

Alter Rebbe's Yahrzeit

24 Tevet 5774 – Kever Rochel

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

Footnotes added after class)

Today is the *yahrzeit* of the Alter Rebbe, author of the Tanya and the *Shulchan Aruch*. We will now sing his *Kol Dodi*.

1. Connecting the Alter Rebbe's *yahrzeit* with Rochel Imeinu: Building external awe

We are in the *hilula* of the Alter Rebbe in one of the holiest places in the land of Israel, Keve Rochel. We know that the return to Zion and the settlement of the land and establishing a kingdom, *malchut*, in the land of Israel is known as the rectification of the *partzuf* of Rachel in Kabbalah. From the time of the BST this is our direction, to build the *partzuf* of Rachel, also called the *yiddisher natur*, our true nature as Jews. Before the coming of Mashiach, the *Shechinah* is still in exile and we have to raise it from the earth. This is what all the *tzadikim* are now trying to do, the Alter Rebbe also, here with Rochel.¹ Yaakov is gone and Yosef is gone, and if there is a *tzadik* with us, then together we can bring about the full and complete redemption, which is what we have in mind tonight.

Rachel is identified with the word “this” (זאת), in Kabbalah.² An important reference to this identification can be found in the verse, “With this Aharon will come into the Holy [of Holies], with a young bull as a sin offering and with a ram as an ascent-offering” (בְּפֶרֶךְ בֶּן בָּקָר לְחֹטְאֵת וְאַיִל לְעֹלָה). This is one of the opening verses of the Yom

1. The special connection between the Alter Rebbe and Rachel is illustrated by the gematria that Schneur Zalman (שְׁנֵיאוֹר זְלַמָּן), his name, is exactly equal to *partzuf Rachel* (פְּרִצְנוּף רְחֵל), Rachel's Kabbalistic persona. The Alter Rebbe had a daughter named Rachel, and a grand-daughter named Menuchah Rachel, who had an essential connection with the building of the land of Israel, one of the aspects of building the *partzuf* of Rachel, as will be explained.

2. Both Rachel (רְחֵל) and “this” (זאת) are multiples of 34, the value of 2 times “good” (טוֹב). 34 is the 9th love (Fibonacci) number and the value of the holy Name בּוֹכּוּ, which comes from progressing each of the letters of the Name *Ekyeh* (אֵהְיֶה), whose value is 21 (the 8th love number). Specifically, Rachel, 238, is equal to $7 \cdot 34$ and “this,” 408 is equal to $12 \cdot 34$. 7 and 12 are the two numbers that make up the secret of intercalating the year (עֲבוּר הַשָּׁנָה), which requires every 19 years to have 12 regular years and 7 intercalated years.

In Kabbalah, we define the “wings” of two numbers to be the distance between their average value and each of them. Thus for Rachel and “this,” the average is $(238 + 408)/2$, or 323 and the wings are 85 and 85 ($238 + 85 = 323$ and $323 + 85 = 408$), where 85 is the value of “mouth” (פֶּה), suggesting the two mouths (God's mouth, as it were, and Moshe Rabbeinu's mouth) in the phrase, “**mouth to mouth**” (פֶּה אֶל פֶּה). Indeed, this year is the 201st anniversary of the Alter Rebbe's passing, the value of the complete phrase “mouth to mouth” (פֶּה אֶל פֶּה).

Kippur service in the Tabernacle (and later the Temple). What does the word, “with an ox” (בֶּפֶר)³ refer to? It is the acronym “constructing the *partzuf* of Rachel” (בְּנִין פְּרִצוּף רַחֵל).⁴ This is actually the one single time this word appears in the Pentateuch. In Chassidut it is explained that “this” (זאת) alludes to pure awe/fear of God. Rachel is the God-fearing woman who is worthy of praise, אִשָּׁה יְרֵאת ה' הִיא תִתְהַלֵּל. She is of both beautiful visage and beautiful form. If a woman has fear of God, her beauty should be praised. Rachel and every God-fearing Jewish woman’s essential feature is her beauty, it is the essential feature of her Jewish nature. As Rebbe Nachman explains in the first teaching in Likutei Moharan, exile is when beauty (specifically, grace חן) is taken from the Jewish people and is given to the nations.

