

Weekly Shiur

22 Iyar 5772

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The *parashah* begins with the verse, **אם בקקתי תלכו ומצותי תשמרו ועשיתם אתם**. *Rashi's* commentary says that to follow God's laws is to toil in the learning of Torah which means to understand the Torah in-depth. Still, as much as it can and should be understood, the learning is not called a **משפט**, a ruling, which is understandable by the rational mind, but a **חק**, a law, which is beyond our rational understanding, because it is like all the *mitzvot*, it is a law. Law, **חק**, also refers to the setting of times to learn time, **חק** **ולא יעבור**. A set time that cannot be changed. As the *Eglei Tal* writes in his introduction to his book, a person needs to toil, he needs to have *sitz flesh*, the ability to sit in length and study. In the continuation of the *shiur* we will talk about 3 levels of learning Torah. But to toil in the Torah is serious work, but the most important thing is that it be with **קבלת עול** and with understanding that it cannot be fully understood.

Let's begin with a mathematical phenomenon. How many times does the word, "truth" **אמת**, appear in the first verse of this week's *parashah*? Children should be taught that the square numbers are the sums of the odd numbers. So, how many of the odd numbers beginning with 1 do we have to add in order to come to the square of 21, which is 441, the *gematria* of **אמת**? So the answer is 41, the value of the *parashah's* first word, **אם**. The relationship between 21 and 41 is that 21 is the midpoint of 41, in other words, if we would like to know beforehand how many of the odd numbers we have to add in order that their sum equal the square of a number n , then the answer is that we have to go all the way to the odd number for which n is its midpoint.

Bechukotai is the 33rd *parshah* in the Torah. When we add all the integers from 1 to 33, the sum, also called the triangle of 33, is 561, which is also the *gematria* of the *parshah's* first two words, **אם בקקתי**. Additionally, the first verse has 33 letters. $33 = גל$, like *Gal Einai* (**גל עיני**). The word **גל** is cognate to "circle" (**עגול**), so it follows that this verse should be drawn in the form of a circle. It is then like the **ליתתן נחש עקלתון**, like a serpent that eats its own tail and the verse is then in a form without beginning or end. When drawn as a circle, it becomes easier to see whether a certain word appears in equidistant skips in the verse. So this is the first thing to do with the children, have them draw the verse in a circle and search for **אמת**. They will find that it appears 7 times. Every one of the seven weeks of *Sefirat Ha'omer*—the Counting of the Omer—is dedicated to fixing and rectifying one of our *midot*. The word **אמת** also equals "second nature" **טבע שני**, implying that to rectify means to bring each of our *midot* to its second, more rectified nature.

The second exercise for the children has already come out as a post on our blog. It is about the word **לכטח**, which means "securely." Since it's been written, we won't repeat it right now.

We will learn a section of the *Zohar* with Rebbe Levik—the Lubavitcher Rebbe's father's—commentary. The *Zohar* is about a verse from the end of the rebuke (the **תוכחה**).

It is the section that ends the *chumash* of *Vayikra* in the *Zohar*. The verse is, וְאִף גַּם זֹאת בְּהִיוֹתְם, בְּאַרְץ אוֹיְבֵיהֶם לֹא מֵאַסְתִּים וְלֹא גַעְלִתִים לְכַלּוֹתֵם כִּי אֲנִי ה' אֱלֹהֵיכֶם. There is one additional verse that follows in the *chumash*. It includes a unique phrase, אֵלֶּה הַחֻקִּים וְהַמִּשְׁפָּטִים וְהַתּוֹרוֹת, "These are the laws, the statutes and the Torah's..." that God gave between Himself and the Jewish people. This phrase is unique because the three levels mentioned here—laws, statutes, and Torah's—don't appear anywhere else in the Torah.

The verse that the *Zohar* discusses is like the *ithapcha*, the turning upside-down of the entire rebuke. It deals with the situation of the Jewish people when in exile, which is likened by the *Zohar* to a market of tanners, שׁוּקֵא דְבוֹרְסְקִי, the smelliest place in the world. This verse has 18 words, and 73 letters. Here too, the verse can be drawn as a *Magen David* of 73 letters. Apparently there is a very deep wisdom (the value of "wisdom" חִכְמָה is 73) in this verse.

Now what does the *Zohar* say? It describes how Rabbi Chiya recounted before Rabbi Yosi what he had heard from Rabbi Elazar, *Rashbi's* son. He says, I heard something new from Rabbi Elazar about this verse. This is after Rabbi Yosi himself gives a commentary on this verse, explaining that wherever the Jewish people went to exile, the Divine Presence went with them. Rabbi Yosi's explanation is from *Rashbi* and is considered one of his most important teachings. Rabbi Yosi says that *Rashbi* explained it as follows, וְאִף גַּם, וְאִף גַּם, that even when the Jewish people go into exile the אִף אֲנִי also goes down with them. The phrase אִף אֲנִי appears 4 times in the rebuke. Every time that it describes how God will retaliate given our negative conduct.

