

## Weekly Shiur

21 Cheshvan 5773

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

Lechaim lechaim.

Today is the birthday of the Rebbe Rashab, the 50<sup>th</sup> day of the year, and this month's letter is nun (=50), with it God created this month. Nun is 50, the 50 gates of understanding, related to the life of Sarah, the parashah this week, who merited to enter the 50<sup>th</sup> gate. It is known that the first 5 parashot of the Torah correspond to the first 5 verses of the Torah. In the beginning... to Bereishit, then the chaos of the 2<sup>nd</sup> verse, to Noach and the flood. Then the spirit of God hovering over the waters is Abraham

God separated between the light and the darkness alludes to the separation from Hagar and Yishma'el. And then finally, the final verse, "one day," the crown of kingship is transferred from Abraham and Sarah, the two elders to Isaac and Rebeccah. It is known that Abraham, the first king, minted a coin. We too need to learn from him and mint a coin. On Abraham's coin there were an elderly man and woman on one side, **בימים ההוא יהיה הוי' אחד ושמו אחד ואברהם ושרה זקנים באים בימים** which equals **אחד לשוחר**. The other side of the coin had a young man and woman, perhaps suggesting that coins are good for shiduchim. So Chayei Sarah is about coins, as we read in it about the 400 silver coins that Abraham passed to Ephron. They are called "עובר לשוחר" the makif of the makif, the yechidah in the soul. That is the completion of the life of the elderly couple. The second verse only begins with Sarah's being buried in Hebron, but the first verse is about her life being 127 years, and it stresses her life twice, in the beginning and the end of the verse, and her double life then ends with her being buried. In any case, the crown and the scepter of kingship passes in this week's parashah from Abraham (who also dies at the end of the parashah) to Isaac and his wife. All this in correspondence with the 5<sup>th</sup> verse of the Torah, And God called the light day and the darkness He called night; it was evening and it was morning; one day. The one is drawn into the single (**אחד לתוך היחיד**). Abraham is one, but Isaac is "singular," your only son, as he is called. We said that in the fourth verse God separates out the darkness from the light which is both the separation of Yishma'el from Isaac, but also a certain part of higher supernal darkness which is also separated out. In the fourth verse, we may still think that all darkness is negative, but in the fifth verse, it is not mentioned that the light was good, suggesting that the darkness was negative, rather God just gives the light and the darkness names, both are needed and each receives its part in reality and they unite together.

What is going on with this coin, its two sides. In this verse, apart from what we said that Abraham and Sarah were elderly, we hear that right after purchasing the Machpelah cave, Abraham too is described as being elderly and God having blessed him with "everything" (**בכל**), which is either a daughter, or a son (Isaac). And then starts the story with Eliezer bringing Rebaccah and then Isaac loving her. It is never mentioned that Abraham loved Sarah. It goes without saying, but it doesn't warrant a verse. The first time love appears is in reference to Isaac, "Take your only son that you love," so the first love is Abraham's for Isaac. But, the second love is in our parashah with Isaac

loving Rebecca. Then in Toldot it gets complicated with Rebecca loving Jacob and Isaac loving Esau, all as explained in length in the article on the 42 journeys of love. The Kedushat Levi dwells on this, why does it need to be mentioned that the husband loves his wife. He says that there are two types of love: love out of lust, but there is also love out of holiness which is the best. It says that Isaac loved his wife, and it also says that he “enjoyed his wife” (מצחק את רבקה), like his name, he makes her laugh. If we say that Chayei Sarah is about the transfer to the young man and woman than the apex is with the love that Isaac has for his wife. See the Kedushat Levi if you’re interested in this point.

In honor of the Rebbe Rashab’s birthday, let us do something that we haven’t done until now this year. We are learning his hemshech, Ayin Beis. The BST says that Divine Providence is seen when a person learns Torah every day, in a regular manner, and then when you come to something on a particular day, it is related to what you need that day. We have to come to a ma’mar that on the face of it is not connected to our parashah this week, but just as the Rebbe Rashab does, he connects a verse from whatever parashah he was in, and connects it to the continuing topic that he is dealing with. Likewise, we do the same and take what he says, in the order we are learning and connect it to this week’s parashah. We are in the middle of chapter 273 in the hemshech. We will see how the contents here are connected to what we’ve been talking about on the parashah. We’ve selected this chapter because by hashgachah it summarizes all that has been said in the hemshech to this point.

We began the sichah today with the 50<sup>th</sup> gate of Sarah, the 50<sup>th</sup> gate of understanding, just as Moshe Rabbeinu merited entering the 50<sup>th</sup> gate upon his passing, so did Sarah, who is especially understanding (binah). The verse the RASHab starts with is אל אלקים הוי דבר ויקרא ארץ, this is the beginning of chapter 50 in Tehilim, which begins with the verse, מזמור לאסף, Asaf equals אין עוד, and then these words, אל אלקים הוי. These three Names, as it says in the Zohar correspond to the chagat (חסד גבורה תפארת), so we need to add malchut, in order to have a complete chariot, that is the next word, דיבר (spoke). I would have thought that such a special phenomena with three Names, which is very clearly chesed, gevurah, and tiferet, probably happens only once in the entire Tanach. The Mesorah would have written that there is no other such instance, but wondrously, it appears twice, in succession, אל אלקים הוי אל אלקים הוי הוא יודע וישראל הוא ידע. This verse is from Joshua. If we would have merited and not made any sins, then we would have only received the Pentateuch and Joshua. The Rashab notes this here, but doesn’t mention that the three Names repeat twice there in Joshua. The Zohar, on the verse in Tehilim, explains that אל אלקים הוי חגיגת, which corresponds to the Patriarchs. Kel is Abraham, Elokim Isaac, and Havayah—Jacob. But, אל אלקים also corresponds to Abraham and Sarah. If so, who does Havayah correspond to? If Abraham and Sarah are the two elderly couple, the Havayah is God, the third companion who joins with them to give birth to give them Isaac. We know this from the wording in the previous parashah, where it says, that God remembered Sarah and gave her pregnancy (as Rashi explains) and then He gave her a child. Normally, God is always a partner in every pregnancy and birth. But, here, where by nature it could not have happened, God is felt even more. Normally it is the husband

