

# Weekly Shiur

21 Shevat 5773

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

Lechaim lechaim.

A good evening.

## 1. *The 2 topics in parashat Yitro*

### **Yitro came as a result of 2 things that happened in Beshalach**

A week ago we explained the four general events in parashat Beshalach and how they are connected with the beginning of Yitro. That Yitro heard about the Parting of the Sea and the war with Amalek and that is why he joined the Jewish people.

How many such general topics are there in Yitro. There are only 2, Yitro's advice and the Giving of the Torah at Mt. Sinai, the latter including the Ten Commandments of course. These two topics, advice (a good piece of advice he teaches us)—a week ago we explained how all the mitzvot we received in our parashah Yitro, they are all good pieces of advice according to the Zohar. To receive each such pieces of advice, such tools, or vessels there must first be an awakening from below. Yitro who was the priest in Midyan, the man who was most engaged in all form of idolatry, came and merited to give Moshe Rabbeinu good advice on how to lead the kingdom, the different systems within the Jewish people, how to appoint judges and leaders, etc. And with this advice that Yitro gave from below, really from below, we merited receiving the entire Torah with its 613 pieces of advice, its 613 vessels from Above.

### **Advice in the Pentateuch: Yitro and Balaam**

The first time the root "to advise" appears in the Torah is here in our parashah, when Yitro says, "I will give you advice" (אִיעָצֶךָ). This root in itself is very rare in the Pentateuch (it appears many times in the rest of the Bible)—only 3 times. Twice in this special form, "I will give you advice" and the third time "advice" (עֲצוֹת). The first time is here and everything follows the beginning. Let me give you advice and God shall be with you.

The second time is not from Yitro who came from the entirely removed place from holiness. The second time, with this exact word, is when Balaam the wicked says to Balak, לְכֵה אִיעָצֶךָ מִהַ יַעֲשֶׂה הָעָם הַזֶּה לְעַמְּךָ בְּאַחֲרֵית הַיָּמִים. Let me advise you what this people will do to yours at the end of days. This is Balaam's advise. But, the sages ask what kind of advise is there here, he only says that which will come to pass. So the sages add that this also included the advise that he gave Balak about how to make the Jewish people transgress through sexual impropriety. All the different attempts to curse the Jewish people didn't work, so he went in this direction. In addition he said what would happen in the end of days.

## **Delaying the redemption with sexual impropriety**

There is an interpretation that his advise is to defer, to delay the end of days. I'll give you Balak advise on how to get rid of the Jews for a long time—sexual impropriety. So it's interesting that the two instances of advise were given by these two individuals.

## **Yitro and Balaam's connection with Moshe**

When Yitro comes he says to Moshe, I am your brother, I am your father in law. Because he was from the soul root of Cain, while Moshe was from the soul root of Abel. The sages say that Cain's soul root was higher than Abel's. Balaam also had a special connection with Moshe, as he was the opposite, the greatest prophet among the nations of the world.

## **The third instance of advice**

The third time this root, advise appears is in the Song of Ha'azinu, גוי אוֹבֵד עֲצוֹת הַמָּה, They are a nation without "advise." There is a question in the sages about whether this refers to the Jewish people or some other nation. According to the literal interpretation it is clearly about the enemies of the Jewish people, but the sages bring both possibilities. If it's the Jewish people it means that we've lost the advice, the mitzvoth that God gave us in parashat Yitro. If it's the nations of the world, then it is also that they lost the advise that God gave them and they have no understanding to see that everything is with Divine Providence, and if they are above us, that is God's decision.

## **Providing the cure before the malady: Yitro before Balaam**

Many times, the first time something appears it is chaotic relatively speaking while the second time it is more rectified. This is a general principle that we like a lot. But, here in this case it's the opposite. The first time it was Yitro who gave advice, giving advice on how to rectify the systems. But, the second time it is Ba'laam. So in this case, the advice given by Yitro is like the cure preceding the malady. Yitro giving advice on how to order the kingdom, then doing so will help save the people from Balaam's advice—creating sexual impropriety. The rectified kingdom, with Moshe on top and the judges under him sanctifies the people and prevents them from falling into sexual cravings. This is also a very important point.

