

Weekly shiur

19 Tammuz 5773

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

The nigun Hinei ma tov (הנה מה טוב ומה נעים שבת אחים גם יחד)

1. *The Rebbe Rayatz's and Chapter 134*

Singing this nigun is especially appropriate for the 3 weeks since the Temple was destroyed during this time of the year due to our baseless hatred for one another, and it will be built soon thanks to baseless love without reason.

The words for this nigun are from chapter 133 that we talked about last week. The previous Rebbe is now beginning to recite chapter 134. These two chapters are the end of the songs of ascent in Psalms and they constitute a pair, as the commentaries explain that they go together. In the Sefard siddur (such as Tehilat Hashem, the Arizal's nusach of davening), Chapter 134 is said in its entirety before Ma'ariv. The entire chapter:

שִׁיר הַמַּעֲלוֹת הִנֵּה בָּרְכוּ אֶת יְהוָה כֹּל עַבְדֵי יְהוָה הַעֲמִידִים בְּבַיִת יְהוָה בְּלֵילוֹת.
שָׂאוּ יְדֵכֶם קִדְשׁ וּבְרַכּוּ אֶת יְהוָה.
יְבָרְכֶנּוּ יְהוָה מִצִּיּוֹן עֲשֵׂה שְׁמִים וְאַרְצֵךְ.

All three verses in the chapter are said every evening. There are a few more collected verses that are said then, but they don't come from a single chapter. This year, this is the previous Rebbe's chapter, the Rebbe Rayatz, who as we saw last week has a bold and mighty character, and we will all be saying his chapter every night. Why at night? Because of the first verse which speaks of those who serve God at night, those who stand in the House of God at night. This is the special time that each of us can draw in our minds, picture (the previous Rebbe spoke a great deal about the power of drawing things in the mind) what the previous Rebbe's self sacrifice was like, and how he exercised it in his conduct.

Since tonight we seated around tables, the shiur is like a farbrengen, and so it is appropriate to tell a few more stories about the previous Rebbe's self sacrifice and boldness.

Last week we related how two hours after he received the leadership of Chabad, he had a secret meeting, and in it he and his followers vowed that they would sacrifice themselves for all causes of holiness, indeed to the point of sacrificing their very lives. At that time, there were a few wealthy supporters of Chabad that were not pleased with this new direction the young Rebbe was taking. So, the Rebbe gathered these supporters, and explained to them the following. In the time the Temple existed, on the holy day of Yom Kippur, one of the main parts of the service was the scapegoat (שְׁעִיר לְעִזָּאֵל), thanks to which all the sins of the Jewish people were atoned. To perform this service, a special person need to be appointed (אִישׁ עֵתִי). The sages say that it was well known that whomever was appointed with the task of performing this part of the service [pushing

the scapegoat into the desert (see *Vayikra* 16:21), would not complete his current year of life after performing the service. This was well known to everyone. Nonetheless, the Rebbe explained, good Jews, God-fearing people, stood in line, hoping they would be appointed to this task, even though everyone knew that whomever was appointed would not live a full year after. This convinced the wealthy supporters and they accepted the Rebbe's opinion that it was necessary to act with self-sacrifice.

There is another story about something that occurred before he, the previous Rebbe, was arrested. From the atmosphere created by the communist authorities, it was pretty clear to everyone that the arrest was imminent. The previous Rebbe asked that an assembly of all those supporting him be organized so that he could prepare everyone for how to act when the time came. A time was set for this assembly, and in the very large gathering there were Jews, who even though they came from Chassidic families, were actually spies sent to the assembly by the communists to report back on what was said and what the Chassidim's plans were. The hall where the meeting took place was jam-packed. It was very difficult to move around. The Rebbe got ready to speak. But, when he started, he said that whomever was not in the waters should leave, of course he said this in Yiddish, and in Yiddish this phrase "being in the waters" means immersing in the mikveh. What he meant then was that whomever had not gone to the mikveh that day, should leave. Nobody moved. He repeated it again, and still nobody moved. Then he said, whomever was not in the waters and doesn't leave, will not complete his year. Slowly people began to leave. Among the people that left, there were some Chassidim who didn't go to the mikveh that day, for whatever reason. But, surprisingly, the threat worked and all the spies also left, apparently because of fear. Once there was a little room, the Rebbe looked to the side, and he saw a strange object. He motioned that it be removed from the premises and indeed it was discovered that it contained some kind of homemade bomb, which was meant to be thrown on the meeting participants. Then he spoke and said what he said, preparing the Chassidim and everyone else for his arrest.

For the Rebbe to say something like this, that whomever did not immerse in the mikveh will not live to see his next birthday, and that this struck fear in the hearts of spies, that is something we have not heard about any of the other Rebbes. In the past, we've explained how there are certain character traits among the Lubavitcher Rebbe's that alternate between generations—they seem to skip. For example, we've seen how one Rebbe was about the absolute being and the next about the absolute nothingness, and then the next went back to focusing on absolute being, etc. But, there are other traits that are simply unique and do not repeat at all. The previous Rebbe was all holy emotion, entirely a servant of God (עובד), all prayer—the service of the heart and it was his unique character. These are the type of stories that help us picture the previous Rebbe in our minds, allowing us to be inspired by him and his character, at the beginning of Ma'ariv every night, when we say his chapter.

2. Chapters 133 and 134 in Tehillim

Since we began with the nigun, וְיָחַד שְׁבַת אֲחִים גַּם יָחַד from chapter 133 in Tehillim let's see some things about the structure of the two chapters, 133 and 134.