who is פקר his wife. But, here it is God who does this. So God remembered Sarah as He had spoken (אמר) and this word is an acronym for the whole process of impregnation called light, water, and firmament (אור מים רקיע). Then the verse adds, "And Havayah did to Sarah as he had said he would [דבר]," which again Rashi interprets as her having actually given birth. When did God speak and when did he say? He spoke (אמר) a year before, when he told Abraham he would have a son. But the דבר, the saying was in the covenant between the shards, which was 29 years earlier. So the prophecy about the pregnancy was 29 years after the prophecy about giving birth. So giving birth is related to the inheritance of the land of Israel. How are they connected? Because the first mitzvah in the Torah, to be fruitful and multiply is in order to conquer the earth. It is not enough to get pregnant for this, you also need to give birth. Sometimes the purpose, the final goal is mentioned first. In merit of circumcision (the pregnancy) they came to give birth and inherit the land. Again, all this was just to say that דבר is a prophecy about the giving birth to Isaac, at the covenant between the shards. This is also the דבר in our verse in Tehilim, מומור לאסף אל אלקים הוי דבר. So the Kel here is Abraham, Elokim is Sarah, and Havayah is God, who did as he said, the דבר at the end of the verse. So these 4 words are all connected to Isaac's birth. Where then is Jacob? Even if we say another way. Havayah is God, the third partner. The speaking is Isaac's birth, where then is Jacob? Seemingly Havayah should have been Jacob, the measure of mercy, רחמים. Elokim we thought before was Isaac. So let's explain that there is Abraham and Sarah and Isaac is born, like Rashi says at the beginning of Toldot, there is something in Isaac that as long as Jacob has not been born, Isaac contains and includes Jacob. There is something in Isaac who is our Patriarch in the future with the coming of Mashiach as it says, כי אתה אבינו. It's not that he contradicts Jacob, but rather that he includes Jacob in him. In any event, what we just said is to begin to connect the ma'amar in Ayin Beis with this week's parashah.

So the Rebbe Rashab brings the first verse of chapter 50 in Tehilim. He quotes the verse only until the words, דבר ויקרא ארץ, he doesn't finish it. What do these words allude to? To the fifth verse in the Torah that all of Chayei Sarah corresponds to, which begins with God called (ויקרא אלקים לאור יום).

And in Joshua 22:22, he brings only part of the verse, the main chidush is that אל אלקים appears twice in this verse from Joshua. There the tribes of Gad and Reuven, during the lifetime of Joshua built themselves an altar on the passing between the east and west sides of the Jordan. The other tribes thought they were leaving the Jewish people, and the Tabernacle. They came to make war them. What do the tribes from the eastern side of the Jordan say? They speak this unique verse. אל אלקים הוי אל אלקים הוי. God knows what our true intent is, וישראל הוא ידע, and soon you too, the Jewish people, will know what our intent is, that we didn't build this altar, not instead of the altar in the Tabernacle, but only to show that we are connected with you, that we are one with you tribes who are on the western side of the Jordan river. Of course, there explanation was accepted, as it was true.

Specifically about this verse in Joshua, the midrash in Tehilim on chapter 50, in Yalkut Shimoni says, that with these 3 Names the world was created... And from the Midrash these 3 Names correspond to the intellectual sefirot, to Chabad. The Zohar is

supposed to be deeper than the midrash. And yet, the Midrash here explains that אל הוי corresponds to wisdom, understanding, and knowledge. In the Midrash it is not stated explicitly how the correspondence is, but wisdom is in the verse, הוי בחכמה יסד ארץ, so Havayah is wisdom. But, what about the other two. We might think like the Zohar would interpret, that Kel would be wisdom, Elokim would be understanding and then Havayah would be da'at, knowledge. But, this is not the direction of the Midrash. Rather wisdom is Havayah. And then Elokim would be binah (understanding) as in the verse, אלקים הבין דרכה. And then da'at would be Kel, like in the verse, אל דעות הוי, God is a God of knowledge. This is the most famous verse about the connection between knowledge, da'at and Kel. Still, the Midrash doesn't draw out the correspondence.

And with these three Names was the giving of the Torah and they correspond to Chabad.