## **Advice in Tehilim**

The first Book of Tehilim—Tehilim is divided into 5 books corresponding to the 5 Books of Moshe Rabbeinu, the Pentateuch—the first verse is, "Blessed is the person who does not follow the advice of the wicked," alluding to Balaam's advice. So we see that Psalms, Tehilim begins with advice. In the Pentateuch there is almost no advice, even though all the mitzvoth according to the Zohar are advice. The second verse says, He didn't stand in the place of the sinners. וּבִדְרֹךְ חַטָּאִים לֹא עָמַד. The relation between Yitro's advice and the Giving of the Torah at Mt. Sinai (which is called, מַעֲמַד הַר סִינַי, the standing at Mt. Sinai, literally), is one of submission-separation-sweetening.

## Two instances of the people standing

The *parashah* begins by describing that the people "stood" before Moshe from morning to night, and then at the end of the *parashah*, it says that "The people stood from afar, and Moshe went into the fog." It begins with standing and ends with standing, and both the people standing before Moshe. If we add these two verses together we get 80 squared, a very whole number. There are a number of important words that equal 80, we will choose *yesod*, foundation (יְסוּד) in this case. So these two verses equal *yesod* (foundation) squared.

## The Rambam begins his book with standing

What is the connection between "standing" and *yesod*. It is in the opening of the Rambam who begins his book—the first book opening with such a phenomenon—the foundation of foundations and the pillar of all wisdom (יְסוּד הַיְסוּדוֹת וְעִמּוּד הַחֲכָמוֹת), to know that there is a first Being. This is the parallel to the first commandment, I am Havayah your God who took you out of Egypt. This the Rambam calls the foundation of all foundations and the pillar of all pillars. Apart from the acronym being Havayah, the gematria of this entire phrase the Rambam starts with is the triangle of 48, where 48 is the value of מַח. Which is also equal to 24 times 49 or 24 times 7 squared (for all those who know how to calculate a triangular number: the triangle of 48 is 24 times 49). 49 is an important number in itself, the number of days in *Sefirat Ha'omer*. 24 is 4! (read, 4 factorial, or 1 times 2 times 3 times 4). Apparently the Rambam also liked this number a lot. For our purposes this number the triangle of 48 is equal to exactly "Yitro's advice" (עֲצַת יִתְרוֹ). The Rambam whose name is also Moshe, begins his tome with the advice of his "father in law," Yitro, who is also his brother.

## The Torah cannot be given without Yitro's advice—the Torah's foundation

It says in the Zohar that the Torah cannot be given if not first Yitro appears and acknowledges and blesses God. But, here we're explaining that apart from the blessing, the main point is the advice that Yitro gave. It's important that he gave a blessing, but the more important thing is that he gave advice, advice from below to above, awakening below, and thanks to it, there is incredible wealth of higher advice that descends from Above. So the entire Torah is all based, the entire "standing before Mt. Sinai" is based on Yitro's advice, which again is equal to the foundation of all foundation and the pillar of all wisdom. His advice was how to build the system. How to build a pyramid of leadership, with not just one person at the top. This is such basic advice that the entire Torah is based upon it, from it we come to the giving of the Torah.

## 2. There is no king without a people

In the past few weeks, we have been mentioning the *ma'amar* that the Alter Rebbe loved, there is no king without a people (אֵין מֶלֶךְ בְּלֹא עָם). In this phrase יְסוּד הַיְסוּדוֹת וְעִמּוּד הַחֲכָמוֹת, there are 4 words and 24 letters. It's important that every one meditate on this phrase. There are phrases that every person should have in his mind and meditate upon

them from time to time. In Chabad it seems that to meditate on a particular phrase is not common, but the Alter Rebbe says in the Tanya to do this about a number of phrases, like קַבְּלַת עוֹל מַלְכוּת שָׁמַיִם. So, now let's look at the average value of each word, triangle of 48 divided by 4 is 294, which is exactly the phrase, אֵין מֶלֶךְ בְּלֹא עַם, There is no king without a people. So the Rambam opens his book by stating 4 times that there is no king without a people.

### **"People" in parashat Yitro stands for advice and standing**

In parashat Yitro עַם, People, stands for יְצֵאת יִתְרוֹ (Yitro's advice) and מַעֲמַד הַר סִינַי (the standing before Mt. Sinai). First we need the one, then the other comes as a result. Let's take the word Yitro (יִתְרוֹ), 616, so the average value of each letter is 154, the value of "standing" (מַעֲמַד). There is advice (עֲצָה) and standing (מַעֲמַד).