The sages say that all the wicked characters in the Torah that eventually fell from greatness began their words with the word אִף, even. The first one was the serpent in the Garden of Eden. The second was the minister of bakers in Egypt who said to Joseph, אִף אֲנִי בַחְלוּמִי, I too in my dream. He is also the first occurrence of this phrase, אִף אֲנִי. In the rest of the Torah the phrase appears 4 more times, the secret of the ratio of 1:4. Apparently the phrase אִף אֲנִי is related to dreams, since this is what the minister of bakers discusses, his dream. And then it appears 4 more times in *parshat Bechukotai*.

In the rest of the *Tanach* the phrase appears another 5 times. Apparently this is some kind of "other side," negative correspondence to the 10 Commandments or the 10 Utterances of creation. One of these occurrences is said by בֶּן בְּרַכְאֵל whose name equals *Mashiach* מְשִׁיחַ, who says אִף אֲנִי אֶחָדָה דְעֵי, I too will give my opinion.

In any case in the rebuke in our *parshah* אִף אֲנִי appears 4 times, their sum being 568, this is the seventh commandment as it is worded in *parashat Va'etchanan*. In *Yitro* it is equal to 562, a number we've spoken many times about. But in *Va'etchanan* it's written אִף אֲנִי, with an extra *vav*. The sages explain that this commandment means לֹא תִהְיֶה לְאִף, you shall not enjoy your power, your אִף, which means your power of procreation in a negative way, which is called קָרִי. Indeed, in *Bechukotai*, not doing God's will is called going with *Hashem* in a manner of קָרִי.

The *Shach* on the Torah writes that there is something special in the 9 appearances of the word אִף. In his commentary, a number of numbers are very central. 33, which we talked about, 7 which we also talked about, and then powers of 3—something the Rebbe liked a lot (especially in relation to the number 27 which is the third power of 3). There

are 3 conditions in the first verse, and then there are 3 things promised if we fulfill those conditions (rain, peace, and a dwelling place for God). But, all these appear in 9 verses. Finally, the number of distinct phrases in these 9 verses is 27. This is also important for the children, to learn how to count and recognize the distinct phrases in the verses.

What about the rebuke? Here too we see the number 9, the 9 instances of the word אף. While the final, which is the one that turns everything around is a positive one and appears in the verse we are discussing. Before that, there is a verse that also mentions the word אף and is positive, וזכרתי את בריתי יעקוב ואף את בריתי יצחק ואף את בריתי אברהם, twice. So there are 6 that are negative in the rebuke, 4 times ואף and twice more אף, and then there are 3 that are in a positive sense. Meaning that all that we are intending to overturn and make positive through the rebuke is the word אף. Who rectified this word? The BST, who said the word אף repeatedly. When the Alter Rebbe was incarcerated, he was asked why the BST said this word all the time. The *mitnagdim* said that the reason was that this word means anger, and that the BST's intent was to bring anger down from Above upon Russia. But, even though this wasn't the reason, the Alter Rebbe didn't want to reveal the secret to them. He just smiled and they didn't ask anymore about this point. A smart Jew knows how to win an argument with just a smile.

Now the word אף usually implies plurality, in the sense of expanding the meaning to include more options. Normally the two words implying limitation are אך רק and the two implying plurality (inclusive of more things) are גם את. But, אף is also the same as the latter. Our verse begins, ואף גם, which is two words implying inclusiveness one after the other, which the sages means limitation. They learn this from this verse where the 3rd word is זאת, which limits.

The *Chatam Sofer* in his commentary on the Torah writes that the expansion here is not upon the negative parts of the rebuke, the calamities that will come, but rather upon the goodness that it comes to discuss in this verse, all because the measure of good is always greater than the measure of bad.

There are those who explain this, that there is no limitation after limitation in order to expand, is like in mathematics that two negatives (multiplied by one another) make a positive. But, this is not a rule in mathematics that two positives (two expansions) make a negative. What is this then? So either we don't use mathematics in this sense, or there is a deeper explanation. What we have to say is that according to the sages, any kind of movement from the center is a lessening, a contraction.

In any case, not only is this a rule, but the rule is learnt from this verse, ואף גם זאת, two expanding words and then זאת which limits and contracts, like saying "this," meaning, this and not that. Like the word "this" in the masculine form, זה, which is like the prophecy of *Moshe Rabbeinu* which is very exact. The word כה which is the prophecy of the other prophets is therefore less exact. This explains why *Moshe Rabbeinu* is from the tribe of Levi, because he has clarity in his prophecy, just as the tribe of Levi corresponds to might, to *gevurah*. This was all an introduction to get us into this verse, ואף גם זאת בהיותם, בארץ אביהם לא מאסתיים ולא געלתים לבלתם להפך בריתי אתם כי אני יודד אלהים.

