benjamin is Mordechai who is called the Yehudi, even though he is from the tribe of Benjamin. He is unwilling to bow down before Haman, that is the Yehudah within him. So we have here three tribes that are

intrinsically related with Yehudah: Dan, Benjamin, and Shimon. The initials of these four tribes are דבשי which appears only once in the entire Tanach, in the verse we mentioned earlier דן בנימין שמעון יהודה, the initials spell דבשי. This is the only word in the entire Tanach with just these four letters. So here we have another reason to meditate upon this verse, אריתי מורי עם בשמי.

The first part according to Chassidut is related to the incense. Incense is related to Itkafya (submission or restraint). There is Itkafya in the prohibitive commandments, for instance with the craving to eat that we talked about last week. Whenever a person exercises restraint not to do something that is prohibited, this gives off the smell of incense. This is called מור, one of the parts of the incense.

But, there is another type of Itkafya, regarding the prescriptive commandments. If until today you gave a tenth of your earnings to tzedakah, you have to do itkafya and give 20 percent. The same holds for the amount of Torah you learn. One who has a 100 wants 200. A person should not be content—only in physical matters one should feel content. But, with spiritual matters a person should have itkafya and do more all the time. Never be content. As explained in the Tanya in Igeret Hakodesh that there is the act of tzedakah which is one's nature. But, there is the toil of tzedakah where a person gives more than his nature dictates. This gives off the good smell of fragrance (בשמי).

Next it says, אכלתי יערי עם דבשי. The יערי, my forest refers to the tree trunk itself, which is inedible, which holds the "honey" (דבשי). After a person rectifies his actions with Itkafya, and has rectified his habitual sefirot (נהי"י), he moves on to rectify his emotional faculties. To eat my forest, יערי is to eat fear, to integrate meditation that brings about fear of God in the psyche (this is what we do in יוצר אור). The honey is a symbol of love of God which we meditate upon when saying the Keriyat Shema. This is the right time to have in mind these four tribes.

The continuation of the verse is שתיני יני עם חלבי. Wine is Ima, the mother principle, while milk is pleasure. These relate to the intellectual faculties. The wine if the intellect of the mother, understanding. While the intellect of Abba, the father principle, that is related to milk. Abba has simple pleasure. This is called מוחזק בעצם, the mind in itself. To eat is meditation that is related to the midot (to the emotional and habitual faculties), so it is related with understanding and Ima that give birth to the midot. While drinking is pleasure in and of itself, the father principle which does not give birth directly to the midot.

Let's end the verse, it says: אכלו רעים שתו ושכרו דודים. Who are the companions (רעים) and the beloved (דודים)? We would think that the companions that eat are the midot, while the beloved that drink are the intellectual faculties. But, the Alter Rebbe explains that it is the opposite, because they inter-include in one another here. Meaning that the intellect should find expression in the midot, the main purpose of life in this world. And then the midot should find expression in the intellect.

We came to all this because of the word דבשי, the initials of שמעון יהודה. Since we would like to make the change from a cub to a lion, from the king in potential to an actual king, then we would think that the king would take the soul roots of these tribes

and make them his government. So we have to meditate upon these three tribes, who initials by themselves is "honey" (דבש, an acronym for David Bat Sheva).

What cabinet post does Dan receive? Since it says that he is a judge, he should be the minister of justice. He should rectify the justice system. But, then it says, הן נחש עלי דרך... that Dan is the minister of defense of the Mashiach, so he also gets that. There are a lot of cabinet posts, but the most important are given to these three tribes. Dan is the snake, which has become, because of the copper snake made by Moshe Rabbeinu, the symbol of medicine in the world. The snake receives no pleasure from what he does, as Reish Lakish says in the Talmud. Rather, it acts to follow God's decree. A few days ago we spoke of the fact that one of the illnesses here in Eretz Yisrael is that non-Jews, even actual enemies, are taking over the medical system here, and this is permitted by law. So if you want defense, security and you want medicine, you have to justify everything legally.