### **The king makes the people stand**

We said there is a connection between standing and a people. One has to make the people stand (to make them strong) and to give them a king, which is also called "to stand them a king" (לְהַעֲמִיד לָהֶם מֶלֶךְ), the first mitzvah we are commanded with upon entering the land of Israel. There is a metaphor here, to stand a king. At the end of his book the Rambam uses a simpler verb, to appoint a king. But, the sages use the idiom to "stand a king" (לְהַעֲמִיד מֶלֶךְ). So tonight we'll say that "There is no king without עַם," as There is no king without "standing" (מַעֲמַד).

### **A standing people means revealing all the different classes**

There are a number of different parts in the people, translated in Hebrew as מַעֲמָדוֹת, states, statuses. We might think that the people are all at the same level, they do not divide into different estates מַעֲמָדוֹת, or classes. The Rishonim talk about 5 types of precedence: in cause, in status, in nature (complexity), in time, in rank. A kingdom has to have precedence regarding rank. On the one hand the king is entirely separate relative to the people, and you might say that relative to the king the people are like בְּיָדָהּ קָמְיָהּ בְּלֹא הָשִׁיב. But, between them, the people have classes, they have ranks. The king is entrusted with the power of life and death. So from his point of view, when it comes to life and death all are equal. But, it doesn't mean that he doesn't need the ranks, the hierarchy, from the highest minister to the lowest citizen.

### **The importance of naming numbers**

What is this similar to? It says that all the numbers, when you begin counting from 1, relative to infinity they are like naught. Relative to infinity every number is like nothing. But, now let's ask, what would happen if there were not an infinite number of numbers, there was just 1 number. A single 1, no 2, no 3, etc. If everything was just a lot of 1's then this would blemish how the "numbers," the people relate to the king, to "infinity." If everything was the same, and everything was just a lot of 1's then the 1 would compete with the king for status, because he would be the only number apart from infinity. This

is how an organized people should be—with a hierarchy. And the king can then be revealed among the different particular numbers, among the different types of people. The metaphor used is embers. Embers have a lot of different tones of color in them. If it was just a strong fire, there would be less shades of color in them.

### **Standing reveals all the levels in the body**

So now we've gone a little into our topic this evening of the connection between the people standing and standing before Mt. Sinai. There is standing, like the Amidah, which is nullification which appears together with the complete revelation of the person's stature, like when we stand in Amidah and the entire body is visible. Everything is there, from the head to the toes. When sitting, the head and the body are more at the same level than when one stands. When we sit, the head is "too" close (this is what is needed to sit down) to the body, but then this is the mind in the heart. But, mind in and of itself, this is revealed only when a person is standing.

### **Standing is a non-localized state**

Relative to one another they are like the days of the week (standing) to Shabbat (standing). When one sits, the feet are not even part of the flow from the head to below, because you can even raise the legs and put them on a stool. When God address Ezekiel He says, "Stand on your feet." To stand reveals the mind and at the same time it includes the lowest levels in the body's continual flow. When standing we see all the levels of the body. The Rebbe Rashab explains that it is this way, because to "stand" is a non-local state of the psyche (he doesn't use this language), but sitting down is a local phenomenon or state in the psyche. When we stood at Mt. Sinai, we stood, we didn't sit down.

### **When Moshe Rabbeinu speaks, the people stand**

The Rebbe used to stand when the Torah was read. When we call someone to the Torah we say, Ya'amod, which means "Stand..." To receive the Torah you have to stand. You can't lean on the bimah when reading the Torah, you have to stand on your feet. Not everyone here heard the Rebbe saying a ma'amar. But Chassidim, when the Rebbe said a ma'amar everybody stood up. When he said a discourse, people sat down. But, when he said a ma'amar everyone would wrap their gartel around them and stand. This was just like the people stood before Moshe Rabbeinu from morning to evening—not literally, but every person who judges properly becomes a partner in creating heaven and earth, morning and evening. So this is the source for standing before the Moshe Rabeinu of the generation. Mochin D'aba, the mindfulness of the father principle, is **יְרֵאָת** **בְּשֵׁת**, fear of embarrassment. When Moshe said, do not be afraid to approach the mountain he meant that you should not be afraid in the lower sense of fear of punishment, because this is called the midnfullness of Ima, which does not reach all the way down to the feet. But, the Mochin D'aba does reach the feet. The standing before Mt. Sinai required this type of higher mindfulness so that we could endure the experience.