So now we have that the world was created with these three Names and the Torah was given with them. Indeed, this is how the midrash explains the repetition of אל הוי in the verse in Joshua. Normally, these two topics, creation and giving the Torah are considered separate. Like the famous question about why the first commandment does not describe God as the Creator, but rather as the redeemer from Egypt. But, here the verse in Joshua, by repeating these 3 Names twice, connects creation and the giving of the Torah together. Like the explanation from the Magid of Mezritch that corresponds the Ten Utterances of Creation with the 10 Commandments (עשרה עשרה הכף בשקל הקדש). The Midrash says, we learn that אל אלקים הוי is about creation from the similar phrase in Tehilim (chapter 50, as we've seen). We learn that the second אל אלקים הוי is about the giving of the Torah from the verses introducing the 10 Commandments, אנכי הוי אלקיך אל קנא. If Havayah is vav and Elokim is hei and Kel is yud, we have a reverse permutation (והי), but there is another chidush here. We would think that Kel is loving-kindness and that Elokim is gevurah. But, here in this verse from the giving of the Torah the Kel goes with zealot (קנא). There is a person who is entirely chesed, but he is the biggest zealot. Moreover, when we do אל קנא we see that it equals Jacob (יעקב, 182). The phrase Kel Kana (אל קנא) appears many times in the Tanach. This goes well with it being the loving-kindness of da'at. If it was just loving-kindness as it in the heart, it could never connect with zealotry, with gevurah. But, since this is the chesed of the da'at, da'at also contains 5 powers of judgment of gevurah. This same verse, כי אנכי הוי אלקיך אל קנא appears in both Yitro and Va'etchanan. The phrase equals "Sechinah" (שכינה). So these eastern tribes are revealing the secret of creation and the giving of the Torah and what connects them, these 3 Names, אל אלקים הוי. So actually אל אלקים הוי appears 3 times in the Tanach, corresponding itself to the 3 Names. The twice in Joshua corresponds to אל אלקים, and the third time, in the 50<sup>th</sup> chapter of Tehilim corresponds to הוי, the third Name.

How does the Midrash on Joshua continue. It tells about a non-Jew who came to Rebbe Simlai שמלאי who at the end of Makot tells us that there are 613 mitzvot, a מין a heretic comes to him and asks him how many Gods do you have, because it says, אל אלקים הוי? This is a sign that the heretics (the early Christians) know the Book of Joshua. Rabbi Shamlai answers him, but the students after the heretic has left, say, how do you explain this to us. He answers that if this is talking about creation, then the Creator has a

number of different titles, like an artisan, an architect, and likewise with the giving of the Torah where God is a King, He also has a number of different titles, like Caesar, King, etc. He is telling them that to understand this you have to learn Kabbalah, to understand that God has many attributes. Why didn't he answer this same answer to the early Christian? Why didn't other places where the Torah uses two Names present a question for the Christian? In any case, Rabbi Shamlai didn't want to awaken this idea of there being more than one God, a problem for this heretical Christian. The words, *הוא יודע וישראל*, *הוא ידע*, suggest that God knows why He has a number of Names, and Israel will know when they learn Chassidut, like today on the Rebbe RAshab's birthday.

The verse in Joshua until *הוא ידע* (the continuation is *אם במרד אם במעל*—the western tribes are blaming them with having committed treason against God) added to the complete first verse in chapter 50 of Tehilim, together they have 40 plus 45 = 85 letters, which is an interface form (of 7), the same number of letters as *וידי בנסע הארץ*, the minimum number of letters needed in order to be considered a complete Torah scroll that must be saved if in a fire on Shabbat. When you figure these letters, you will see wondrous things.

Now Rabbi Shamlai could have, he didn't want to reveal this even to his students, said how much this phrase equals, *אל אלקים הוי* = 31 plus 86 plus 26 = 143 = 11 times 13, but since there are 11 letters, the average value of each letter is 13, or "one" (*אחד*). It all speaks of "one!" God's oneness in every single letter. Since this phrase appears 3 times, the total number of letters is 33, with every letter's average value being 13.

This is connected to the parashah as we will see, is that we want to explain that chagat and chabad are related to the Patriarchs, but here we want to explain that Kel is Abraham and Elokim is Sarah and Havayah is the Third Partner, but it also alludes to the power of birth, Isaac, and Jacob together.

So far we have that the Zohar says that *אל אלקים הוי* is chagat, and the Midrash says that it is Chabad. You might think that this contradicts. But, says the Rashab it does not. Even before the Rebbe Rashab, one might just say that Chabad are the source of the Chagat (called *אלקי אברהם אלקי יצחק ואלקי יעקב*). But, the Rebbe RAshab doesn't want to go in this direction, because he wants the Zohar to end up being higher than the Midrash. He is a chassid of the Zohar. And he doesn't want the Midrash to be a Chabdnik and the Zohar be a Chagatnik.

So we have to say, says the Rashab, that these three Names are the chagat of the head of the heads (*ראשי ראשין*), the *צמצמות* that come before all 10 sefirot of all Emanation, about which the Pardes says (in *שער הצמצמות*), that the chagat there includes everything.

In the Pardes, the Ramak brings the question addressed to Rav Hai Gaon about what are 13. 10 we know, they say, 13 we don't. Rav Hai Gaon revealed that the three additional are called the 3 heads of heads (*ראשי ראשין*). And these 3 additional heads are called chagat specifically. Now this is very interesting because in the Rashash it says that the general nature of all of the emanation is Chabad. According to the Arizal all of emanation (*כללות האצילות*) is the 12 partzufim: 4 in the Keter, 4 in the intellect, 4 in the midot (the emotive). And says the Rashash that the 4 in the keter are like wisdom, in general, the 4 in the intellect are binah (understanding) and the 4 in the emotive are like

da'at (knowledge). But, in the Pardes, the Ramak writes that Chagat (חסד גבורה תפארת) contains everything. These three special lights are called צה מצוחצה קדמון. And they include all. And they are Chagat. This reminds us Rebbe Hillel and Rebbe Isaac in Chabad and the question of what is higher the intellect or the emotions the Chabad or the Chagat. And the higher you go they exchange. What is highest? Rebbe Isaac says the Chabad, the intellect, and Rebbe Hillel says the Chagat, the emotive powers. So the Rashash agrees with Rebbe Hillel.

But, here the Rashab agrees with Rebbe Hillel (and the Ramak). What did he gain from this, the RASHab? That the Zohar is talking about Chagat, but they are higher than the Chabad in the Midrash, they are the צחצחות mentioned in the Pardes. And from them, from this Chagat, is drawn the כה"כ of keter (the keter, wisdom, and understanding) in the keter, and from there to the Chabad of Emanation.