What is Benjamin's cabinet post. He is the point of Zion, the inner aspect of kingdom, malchut. So Benjamin should receive the post of the minister of the interior. His first task is to ask who is a Jew? This is exactly suited for him, to give an ID card in the rectified state. He should also receive a cabinet post which today is called by a very negative name: the minister of religions (in the plural). The one who has to run the religion, the Rabbinate in our holy land, which includes wedding couples, and so on, that is the function of the foundation of nukva. So we will give these to Benjamin. Apart from dealing with wedding and the like, Benjamin is also related to the holy places. The guard over these places is the foundation of nukva. For instance, the Tomb of Rachel, there is no one more suited to guard her tomb, since this is where Benjamin was born. His role is to ensure that every Jew can access all the holy places in the land of Israel 24 hours a day, every day, beginning with Yosef's Tomb and so on.

What about Shimon? It says at the end of his blessing, אחלקם ביעקב ואפיצם בישראל. They were scattered all over the Jewish people, why? Because as Rashi says, they became the poor, the sofrim (scribes) and the teachers of children. So first of all Shimon receives the ministry of Education. Anyone who is a teacher, especially of young children is from Shimon. The first thing that a teacher in a classroom needs to know how to do in his class is to tell stories. So Shimon first of all relates the story of what he did in Shechem. This is the spirit that he gives the children through stories. But, he is also related to the poor people, meaning that he receives the cabinet posts related to welfare and to housing and to labor.

How do we see in the literal reading of the verses that these 3 tribes are related? As we'll now explain, Shimon is very hard-willed, he is a warrior, but here he merits what seems like a rebuke from Yaakov. But, the three others, Yehudah, Benjamin and Dan are the ones who were blessed with a symbol of a carnivorous animal. There are other animals symbols in the blessings, like Naftali, a deer (אילה שלוחה). Yissachar is the donkey—not a very dangerous animal. But, the dangerous and deadly animals are Yehudah's lion, Dan's snake, and Benjamin's wolf. So this is a very special common feature of these 3 tribes. Meaning that Yaakov sees that these 3 tribes have powers from the world of Chaos, the powers symbolized by these 3 deadly animals.

We'll end this part with the Zohar, which will explain more later. On the verse in Tehilim: חיות קטנות עם גדולות, the Zohar says that this alludes to the blessings in our parashah, where Yaakov blesses his sons to be like animals. The small animals are Benjamin, the wolf. The large animals are Yehudah, the lion. The Zohar explicitly ties Yehudah and Benjamin, the large and small animal together. We'll continue in a moment after a short intermission.

So we mentioned the Zohar on the verse large and small animals. The small animal, the wolf, it says that in the morning he will eat his pray and in the evening he will divide his spoils. In the early morning יאכל עד, where the word עד alludes to the large ayin and dalet in Shema. The wolf is a nocturnal animal. The prophet Tzefanya rebukes the Jewish people saying that like wolves, who are very hungry all day, when they eat at night, they do not even leave a single bone. These are the lions and the wolves of the Jewish people. The lions do their evil in public, before everyone, they roar, not afraid of anyone. The wolves represent the justices, the judges who are very scared to show their evil in public. So they do everything at night, making sure not to leave a single bone behind. In any case, from here we learn that the wolf is nocturnal and there is something novel about Benjamin being a wolf that eats in the morning. How is this explained in Chassidut, that Benjamin is a wolf that eats both in the morning and the night? Morning is a time of מוחין דגדלות – high mindedness. While night is the time of limited mindfulness. These are the large and small aspects of the wolf, the small animal, the גדלות וקטנות of the קטנות. The Kedushat Levi explain it this way, that there is a person who in his prayers, he wants to have pleasure. But, he brings all this pleasure, all this effluence down into the worlds. But, there is a tzadik who does not think at all about bringing this pleasure down, he just wants Hashem to have pleasure from his service. Of course, it follows that if Hashem has nachas, He has pleasure from our work, it affects us below too. In any case, this is the tzadik who eats in the morning. This is high mindfulness (מוחין דגדלות). But, the tzadik who means to bring the pleasure and effluence down into the lower worlds, he has small mindfulness, like in the evening when there is not enough mindfulness to give pleasure above, so all the pleasure is divided down here below. Small animals represent small mindfulness, low mindfulness, where the word animals (חיות) means life-force. So there is small life-force that comes in the evening and great life-force in the morning. In the morning is when Benjamin (the small animal, has great mindfulness) and then connects more strongly with Yehudah who is the great animal.