Chapter 133:

שִׁיר הַמַּעֲלוֹת לְדָוִד הִנֵּה מֵה טוֹב וּמֵה נְעִים שֶׁבֵּת אַחִים גַּם יַחַד :
כְּשֶׁמֶן הַטּוֹב עַל הָרֹאשׁ יִרְדַּע עַל הַזָּקֵן וְזָקֵן אֶהְרֹץ שֶׁיִּרְדַּע עַל פִּי מִדֹּתָיו :
כָּטַל חֶרְמוֹן שֶׁיִּרְדַּע עַל הַרְרֵי צִיּוֹן כִּי שֵׁם צִנֹּה יִהְיֶה אֶת הַבְּרָכָה חַיִּים עַד הָעוֹלָם :

Chapter 134:

שִׁיר הַמַּעֲלוֹת הִנֵּה בְּרַכּוּ אֶת יְהוָה כֹּל עַבְדֵי יְהוָה הַעֲמִידִים בְּבַיִת יְהוָה בְּלִילוֹת :
שָׂאוּ יַדְכֶם קִדְשׁ וּבְרַכּוּ אֶת יְהוָה :
בְּרַכֵּן יְהוָה מִצִּיּוֹן עֲשֵׂה שְׂמִים וְאַרְצֵךְ :

That they go together is hinted to in the first verse of chapter 133. How so? The first verse in 133, “How good and how pleasant it is for brothers to dwell even together” alludes to Moshe and Aharon. The final two words, “even together” (גַּם יַחַד), equal 65, the value of God’s Name, *Adni* (אֲדֹנָי) and in these two chapters, the total number of words is 65—so the two chapters 133 and 134 are like two brothers, dwelling together.

134 is a well-known to anyone involved in the study of the *masorah*, because there are 134 instances of the Name Adni in the Tanach.

So the two chapters have 65 words, and the siman, the sign for this is, “even together” (גַּם יַחַד). 65 is 5 times 13, where 13 is the value of “one” (אֶחָד). Adni has 4 letters, but גַּם יַחַד has 5 letters, so the average value of each letter in גַּם יַחַד is “one” (אֶחָד). The initials of “even together” (גַּם יַחַד), are גי, which also equal “one” (אֶחָד). Since the initial letters equal once 13, that means that the rest of the letters must equal 4 times 13, a ratio of 1:4 like in the word, “mist” (אֵד), as in the verse, “And a mist rises from the earth” (וְאֵד יִעֲלֶה מִן הָאָרֶץ). The sages say that the word “even” (גַּם) always appears when something needs to be included, it is an inclusive word. It comes to include and augment the togetherness that we share. How do we do come to augment our togetherness, our feeling that we are together? By realizing the *oneness* that we share—that our singular one (the essential part of our souls) is one. That all is one. The 5 times “one” (אֶחָד) contained in Adni—and Adni is the holy Name associated with malchut, with the kingdom of Israel—represent the plurality of the Tribes of Israel that are all one.

Apart from this very clear phenomenon connecting the two chapters, there is a lot of beauty in these chapters. It is known that beauty is connected to what today is referred to as the Golden Section (חֶתֶךְ זָהָב). What is the golden section of 65?¹ It is 40 and 25. Amazingly, this is exactly the number of words in chapter 133 and chapter 134, respectively. More amazingly, the first verse of chapter 133 contains exactly 40 letters. So the number of letters is a sign for the number of words in the entire chapter. And, in the final verse of the second chapter, 134, there are exactly 25 letters, the number of words in the complete chapter. Again the 40 and 25 constitute the golden section of 65, the value of Adni.

¹. To find the golden section of a number, we multiply it by 0.618 (or divide it by 1.618)—the golden number, phi and its reciprocal. In this case, 65 times 0.618 gives us 40.17, which in integers, rounds to 40. So 65 divides (using the golden section, or cut) into 40 and the difference between 65 and 40, which is 25.

Once we know the a number’s golden section, we can find the additive series to which it belongs, as discussed later in the shiur.

What we can learn from this is that for togetherness, we need some design, the most beautiful design possible. And, the most beautiful design, proportion is created using this ratio called the golden section. In our books on marriage and couplehood we explain that between a couple there are three types of relationship, called: “relationship” (יחס), “togetherness” (יחד), and “oneness” (אחד). So when there is the right relationship, the right ratio, and there is togetherness, all is revealed to be one.

In each chapter there are 3 verses. Let’s look at the first word and the last word of each verse. In chapter 133 they are: שיר and יחד, כשמך and מדותי, and in the final verse the first and last words are: כטל and העולם. This is like the frame of the chapter, the first and last words in each verse, 6 words.

**שיר המעלות לדוד הנה מה טוב ומה נעים שבת אחים גם יחד
כשמך הטוב על הראש ירד על הזקן זקן אהרן שירד על פי מדותי
כטל חרמון שירד על הררי ציון כי שם צנה יהוה את הברכה חיים עד העולם**

The sum of these six words is 1618, which not everyone might be familiar with, but this is exactly the golden ratio (1.618). It is called *phi*, the ancient Greek letter *phi*.

Now let’s do the same for the second chapter. The 6 words in its frame are: שיר and ווארץ, הוי and יברכך, שאו and בלילות.