Again Rabbi Yosi explains that the אף alludes to the אף אני in the rebuke and the אני alludes to *Za* to the Almighty, and the words זאת גם allude to the Divine Presence.

Meaning that not only the Divine Presence went with the Jewish people to wherever they went into exile, but the Almighty too.

Then Rabbi Chiya says that he heard something new. A real *chiddush* about this verse from Rabbi Elazar, *Rashbi's* son. The Rebbe's father always begins by identifying the *sefirot* the characters correspond to. Rabbi Elazar is the *chochmah*, Rabbi Yosi is the *malchut* and Rabbi Chiya is the *yesod*. So Rabbi Yosi awakened Rabbi Chiya like the *yesod* awakening the *malchut*. And then Rabbi Elazar is the long *yesod* of *Aba*. The whole purpose of the lengthening of the *yesod* in *Aba* (*Atzilut*) is in order to build *malchut*, which here is Rabbi Yosi. So Rabbi Yosi began and then he is fulfilled even further with the words of Rabbi Chiya.

He begins with a question about the words *מאסתים געלתיים*, these words are not necessarily repaying someone for their bad actions, but rather meant to express disgust at someone you can't stand. So if God says I didn't *מאסתים וגעלתיים*, meaning that as much as you stink, your actions smell terribly, I still love you tremendously. There is an explanation that the first one, *מאסתים* alludes to all the sins and the word *געלתיים* is the sin of not keeping the Sabbatical years in agriculture. The new teaching that Rabbi Chiya heard is the allegory. That the exile is like a market of tanners, with its terrible smell. A person that would never have entered such a place has now his bride in this market. Because she is there, all the terrible stench is like nothing to him and instead it becomes like a market of perfumes when he enters to find his bride. That is the allegory. The meaning is that the person is the Almighty and the bride is the Divine Presence, and she enters the stench of the tanner's market, the Jewish people. And even though they stink, the Almighty is willing to go in there and feel that it is a perfumer's market. How does he learn this allegory? From the word, "to annihilate them," *לכלתם*, which can be read as "for their bride." What is the covenant mentioned in this verse, *בריתי אתם*? It is the covenant with the patriarchs, which is that the Jewish people cannot be exchanged for any other people, and therefore the final 4 words, *כי אני ה' אלקיהם*.

After Rabbi Yosi hears this new explanation from Rabbi Chiya in the name of Rabbi Elazar he ends by saying, If I only came into this world for this teaching, it was worth it. He then continues with a verse from the Book of Malachi, *בן יכבד אב ועבד אדוניו*. He says that with this new teaching, Rabbi Elazar has honored his father. On the one hand he is taken by the notion that *לכלתם* alludes to "for their bride," and on the other hand he says, there is no greater way of honoring your father (*Rashbi*, who has already passed away when this happens) than by saying this *chiddush*, this *מילתא חדתא*. This is the way of honoring a father after his passing. God prepared *Rashbi* a throne next to him because of Rabbi Elazar's new teaching. And this is the culmination of the *Zohar* for the *chumash* of *Vayikra*.

The fact that Rabbi Elazar builds the *malchut*, Rabbi Yosi, the Rebbe's father explains that Elazar is the Name *Kel* (אל), "the heavens speak of the honor of *Kel*," and in the *Zohar* it says that *Kel* is the light of *chochmah*, and it is what descends through the *yesod* to rectify *malchut*. What is all the excitement that Rabbi Yosi has about this teaching, this allegory? Rebbe Levik explains that the whole idea here is that the bride being in the

tanner's market, for her husband, the ZA, all the stench becomes perfume. The bride is Rabbi Yosi himself. Meaning that this *chiddush* really speak to him.

The Lubavitcher Rebbe explains his father's commentary on this passage of *Zohar*. Let's say a few things about that. First of all, how is this a special honor for *Rashbi*? As we said earlier, *Rashbi* is the one who said that wherever the Jewish people go in exile, the Divine Presence goes with them. But, he didn't mention that the exile is like a tanner's market. He didn't go that far. He didn't say that the Jewish people stink themselves. Who says that when that is the case, the Divine Presence is still with them? So Rabbi Elazar is now revealing the inner meaning of his father's words, that he meant that even when they stink, even then the Divine Presence is still enclothed in them. So this means that to reveal the inner meanings of one's father, and that includes one's Rebbe, like Elisha said about Eliyahu, אבי אבי רכב ישראל. So the greatest honor for the Rebbe is to reveal his inner meaning, allowing it to go even further and extend further down into the soul. Now the great thing is that in order to explain *Rashbi's* teaching in this way, Rabbi Elazar has to change his own thinking. How is this? When he came out of the cave after 12 years with his father, they came out and burnt everything they looked at. So they were told to go in for another year and when they came out *Rashbi* "learnt the lesson," but Rabbi Elazar didn't. He couldn't stand the fact that people spend their time with things that are temporal instead of with Torah that is eternal. So he burns everything. Like we explained on *Lag Ba'omer*, Rabbi Elazar wants to burn the medinah, the state. Like what the Rebbe himself said about the *Knisset*. So he burns everything, this is his mindset, but every place that he burns, *Rashbi* heals, like מוחצתי ואני ארפא. So for Rabbi Elazar to now say that the Divine Presence is even in the greatest stench, that is completely against his nature. Apparently, as long as his father was alive, he could count on him to heal reality and he could continue to burn it. But, now that his father has passed away, he has to be even deeper than his father and explain that even when there is stench, the Divine Presence is still there. This is not just a reality in which people deal with temporal matters, it is a reality in which people actually spend their time doing what is forbidden. And yet, says Rabbi Elazar, the Divine Presence is there. The word לבלתם which means to annihilate them, become a word implying love and connection, a bride.