So first there are the 3 Chagat, אל אלקים הוי, צחצחות. And then there are the כתר חכמה בנה of Keter (this is all the Kabbalah before the Arizal) and from there come the Chabad of Emanation. So we see in any case that the Chagat of the Zohar is much higher than the Chabad of the Midrash. In the Midrash, it is speaking about gilui (revelation), but the Zohar is talking about the root, the source, which is not revealed at all. So much for the Zohar and the Midrash. The צחצחות are still after the first contraction, something not mentioned at all in the first Kabbalah (before the Arizal). But, we says the Rashab, who do know about the first contraction, we will put this Chagat even before the first contraction and we will refer to the source of their source (שרש שרשן). So there is Chagat in their place in the emotions, then Chagat in the צחצחות, and finally the Chagat as they are even higher in the source of their source, before the first contraction. When we understand this, we will have included all that we have learnt in Ayin Beis so far.

The Rebbe RASHab calls this Chagat in the source of their source as נעלמים. The Rashab in general in Ayin Beis is dealing with the 10 sefirot that are concealed, גנוזים in their source. But, נעלם is far more concealed than what the word גנוז implies. They are infinitely more concealed. The main chidush here is that the 10 sefirot that are גנוזות, במאצילן, are the אל the chesed here, שיער בעצמו בכה, all the 10 lights that are destined to shine in reality. Relatively, the 10 sefirot that are גנוזות במאצילן are the malchut of the Infinite light before the contraction. This is the culmination of his entire shitah regarding the עשר ספירות הגנוזות במאצילן, something that he has not stated until this point. This is the first time that he notes that the infinite light before the contraction is called a sefirah. This is seemingly a contradiction in terms, because a sefirah is something that is created, something limited. He spoke about the infinite light, but he never said that this is the concealed chesed (חסד הנעלם). If there is the concealed chesed, there should also be concealed versions of all the sefirot. There is a whole system of sefirot before the contraction, not the גנוזות but the נעלמות. And the Chagat that are נעלם are alluded to by these words, אל אלקים הוי. This is the main jist of his explanation.

He has to explain where he is getting his terminology from, this new language of ספירות נעלמות, concealed sefirot, not just גנוזות. So he says, in the source of their source they are the Chagat הנעלמים, concealed Chagat in the infinite light before the contraction.

The light that filled all of reality before the contraction, that is the chesed of אל אלקים, חסד הנעלים, the חסד הנעלים, that is Abraham, the infinite light that filled all before the contraction. The contraction itself comes out of the concealed gevurah. Who makes this happen, the Name אלקים, the concealed gevurah of God. The concealed gevurah overcomes the concealed chesed. And the ray of light is Havayah, אז יבקע כשחר אורך, whose root is in the concealed tiferet. We are talking about the roots of Divinity before the tzimtzum (contraction)—not to say that the ray itself is תפארת הנעלים, just that that is its root.

What is malchut of the infinite, something that is mentioned in the Zohar's article, בריש הורמנותא דמלכא according to this interpretation? It is one of these concealed sefirot. These are again, not the עשר ספירות הגנוזות במאצילין (he is quoting from the Zohar and the Arizal, which doesn't mention the whole connection with הגנוזות. עשר ספירות הגנוזות. From the Zohar Harakia, which is not from Eitz Chaim, but from Rabbi Yisrael Srug). The malchut of the infinite is called the בוצינא דקרדוניתא. And it is a manifestation of תפארת הנעלים, which is a term that comes from Zohar Harakia again, not from the Eitz Chaim. So there is this good oil (שמן הטוב) which is the source of the thread (חוט)...

The ray of light is the inclusion of judgment in mercy.

What is the concealed loving-kindness, חסד הנעלים, it is God's will that He be revealed. The fact that God wants light to be revealed, that is chesed. That in all the books of Chassidut is described as the essence of Abraham's soul. Abraham is the first Jew because his entire will is to reveal light. Just as we said that Lech lecha corresponds to the 3<sup>rd</sup> verse, God said Let there be light and there was light. Abraham began to shine, that was his entire essence. To light and to do good are the same thing, just as it says that God saw the light and it was good. There is light in the sense of showing yourself, but there is lighting because you believe that it does good for everyone. Abraham's goal is to shine light everywhere. He planted an eshel in Beer Sheba to do good to people, to reveal the light of the Divine to everyone, out of his faith that the revelation of Divine is the ultimate good for everyone, without dwelling so much about what each person needs individually. Is there a problem with this? Certainly. That this does not differentiate between a "rich" person and a "poor" one. לא ניכר שוע בפני דל. This verse was spoken by Elihu ben Berachel in Job. The literal meaning is that God does not differentiate between a rich person and a poor one when judging them, there is no protection. But, the deeper meaning is that there is no difference between levels, there is no hierarchy. What is the difference between the World of Chaos that shattered and the World of Rectification. Chaos is governed by fear, paranoia of one sefirah from every other sefirah that it might infringe on its territory. So it shattered. The beginning of rectification is when there is a realization that not only is there no need to be paranoid of one another, but that there should be a will to affect, to give to others, להשפיע. Both chesed and chochmah, loving-kindness and wisdom. The wisdom is nullification, the nullification of the one who is higher, in wisdom, like water that is willing to nullify itself so that it can reach down to the lower place. Each one nullifies himself (not lowliness, not humility, not submission, before others) but rather nullification so that one can affect others. The first soul of the world of rectification is Abraham. He comes after the kings of the World of Chaos. His love is that the higher loves the lower, that is