**שיר המעלות הנה ברכו את יהוה כל עבדי יהוה העומדים בבית יהוה בלילות
שאו ידכם קדש וברכו את יהוה
יברכך יהוה מציון עשה שמים וארץ**

The sum of these 6 words is 1870. It is not without reason that we noted that this ratio today, in science and mathematics is designated with a Greek letter, *phi*, and this number 1870 is related to the reason. How so? The Torah ascribes beauty to Noach’s son Yefet. And it says that the beauty of Yefet should dwell in the tents of Shem. We are the descendants of Shem. The verse is, **יפת אלקים ליפת וישכן באהלי שם**. The secret of *phi* and all the Divine sparks in Yefet need to be redeemed and brought into the tents of Shem—referring to both the Temple and the Torah. Indeed, one of the explanations of who are those that serve God at night, standing, is that they stand at night and serve God, learning Torah, and it is treated as if they were standing at that moment in the Temple. We here who are now learning, it is as if we are in the Temple serving. Incredibly, the value of this verse is 1870. This number itself has meaning (apart from being the value of the verse about Yefet’s beauty) as it is derived from the “Love series” of numbers (known as the Fibonacci series), which begins 1 and 1, and then each number that follows is the sum of the two preceding numbers. This series is the basis for *phi*,² for the golden ration. The love series of number is thus, 1, 1, 2, 3, 5, 8, 13, 21, 34, 55, 89, 144, etc. the ninth number is 34 and the tenth is 55, and the product of these two is 1870.

Even more though, according to most of the commentaries the 25 words of chapter 134 correspond to the Priestly Blessing. The second verse reads, “Raise your hands up high” (שאו ידכם קדש) alluding to the Priestly Blessing when the priests raise their hands to bless the people. The first word of the third verse is “May [he] bless you” (יברכך?)

². As we progress in the series, the ratio between every two consecutive number (the larger to the smaller) approaches the value of *phi*, 1.618 (the ratio between the smaller and the larger approaches *phi*’s reciprocal, 0.618).

which is also the first word of the Priestly Blessing. We saw that the frame is 1870, but if just remove this word, “May [he] bless you” (יְבָרְכֶךָ), which equals 252, the rest of the words in the “frame” equal 1618, again the golden ratio number (1.618)! What do we learn from this? That this ratio is the source of blessing in the Priestly blessing.

Now the third verse of chapter 134 reads, “May Havayah bless you from Zion” (יְבָרְכֶךָ יְיָ אֱלֹהֵינוּ מִצִּיּוֹן). Let’s take this first word, יְבָרְכֶךָ and see how it divides according to the golden section. Its value is 252 and it divides into 156 (the value of צִיּוֹן, Zion, exactly as it says in the verse) and 96. The blessing that is above nature comes from Zion (צִיּוֹן). The number before 156 in the additive series leading to 252 is 96, the two letters צו in צִיּוֹן. Let’s keep going back. This means that the number before 96 is 60 (the other two letters in צִיּוֹן, yud and nun). The number before that is 36, and before that 24, and before that 12, and before that 12. So the additive series of 252 is:

12, 12, 24, 36, 60, 96, 156, 252

So we have here a series that begins 12 and 12, an allusion to וְאָמַר אֵל זָה וְאָמַר (where זָה equals 12). Since this series begins 12, 12, it is just a multiple of the original love series of number (12 times the love series). Let’s notice that 156 is a multiple of 26. 156 is also the value of Yosef (יוֹסֵף). Yosef too divides into יוֹף, which equals 96 and the letter פ, which equals 60, the same division as in Zion (צִיּוֹן). So we see there is a lot about relationship in these two chapters.

Let’s do something more. Just as we added the first and last words of each verse, let’s add the first and last letters in each verse. In the first chapter they are ש and ד (like the Shema, and like שוּיֵתִי הִי לַנְּגִידֵי תַמִּיד, like it says in Kabbalah about the verse, שְׁדָּיִם נְכוּנוֹ). Then כ and ו, which together of course equal 26, Havayah. Then in the third verse, כ and ם, which equal “vessel” (כֵּלִי).

שִׁיר הַמַּעֲלוֹת לְדָוִד הַנָּהָה מֵהַטּוֹב וּמֵהַנָּעִים שֶׁבַת אֲחִים גַּם יַחַד
 פְּשָׁמוֹן הַטּוֹב עַל הָרֵאשִׁי יִרְדַּע עַל הַזָּקֵן וְזָקֵן אֲהָרֹן שִׁירְדַּע עַל פִּי מִדְּוֵתָיו
 כָּטַל חֲרָמוֹן שִׁירְדַּע עַל הַרְרֵי צִיּוֹן כִּי שָׁם צִנָּה יִהְיֶה אֶת הַבְּרֵכָה חַיִּים עַד הָעוֹלָם

When we add “vessel” to Havayah (כֵּלִי יְהוָה), we get Elokim (אֱלֹהִים). When we add the שד, we get 390, the value of “oil” (שֶׁמֶן), and the average value of each letter is 65 (390 = 6 times 65), the value of יַחַד, “together” the sign for both chapters together.

Looking at chapter 134 let’s start with the first and last letter of the entire chapter. They are ש and ך. The frames 6 letters are ש and ends ת, the second verse, ש and ה, and the third verse, י and ך.

שִׁיר הַמַּעֲלוֹת הַנָּהָה בְּרָכוּ אֶת יְהוָה כָּל עַבְדֵי יְהוָה הַעֹמְדִים בְּבַיִת יְהוָה בְּלִילוֹת
 שָׂאוּ יְדָכֶם קִדְשׁ וּבְרָכוּ אֶת יְהוָה
 יְבָרְכֶךָ יְהוָה מִצִּיּוֹן עֲשֵׂה שָׁמַיִם וְאָרֶץ

Their sum is 1105, which is also a multiple of 65! It is 17 times 65, “good” (טוֹב) times “together” as in the verse itself, טוֹב גַּם יַחַד. And so the two frames together equal 23 times 65, or 1495, the sum of all the 22 letters together, where 22 is the number of letters and the value of “together” (יַחַד)! The word “together” according to Abulafia is not only equal to 22, alluding to the 22 letters, but it also represents their values. How, the yud represents the 10 letters from alef to yud, whose values are 1 to 10. The chet (ח), represents the next 8 letters that are ten’s (20, 30, etc.) and the dalet (ד) represents the four letters whose values are 100’s.