Let's make Benjamin's entire blessing into a yud-hei-vav-hei. The purpose of the tzadik from Binyamin is to bring pleasure into the worlds, except that it can be in one of 4 forms: If a person has a lot of debt in this world, he prays to God, there is only one address, and that is what his intent is in his prayers. That is ok. But, it is also the lowest level of prayer and bringing pleasure and effluence into the world. This corresponds with the malchut, which is the "I". The person is praying on behalf of himself. The second level is when a tzadik is praying so that he be a conduit. He wants to become a gvir, a rich person, in order that he can give it to others. The Rebbe also said that this is fine to pray for. This is the prayer that corresponds to Ze'er Anpin, to the tiferet, beauty, praying that the effluence come to me, so that I can distribute it to others. This is still

small-mindedness. It is like the second part of the wolf's symbol, that at night he divides the spoils—divides them between others.

The next level is a tzadik who is praying on behalf of someone else entirely. Like praying for someone who is ill, or someone who needs help with their parnassah. He is not thinking about himself at all, doesn't give himself any room, not even as a conduit. Someone like this is already part of the "concealed are for Hashem our God" (הנסתרות לה) (אלקיני). This is related to Ima, understanding. The person is still asking at this level for revealed effluence, הטוב הנראה והנגלה.

But, now there is a fourth level, Atzilut, in the yud of Havayah, the only purpose is as we said that Hashem have pleasure. He is not asking for revealed effluence to come down. He just wants Hashem to have nachas from his prayer. He doesn't even think that in the end, when the Almighty has nachas, we all benefit. He is not at all thinking about what revealed good will come out of his toil, even though in the end the most revealed good comes out of this type of service. This is the main aspect of the "concealed are to Havayah our God." This is the yud. It connects with the hei level. As the sages say, כל המתפלל על חברו והוא זקוק לאותו דבר, הוא נענה תחילה, if a person prays for his friend and he needs the same thing, he is answered first, so there is at some level a thought about the benefit that I will receive, but it is entirely concealed—that is how the yud connects with the hei.

There is apparently a very great difficult here. A week ago we learnt that Benjamin justifies the passion that Yehudah has. What this implies is that Benjamin, the smaller animal is more inner than Yehudah, the large animal. Yehudah has infinitely more strength than Benjamin. First of all we'll say something from מחשף הלבן, the book from the Abir Yaakov, Rabbi Yakov Abuchatzzeira. He writes that קטנות עם גדלות (12 letters) equals 1118, שמע ישראל ה' אלקינו ה' אחד. Earlier we mentioned what Reish Lakish says about the snake: What pleasure do you get from what you do? This is related to the question of whether we should seek to gain pleasure from our Divine service. Now the snake kills without any pleasure. But, the lion enjoys his kill (דורס ואוכל), he eats it. The wolf too (טורף) (ואוכל). The verb to kill in both cases is different, טורף דורס. The Tosafot explain this difference. The wolf kills at night, and then pulls his prey back to his den, and then during the night he eats it, until in the morning there's not even a bone left. This is called זאב טורף ואוכל. But, the lion דורס ואוכל, and this verb means that he goes to hunt only when he is about to die if he doesn't. That is why when he captures his prey, he devours it alive, because if he waits, he'll die. So the lion eats you alive and the wolf eats you dead. If we are blessed positively like Yehudah, then the king has to be like a lion who eats you alive. But, Benjamin eats you after your dead. What is the idea here? Benjamin does indeed justify or make sure that malchut has nullification of being (בטל היש). His work is to make sure that being, your sense of being something, is indeed nullified. And after you have that he can eat you, meaning he can include you within him. For instance, let's say I want to bring somebody closer to our movement. If he has other opinions, first I have to nullify those opinions, like killing them, and then I can eat him, meaning have him join me. But, this is how a small animal approaches the task. But, there is someone who doesn't need to nullify your previous opinions, he is the real king, this is Yehudah. He can eat you alive. Doesn't need to argue with you at all and change your mind.

Whether your frum, not frum, you are right-wing, left-wing—it doesn't matter, he catches you and right away eats you alive. This is called nullification of self (בטול במציאות). This is a lot of fun. Much easier work. To nullify being, that is a lot of work (שפלות). This is the difference between Benjamin and Yehudah as a lion, whose terrible power eats its prey alive. The wolf on the other hand has a tough life, he only can give underground classes in yeshivot, he can't do it in public, and then he has to carry his prey home and eat it there.