## **The Torah requires the king to connect with all the classes of people**

So the saying "There is no king without standing, *מַעֲמַד*" is very essential for the Giving of the Torah. The will of the king is to connect with all the very many classes, divisions of people within the nation. That is why all the sages agree that the Torah was given on Shabbat, which corresponds to standing.

## **What non-locality in standing means**

What does it mean to be non-local when you stand. A person who has the mindfulness of Aba finds God easily in all areas of life, including those things that are not holy, but just mundane. Someone with Mochin d'Ima can only do this with things that are holy, with mitzvot. At this level a person is still a mekabel, a receiver. And as long as he is receiving he cannot give, because he is busy receiving, busy swallowing and does not have the ability to give to others what he has learnt. At this stage, the person cannot be far from his Rebbe, his main teacher. But, once a person becomes one with what he has learnt, he no longer has to quote from where he learnt what he learnt; the main example of this is the Rambam, who doesn't quote his sources. The Rambam is standing upon the entire Torah and therefore he can affect everyone, even non-locally. This is called "In all your ways, know Him."

## **3. The partzuf of standing**

Now, let's see how the notion of standing, the standing before Mt. Sinai is reflected in each of the sefirot. We will make a partzuf, a model of standing in each of the sefirot.

### **Keter (crown): standing above the mind**

There is a topic related to Bati Legani, the ma'amar learnt in this time of the year, related to the great trees, *עֲצֵי שֵׁטִים*, that were used for the Tabernacle. Their name is related to *שְׁטוּת*, to nonsense. The nonsense that is holy stands even higher than the head, to try to stand this high is like standing in the air, holy nonsense. This is the standing in the sefirah or keter. Every Jew should strive to stand in this manner in the air, to have holy nonsense. In merit of these trees, the entire Tabernacle was like in the air. Indeed, it was constantly in motion, moving from place to place. This was a positive thing, but also negative, because it means the Tabernacle was not entirely integrated into our reality.

### **Cochmah (wisdom): standing without feeling one's self, with room to spare**

Wisdom: But, there is another type of standing, that is related to the Tabernacle. It says that people would stand *צָפוּפִים*, with little room to spare, but when they would bow down, there was plenty of room, *רוּחִים*. The haftarah of Yitro begins with the words, *שָׂרְפִים עוֹמְדִים מִמַּעַל לּוֹ*. But, when we read the same verses on Shavu'ot, we read a different haftarah. Incidentally, when we read the Ten Commandments, we all stand on our feet to hear God's words, to receive the great mindfulness. So the haftarah on Shavu'ot is *בְּעֹמְדָם תִּרְפִּינָה כְּנִפְיָהֶם*, when [the angels] stood, their wings would fall at their side. The

wings correspond to love and fear, the midot. And when they stood with nullification, there were no midot left to be felt. These are the main examples of standing the relate to wisdom, to chochmah and nullification.

### **Binah (understanding): standing as understanding**

To stand in the sense of understanding something, עומד על דבר. Let's try to understand all that we've said so far, and then we'll continue.

We said that to stand upon something is to understand it. For example the sages say something beautiful. Said Rabbi Reuben, We cannot stand upon the character of [King] David. Why? Because at times he refers to himself as a king, and at times as a pauper. "Elokim, give your laws to a king," but then he says, "A prayer to a pauper who shrouds himself." So I can't tell what his character really is. What is this, a person who at times refers to himself as a king and at times as a pauper. So to stand upon his character is to understand his character. This is also another acronym for עם, "people" that we said that there is no king without a people, where ע is pauper (עני), and king (מלך). So a person you can understand is not a king. A king has to be someone who is a living contradiction. Contradicting himself all the time. Apparently Rabbi Reuben who brings this saying does understand this. He says that when King David looks at his future progeny, if he sees tzadikim "standing" (being born) from him, then he calls himself a "king." But, if he sees wicked progeny coming (standing) from him, then he calls himself a "pauper." At first I can't understand his character, but then I see that he is looking with his super-consciousness, he feels within himself, from his own concealed power, that he has a tzadik in him like Asa, like Yehoshafat, he has a Yoshiyahu in him, at that time he feels that he is a king. But, when he sees the wicked that are in him, as it were, like Amon Menashe and Achaz (these are the 3 wicked kings that came from him, as opposed to the greater measure of good in the form of the 4 examples of righteous kings that came from him), then he feels like a pauper. Menashe indeed rectified his ways and did teshuvah, but he is still counted among the wicked here. It might be that a ba'al teshuvah is also considered to be a pauper. So first we understand that the king is someone whose character cannot be understood completely. One day he says I am Mashiach, the other day he says, I'm not Mashiach. One day he says, go tell everyone I'm the Mashiach, the next day he says, whomever does this is hurting all of Chassidut, all its generations, he is ostracized, etc. But, apparently these changes in character are related to how he sees what will come from him. We learn a new principle here. To be a king, to be a king who is also a teacher, a Rebbe, you have to have a number of righteous students and a number of wicked students, because without the wicked students he cannot have lowliness. When he feels like a king, it is because of the exalted feeling he receives from the tzadikim around him. This is called הִתְנַשְׂאוּת, feeling exalted. From the wicked around him, he receives lowliness, another character trait that he needs in order to be a king. If a king doesn't have children it is certainly his students, he needs righteous students and wicked students here and there, may they all be healthy. So standing in binah, in understanding means this.