Now, let's look at each chapter separately. In the first chapter the first two verses have 25 words together. And the final verse has 15 words. But this is exactly as we said the golden section of 40, 25 and 15! According to this we would like the second chapter to behave the same way. The golden section of 25 is 15 and 10. In chapter 134, the division of its words into 15 and 10 is exhibited in a different way. We need to look at how each verse is itself divided in two by the etnachta cantillation mark, which indeed divides each verse in the Tanach in two.

שִׁיר הַמַּעֲלוֹת הִנֵּה בָּרְכוּ אֶת יְהוָה כֹּל עַבְדֵי יְהוָה || הַעֲמִידִים בְּבַיִת יְהוָה בְּלִילוֹת :
 שְׂאוּ יְדְכֶם קֹדֶשׁ || וּבָרְכוּ אֶת יְהוָה :
 בְּרַכְךָ יְהוָה מִצִּיּוֹן || עֲשֵׂה שָׁמַיִם וְאָרֶץ :

The second halves of the verses consist of 4, 3, and 3, words respectively, or 10 words altogether. Therefore the first half of all 3 verses contain 15 words! Again the golden section of 25.

What is the additive series that leads to 25? It starts 5, 5, 10, 15, 25, 40, 65! So again, this is the love series times 5. This is also the secret of the Name Havayah. 5 and 5 are the two hei's in Havayah. Their sum, which is 10, is the value of the yud in Havayah. The vav is represented in that this is an additive series, the letter vav means "and" in Hebrew. And so the first three numbers are 5 "and" 5 = 10, or ה ו ה equals י. The next number 15 is the value of yud hei, etc.

This was all a warm-up describing the beauty in these two chapters together. There are people argue that this type of mathematical analysis serves well to confuse the *samech mem*.

3. The Five Wise Daughters of Tzlofchad

Let's speak about the parashah. It relates the story of the five daughters of Tzlofchad (צלפחד). They were wise women and sought the holiness of the land of Israel. Their father didn't have a son. They say to Moshe Rabbeinu, "Give us an estate" (תַּנְּה לָנוּ אֲחֻזָּה). The value of these three words is "zionism" (צִיּוֹנוּת), but of course, they meant holy and sacred zionism that is based on Torah. This word, אֲחֻזָּה, which means "an estate," referring to a plot of land, appears only twice in the Pentateuch. The first appearance is in Beresheet when Yosef gives his brothers an estate in the land of Goshen. Then we find this word here, "give us an estate in the land [of Israel]." When Yosef gave his brother land, it says, "He gave them an estate," these estates were in the land of Goshen, which the sages say belongs to Sarah, not to Pharaoh. Indeed, "He gave them an estate" (וַיִּתֵּן לָהֶם אֲחֻזָּה) exactly equals "give us an estate" (תַּנְּה לָנוּ אֲחֻזָּה), both are forms of zionism: both in the land of Israel and in the land of Goshen. Both are examples of zionism in the Pentateuch. The original giver of a an estate was Yosef (יוֹסֵף), who himself is equal to "Zion" (צִיּוֹן).

There are three related words used to describe the plot of land that each Jew is entitled to in the land of Israel: נחלה (portion), ירושה (inheritance) and אחזה (estate). Rashi explains that the land was divided based on three different things (which all agreed between them): a raffle (גורל), upon the priest—who looked at the Urim Vetumim—and

his holy spirit (רוח הקדוש), and based on common sense (שכל) that the tribe that has the most people deserves a greater portion. These three criteria correspond to the three reasons we should do everything possible to hold on tightly to the land of Israel. The first is the land's holiness, which is why God gives it to us in the first place. The second reason is not to reject God's gift to us in this generation (לא להיות כפויי טובה). And the third reason is the one that the Rebbe stressed more than the others: security, a common sense reason. Indeed, the value of "raffle, holy spirit, reason" (גורל רוח הקדוש שכל) is "the complete land of Israel" (ארץ ישראל השלמה). We need all three to merit the land of Israel. It is what the verse, אחים גם יחד – dwelling in the land of Israel is for brothers living together.

These three criteria also correspond to the three words used to denote a plot of land in the land of Israel. The inheritance corresponds to the raffle, the גורל. It is the "inheritance" (ירושה) we receive from our patriarchs who represent the unknowable head, the origin of faith. The "portion" (נחלה) corresponds to the "power of intellect" (כח המשכל), which is not reason, but rather the concealed wisdom that connects the crown with wisdom, the super-consciousness with the conscious intellect. Finally the "estate" (אחזה) is holding on to one's reason, just as the daughters of Tzlofchad are considered wise, it means understanding that that the one with the most people should receive the largest plot of land.

In parashat Pinchas these wise women's names are mentioned twice. The first time is מלכה ונעה וחגלה ותרצה, the second time it's: נעה וחגלה ומלכה ותרצה. In both instances their order is the same. In the first instance there are 2 vav's and in the second there are 3. Their names are repeated one more time in parashat Masei, and then they are mentioned in a different order. The two that are switched are נעה and תרצה: תרצה ומלכה ונעה. Tirtzah is the second and Noah is the fifth. And the other's retain their position.