why love and nullification go together. Love times Nullification (אהבה פעמים בטל) equals Torah (תורה)! This should happen until the rich cannot be told apart from the poor. This is good, since it is the beginning of the World of rectification. But, if Abraham would not have been married to Sarah this would not have been good. We have a chapter in Sod Hashem called the reasons for creation. There are 4 reasons for creation discussed there. In the Chassidut on parashat Chayei Sarah it says that Abraham is the 3<sup>rd</sup> reason, he is the nature of good is to do good. He wants to do good to everyone. But, if there is only Abraham, then there are no levels within reality, there is no plurality in reality, and plurality is attained through some kind of division, שבירה. The elderly couple on the one side of Abraham's coin corresponds to two of the 4 reasons for creation: Abraham is the nature of good is to do good. But, Sarah, whose name is related to "kingdom," she corresponds to the 4<sup>th</sup> reason, "There is no king without a people." She understands more than Abraham, she is his wife, and as we learnt from Rebbe Hillel, that certainly God only wants to do good, but at some stage, as it were, God Himself realizes that He can't do good unless there is some contraction, some people that are different than Him. The one who realizes that there has to be something separate, that not everyone can be the same (Who needs a government, who needs elections, says the will to do good...?), that is Sarah. Out of these two reasons for creation, Isaac is born, who also includes Jacob. Sarah is the mother of all the Patriarchs, even of her husband (since God tells Abraham to listen to her, like to his mother). In terms of the reasons for creation, the order goes in reverse. Sarah is the lowest, There is no king without a people. Abraham is, The nature of good is to do good. Isaac is the intellect, as we explained last week, like Beit Shamai, he is the reason, In order that He [God] be known (בגין דישתמדוען ליה), and Jacob is the highest reason, the craving that Hashem has to make a dwelling place below, as we know that יעקב קראו בית.

How do we know that Sarah corresponds to Elokim? The Arizal says that the ש of Sarah is אלקים במילוי יודין, the ר is אלקים באחוריים (א אל אלה אלהי א-להים), and the ה are the five letters of Elokim. If we said that אלקים הוי equals 143 in order to complete the chariot (מרכבה) we would have to add א-דני, which equals 65, and the sum 208, יצחק, Isaac, which is what we said before the Isaac includes it all. Another point: אלקים הוי, in primordial numbering 1, 105, plus 1, 105, 15, 55, 145, plus 55, 15, 21, 15 equals 533 which exactly equals הוי שרה the name of our parshah. The main chidush as it applies to us is that Elokim is Sarah. And Elokim is the reason for creation, There is no king without a people, which must combine and marry with the reason, It is the nature of good to do good. We came to this all because of what the RAshab said that concealed chesed, חסד הנעלם is the simple will to be revealed, to shine light.

In the continuation he will say that the concealed tiferet is the good oil, whose root is higher than that of concealed chesed and gevurah, so he has to prepare us that there is something about טוב, good, that is higher than chesed, חסד. There is some limitation in chesed, which does not exist in "good."

The role of chesed is to give those who are worthy. If you ask Abraham whether he gives to everyone equally, regardless of whether they are good or bad, what will he say? I only give to everyone who is worthy, but for me everyone is worthy, I don't check

them. In principle, he has to admit that he only gives to those who are good, not to the evil. This is an important point about chesed, loving-kindness, it has principles about who to give to, but it doesn't check to see if someone is indeed fitting. Now he's talking about chesed at all the levels. Of course, the lower you go, the more criteria there are, but the higher you go, the less the criteria are checked.

What about "good," which is going to be the concealed tiferet, תפארת הנעלם, that is the willingness to give even to those who are not worthy. The example is that it is forbidden to have mercy upon those who have no da'at (no consciousness). But, in Chassidut it says that how much compassion there is on someone who has no da'at (more than on anyone else). The good doesn't see criteria at all in this respect. Good is like Rebbe Nachman's statement, If you believe that it can be broken, believe that it can be fixed. There are other ways to explain the difference between good and chesed. But, here he is saying that the ultimate good is what originates from the concealed tiferet, which gives even to those who are not worthy, because this is the way to rectify them. But, chesed has some limitations, again, the higher you go, the more concealed this limit (criteria) is.

The letters of the reshimu, the residue, were completely null in the light of chesed, before the contraction there is no way to tell the existence of these letters, only after the contraction.

Now, we have to say that the sources of the lights, שרשי האורות these are the עשר ספירות הגנוזות במאצילן. Just as the light of חסד הנעלם drowned the letters in the reshimu it also drowned as it were these sources of the lights.

Before the contraction the עשר ספירות הגנוזות במאצילן are like letters, upon which the אור הנעלם shines, the light that rises above them to include them. This light is the חסד הנעלם.

Just as the Name Kel is will to reveal, the Name Elokim is the will to reveal the power of limit (כח הגבול), that is Sarah. Isaac, the person, is also a limiting power, since he is gevurah. But, here we are not saying that Elokim is the power of limit, but the will to reveal this power, and to such an extent that it will overcome the power of the infinite (כח הבלי גבול). Sarah exists before, she is there, she has Isaac in some potential in her, but she can't yet give birth. She is the will to give birth to this power. Sarah in this sense, before giving birth, she is the גבורה הנעלמת, the concealed gevurah. As long as Abraham takes up all of reality, Abraham being חסד הנעלם, then Sarah cannot be seen, cannot give birth to Isaac. But, then suddenly God gives Sarah the power to reveal what she wanted, the power of limit that is within her. The power of the limit is revealed in the letters of the reshimu, to the point where he overcomes his father, again, when his father passes away, so that there come to be the reality, reality in the sense of, There is no king without a people.