Rebbe Levik writes that בורסקי equals חשמל. The triangle of 27 which is 378. What is the connection. A בורסקי is a tanner, a tanner of leather, עור, and in Rabbi Me'ir Torah scroll he wrote not garments of leather עור בתנות עור, but garments of light, בתנות אור. So to turn the tanned leather into light, that is the highest type of transformation. Adam and Eve's skin before they sinned was made of light.

The word שוק, market, is 406, the triangle of 28. The mathematical rule states that together they will equal a square, in this case the square of 28, which equals פעלת צדיק, the action of a *tzadik*, which is 28 squared. Now, because the bride is there, the tanner's market becomes a market of perfumes, which is 392, the double square of 14. But בורסקי is also a multiple of 14, or 27 times 14. So what are they together? The two markets together are alluded to in the verse, עמודיו שוקי שש, שווקים. When we add them together we get the triangle of 27 together with the double square of 14, we get 770 בורסקי בשמים =

770. The Rebbe says that not only did Rabbi Elazar change his mind, he deepens his judging the Jewish favorable even in the depth of the exile, even more than his father. And there is no greater honor than this for a father.

The Rebbe now adds another point, another depth. He asks, what does it mean that a person learn Torah and he suddenly comes to a place that really speaks to him, not because he is *malchut* and the discussion is about *malchut*. We want to make a *yeshivah*, and we have to search for things in the Torah that really speak to our students. There is such a thing that the Torah seems to be very intimately talking to me. Is this good or not? The Rebbe says something new about this. He says that if a person is excited by such a thing, it is actually a very high level of learning Torah not for its own sake. Because then Torah is learnt based on how it is relevant to me. This is called *אדעתא דנפשיה*, based on his own self. As explain in our book *חתן עם הכלה*, the Alter Rebbe writes that in the beginning a person should learn in this way, because it is meant to rectify me. Now, everywhere but in Chabad, they would say that this is learning Torah for Torah's sake, *lishmah*. Because to have the Torah rectify me, that is exactly the purpose for which God gave the Torah. But, the Alter Rebbe says that this is not *lishmah*, because it is still for me. But, this is the highest level of Torah not for its own sake, not *lishmah*.

Now the Rebbe explains that there are many levels of not *lishmah*. Like a person who does *teshuvah* and then realizes that he has to do *teshuvah* on his previous *teshuvah* and so on, all his days, *teshuvah* all my days. To get to an even higher level of *lishmah*, one has to again come to a higher level of *shelo lishmah*, not *lishmah*. This is like how the *kavanot* of *sefirat ha'omer* work. That every week we begin by descending to a small mindedness, *קטנות מוחין* of the next *sefirah* in order to ascend again.

Saying this in short, there is the not *lishmah* and the *lishmah* of the Talmud and there is the same of the Chassidut and the *Zohar*. Who is sensitive to the not *lishmah* here? It is Rabbi Yosi who is the *malchut*, at the brink of being abused by the external forces in the world. And even he has to reach a level of not *lishmah*, which is feeling that the Torah is talking to me directly. And this is the highest level of not *lishmah* that he can reach. What this then causes is for him to jump to a higher level of *lishmah*, which is what comes immediately after the initial excitement. Where do we see this? We see that right after he gets excited, he begins to commend Rabbi Elazar for having honored his father and continues explaining this in depth. But, now these words are not about himself, but about Rabbi Elazar and his father. He has converted all the self-excitement, the personal feelings, and transformed them into energy that he can use to concentrate on someone else. This is like a *chassid* who wants to feel very close to his Rebbe, and when the Rebbe gives him some attention he is beside himself. But, immediately he detaches from himself and transforms it into energy that can be used elsewhere.

Again, Rabbi Levik has no problem with Rabbi Yosi's excitement. For him this might be the entire point of the teachings of the *Zohar*. But, for the Rebbe this becomes an issue.