The sages say that in Masei the order is according to their age, so the youngest was Noah. But, in Pinchas the order is based on their wisdom, yet still Rashi says that they are all equal in wisdom. What happened between Pinchas and Masei is that the 2nd and 5th switch places. What does this teach us? Clearly, the 5 sisters correspond to the sweetened forms of the five harsh judgments that extend out of da'at (ה גבורות) – since they are wise. So the chesed, the tiferet, and netzach remain static. The sweetened harsh judgments that extend into these sefirot are always the same. But the 2nd and 5th switch. In the order of their birth, Tirtzah is the 2nd, the gevurah. And Noah is the sweetened judgment extending into hod. But, when we speak of their wisdom, the hod ascend to gevurah and the gevurah descends to hod. This is a rectification process within the left axis of the sefirot.

In any case, since their names appear 3 times in the Pentateuch and there is a difference in where the vav's appear between them, it behooves us to look at the value of their names with the vav's. We see that in all three instances, they contain 15 words, and their sum is "Tzlofchad" (צִלְפַּחַד) times 15! So the average value of each of their names (with the vav's) is their father's name. They came to claim his portion in the land of Israel (even though he had no sons) and indeed, we see that they come in his place. It is

fitting for them to ask for a holding in the land of Israel in his place. They indeed begin to speak with the word “our father” (אָבִינוּ) and they end their speech with this word. And there is one more instance of “our father” in between. Three times “our father” (אָבִינוּ) is equal to “light” (אור) and to “the infinite” (אין סוף). The three father’s here of course suggest the 3 Patriarchs. Tzlofchad’s own name is most related to Isaac, since it contains the word “fear” (פחד) and God is called “the fear of Isaac” (פחד יצחק). But the beginning of his name, צל is related to Abraham, “Avraham’s prayer” (צְלוֹתָא דְאַבְרָהָם). In any case, three times “our father” certainly alludes to the 3 Patriarchs.

In the parashah all the families that make up the Jewish people are enumerated. This is the census in which the focus is on the families. Each family name begins with a hei and ends with a yud (except for Yimnah, whose family name begins with a yud and ends with a hei—just the opposite arrangement). In all there are 65 families, the value of “even together” (גם יחד) that we talked about earlier. The families should be “even together.” Of the 65 families, 57 are Israelites (from tribes other than Levi) and 7 more families come from the Levites. The sign therefore is 57 and 8, or the word “chazzan” (חזן)—the chet (ח) equals 8 the two remaining letters, חז equal 57.

Let’s see how this is all connected and alluded to in the 5 daughters of Tzlofchad. In their 5 names, how many letters? 4 have 4 letters and 1 has 3, and the last one is the youngest in age. Meaning, that towards the end it is good to shorten things. So altogether they have 19 letters, the value of Eve (חַוָּה). But, we said they are mentioned three times in the Pentateuch. So they have altogether 57 letters, the number of families among the Israelites, another sign that the family is built upon the woman, the definition of a family is based on the woman, אימא. How many additional letters vav in their names? We said that the first time there are 2, but in the second and third instance that their names are mentioned, there are 3 vav’s in each. So that is 8 letters. Altogether, we have found that their names contain 65 letters, divided into the 57 letters of their names and the 8 vav’s, just like חזן. This means that the role of the Levite (the 8 Levite families) is to act like the conjunctive vav (which means “and”), just as Leah said, עתה ילוח אישי עלי.

4. The Nine Women in Parashat Pinchas

If there are daughters in parashat Pinchas it is related to Pinchas’s rectification of the covenant with his act of zealotry against Zimri. And these holy daughters, they want a holding in the land of Israel. They represent all the Jewish women of their generation who all wanted to enter the land of Israel. The question might be posed, how many women altogether are mentioned in parashat Pinchas? If we look, we’ll find there are 9 women. The five daughters of Tzlofchad and 4 more, one wicked and three righteous. The first is Kozbi the daughter of Tzur, the wicked woman that was killed by Pinchas, the daughter of the prince of the Midianites. Then the five daughters of Tzlofchad are mentioned. The next woman is Serach the daughter of Asher. Here Dinah is not mentioned, she did not become a family. But, Serach is mentioned. Why? Rashi writes because she was still alive. There is certainly something going on here. When we taught about Serach a few weeks ago, we said that she was the one who brought about the death of Sheva ben Bichri, the traitor against the House of David. She had not only

wisdom in the sense of worldly wisdom, she was wise in the concealed wisdom of the keter, she is related to the source of wisdom there (חכמה סתימאה).

We know that each one of us, man or woman, even every child, boy or girl, should have a mashpi'a (like a Chassidic advisor or counselor). That is something the Lubavitcher Rebbe requested many times. The daughters of Tzlofchad had a lot of boldness, coming the way they did before Moshe Rabbeinu, still they were relatively young. So the question we should ask is, Who was their mashpi'ah (their counselor)? Who told them they should go before Moshe and demand a holding in the land of Israel? Very simple: it must have been Serach the daughter of Asher. Just as between the heads of the tribes, one was a mashpi'a, the counselor for them all, Netanel ben Tzu'ar the Nasi, the head of the tribe of Yissachar. So here we have archetypes for both men and women about what a mashpia male and female should be like. As we said, Serach has a special connection with this shul that we are now in, the Yazdim shul.