How is it that Sarah has the power to overcome Abraham, indeed as God said, All that Sarah tells you to do, listen to her voice? Because even in the infinite light before the contraction, there is some limitation already, there is some unification between the power of limit and the limitless (as we said that even chesed has criteria about who to give, except that it never checks to see if the one receiving is worthy and meets the criteria or not). Then Sarah says, you have criteria, so don't give to Yishma'el who is not

worthy of your chesed. Abraham has no choice then but to acknowledge and do exactly what she says and to allow the power of limit to overcome his power of no-limitation. This is how Sarah can limit Abraham.

So this was Abraham and Sarah.

Now the ray of light is drawn down, and it comes from the concealed tiferet. We said that this is either the Third partner (God), or it is Isaac, containing Jacob within him as we explained earlier. These are all new terms, they exist in the Zohar Harakia, but the chidush here it to explain them before the contraction. In the Zohar Harakia this concealed tiferet is called the "good oil" (שמן הטוב), which equals 412, equals "house" (בית), which also equals נצר חסד, which is the highest mazal among the 13 principles of mercy (מול העליון). This is the secret of the infinite ray of light. The ray of light is like a hair, just as the verse says בשמן הטוב היורד על זקן אהרן. And this tiferet ascends all the way to the inner aspect of keter, and here it goes all the way up to כתר דאין סוף, the infinite keter. Why is the ray of light here more important than the chesed and the gevurah (הנעלמים)? Because it can connect them together. We said that each inter-cludes the other in some delicate and concealed manner, but the ray of light reveals this paradoxical inter-inclusion. A sign that the ray of light reaches higher than both the concealed chesed and gevurah. This ray of light is truly worthy of being called the Third Partner, since it makes the concealed chesed and gevurah partners themselves—the power to connect the will to limit and the will to unlimit together.

Before he wrote many times that it's impossible to talk about sefirot in the infinite light, but here he is now talking about concealed sefirot in the infinite. They are infinite in their nature. The עשר ספירות הגנוזות במאצילין also have two characteristics, on the one hand they are ten sefirot, limited, on the other hand they are related to the power of no limitation.

Now the ray also connects the limited and the unlimited, which is why it connect the concealed chesed and gevurah. This is the secret of the בקיעה. Something that is essential unto itself, when it has to reveal itself somewhere that is not natural to it, it has to penetrate. Like the light of wisdom, that has to penetrate through a person's skin, חכמת אדם תאיר פניו. This is how light and sight are higher than speech. Speech (and hearing) receives only from the emotional powers of the soul, but sight and light come from the intellect. The highest example of such penetration is the ray. If it would have revealed itself as it is before the contraction, all of reality would be annulled, so it can only penetrate as a very thin light. But, it contains the essence within it, the highest essence, as it is higher than both the concealed chesed and the concealed gevurah. Penetration is called "skipping" (דילוג). Again, the ray has to penetrate as only a small ray of light, because otherwise it will cancel what Sarah has achieved, in making a people, those who are worthy of receiving. In practice, the ray of light affects a revelation of including the left inside the right, these are the unifications in all the worlds (in the Arizal it says that in the meantime this is only in the World of Emanation, but not in the lower worlds, yet, it will be so in the future), to the point where chesed and gevurah can change places (אחליפ דוכתייהו). The second thing the ray of light affects is the power of measurement. These are two powers in it, called in Chassidut the ray's external power to differentiate

(to measure)—what it inherits from Sarah. The ray's inner power is to inter-include—which it receives from Abraham. The ray is in the middle axis and it has both these functions, which are its chesed (inclusion) and its gevurah (measurement). This is due to the reshimu (not the reshimu of the letters). This is related to Sarah's death, which was different than the death of the Kings of Edom. Before her death the verse mentions her life twice. This alludes to her ability to draw down all her life-force (חיות) into the rest of creation. The fact that there is life in the World of Emanation, that is from Sarah's life-force. After she gives her life-force through all of creation, all the way to the end of Emanation, there has to be her death. This is not death like the death of the Edomite Kings, the primordial kings who ruled and died. Because even when she died, she still has a residue of the infinite. That is why she passed away in Kiryat Arba-Hebron, which the Zohar and Chassidut explain that the 4 elements stayed Hebron, meaning together, they did not disperse. And this was all in the land of Canaan. The name of Canaan stems from submission (הכניעה). There are two types of submission. There is submission when the chesed and nullficiatoin erase the difference between the higher and the lower, making everyone one. But, there is the will of Sarah that the order of Emanation be revealed. And if one is higher and the other is lower, the natural order of things is that the lower will submit before the higher. By doing so the lower becomes a vessel to receive from the higher—it's a good thing. But, this is not the type of submission suggested by the "land of Canaan" in which Sarah passed way. If the lower submits before the higher because he feels lower, and also because he wants to receive something from the higher, then that is not הכניעה בעצם, actual submission. This is a good place to understand the word בעצם, which means that there is no reason, at all. Just ככה, this is how it is. Essential submission is when I submit before you not because I'm below you, but just because I submit to everyone. You might think that it's either good or bad, but this is what it means when it says that Sarah passed away, in the land of Canaan. Every time the land of Canaan is mentioned you have to know which meaning of submission is implied. The fact that there is no entropy in the death of a tzadik, that is seen in their bodies, that they remain whole after death. This is called that the קיסטא דחיותא, the residue of the Infinite within the tzadik is very strong. And in this case, the land of Canaan is essential submission. It's good. If it brings you to be a nebech, a מסכן, then that is not good. Lowliness is to feel myself lowly, submission is not to feel lowly, but rather to feel myself submit, always willing to receive. Someone who is in submission is willing to hear from everyone, not because he's low, perhaps he's the smartest, like it says, Who is wise? He who learns from everybody. It says that when Abraham came to mourn Sarah, the word mourn is with a small kaf, which suggests that he didn't want to mourn her so much, because she wasn't completely dead. Ephron is the element of earth. All was from earth. Ephron is little earth. All was from earth is the malchut of the infinite before the contraction, and all will go to the earth is the malchut of Emanation, in the middle are the life of Sarah. Now, it's thought that the main part of Divine service should be to add life, that someone who is performing Divine service is וחי בהם. But, truly to be in essential submission, that is to be above life. This is called לך דומיה תהלה, the word דומיה is related to the inanimate. The higher earth is the higher inanimate, about which it says that all came