Beauty must be redeemed and connected with the truth of Jacob, and together truth plus beauty (אֱמֶת יָפִי) is equal to Israel (יִשְׂרָאֵל). The gematria of “constructing the *partzuf* of Rachel” (בְּנִין פְּרִצוּף רַחֵל) is 806, which equals 31 times *Havayah* (יְהוּה), also the value of and the value of the final word in the Torah’s account of creation, “to do” (לַעֲשׂוֹת), or to rectify and construct, signifying that constructing the *partzuf* of Rachel is the essence of all rectification in our reality.

Unifying Rachel and Leah

Returning to the verse, “with a young bull as a sin offering and with a ram as an ascent-offering” (בֶּפֶר בֶּן בָּקָר לְחַטָּאת וְאַיִל לְעֹלָה). Since the young bull refers to Rachel, what does the ram (אֵיל) refer to? It is an acronym for “Yaakov’s wife, Leah” (אִשְׁתַּי יַעֲקֹב לְאֵה). So this verse alludes to the two *partzufim*, the two personas of Rachel and Leah. When Rachel grows and becomes the greater Rachel, then she includes Leah—representing the soul’s ability to think, its letters of thought. The young bull is made into a sin-offering indicating that Rachel is redeemed through *teshuvah*. The ram is made into a burnt-

3. The word “with an ox” (בֶּפֶר) is similar to the verb “to atone” (כִּפֵּר). The previous verse reads, “[God said to Moshe: ‘Speak to your brother Aharon that he must not come whenever into the Sanctuary,] beyond the Curtain in front of the Cover that rests upon the Ark [—in order that he not die. For I may be seen only in a cloud] over the Cover” (אֵל פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל הָאָרֶן... עַל הַכַּפֹּרֶת). The word “the Ark” (הָאָרֶן) is a permutation of Aharon (אֶהָרֵן).

“With an ox” (בֶּפֶר) is equal to 282 or $6 \cdot 47$, where 47 is the value of “and [with] a ram” (וְאַיִל). “The Cover” (הַכַּפֹּרֶת) is equal to $705 = 15 \cdot 47$. The complete phrase mentioned, “beyond the Curtain in front of the Cover that rests upon the Ark... over the Cover” (אֵל פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל הָאָרֶן... עַל הַכַּפֹּרֶת) equals 2538, or $54 \cdot 47 = 2 \cdot 705 + \Delta 47$, where 705 is again the value of “the Cover” (הַכַּפֹּרֶת). 47 is also the secret of combining the two holy Names *Havayah* and *Ekyeh* (יְהוּה), called the higher unification (יְחֻדָּא עֵילָאָה) and is the value of “selflessness” (בְּטוּלָה).

4. The final letters of the term “constructing the *partzuf* of Rachel” (בְּנִין פְּרִצוּף רַחֵל) spell the word “fell” (נפל), a very clear allusion to the main topic of this class, the seven falls of the tzadik. The initial and final letters of the term (בְּנִין פְּרִצוּף רַחֵל) equal $442 = 13 \cdot 34$, two love (Fibonacci) numbers. The middle letters of the this term (בְּנִין פְּרִצוּף רַחֵל) equal 364, or “Yaakov Yaakov” (יַעֲקֹב יַעֲקֹב), Rachel’s husband.

offering, alluding to the service of *tzadikim*. They too do *teshuva*, but it is of a higher nature. All this is included in the *avodah*, the Temple-service of Yom Kippur.

The Alter Rebbe's Note on Tikun Chatzot

The Tanya is the Alter Rebbe's most important work. He himself noted that there is only one other piece of his writing that is on par with the Tanya: his note on *Tikun Chatzot* (הַעֲרָה לְתִקּוּן חֲצוֹת), which appears in the *Siddur with Dach* (סְדוּר עִם דָּא"ח). Just as Tanya is learnt every day until completed once a year, it is appropriate for everyone to learn the Note on *Tikun Chatzot* at least once a year (if not more). The Note is actually an explanation of chapter 43 in the Tanya and the introduction to the Tanya's second part, a short piece known as *Chinuch Katan* (Educating Youth). In the Note, the Alter Rebbe discusses *Tikun Chatzot* and the redemption of Rachel, how to rebuild her, which is the purpose of *Tikun Chatzot*. *Tikun Chatzot* contains two parts, *tikun Rachel* and *tikun Leah*, but the main aspect of bringing the *Shechinah* out of the earth is *tikun Rachel*—the return of the Jewish people to the land of Israel, as God promises Rachel, וְשָׁבוּ בָנִים לְגְבוּלָם.