Now, let us meditate on this. There is excitement that has a sense of being and self in it, and then the best thing we can say is that it is like the Rebbe writes here, that this is learning Torah *אדעתא דנפשיה*. For me and for every student I can only hope that they feel, and wish them that they feel that the Torah is speaking to them. As it were, this is the

highest level of teaching Torah and therefore, we have to find things in the Torah that cause this. But there is another type of excitement that is entirely different, it comes from the *keter*. It is entirely above reason and understanding, טעם ודעת. The way that Rabbi Yosi is excited here, where he says this was reason enough for him to come into the world, this is not the usual type of excitement, this is the awakening of the singular one the *yechidah* of the soul. We know that in the *Arizal* there is a model of שגילה. Indeed this whole story should speak to each of us. Each of us should indeed feel that we are God's bride and that even if we stink, then we are still God's beloved bride, so much so that the stink becomes and is transformed into perfume. If I get a feeling of content because the Torah is speaking to me and is relevant to me, then that is what the Rebbe refers to as אדעתא דנפשיה. But, exactly because of that, one will elevate himself and seek to come to a higher level. Take that same energy and use it in a higher way. This is like someone who is helping a person put on *tefilin* for the first time in his life. When this happens that person who is putting *tefilin* on for the first time is now revealing his *yechidah*. This is an example of the revelation of the soul root, התגלות השרש, in the model of שרש נפש גוף לבוש היכל, in the model of שגליה. And if this is what is happening then certainly it was worthwhile to come into the world for.

It is simple that the continuation of the *Zohar*, the commending of Rabbi Elazar was said by Rabbi Yosi. But, there are commentaries who because it says, די... פתח ואמר, and it doesn't mention explicitly who said these words, ascribe them to Rabbi Chiya.

Now another point is that Rabbi Yosi brings the verse, בן יכבד אב ועבד אדוני, Why does he explicitly mention the final two words, the servant honoring his master? It has no relevance. But from this the Rebbe learns that the son should also be a servant, so much so that in meditating and thinking about his father's words, he can come to a new understanding, which actually contradicts his own original understanding. This is a topic discussed in length in the *hemshech samech vav* (תרס"ז יום טוב של ר"ה). What we learn from this is that someone who is only a son—it is known from the *Sefat Emet*, that Abraham says that here, *Damesek Eliezer* will inherit me, why is he called *Damesek*, because he draws and pours Torah before me, meaning he only repeats what I say. But, I *Hashem*, says Abraham, I want a son who can say something the opposite, something new. If Abraham is all loving-kindness and all his teachings are such, that is all that Eliezer his servant can repeat. But, ultimately Isaac is might and he can change it completely to a whole new understanding. A servant is someone who is *pnimi*. He is internal and he integrates what his Rebbe taught him. This is great. But this is still just a servant, but a son is someone who can say a *chiddush*, can say something new. What then is a son who becomes a servant? It is a son who to a certain degree limits his essential *chiddush*, which is not necessarily exactly what his father (what his Rebbe) said, and positions it in the same direction as what his father said. This is to say something good about he state.

The entire verse we have been discussing is equal to יסוד times חן, or 80 times 58. The first half has 58 letters, and the first half has 15, together 73 letters as we discussed earlier. The main *chiddush* in the verse is in the words, לא מאסתים ולא געלתי לבלתם להפר בריתי,

אתם. These words equals 3070 or 10 times רבקה. The revelation of Rivkah in all 10 powers of the soul. Rivkah is the midpoint of 613. While the final four words, בני אני ה' אלקיהם equals Yitzchak, יצחק. So clearly the bride here is Rivkah and her husband is Yitzchak. This is most fitting, being that it is a verse that describes an *ithapcha*, a switch and reversal in direction. What was in the previous verse? It said that God remembers in merit of Jacob, ויאף his covenant with Isaac, so the first *ithapcha* happened in lieu of Yitzhak, who as we said is the son who honors his father.