What other woman is mentioned. In the continuation of the parashah, after the Levite families are enumerated, the Torah continues to talk about the Levites and Yocheved the daughter of Levi is mentioned, and then at the very end we find "Moshe, Aharon and Miriam, their sister." Yocheved and Miriam (who were Shifrah and Pu'ah). So we have 9 women mentioned in parashat Pinchas. A whole musical troop together. We have to think which one played what instrument. Certainly, Miriam was the tambourine. There is a connection between the first and the last. Each of them are mentioned with their father's name. We would have expected Miriam to be mentioned as Amram's daughter, but instead it says, "Miriam, their sister." She is not connected with her father here, but with her brothers. This word, "their sister" (אֲחֵתָם) is a rare word, it contains both the words, "truth" (אֱמֶת) and "seal" (חֶתֶם). Is there another instance of this word "their sister" said about a woman anywhere in the Torah?

What does it say about Kozbi bat Tzur. It says that the plague was because of Kozbi, the daughter of the prince of Midian, "their sister." There is a clear connection linguistically between Kozbi and Miriam here. Kozbi too is described as "their sister," the sister of all the Midianites, all the worshippers of Pe'or. It is very clear then that we have to say that Miriam rectifies Kozbi. She needs to be rectified, as the Arizal explains that Zimri and Kozbi have to be rectified. He says that they were destined to be husband and wife from the six days of creation, but that "He ate her before her time, before she was ripe." This is also said about David and Batsheva (אָלָא שְׁאֵכְלָהּ פְּנֵה) — he ate her before she was ripe. Kozbi would have eventually converted and then her Divine spark would have been redeemed. Kozbi (כּוֹזְבִי) is equal to 39, "God is one" (הוּי אֶחָד). Her name means "deceit." 39 is also the value of "dew" (טל). Her full name, Kozbi the daughter of Tzur (כּוֹזְבִי בַת צוּר) is equal to "flame" (שְׁלֵהֶבֶת) and to the Shema's second verse, "with all of your heart, with all of your soul, and with all of your might" (בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ). Her name equals the two last words of the Shema (Havayah is one), and her full name equals the next verse after the Shema. Her root must be very high for these relationships to be hinted in her name.

5. The Reincarnations of Zimri and Kozbi

It's for a good reason that we said that these 9 women should make a band together. The Arizal says that Kozbi came to rectify the first Eve—not just Eve, but the first Eve (who returned to dust, as explained in the Arizal's writings). The first Eve was not from Adam's bone, so he could not say about her that "this one is a bone from my bones" (זאת לי-לית מעצמי), she was created independently of Adam. She became the Li-li-th (לית), who is banished to live outside, in the fields, between the rods on the banks of lakes. In the Talmud (*Sanhedrin* 82b), the sages say that Kozbi's name was not that, it was Shvilnai (שְׁוִילְנַיָּהוּ), she is the Lilith herself, she lives on the banks of lakes. Lilith is equal to "tambourine" (תוף). There are women who play the tambourine. If it is holy, that is Miriam, "Miriam took the tambourine in her hand and led all the women in song." She held on (אחזה) to the tambourine and made it into an instrument of holiness. With her tambourine she rectified Kozbi fully. All the women mentioned here contributed something to rectify Kozbi.

Kozbi's rectification is discussed in the Arizal. He explains that it is through reincarnations. The order of the reincarnation here begins with Lilith, the first Eve, and then goes to Amtalai (Abraham's mother), then Dinah (Jacob's daughter, who also was a יצאנית, one who goes out, like the Li-lith was banished to live outside). So as it turns out, a very important rectification occurred already with Leah who was entirely holy. Dinah is also holy, but not completely, she has some blemishes, left over from Amtalai, Terach's wife, who was not holy. From Dinah the reincarnation continues with Sha'ul the son of the Canaanite. The sages say that Zimri the son of Salu had two more names, in fact, this name, Zimri son of Salu is a pseudonym. His real name was Shlumi'el the son of Tzurishadai (שלמיאל בן צורישדי), the opposite of the prince of Midian, whose name was Tzur (and Kozbi's father); Tzur was the prince of impurity. This is all very much related to the rectification of Zionism that we mentioned before, what צור you identify with (the connotation used for God in the Israeli Declaration of Independence). He had a third name, שאול בן הכנענית, Shaul the son of the Canaanite woman, the son of Shimon.

According to this tradition, that he is Shimon's son, then he must have been about 250 years old, a very energetic young man who is involved with the "one who goes out" (נפקת ברא), Kozbi bat Tzur. He's just 250 years old. He is the root of all the rock singers in the world, especially the most famous one, who only recently has been discovered to have been Jewish (not recently his 35th yearzeit was noted, he died at the age of 42). We are beginning to understand where Zimri the son of Salu ends up in our generation. If Zimri is that most famous of all rock singers, then what about Kozbi bat Tzur? She is the most woman in the modern world, the one who died at the age of 36 (and she converted), she is the most famous of all models ever and of all actresses. This couple are not at the end of their rectification. But it is a chiddush that we now know that he was Jewish from birth, and she converted (though a Reform conversion, which doesn't really have any halachic validity). Still, after divorcing her Jewish husband, she kept her Judaism.

Who are the main rectification of these two figures, Zimri and Kozbi? No less than Rabbi Akiva who rectified Zimri ben Salu and the wife of Tyrannus Rufus (טורנסורפוס)

who rectified Kozbi ben Tzur. Tzur, Kozbi's father told her to seek out only the greatest of the Jews, Moshe Rabbeinu, but she did not, she ended up with Zimri, who was actually from the same soul root as Rabbi Akiva, the greatest of all Jews in the Oral Torah. So much so, that even Moshe Rabbeinu admits to what Rabbi Akiva says. After many different adventures of their souls, they end up marrying (Rabbi Akiva and the wife of Tyrannus Rufus).