In the Note, the Alter Rebbe explains that there are love and fear that one brings about through *hitbonenut*, Jewish meditation. There are two types of love and two types of fear (or awe). Lower fear is known as *יראת מלכות*, fear of the kingdom. Higher fear is known as *ירא בשת*, fear of embarrassment. Between the two levels of fear there lie the two levels of love, the first of which is worldly love, *אהבת עולם*, which a person awakens by doing (לעשותם). First, one must be complete in terms of what once can attain through meditation: fear of kingdom and worldly love and even a form of higher awe that one can attain through one's own toil.

The Alter Rebbe explains that the higher fear, fear of embarrassment (*יראת בשת*), is like the embarrassment one feels before a great sage, or a *tzadik*. Translated into *sefirot*, the higher awe/fear corresponds with wisdom, and thus what one senses is the infinite that enclothes itself within the *tzadik* or the sage's wisdom. What one senses from such a person is his sense of wisdom; his sense that in truth, all is like nothing before the Almighty. Sometimes it is explained that the wisdom refers to the *tzadik's* ability to penetrate deeply into my soul and see even things that I can't see. This causes one to experience nullification before the *tzadik*.

But, the main point the Alter Rebbe makes in the Note is that the higher fear is fear of the inner aspect of the inner aspect of that which is feared, while the lower fear is fear before its external manifestation. Lower fear is fearing the king because of his wide sovereignty, because he is sovereign over so many countries and people, because of how much his sovereignty extends. These represent the extension of the king's external manifestation. When God (like a king) created the world, He wanted His external manifestation to extend over all of reality; this is the purpose of creation—that we all experience His kingdom wherever we look, that we all understand that God is King over us all. In some respects, this is even more important than the nullification we have before His infinite nature.

External manifestations of holiness are needed to build God's kingdom

The Arizal was the first to introduce and stress the difference between the external and the internal. An entire section of the Eitz Chayim (called, שְׁעַר פְּנִימִיּוּת וְחִיצוֹנִיּוּת) is dedicated to this topic and the Arizal mentioned that it is the most important of all. Before the Arizal, as it appears in the writings of the Ramak (Rabbi Moshe Cordevero), the relationships between things were explained in terms of cause and effect, called "evolution" (הַשְׁתַּלְשְׁלוּת). But, the Arizal's paradigm is that everything enclothes (one within the other)—the higher persona's (*partzuf's*) external aspects enclothe within the inner aspects of the lower *partzuf*. This is also a very important dichotomy in Chassidut, between a person who is external (*chitzoni*, superficial) and a person who is internal (*pnimi*, essential). But, in truth, there is something special in the external, because it presents itself equally to everyone and everyone can connect with it. It is like how we want God's sovereignty, His *malchut*, His kingdom to extend over all. There is no lack of holy innerness, of essential deepness today, but there certainly is a lack of holiness that presents itself superficially. Superficiality is what today is known as Public Relations. There has to be so much PR for holiness that everyone comes to recognize God.

The revelation of malchut of Atzilut and chesed of Atzilut from above

All this is what a person can awaken himself, through his *avodah*, through his service of God. Even the higher fear is included in this. But, once he has completed his part, God's *malchut de'atzilut* (kingdom in the World of Emanation) and even higher, God's infinite kingdom (מַלְכוּת דְּאֵין סוּף) are revealed to him.

A person can not affect what is called יְרֵאָה דְּאֵצִילוּת (even the great *tzadik* who can sense the inner aspect of יְרֵאָה בְּשֵׁת) by himself. The light from the world of *Atzilut*, is not up to us. It falls upon the person from above, once he is complete from below.