Now let's continue with this week's *ma'amar* in *Ayin Beis*. The topic continues those of the previous ones, regarding the intermediates, ממוצעים, between the worlds. We saw that each type of intermediate is a different type of Rebbe. In the previous *ma'amar* he explained the intermediate between the infinite and the worlds of *Adam Kadmon*. There he explained that he is an intermediate not because he is like both sides, but because *Adam Kadmon*, the intermediate here, contains all that will be in the lower worlds. And, because of this he is an intermediate. At the beginning of this *ma'amar* he adds another explanation, with terminology that is quite rare. He says there is a threesome of concepts called חומר-צורה-תקון. matter here is matter without any form. The צורה is the form, the beginning of form as it is revealed in matter. The main example is that the matter without form is the *hyle*, היילי. And the four forms are the four foundations: ארמ"ע, according to the order of *Sefer Yetzirah*, the order is not ארמ"ע the wisdom is water, the binah is fire, and then air and earth. The *Rambam* in the *Yad* calls the element of earth, עפר. Indeed, in nature, the order really is fire first, then air, then water, then earth. But, again, according to *Sefer Yetzirah* the order is water, fire, air, and then earth. So he says that *Adam Kadmon* is the *hyle* and the four elements, the four forms, the first three are like עקודים נקודים ברודים. The *Ramaz*, one of the greatest commentaries on the *Zohar*, is that these three are Abraham Isaac and Jacob. The simplest is that *nekudim* is the world of chaos that shattered and therefore corresponds to the *gevurah* of Yitzchak. The *akudim* which are all in one vessel allude to Abraham who is called "one." The world of *Akudim* is stable chaos, as Rebbe Isaac of Homil explains. In the *Akudim* the essence did not break. While the world of *Berudim*, ברודים, is the world of Jacob. These then correspond to the elements, water to *Akudim*, meaning that the first element, and this is a big *chiddush*, is that if *Adam Kadmon* is complete *hyle* with everything there but not revealed at all, then I might have thought that the first element to come out would be fire. But, the *chiddush* is that it is water, and then fire and then air. Based on *sefer Yetzirah*, the air was already in *Adam Kadmon*, and the main element in *Sefer Yetzirah* is air, the air in *keter* of AK. In SY there is no mention of earth, but it would be the lower three worlds, בי"ע. The verse, הכל העפר היה מן העפר והכל שב אל העפר is particularly about the lower worlds.

So again, he says there are matter, form, and rectification, חומר-צורה-תקון. This is a new model. What is the difference between the last two? He says that when an element is first revealed it doesn't have physical characteristics. The order of the characteristics is חלקי יחלק, Fire is יבש חם, Air is לח חם, water is קר לח and earth is יבש קר. Where the first is the essence and the second is the accidental character. Which is why the alter Rebbe says that a *mikveh* should be cold, because water is first of all cold, and it is only accidental that it be wet, because indeed it can be in the form of ice. He writes that the original fire

that comes out of the *hyle* is not hot, חם, meaning that the form as it comes out of the *hyle* does not yet have these characteristics. The תקון, is like some more complex nature, where the element receives these physical characteristics. The original fire is just fire, neither hot nor dry. Original fire that is not dry or hot might be something like an electromagnetic field, which is indeed not hot.

So this is the first topic he develops in this week's *ma'amar*.

The similar model we have encountered in the past is חומר-צורה-פועל-תכלית. The matter then is the חומר גלם. The form is the *binah*, which gives a form to the seed of the father. The פועל, the one acting is the *vav*, and the *tachlis*, the goal, is the *malchut*. This is very important in Kabbalah and is discussed in the *Pardes*. The model here of חומר-צורה-תקון is not at all similar and doesn't even correspond as it corresponds to worlds, not to the *sefirot*. The final level here, תקון, is the world of *Atzilut*. The matter is the possible reality, the world of creation. The form is the general reality, the forms of the world of *yetzirah*, the world of Formation. And the final level, תקון, is the world *Asiyah*. In the four-part model we mentioned the matter was *Atzilut* and the form was *Beriah*. So they are not compatible models. The model defines the definition of the word. In some models the word means one thing and in another the same word can mean something else entirely.

We will skip a little in the *ma'amar* and say that the most important topic (in the final 2 chapters) is how time and place have different levels. In the previous chapter he retracts a bit and says that what we said about *Adam Kadmon* just being the inclusiveness in reality and he doesn't have an aspect of infinity in him, that is only *Adam Kadmon's* external aspect. But, his internal aspect is like *Atik* (the external is like *Arich*), which is actually like above his head. And this *Atik* is actually the light of the infinite. According to this, AK is indeed a complete intermediary. It combines aspects of what is above him and of what is below him, these are his *Atik* and *Arich*.

But, then he goes to the main topic in the *ma'amar*, that the Divine is indeed entirely above time and space. Every world is within time and place. So an intermediate between the infinite and the worlds has to be both above time and space and within time and space at the same time. And this is what *Adam Kadmon* is like. In the previous *ma'amar* he had an expression based on the *sha'ar* in the *Pardes* about whether the *keter* is the *ein sof* or not, based on which he says that *Adam Kadmon* is זמן-לא-זמן, temporal and not temporal. Now we want things to be relevant for us. Therefore we want to see the Rebbe as an intermediate. Given that the Rebbe is like *Adam kadmon*, he is both time and not time. This is a great definition for a Rebbe? That a real Rebbe is not just in his generation – in time, and also not in his time, not in his generation, he supersedes all generations. He is like the reader of generations before they come to pass, קורא הדורות מראש. He is not limited to his generation. The extension of Moshe in each generation is Moshe's external aspect that comes back in a different form in each generation. But, there is the *Moshe Rabbeinu* that is above time altogether, שנותיך לא יתמו, your years are without end.