### **Da'at (knowledge): standing steadfast**

Someone is steadfast in his opinion, לְעִמּוּד עַל דְּעָתִי, to remain steadfast and unwilling to budge. To bring the Mashiah the Rebbe said that the world needs 10 such people who are steadfast in their opinions. In this case, the king needs a nation that stands, that have a hard neck. The neck is the seat of the da'at, that is where the luz bone is. It is what makes it stiff, as we say, a stiff-necked people. Of course a wicked person could also be adamant, but the Rebbe of course meant that they should be tzadikim that are stiff-necked and unwilling to change their minds.

### **Chesed (loving-kindness): standing as attending to other's needs**

The first time this root עמד appears is in reference to Abraham, who was standing over his guests, over the angels that he brought into his home, waiting to serve them, out of love, out of the mitzvah of inviting guests. So to stand in loving-kindness is to wait on them. Only in parashat Vayeira do we find this root, which is interesting because it is a very common root.

Indeed there is what seems to be an earlier instance of the root to stand already in parashat Bereisheet. There we find the word עִמָּדִי, which means "with me," but there is some dispute as to its meaning. After eating from the Tree of Knowledge, Adam says, "The woman you put with me, she gave to eat, and I ate." This is also related to eating, so the food that Abraham waited on his guests must have been some rectification for the eating from the Tree of Knowledge. The Radak says that the word עִמָּדִי even though it means "with me" is from the root עמד. The later grammarians do not agree with him. But, for us he is the first authority on Hebrew grammar. The idea here is that when you say "she is with me," that is like the image of a bride and groom together, under the wedding canopy, together in love. Indeed, the two words "with" and "people" are both spelled עם, and they even interchange like in the verse, "With the King in His toil they sat there," which refers according to the sages to the souls of the Jewish people, who were with God when He decided to create the world. Now, this word עִמָּדִי, with me, appears in this form alone. There is no "with us," or "with you." There is something very intimate in this type of standing together. And it first appears in reference to the first intimate couple. The woman you put with me, that you gave me to be my helpmate... So truly according to the Radak, this "with me" (עִמָּדִי) is the first instance of the root עמד to stand. The word "put with me," נָתַתָּ, which is equal to 45 times 19, or Adam (אָדָם) times Eve (חַוָּה). And then the second instance is with Abraham as we explained, and then many more instances of standing in the Pentateuch. So this we correspond to chesed, loving-kindness.

Where else does it say עִמָּדִי together with "stand?" Right after the giving of the Torah, Hashem says to Moshe, וְעָתָה פֹּה עִמָּדִי עִמָּדִי, And you here, stand with me. This is a good example that these two words are related, which refers to Moshe leaving his wife, and "marrying" as it were, the Divine Presence. The bride (the Divine Presence) is here speaking to the groom (Moshe Rabbeinu). Stand with me (עִמָּדִי עִמָּדִי) is equal to 238, the value of Rachel (רַחֵל), the bride, the Divine Presence. They bride and groom are here

standing to build an eternal home. As the sages say, he married a woman and had (הַעֲמִיד, made stand) children. What happens during the chupah? The sages it says would perform all kinds of nonsense, holy nonsense, like juggling eggs. How could they juggle 8 eggs and not break them? Because their mind is hovering in the air. So this is called "Marrying a woman" (נָשָׂא אִשָּׁה) and we should tell the couple that it's a good idea to stand in the air at this time. To wait on someone is to be their helpmate. How do we know that standing is related to waiting? We came to the whole topic from the idiom "the standing at Mt. Sinai" (מַעֲמַד הַר סִינַי). Does this word appear in the Tanach? It does once, with the Queen of Sheba. She saw Solomon's kingdom, and was especially taken by מוֹשָׁב עֲבָדָיו וּמַעֲמַד מְשָׁרְתָיו. The servants standing, this refers to his ministers who would sit before him. And the standing of his butlers, they were waiting upon him. Likewise in the standing of Mt. Sinai, when we rise to stand when the Ten Commandments are read, we should be in the mindframe of waiting upon God, "we shall do and then we shall hear."