form earth. The higher earth is above life. The lower inanimate, about that it says "Sarah died." The malchut of Emanatoin goes into the lower worlds in order to elevate the sparks of the Edomite kings who died because of entropy, to elevate them the Jew also has to experience death, but his death is not from entropy, just to go down to where they are to elevate them, but he remains whole.

The haftarah of Chayei Sarah is about David's old age, when he is cold. It is explained that he was cold because, due to his essential submission, he came to a state that is about heat (חום), which is life (חיית). They tried to warm him with clothing which alludes to בגידות treasons. It is like a person who is so above everything that nothing can bring him down, until someone asks him a question that is such an affront to intelligence that he has to come down to explain the answer. There are 3 synonyms, שמלה לבוש בגד. They tried these "treacherous" questions with David, but because he was in essential nullification, even this didn't work. They wanted him to remain the king, they wanted him connected with what is going on in reality. But, the moment he is cold, he is in essential nullification and not connected to anything going on here. They wanted to reconnect him with the needs of the state. So they tried Avishag, who was beautiful, עד מאד. Say the sages that her beauty was not even half that of Sarah's. About Sarah it says, יפה היא מאד, but by Avishag she is יפה עד מאד, until beauty, but not including the beauty of Sarah. Then it says that Adoniyah the son of Chagit says that he will be king, and he too was very handsome, and he was born after Avshalom. How is this related? First verses about how to warm David, and then suddenly this statement by Adoniyah, who says, "I will rule" (אנא אמליך), the same statement said by the Edomite kings. This is the opening of the Book of Kings and all follows the opening. What is the connection? It says that beauty awakens kingship more than anything else in the world. For David, Avishag was needed. It says that they looked on all the borders of Israel in order to find her? Who cares if she for instance lives in Los Angeles? In Chassidut it says that this idiom means that for David to awaken, and come down from this place that is higher than life, they have to bring someone from the border of Israel. First of all this is a beauty of holiness. But, still it was only half of Sarah's beauty, yet it was able at least for a period of time to bring King David down and bring him back to life. So what is the moral of the Book of Kings? That beauty awakens kingship. So why does it continue with Adoniyah, because it says, וגם הוא טוב תואר מאד, He too was very handsome. By him it was narcissim. His beauty awakened his will to rule himself. Is it a lie or is it true? By him it was just his imagination. That is why Solomon killed him at the end. Indeed, before that, Adoniyah asked Solmon's mother to have Avishag given to him. Adoniyah was the son of Chagit, Avshalom was Ma'achah's son. They didn't have the same mother, so why does it say, "he too was born to his mother after Avshalom." The explanation is how Avshalom won the favor of the Jewish people? First by his deceit, but also because there was no one as beautiful as him in all of Israel. Avshalom received from his beauty this even greater will to rule, causing him to even try to kill his father, David. So he too is the son of beauty.

So we have Sarah's beauty, Avishag's beauty, which is half that of Sarah's—it is still within the borders of Israel, within the confines of holiness. But, then there are the beauty of Adoniyah and Avshalom. Who is Mashiach? We learnt that 773 is the value of

רחש לבי דבר טוב, the next verse is *יפיית מבני אדם*, You are the most beautiful of all men. David, *דוד*, is written with two dalets (ד), each alluding to the inanimate. Ephron is the lower earth, the malchut of Atzilut. Regarding this aspect it says that it must be bought with “whole money.” Money in Hebrew (*כסף*) relates to *ביסופין*, a feeling of missing something. Love that comes out of meditating on the Divine is “small change,” small money (*כסף קטן*). But, there is love that is the result of essential nullification to the Divine. The Cave of the Machpelah has to be bought with whole money.

The phrase *חת בני חת* repeats 8 times in the parshah. *חת* is related to fear, and the 8 times corresponds to the 8 Primordial kings. They died because of their fear, and Sarah with her death clarifies them.

Returning to the haftarah. We learnt that beauty awakens the kingship. There are truth and beauty, masculine and feminine. Together they equal “Israel” (*ישראל*). The first 5 words are, *והמלך דוד זקן בא בימים*, 18 letters. The haftarah ends with the words, *יחי אדני המלך דוד לעולם*. This phrase has 5 words and 18 also. The beginning and end have the same structure. When we add them together we get 36 letters, so we can draw it as a square. The final letters have become the most important words today in Chabad (at least): *יחי אדני המלך דוד לעולם*. In the Yerushalmi it says that if the Mashiach is from among the living or among the dead, he is David. By David it doesn’t matter whether he’s alive or dead, in any case he’s David, that is what it means to be above life and death. He is the Name *עב* himself. He has both the life of Sarah and the death of Sarah. I might think that pleasure is life, as it says, *כי עמך מקור חיים*, the source of life is the source of pleasure. But, actually the source of pleasure is in the first dalet of David. Getting back to *יחי אדני המלך דוד לעולם*, from here we learn that Solomon who continues David, he is still David. And likewise about all those who come after Solomon. This phrase equals 372, which equals *שבע*, it was said by Bat Sheva (*בת שבע*). The Zodiac sign of Cheshvan is *עקרב*, the scorpion, which also equals 372. The scorpion comes when one is distracted, just like the Mashiach. Indeed, 372 equals *דוד* plus *יחי אדני המלך לעולם*, or *משׁיח דוד*. Meaning that David is Mashiach, whether he’s alive or dead, we don’t know, but in any case, his name is David.