Here he talks about space and time. We always explain that time is the inner aspect of space. When we talk about space and time in an ephemeral manner, then as an intermediate, in space-time, given that it itself is an intermediate between the nothingness and the somethingness then it too has to have two aspects, one aspect that is

connected to the somethingness, to being, and another that is connected with nothingness. Being is $E = mc^2$. There cannot be being, mass without space, but there it might be possible that there can be space-time without matter/mass. We explain that time-space-energy-matter correspond to the 4 letters of *Havayah*.

How do we know that *ima, binah*, is space. There is a verse that reads, וְאֵי זֶה מְקוֹם בִּינָה, what is the place of *binah*. That *chochmah*, wisdom is time, is from the verse, And wisdom from nothingness will be found. The very first principle of time is that before time there was nothingness. For something to be nothing and then to suddenly become something requires the passage of time. There is not such transformation without time. The coming into being of anything is dependent on time. The fact that everything eventually is destroyed, כֹּל הוּא נִפְסָד, or as the sages say...

What we get from this is that wisdom coming from nothingness, from not being into being, that is a function of time. This is like "In the beginning,..." creation begins with time. So time and space are just the backdrop and most of reality is energy and matter. So time and space themselves are an intermediate themselves between the nothingness above and the being below them. But, here he says that *Adam Kadmon* is an intermediate between time and what is above it, because *AK* is time-not-time.

but before he comes to speak about time, he first talks about space. According to the *mechakrim*, space is all the way up to the 9th sphere. What about beyond that? That is the best question a young child can ask. He says that there is no longer any physical space, but there is spiritual space, which is really just a definition or limit. Every thing has a limit, be it in physical reality or spiritual. There can be two spiritual things in the same space, but each has its own definition, what it is. He adds another *chiddush* that in the spiritual worlds, where there is spiritual space, the definition of Gabriel and his hosts are *gevurah*, might. But, in the Talmud it says that the angel stands in a third of a world. So what does this mean? He says that the levels of time and space, they include 4 levels in space, but in time, there is our time, which is shared by all the lower worlds, and this continues all the way to the *malchut* of *Atzilut*, inclusive. Even there, there is some semblance of our own time, but above that it is called the order of time (סֵדֶר זְמַנִּים), which is already not the time we are accustomed to. Similarly, the angels have some connection with the reality of space in our world.

After this comes *malchut* of *Atzilut*, from where space itself is created. About space he writes that the lower space is a creation that comes out of *malchut* of *Atzilut*, not that the *malchut* of *Atzilut* is space itself. All the more so above *malchut* of *Atzilut*.

Now when we look at all these differences between time and space, we see that time is more internal. *Adam Kadmon* is time-not-time. Now when he discusses *AK*, if in Chassidut we want to explain that *AK* has two aspects, both Divinity before the contraction, and also the beginning of the worlds following the contraction. Indeed his name, *Adam kadmon* is explained to go on a parallel to the two words, *Adam* (man) and *Kadmon* (early).

Now we'll give another rule of thumb, that to be the beginning of being does not necessarily mean to be the all inclusive aspect of reality. He says that *Akudim* are the beginning of all coming into being, but not its end. While *Adam Kadmon* is both. Again,

AK is now our Rebbe. It has to have both the beginning of everything and inclusiveness. How can you be inclusive of all? Only if you have everything in you in some palpable reality. To be one or singular means that there cannot be any other reality.

According to this we can understand why the Torah begins with a *beit* and not an *alef*. Because if there was just an *alef*, there would not be room for any other reality. What is this like? This is seemingly similar to the countable one and the uncountable one. There are two beginnings. The *kavanot* of the BST for *shofar* and for the *mikveh*, is that before the *alef* there is another *alef*, the secret of sound before voice. So there is a beginning of coming into being that is not the inclusive being. The countable 1 is 1,2,3, but the uncountable 1 is not countable, it is the beginning of reality that is the inclusive aspect of reality. So *חד ולא בחושבן*, has two different interpretations.

All this was in order to come to the *Avodah* in this *ma'amar*. If we apply this to a Rebbe, then he has both not been born and he has not died. But, this is only the external aspect of *Adam Kadmon*. So what will not time be? Regarding light it will mean that light is always in a state of run and return together at one and the same time. Light is like the lifeforce of the soul, which is always alive, running and returning. The time of the body is the coming into being and out of being, living and dying. That is why the commentaries say that from the time of Adam's sin, the moment a baby is born, it begins to die, the law of entropy. That is the understanding of time from the body's perspective. But, from the soul's perspective. You can say that the soul is above time, but more correct will be to describe it as running and returning.

He says that there is a differentiation in the movement of run and return. Run and return is from below to above, extension and contraction. From the perspective of creation it is called run and return from the Creator's perspective it is called touching-not-touching, which means that there is light that exits from *Adam Kadmon's* mouth and return to it. Run and return is described as the pulse in the hand and in the heart, they are not the same. A person can lack the pulse in the hand and still be alive with the pulse in the heart. There is breath in the mouth and in the nose. The mouth is the world of *Akudim* where we find the concept of touching and not touching.