Even after this rectification—their reincarnation in Rabbi Akiva and his wife, there were still blemishes that needed to be rectified. We might think that with every reincarnation there is greater rectification, but the blemishes make it so that sometimes, the later reincarnations seem to be at a lower level. After Zimri and Salu, the next reincarnation is Yiftach (Jephte) and his daughter, a father and daughter. Yiftach is already a judge in the time of the Judges. He is much better than Zimri, and his daughter was a very good woman, who met a tragic end. She was Kozbi. A week ago, we spoke about the rectification of Achaz the king of Judah who was according to the previous Rebbe, the worst king, because he closed the synagogues and didn't allow the Torah to be taught in holiness to children. We mentioned that it should be taught using קמץ אלף א. We didn't mention last week that this phrase equals 230 plus 111, and א which is an alef with the vowel sign kamatz, which in gematria equals 16 (a point equals 10 and the line equals 6), or 17 together with the א, meaning that this equals אוי. And altogether they equal 358, Mashiach. Therefore the segulah, Don't touch my Messiah's אל תגעו במשיחי, these are the young children that learn קמץ אלף א, which equals Mashiach. But, the previous Rebbe also mentions פתח בית ב. Patach beit ba. פתח בית has the same letters as בת יפתח, Jephte's daughter. Her name is not mentioned in the Tanach. When the child learns קמץ אלף א the Messianic spark in him is revealed. Apparently the main thing for girls is פתח בית ב, which is a rectification for Jephte's daughter. Now Jephte and his daughter are far more rectified than Zimri and Kozbi. But, after them there seems to be a fall. They always come together, and their next reincarnation is in Achav and Izevel. We mentioned last week that Achav is the king whose emotions are most wicked. Kozbi is equal to zavel (זבל), the most wicked woman in the Tanach. Achav had a very wicked part, but also a good part. Eliyahu the prophet (who is actually Pinchas), who killed him in a previous incarnation (when he killed Zimri) now wanted to bring Achav back and make him do teshuvah. But, then Izevel convinced Achav to kill Navot the Israelite (נבואת) and then Eliyahu decided not to pursue Achav's teshuvah anymore.

What we learn from this is that there are setbacks even after it seems that things have advanced. The next step is the greatest rectification of all, with Rabbi Akiva and the wife of Tyrannus Rufus. And then it reached what we talked about before. Now this rectification has to be finished. There are 9 women here. And all of them come to rectify Kozbi bat Tzur. How does it work?

The five daughters of Tzlofchad correspond to the five extremes, the five sweetened harsh judgments that extend from da'at. We also have Kozbi, Serach, Yocheved and Miriam. Is the word "their sister" mentioned again in the Torah? It is, 3 more times. The first is regarding Rivkah, וישלחו את רבקה אחתם ואת מיניקתה. Pinchas is equal to Isaac (פינחס = יצחק). The Arizal says that Yitzchak who is harsh judgment has a wicked son, Esau,

but Yitzchak as the power of judgment above (God's power of judgment) should have killed Esau and if he would not kill him, then he gives validity to the thought that there is no judgment in the world- לית דין ולית דיין. Why didn't Yitzchak kill Esau? Because he had sparks of holiness. Not only did he not kill him, he loved him. What happened? Esau learnt that he could do whatever he wanted and there would be no consequences. He even deserves blessings from his father. He's wicked, everyone knows he is, and he's spoiled, and Yitzchak gives him whatever he wants. So there is some problem with Yitzchak! So writes the Arizal. Because of the positive and good way that Yitzchak treated Esau, the world learnt that there is no judgment in the world. What should Yitzchak have done? He should have killed him, but since he didn't they come back in a reincarnation and then Yitzchak does kill Esau. Pinchas as we said is Yitzhak (they are equal) and he kills Zimri, who is Esau. According to the Torah's literal reading, both Tzur and Zimri are just the head of a family, about both it says, ראש בית אב, but about both, the sages say that they are kings of an entire tribe, Tzur the head of all the 5 kings of Midian, and Zimri the head of the tribe of Shimon. Again, this Torah portion focuses on the families, even though there is a greater role that each fulfills than being the head of a family—all to stress the women play an important role in this parashah.

So now Pinchas kills Zimri, instead of Yitzchak killing Esau. All this is from the Arizal.

Last week we spoke of another rectification through reincarnation. Balaam too! It is amazing that he can have a rectification at all. He is the opposite of Moshe Rabbeinu, in Pirkei Avot he is described as the opposite of Abraham. He was amazed at the power that reincarnation has to rectify the souls of terribly wicked people. About him the verse says, "שאי סביב עיניך וראי כולם נקבצו באו לך," All have gathered come to you, נקבצו באו לך, whose initials spell נבל (Naval the Carmelite). He was the reincarnation of Balaam, who in his prophecy says, "May I die the righteous death, and may my end be like his." Naval is Lavan in reverse order of letters, Lavan was reincarnated in Balaam (in fact the sages say he was his grandfather). From Balaam the Lavan flips and becomes Naval, who then is reincarnated in Barzilai the Giladi, who supported David during Absalom's mutiny against his father. So from Balaam he goes to Naval, and then to Barzilai and then to Barzilai's son, the one who joins King David who lives forever. Where did the Arizal receive inspiration for this identification: from the words Balaam said: ותהי אחריתי כמורו, where כמורו, the letter vav becomes a mem (בומף letters) and becomes כמהם, the name of Barzilai's son. Balaam himself equals 142 (בלעם) and his half is 71, the value of כמורו.