### **Gevurah (might): standing as overcoming.**

To stand is to overcome, לַעֲמוֹד בְּפָרֶץ. There is standing that is overcoming some obstacle. To stand upon my beliefs, to be steadfast, that is like not giving in where there is something enticing me to give up on my beliefs. But, here we are overcoming an actual obstacle.

### **Tiferet (beauty): the middle pillar, standing upright**

To stand upright is the middle axis, where the word axis is itself from the word to stand, עֲמוּדָא דְאַמְצְעִיתָא, the middle axis, or pillar. When a person is standing upright and there is flow throughout the body, from the head, to the toes, that is all tiferet, the entire hierarchy of the Jewish people, since tiferet is called tiferet Yisrael. The literal meaning of "to stand," the simplest meaning of the body standing, with all the good qualities of standing, that is the standing in tiferet. It says that תַּפְאֶרֶת אָדָם לְשֵׁבֶת בֵּית, the tiferet of the individual (and here it is referring to a woman) is to sit at home. But, the tiferet of the male is to stand.

### **Netzach (victory): standing in eternity**

There is standing that means being eternal. There are many such uses of the word to stand, to endure, in the Tanach. There is standing and enduring in time, and there is enduring infinitely, above time. So eternity is enduring eternally, which is standing in victory.

### **Hod (acknowledgment): standing as spatial consciousness**

If victory is time, acknowledgment is space, like Binah (space) which extends to hod. There is standing which is being conscious of where you are. Like what Hashem said to Moshe, "כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אֲדָמַת קֹדֶשׁ הוּא," For the place you are standing upon, it is holy earth. Here standing is being conscious of where one is standing. This was the

beginning of all of Moshe Rabbeinu Divine service. The Priests in the Temple would walk barefoot, because they were conscious of the holiness of the Temple. "It is holy ground" (אֲדָמַת קֹדֶשׁ הוּא) is equal to "the holy temple" (בֵּית הַמִּקְדָּשׁ). For Moshe Rabbeinu to begin his Divine mission, he must be conscious of the place he is standing upon, which was actually Mt. Sinai. This is hod. Hod in spirituality is to acknowledge something that is above understanding. Moshe here did not understand what was happening. How could the bush burn and not be consumed? So the first thing was for him to acknowledge that he doesn't understand.

### **Yesod (foundation): standing as being alive**

The sign of the covenant. The organ of procreation is either "alive" or "dead." The verse says, וְהִצַּגְתִּי לְפָנֶיךָ, וְהֵעֵמִיד הַבְּהֵמָה לְפָנַי הַבְּהֵן אֲשֶׁר יַעֲרִיךְ אֹתוֹ. Yehudah said to Yaakov, וְהִצַּגְתִּי לְפָנֶיךָ. Here to stand means to present. If something is presented standing it is certainly alive. That which is standing is indicating life. To be alive and not just "not dead," that means standing and not sitting down or being in any other position. To be alive and not dead, is to stand.

### **Malchut (kingdom): standing as stopping**

Finally, the last type of standing means "stopping." To stop something. For instance about Leah it says, וַתֵּעַמּוּד מִלֵּדֶת, she stopped giving birth after Yehudah, the king. About the cruce of oil with Elisha it says, it stopped pouring out oil, וַיֵּעַמּוּד הַשֶּׁמֶן.

So we have now completed our partzuf of standing and we'll have another intermission, and perhaps we'll continue later.