Now he makes the differentiation that in run and return there is division. There is one moment and then another. But in touching and not touching there is no division, so I might think that it is above time. But he concludes that indeed touching and not touching is the source of time. How can this be? When it comes to run and return the two motions are completely in opposite directions. The fact that a heart can pump for 120 years is a miracle, because the two motions are opposite. God is sustaining it and balancing the two motions from Above. The only way to do this is by dividing the two opposite motions in time, and that is the source of time from run and return.

But, when it comes to touching and not touching, there is no need for the type of *itkafya* experienced for instance by Rabbi Akiva, allowing him to return into the world after entering the *Pardes*. Touching and not touching are compatible, so it doesn't take time for them to differentiate from one another. So they are the real source of time. Usually we explain that touching-not-touching is in the mouth of *Adam Kadmon*, creating the World of *Akudim*, so too there is touching-not-touching in the *kav*. But, here he writes

a *chiddush*, that at the beginning of the *kav* there is no touching-not-touching yet. The *kav* which is *Adam Kadmon's* inner soul, which is like the lower seven *sefirot* of *Atik* that are en clothed in *Arich*, there is indeed touching-not-touching. But, at the higher level of the *kav* there is no touching-not-touching, like the *Radla*, which is not en clothed. So what is there there? He writes that there is return without running. What might this be? This is the copying of the essence, *העתקת העצמות*, the essence is drawn down and as it were copied below. We've never seen return without running. In reality this means going into reality. A soul should always be in *welt, aus welt*, wanting to elevate spiritually, to cling to God, but God at the same time is telling him to enter the world, to be in reality. A person needs his heart to be above (like when he is praying) and his eyes looking down. One should know that the goal is a dwelling place below. But, now this type of person, returning without running, maybe this is like Rebbe Isaac who says that in the future we wont need *hitbonenut*, we will just need to look at reality, this would be a state of return without running. This is the *Atik* of *Adam Kadmon*.

But, now this is not the main point. The main point is how this all pertains to the service in the mudane reality. He says there are three reasons for run and return (which in the end makes time). The first reason is that the light that en clothes inside the yud is just a brilliance, *הארה*. And every brilliance wants to return to its source, and when it reaches its source, the source forces it to come back down, like in *Pirkei Avot*, *על ברוך אתה* *ו*. The run is only because it is a brilliance and the brilliance wants to return to the light's source, which then tosses it back down. So the return is forced. But there is the law that one is coerced until one says, "I want this." This turns the forced following of Torah into something fun. *כפיה לכיף*.

The second reason is that given that the light cannot really inhabit the land properly and completely. If he settles too much into reality, he will die, or make reality die. He has to all the time be in a state of hovering, of not putting all his weight on reality. All so that he doesn't shatter, so that reality not shatter because of him.

The third reason is that the inner aspect of the light, the soul, is always connected with its source, *אור דבוק במאור*. How does the light retain the connection with its source after it's departed the source? How can it be settled within a reality with run and return and yet at the same time keep its connection with its source? The only way it can do this is by running and returning.

So the run and return is for one of these three reasons: *התהוות, התישבות, דבקות*.

You need to read this a few times to get his meaning. In the next chapter he suggests that maybe touching and not touching is not the source of time, unlike run and return at all.

We'll end with the topic of how Torah should be learnt at all age levels, from the *cheider* and on. First of all it requires a constant striving to ensure the run and return. When you accept a new student, he right away wants to have an experience of running. And all the time, you have to push him down and make him return. Can a new student really tolerate the idea that there is order in the *yeshivah*, a time to *daven*? He can't, so you have to force him.

Once he's in stride, you get into the run and return of learning the *nigleh*, learning *gemara*, to settle into things the right way. This is like to be in the same place as everyone else. To learn a *sugiyah* in *gemara*, you have to be on the one hand on the inside and then on the outside, in the right balance. To be in a run and return is like recalling every hour what this learning is about, that it is about *Hashem* and this was achieved by the Vitebsker by having a *kavanah* of the proper permutation of God's Name in that hour.

The final run and return the run and return of retaining a connection with the source, is the run and return of Chassidut. Chassidut begins with the understanding that I am really connected above and then leaving this, running from this in order to look at the source from below.

In a yeshiva, every good student should be encouraged to be excellent in what they are talented in. It could be for instance to be a musician. It doesn't mean much regarding his learning. It could be that he doesn't learn very much. There might be one who is excellent in *gemara* and one in the learning of Chassidut. Because of this, there should be many topics of study in a yeshivah, there should be *gemara*, *tanach*, *gematriot* (in the *Zohar gematria* is a seventh aspect of Torah, apart from the *Pardes*—in one place the *Zohar* explains that the Torah has 7 different dimensions to it in terms of interpretation). There also might be someone whose excellence in *davening* or in doing *mitzvoth*, or in *kabalat ol*. Every student has some area of excellence and should be encouraged to recognize that and develop it.