This is the meaning of the verse, "With this Aharon will come into the Holy [of Holies], with a young bull as a sin offering and with a ram as an ascent-offering." "This" (זֹאת) here refers to the awe/fear of *Atzilut* that descends upon Aharon once his own fear and awe of God have been perfected—his worldly love of God and his fear of embarrassment. Only then can Aharon enter the Sanctuary. Once the malchut of *Atzilut* descend upon him from Above, then, naturally, automatically, the loving-kindness, which is masculine, will come seeking it. This is the most important issue relating to Aharon—that "with this"—"Aharon will come" (יבא אהרן).⁵ So first, the malchut of

5. "Will come" (יבא) equals "love" (אהבה), whose initials stand for the more complete phrase, "with this Aharon will come" (בְּזֹאת יבא אהרן). This phrase, "with this Aharon will come" (בְּזֹאת יבא אהרן) is equal to $679 = 7 \cdot 97$, the value of Meheitavel (מְהֵיטָבֵאל), also the sum of the first 7 Magen-David numbers (1, 13, 37, 73, 121, 181, 253), where 253, the 7th Magen-David number is the value of Matred (מַטְרֵד), Meheitavel's father (see Genesis 36:39). These first 7 Magen-David numbers are the secret of, "the *tzadik* falls seven times and rises," since Meheitavel is the wife of the eighth king of Edom, Hadar, who appears after the 7 fallen kings of Edom—representing the seven fallen *midot* of the World of Chaos. Meheitavel is the secret of rectified femininity as her name signifies the union of the two fillings of God's Name, יוֹד הֵה וּוּ הֵה – בֵּן, the relatively fallen state of

Atzilut comes upon Aharon, and then, immediately (“It runs quickly, his word”⁶ the word of Aharon the High Priest⁷) the light of the great love that comes from the loving-kindness of *Atzilut* will descend upon him.

The Shechinah’s exile

Now the Alter Rebbe adds another point, another *chiddush*. He says that it is common (מִלְתָּא דְשְׂבִיחָא) that from time to time the love of *Atzilut* will suddenly descend on a person without his preparation and without his attaining a state of fear of *Atzilut*. Meaning that a person spontaneously experiences love of God—this is common, he writes, to anyone who truly serves the Almighty. But, he says that it is not at all common for the kingdom of *Atzilut* (the “this” in our verse) to descend upon a person without his attaining all the lower levels that he can through his own service of *hitbonenut*. Why? He answers that this phenomenon is exactly the product of the exile of the Shechinah—the kingdom of *Atzilut* is in exile and to redeem it means to attain all the levels possible through our service. We come to *Kever Rochel* to cry and through our tears to redeem Rachel, the *Shechinah*, from her exile.⁸ So without even completing all our toil from

reality—lifted and rectified by *יהוה ואוהא—מה*, the new Name that emanates from Adam Kadmon’s forehead rectifying reality. Thus, Meheitavel is the very essence of “with this” (בְּזֹאת), which Hadar—an aspect of Aharon—the eighth king (alluding to the High Priest’s 8 garments).

Indeed, the value of “this” and Meheitavel (זֹאת מְהֵיטְבָאֵל) equals Sarah (שָׂרָה), the matriarch considered the main rectification of Eve. Additionally, of all the matriarchs, the suffix “our matriarch” is most commonly associated with Rachel, “Rachel our matriarch,” both in Hebrew (רַחֵל אֲמֵנוּ) and in Yiddish (רַחֵל מֵאַמֶּע רַחֵל); the suffix “our matriarch” (אֲמֵנוּ) is equal to Meheitavel (מְהֵיטְבָאֵל)!

The second letters in each of the words in, “with this Aharon will come” (בְּזֹאת יבא אַהֲרֹן) spell the word “gold” (זָהָב), the second name of Meheitavel’s grandfather. Her full pedigree, Meheitavel Matred Mei Zahav (מְהֵיטְבָאֵל מֵטְרֵד מֵי זָהָב), consists of 14 letters, the value of “gold” (זָהָב). These 3 generations equal 364, or $14 \cdot 26$, the value of “Yaakov Yaakov” (יַעֲקֹב יַעֲקֹב), the middle letters of “constructing the *partzuf* of Rachel” (בְּנִיין פְּרִיצוּי רַחֵל), as above!