According to this explanation, who is Dan? There is something wondrous about Dan. As explained in our book on medicine, the wolf corresponds to the habitual sefirot, the lion to the emotional, and the snake to the intellectual. So I might have thought that the snake is at a higher level than the lion. In our book on medicine we explain that the wolf represents every illness that is caused by fear of rape. The lion is fear of death, of being devoured alive. And the snake represents fear of madness. This is one of our most important foundations. But, here it turns out that Dan is below Yehudah. Yehudah is the king and Dan is under him. Dan's snake is between the wolf, the small animal, and the lion, the large animal. So there is something in the snake, where he needs no pleasure. It is very typical that this saying in the Talmud is from Reish Lakish, who understands a lot about hunting prey (he was an outlaw before he became a ba'al teshuvah). In Yaakov's blessings, Dan's snake is between Benjamin and Yehudah, while in Moshe Rabbeinu's blessings (which as we said, come from a higher source of intellect than Yaakov's) he will attain Yehudah's level and be likened to a lion. Dan is appointed over the justice system, דן ידין עמי. The service of judgment in ourselves as individuals is bitterness (מרירות), that a person is able to take true stock of where he is, and to experience how far away he is from having nullification of self, Yehudah's level (בטול במציאות). What does he do with his bitterness? He realizes that the reason he has not yet reached yehudah's level is because of the transgressions that a person treads over with his heels, דש בעקביו. The horse that he strikes here is symbolic of one's investment in parnassah, in the physical needs of this world and this is what prevents him from attaining the level that he'd like to attain. So the bitterness causes him to be very weary of these small mitzvot that a person treads over with his heels and he tries to strike the horse, upon whom no less than the samech mem himself is riding. All this is the Divine service represented by Dan's snake.

We can explain this a bit more in reference to the Rebbe Rashab's ma'amar this week in Ayin Beis. Bitterness should be related to vessels more than to the lights. Yehudah is the vessel, malchut. Relative to Dan he has a lot of light. The RAshab explains that true bitterness is not in the light, but in the vessels as its purpose is to cause a positive impact on the psyche. My true feeling of distant is in my vessels. I am the cause of my being distant from God. A person who is bitter out of nature, he is melancholy, he also is lowly, but this is a negative type of bitterness, it is more like sadness. He just feels on the face in general, deprecated and sad. So much so, that there is a state of negative lowliness that can bring a person to the opposite of כליות הנפש which is suicide. It's important to learn this inside. Dan is the rectification for this state. He is the bitterness from the vessels. The Magid teaches that light and vessel can be likened to a teacher and

student. The negative bitterness is when a disciple comes to his Rebbe in a depressed state. In such a case, the Rebbe should not add more melancholy. If someone comes to our school of psychology in a depressed state, something very common, we should not depress him even more. This is a big mistake. There is a student who tries to be as much gornischt as he can, as much nothing as he can. This is very bad. Every person should be praying to become a vessel for Hashem. If it's a teacher and a disciple, the disciple should come to his teacher with the prayer that his teacher make him into a vessel, that he will take him and fashion out of him a vessel, he will give him his lowliness and his selflessness, not that the disciple do this himself. In our generation this is the worst thing. You have to have a tzadik to do this, you can't do it for yourself. You come as you are to the tzadik hoping that the tzadik will give you lowliness and make you into a vessel. You can't do it yourself. This is the inner teaching in this week's ma'amar in Ayin Beis. If lowliness and being a vessel comes entirely from below, meaning that it dictates what happens above, it will cause the person to fall like in the World of Chaos, where he will no longer be willing to accept the lowliness the teacher wants to give him.

All this is what Dan is, the positive bitterness of the vessel, whom Yaakov blesses that he be a good student for whom his teacher can fashion a vessel in him. The teacher in this case was Moshe RABbeinu, who fashioned him into one with lowliness and selflessness, elevating him to Yehudah's state. To all this we have to add Shimon, our minister of Education, who has to teach the children about all these animals and what they symbolize. Apparently this is what he was trying to do in Shechem.

So lechaim, lechaim.

The most important thing is that we merit *עד כי יבא שילה*, merit the immediate coming of Mashiach.

We want to learn a new nigun. This evening we'll learn a nigun from Nadvorna on Menucha Veshimchah from Shabbat evening. In Chabad there are indeed nigunim for the Shabbat zemirot. But, now we'll learn Menuchah Veshimchah according to Nadvorna.