## ***4. Rebbe Nachman's fourth torah in Likutei Moharan***

Whomever is connected to Rebbe Nachman, there are a number of very important Torah's on parashat Yitro. The most important is the fourth Torah in part 1, on the verse, I am Havayah your God who took you out of Egypt out of a house of slavery. Rebbe Nachman explains that אֱלֹהִים אֲנִי הוּא is like in the world to Come, where as the Name is written, so it will be pronounced. The meaning is that all is good, there is nothing negative that happens at all in a revealed manner and therefore we will only say the blessing הטוב והמטיב and not like in this World where we have the blessing דיין האמת. About this there is a verse in Tehilim, בְּאַלְקִים אֶהְלֵל דְּבַר בְּהוֹי אֶהְלֵל דְּבַר. It's value is 660 or 10 times אֶהְלֵל (I will praise). Meaning that there is twice אֶהְלֵל explicitly and 10 more in the gematria of the entire verse. This number 660 is also equal to the first 3 words of every blessing we say, בְּרוּךְ אַתָּה הוּא. And in the future we will say about everything בְּרוּךְ אַתָּה הוּא. הטוב והמטיב. How is this alluded to in the first commandment. אֲנִי, "I am" is explained as meaning "I am who I am" (אֲנִי מִי שֶׁאֲנִי). And He is אֱלֹהִים, your God. When we say Havayah is the Elokim, we mean to say that Elokim here is greater. This is the main chiddush here. Because in this world, about Havayah, the measure of mercy, we already say, הטוב והמטיב, the blessing over the good. But, in the World to Come we will also say

this blessing over those things that now would seem negative. This is the taste we should be able to taste in the dishes served on Shabbat Yitro.

Havayah refers to the concealed (yud-hei) while Elokim refers to the revealed (vav-hei). But, there is Elokim that is even above Havayah, it is the Elokim that is the concealed mind (מוחא סתימאה). It is usually referred to as הא-להים, which equals 91, the value of Havayah and Adni together. The giving of the Torah is more connected to the Name Elokim than it is to Havayah. We know this from the verse that opens the Ten Commandments, And Elokim spoke all these things saying. Usually, the Torah uses the idiom, And Havayah said... Here it uses Elokim. Elokim refers to the power of might, which is a revelation of God's essence. It says that God brought the people out of the camp and they stood at the foot of the mountain. The camp is a state of the power of Elokim, which connects all the details together (just like there is a connection between the body and the soul). When God is revealed as connecting all the details together, that consciousness is known as "a camp" (מחנה). It says that the fear that they felt when they were in the camp, that is the type of fear that Moshe Rabbeinu rejects and says, do not have this fear. He takes them out of this consciousness, out of this "camp." It's not exactly a place, to take them out of this camp is to take them out of their particular state of consciousness. Like we said last week, that the giving of the Torah is the nullification of the dimension of psyche. The giving of the Torah is reaching a state where we know that there is know power of thought that can grasp Hashem, and that is the power of the concealed mind (מוחא סתימאה). If there is such a consciousness called "does wonders," מפליא לעשות, why is it important to get out of it. There is a state in which a person has a limit on how much he can learn (he can learn for 10 hours a day even, but not a minute more). This is called being in Mitzrayim, being in Egypt. But, there is a reality in which a person is in the camp, in the camp of Israel but has to get even out of that state of consciousness. In the end, God wants us to understand the plurality in reality, but not the way that it appears below, but in the way that it already exists in the supernal reality of God Himself. This is what it means to come out of the camp.

Then it says that they went out of the camp and stood at the foot of the mountain. To stand at the foot of the mountain is to be in a state of lowliness. When in this state, when you've already come out of the camp, all the dimensions of reality seem to go up in smoke. This is how this verse is explained in Chabad.

This fits what Rebbe Nachman says in the fourth torah in LM. He says that there is an ascent where a person reaches the infinite where there is no chasadim and there are no gevurot, everything is one simple unity. At this stage a person realizes that all that happens with me is good, the taste of the world to Come. The run here is to reach a state called האלקים, where there is no contradiction between chasadim and gevurot and then the return, when I return to my reality, there I realize that all is good. This is what is meant in the explanation we just explained from Chabad.

There is a beautiful submission-separation-sweetening in this context. First it says that Yitro was "thankful" (ויחד), which means either that he was thankful from his soul dimension that the Jewish people had been saved, or sorry that the Egyptians had been killed, from his bodily dimension. This is the nature of the convert, he is happy in his

soul, but sorry in his body. This is called גילו ברעדה. ויחד equals 28. Yitro equals 22 times 28. A ratio of 1 to 22, like the ratio of the 22 letters to the simple alef. The submission here is this ויחד. The separation was in the ויחרד כל העם אשר במחנה, the entire people in the camp were afraid. Then the sweetening was with the mountain itself, the mountain here represents all of reality, and it too experienced fear, ויחרד ההר מאד.