⁶. Psalms 147:15. The words, “[It] runs quickly, his word” (ועד מהרה ירוץ דברו) equals 3 times Aharon (אַהֲרֹן), meaning that Aharon, 256 is the average value of these 3 words, whose initials spell “immediately” (מִיָּד).

⁷. Aharon the High Priest (אַהֲרֹן כֹּהֵן גָּדוֹל) equals “I will hasten it” (אֲחִישְׁנָה), or $11 \cdot 34$. Since this phrase consists of 11 letters, it means that 34 is the average value of each letter. Recall that 34 is the common denominator of Rachel and “this.”

⁸. “Constructing the *partzuf* of Rachel” (בְּנִיין פְּרִיצוּי רַחֵל) plus “Shechinah” (שְׂבִיחָה) equals $1191 = 5 \cdot 238 + 1$, where 238 is the value of Rachel (רַחֵל) and the additional 1 represents the kollel, the inclusive 1. The initials of all 4 words are ר פ ר ש ב פ ל = 582 = $6 \cdot 97$, or Meheitavel (מְהֵיטְבָאֵל). The final letters of the all 4 words are ל פ נ ה, which spell the word “has fallen” from the verse, “She has fallen, she will not rise again, the maiden of Israel” (נִפְלְאָה לֹא תוֹסִיף קוּם בְּתוּלַת יִשְׂרָאֵל) as will be explained later. We also learn from this that $5 \cdot 238$, or 5 times Rachel (רַחֵל) = 1190, the value of the verse describing the 5 ascents of the Mashiach, “Behold my servant shall be wise, he shall rise, he will be elevated unto the very highest” (הִנֵּה יִשְׁבִּיל עַבְדִּי יְרוּם וְנִשְׂא וְגָבַהּ מְאֹד).

below, it is common to experience great love of the Almighty. But, fear of God, **יְרָאָה**, which is the *malchut* of holiness, does not commonly appear spontaneously. To fear in the sense of kingdom is similar to how a person drives and is afraid to break the traffic laws—in the same way, fear of God in the form of *malchut* of *Atzilut* means that a person fears breaking God’s laws. So again, there is a level of fear that a person can attain by his own toil, but there is a higher level that he cannot attain himself, but descends upon him from above. This is the main argument made in the Alter Rebbe’s Note to *Tikun Chatzot*. All this was to connect the Alter Rebbe with Rachel.⁹

2. *Mashiach in the Alter Rebbe’s Writings: Netzach*

The partzuf of Mashiach in the Alter Rebbe’s writings

Let’s continue to connect them by completing the the topic we have been talking about since Yud Tet Kislev—the day that the Alter Rebbe was released from prison. We were talking about the persona of Mashiach as revealed in the Alter Rebbe’s works. To open our eyes and see the redemption, to see the mashiach as the Rebbe explained, we have to learn about this topic. Each of us has a spark of Mashiach in us, and to see this spark we have to know what we are looking for. When enough sparks are revealed in this way, we reach a critical mass, and then the universal Mashiach will be revealed.

In the past month, we’ve covered all the different aspects of Mashiach as described by the Alter Rebbe in his various writings as they correspond to the *sefirot*, except for one final *sefirah*, which he have left for last, for tonight: the Mashiach’s *sefirah* of *netzach*, victory, “And also, the Eternal of Israel will not lie nor change His mind, for He is not a man that He should change His mind” (וגם נצח ישראל לא ישקר ולא ינחם כי לא אדם הוא להנחם).

“Frees the incarcerated, supports the fallen, and straightens the crooked”

We were talking about the Alter Rebbe’s Note that appears in the Siddur with Dach. Though the teachings there are from the Alter Rebbe, they were written by his son, the Mittler Rebbe.