In any case, the fact that Balaam has a complete rectification, he reaches a righteous state, about that it says, שאי סביב עיניך וראי כלם נקבצו באו לך. It also says that Balaam saw the rectification of Korach, how Samuel was able to rectify his great grandfather. So Balaam has a rectification, so does Korach, and so do Zimri and Kozbi.

We said that קמץ אלף א, the א equals אוי. And this word appears at the end of Balaam's words, אוי מי יחיה משמו אל. The Arizal explains that these words are מי יחיה משמואל? Who will live from Samuel? It is Korach, who in the merit of Samuel will rise to life again.

There is a dispute in the Talmud regarding someone who is fined. What if he admits that he must pay this fine (every ba'al teshuvah admits to this, this is the essence of being a ba'al teshuvah), then he is free not to pay it. But, there is a question about someone who admits to a fine, but then witnesses come, Rav says he is free not to pay the fine and Shmuel says he is not. It says in the Arizal that in the future angels will come and testify to all that you have done. So if someone has admitted to having pay this fine, and then witnesses, angels come. If this is the case, then the Arizal says: *מי אי יחיה משמואל*, who can live if we rule like Shmuel that these angels can testify against you and you cannot do teshuvah. This is the way this question remains. We have to say that like the Ba'al Shem Tov taught about the nothingness that is the mazal of the Jewish people, *מי יחיה משמואל*, who can live with Shmuel's argument, only he who is *מי* "Who," teshuvah, the supernal mother.

Shmuel himself is most related to mother, the mother principle. Who (*מי*) here is about supernal teshuvah. Shmuel gives the person power to do teshuvah that is the supernal teshuvah. These angels do not see the Jew's heart's intentions. This is why this world, the world inside the heart, is hidden from view from the angels, but he who does real teshuvah, real *מי*, does this out of the power of Shmuel.

Rav's opinion is that he who admits is freed from the fine (paid to a woman who was raped). But, Shmuel demands, and gives the strength to cope with the teshuvah needed.

How much does *מי אי יחיה* equal? $33 \text{ plus } 17 = 50$, it equals *מי*.

Let's finish with the nine women. The first about whom the word "their sister" (*אחתם*) is mentioned is Rivkah, the rectification of the first Eve, etc. is related to Rivkah. The second time this word appears in regard to Dinah. Rivkah's brothers are Lavan and his mother. The word "their brothers" is said to relate to all of Rivkah's extended family. By Dinah it is simple that "their sister" refers to Shimon and Levi. But, Dinah is explicitly Kozbi's earlier incarnation. This strengthens the Arizal's identification of Dinah as part of the line of rectifications of Kozbi. This word appears again, only in regard to Serach. And her brothers are the sons of Asher. Rivkah their sister, Dinah their sister, Serach their sister, Kozbi their sister, and Miriam their sister, (*רבקה אחתם דינה אחתם שרה אחתם*, *כזבי אחתם מרים אחתם*) all equal Yaakov times Eve (182 times 19). Where is Sarah in all of this? Where are Leah and Rachel. So far we have only found Rivkah. Serach is the one that alludes to Sarah (the chet and hei transpose according to the sages). What happens when we add Serach and Kozbi (*שרה כזבי*)? We said that Serach is the mashpia'ah the counselor of the five daughters of Tzlofchad. Here we are placing Serach as the concealed wisdom of the keter. We get *שרה כזבי*, which equals "obey her" (*שמע בקלה*), a phrase explicitly related to Sarah. From this phrase that God spoke to Abrhaam, we learn that Sarah was greater than Abraham in prophecy. Homework is to add Kozbi's name to each of these 8 women, and see what comes out of it.

Where is Kozbi alluded to in the Torah. One of the verses, *כל זכר בכהנים יאכל אותה קודש*, *קדשים היא*. The initials of the first 4 words is *כזבי*, Kozbi, and the words *יאכל אותה* equal *זמרי בן סלוא* (the king, now that it has been discovered that that man was a Jew, he is the king of the Jews). There is another allusion to Kozbi, in the verse, *זולתי כלב בן יפנה*, apart from Caleb the son of Yefune—he will see it, and to him I will give the land that he tread

upon, for he obeyed God. Why is Kozbi in the initials of **זולתי כלב בן יפנה**. Kozbi is a hybrid between a dog and a wolf, **כלב זאב**, both from the same familiae in taxonomy. Caleb married Miriam, but he could have also married Kozbi (their sister). We said that Serach is in the keter, Miriam is da'at and from her come the 5 harsh judgments. All this is the rectification of Kozbi who corresponds to the yesod, the foundation. But, she has to be made into a seal **חתם**. Then the final woman, is Dinah corresponding to malchut.

This is the partzuf, the model we've found today. Serach in the keter, Miriam is da'at, Yocheved is binah, Rivkah is chochmah. All of these are along the middle axis – the five women who are referred to by “their sister.” The holiness that stands apart is all related to the middle axis (that is why Rivkah is in the wisdom, not on the middle axis). Caleb married Miriam, the da'at. Caleb rectifies Shimon in general. Moshe Rabbeinu was very angry at them, he didn't want to bless them, but in the end he alluded to Shimon in the words, **שמע ה' קול יהודה**. So the rectification of Shimon is related to Yehudah, and Caleb is from Yehudah. In the prophets the most important acronym for Kozbi (there are not many) is at the end of Isaiah: **כי זרע ברוכי יהוה וצאציהם אתם**, For they are the seed of the blessed of God, they and their offspring with them. **זרע ברוכי יהוה** equals 541, the value of Israel (**ישראל**). As much as Kozbi was a non-Jew, she become sthe seed of those blessed of God. There is no greater rectification of the covenant than this!

The next part we will leave for next week's farbrengen.