Now let’s continue with the Rashab. We are talking about the residue of the infinite (*רושם האין סוף*) within the ray of light. Before the contraction, the void is like a grave, like a womb in the language of the sages, out of which something new must emerge. In any case there is the contraction and there is a ray coming into it. We said that the ray of light has the paradox discussed above. Not only because it has a residue of the infinite within it, but because it is a direct continuation of the concealed tiferet, *תפארת הנעלם*, and of the concealed keter, *כתר הנעלם*.

When Sarah died this was also like a penetration (*בקיעה*). Usually we talk of the light departing the body entirely—like with the Primordial kings. But, with a Jew, with Sarah this was not the case, the residue was very strong. In any case what came down was in a way of penetration. Meaning that for a Jew to pass away means that there is great revelation in lower worlds, and because it is penetrating, this is the reason that the light will eventually be received in the vessels in order to rectify the world.

Now let's end with a Mishnah from Pirkei Avot that is related to what we just learnt, that from the Book of Kings (מלכים = 140, or 10 times David, דוד), which begins and is all about the kings who are a continuation of David, that kingship and beauty go together: beauty awakens kingship, for better or worse. It's simple because malchut is feminine, and a woman is for beauty, but it should be that a woman is for children. This is also related to the Kedushat Levi we noted earlier.

There are 8 synonyms for beauty, the kavanah of Chanukah, one of them is נוי. In the sixth chapter of Pirkei Avot it says, הנוי והכבוד והעושר והחכמה והזקנה והשיבה והבנים נאה לצדיקים ונאה לעולם. Then it says that these 7 traits were manifest in Rebbe and his sons. In fact, there are 8 traits here. The first of them is נוי, meaning beauty, the most important thing for Rebbe (Yehudah Hanasi) and his sons is beauty. There are people who think that everything is dependent on wealth, or honor, etc. But, here it says that נוי is the most important. It is central also because of the ending, which says, נאה להם ונאה לעולם, It is beautiful for them and beautiful for the world. This reminds us of gold, which the sages say was not worthy for this world. But, it was created for the Beit Hamikdash, and subsequently could be used by anyone. The same thing is about beauty. Beauty was created for the tzadikim, the righteous. But, since it was allowed for them, it became beautiful for everyone.

One explanation for how there are 7 traits here, it that נוי, beauty here includes all the others, so there are 7. But, the Gra does not agree with this, and changes the reading, taking chochmah out, wisdom. Why? He answers that there can not be a tzadik without wisdom. If you have no wisdom, how could you be a tzadik. This is very in character for the Gra.

On this chapter in Avot there is a Rashi commentary. Rashi says that from the verses that the Tanna brings to prove these things that are beautiful for tzadikim, you can show that wisdom and old-age (חכמה וזקנה) are learnt from the same verse, so they are considered one.

There are other commentaries. We said that the last one is children. Since it says that these 7 traits were true of Rebbe and his sons, and here we are saying that all these 7 things manifest both in Rebbe and his sons. Now according to Rashi's comment that חכמה וזקנה are one. At the end of chapter 5 of Pirkei Avot, it gives an age for 3 of these traits: 30 for כח, power. 60 זקנה, old age. And wisdom for 70. What is the pshat of the mishnah about the tzadiks 7 traits? I would think that when the tzadik gets older, he has less strength, less ability to go on big things like malchut yisrael, etc. But, the truth is that the older he gets, the more strength he has for his endeavors. So each one of these traits serves him more as he gets older. It adds energy and strength and influence in the world. It's not always simple—if someone runs for office at 90, he may not have enough influence, but by a tzadik a talmid chacham it's not like that. What about sons? The main interpretation of sons is students. His students after the age 70, they're a lot younger, they are really something, all the ones that came before are garnisht, nothing. We said that power is identified with the age of 30, old-age (זקנה) with 60 and wisdom with 70. We are still missing 40, and 50. 40 is binah (understanding). We can connect it with wealth, since binah extends all the way to hod, which is wealth, or הון in the language of

Proverbs. Rashi says that wisdom and old-age need to be counted together. In our mishnah after wealth comes honor. It says that 50 is an age for advice (like our school for counselors), someone who becomes a counselor, that you can get advice from becomes someone who is respected. Then wisdom and old-age come together at 60. Then שִׁבָּה at 70. Beauty then should correspond to 20 years of age. This is related of course to the parshah's first verse, that Sarah, at 20, was as a 7 year old in respect to beauty. The main aspect of beauty is at 20. The children are then from 70 to 80, the students that are born between these two ages. So we can explain this all based on ages. In sefirot, beauty (נוי) is malchut (kingdom). Power is the power of pro-creation, foundation. Wealth is hod, as we explained. Honor is netzach. Wisdom is tiferet. Why does the Gra want to take wisdom out, because he says that without wisdom you are nothing, you're just a boor. But here the wisdom here is not the wisdom of the Torah, it is מֵה שֶׁ בְּנֵי, life wisdom, or perhaps emotional intelligence, the wisdom in the heart, wisdom of midot. Indeed, this type of wisdom, when it is in the tzadik, it is beautiful for him and beautiful for the world. This is life wisdom. It makes him beautiful, making him ready for being king. That is why in the end it is all contained within beauty, the beginning of our haftarah and in merit of which, May my master David live forever.