## ***5. Redeeming kingdom, the Divine Presence***

Let's add something more from the 4<sup>th</sup> Torah in LM. This explains the rest of the first commandment, "who has taken you out of Egypt, out of a house of bondage." Rebbe Nachman explains that the entire purpose of the giving of the Torah is to raise the kingdom. And how is this done, by connecting with the tzadik, especially through acknowledging what one has done wrong, ודוי דְּבָרִים.

### **Slavery is to one's negative inclinations**

Rebbe Nachman explains that the four elements represent the negative inclinations in a person and in the first commandment they are called "עבדים" slaves. To come out of a house of slaves, a house of slavery is to be freed of all of one's coarse negative inclinations. This is all dependent on the revelation of "I am Havayah your God," again a person knowing that all that happens with him is good.

### **Redemption by seeing the tzadik, giving him tzedakah, and revealing one's heart**

Let's return to the middle. How do we take the kingdom out of its exile. Through connecting with the tzadik, the Rebbe in three particular ways: seeing, giving tzedakah to the tzadik, and confessing. But, this doesn't just mean telling the tzadik about the transgressions I've done, but rather to tell him all that is heavy on my heart. If there is something heavy on my heart, it may be the result of my transgressions, but it's not necessarily what I think; he sees things in his way. There is a person who cries because of a neighbor that is bothering him and he doesn't know what to do. Or he has some anxiety. The moment a person comes and reveals all that is on his heart, that is called ודוי דְּבָרִים and that is the main thing that takes the kingdom, the malchut out of the house of slavery, out of its bondage.

### **Wanting to redeem**

There is a sign for these three things from Tehilim, in the verse, "For your servants want its stones, and its earth they shall bring grace" (כִּי רָצוּ עֲבָדֶיךָ אֶת אֲבְנֵיהָ וְאֶת עֲפָרָהּ יְחִוּנְנִי). This word רָצוּ, which means "want to redeem," is only 1 of 2 instances where this root, which usually means "to want," is used in the sense of to redeem. The letters of רָצוּ are an acronym for seeing (רָאִיָּה), tzedakah (צְדָקָה), and confession (וְדוּי דְּבָרִים). To want its stones, that is to want to build the kingdom.

## Freeing oneself from slavery to one's elements

In each of these three successive stages, we are freed from some of the slaves, the negative inclinations represented by the four elements. With seeing the tzadik, we come out of the first two elements, earth and water. Earth represents depression and water represents negative cravings. If a person is depressed, he comes to see. Like in the Temple, where it is a mitzvah to come and see. Someone who comes to see the tzadik with the purpose of being connected to him, that already extracts him from his depression and his negative cravings.

But, more difficult are the living and speaking elements, air and fire. The air represents all kinds of foolery that are simply nonsense, or speaking negatively about others. To get out of this, one needs to give tzedakah to the tzadik. Someone who has a problem with his element of air, his wasting words on nonsense and his feeling of self-importance (גאווה). But, by giving tzedakah these can be redeemed and the person can be freed from them.

Finally, the confession וידי דברים, is like a crown that contains all the previous levels. It is the root of all 4 elements. This is the fifth that is given to the Pharaoh of holiness, which redeems the other 4 fifths in our consciousness. Now today, Hashem makes it easy for us. Seeing the tzadik is simply coming to the shiur [or watching it's live broadcast]. Giving tzedakah is making a regular donation to Gal Einai. And the confession, being able to reveal one's heart can be done just as easily through email. So all three things can be done easily.

All this is how Rebbe Nachman reads the first few words of the Ten Commandments.

## The nigun on these words

Since we gave the acronym of רצו from the verse in Tehilim, let's now sing this nigun.

אתה תקום תרחם ציון כי עת לחננה כי בא מועד  
כי רצו עבדיך את אבניה ואת עפרה יחוננו

## A final gematria

A final gematria on this topic is that these three acts, seeing (the tzadik), giving him tzedakah, and revealing one's heart, (ראייה צדקה ודי) is equal to 441, the value of "truth" (אמת). The main point is the confession in the end. A person needs a Rav, a Rebbe to be able to reveal his heart to fully.

May we all merit to receive the Torah during this week's parashah reading with joy and internally. As the Alter Rebbe said, "there will never again be another giving of the Torah," so it is important to remember that there is no other giving of the Torah, except the giving of the Torah that we will read in this week's parashah reading.