In the prayer of *Nishmat Kol Chai* (נִשְׁמַת כָּל חַי), there is an explanation on the words, “God frees the incarcerated, supports the fallen, and straightens the crooked” (ה' מַתִּיר (אֲסוּרִים סוֹמְךְ נוֹפְלִים וְזוֹקֵף בְּפוּפִים). The Alter Rebbe explains that these correspond to the three World from below to above. One who is in the world of Action is incarcerated, he is in exile, the exile of Rachel—the *Shechinah*. In the World of Formation it is being a fallen person, one who has fallen from his true level (like we said earlier that the Jewish people have a nature, but we have fallen from our nature). It is like a person who has a skill, he can do something great in life, but he’s fallen and can’t perform what he was meant to do. But, someone who has a problem in his mind, his mind is bent, it is not straight—like

⁹. The average value of the Alter Rebbe (אֲדֹמוֹר הַזְקֵן) and Rachel, our matriarch (רַחֵל אֲמֵנוּ) is “I will hasten it” (אֲחִישְׁנָה), as explained above.

many people today who are bent, who submit to the general, non-Jewish culture—such a person is in exile in the world of Creation, and so God straightens the bent (זוקף בפופים).

Mashiach needs God's support of the fallen

Once again, the Alter Rebbe speaks about Mashiach in few places, but this is one of the places and here he connects the Mashiach specifically with God's support for the fallen (סומך נופלים), and we said to be fallen is the exile of the World of Formation (יצירה). Why so? Certainly there is an aspect of Mashiach that is in exile in the worlds of Creation and of Action. Still, he focuses on Mashiach as someone who is fallen, someone who as we said, has fallen from his potential. Such a person needs to be supported. He learns this from the fact that the sages call both King David and the Mashiach, נפלי, those who have fallen. So even though we could say that Mashiach is someone who is in chains, incarcerated, in jail, and we could say that he is bent over, submitting before the nations of the world so long as we don't accept him as king, still the main thing is that he is fallen, and he needs support, סמיכה.

“Supporting the fallen, healing the sick, and freeing the incarcerated”

Before we continue let's note that in the second blessing of the *Amidah*, we find three phrases that correspond to the World of Creation, Formation, and Action, and there the ones who are fallen are in the World of Creation: סומך נופלים ורופא חולים ומתיר אסורים. Again, in the *Amidah*, the fallen is in Creation and the sick is in Formation—these are different here than from in נשמת כל חי. What is the same is the one in jail.

The Mashiach is also described as someone who is sick. He is called, the leper from the house of Rebbe (חייורא דבי רבי)—that is his sickness. So if the Mashiach is described both as sick—the sickness is in Formation—and as fallen (in the world of the mind), the World of Creation, so that there is no contradiction, we have to say that the support for the fallen refers to the emotions of the World of Creation, while the straightening of the one who is bent refers to the intellect of the World of Creation. The head, the mind has to be straightened.

Netzach: the power to be victorious and always get up

In any case, when the Alter Rebbe explains these three forms of exile in the *Amidah*, he doesn't mention Mashiach. But, here in reference to *Nishmat Kol Chai* he does, and specifically he identifies the Mashiach with the one who is fallen. About this aspect of the Mashiach comes the verse, “For the tzadik falls seven times and rises” (כי שבע יפל (צדיק וקם), whose numerical value is exactly equal to the filling of the word Mashiach (שין יוד חית).

To fall seven times means to fall numerous times. He is constantly falling, and this is the main point: that this description of Mashiach belongs in correspondence with the *sefirah* of victory, *netzach*. How so? If the Mashiach is falling, and he needs to be supported, then he needs to support himself. Sometimes he needs help, but sometimes he can pick himself up—שבע יפל צדיק - וקם, he picks himself up. If he would just fall

down and couldn't get up without help, then we would put it in the *sefirah* of *hod*. But, since here he is expected to pick himself up—every moment that he falls he picks himself up—that is victory, that is his *netzach*. To be victorious is to win against one's state of being fallen. A fallen one is likened to one who is dead, but here he reincarnates.

About Moshe Rabbeinu (who is the *sefirah* of *netzach* himself) it says that he didn't die, but about David it says, הָיָה וְקָיָם. What is the difference? Moshe Rabbeinu never falls, but David even as he falls, at that very moment he comes back to life, he reincarnates and picks himself up. He falls and has the strength to pick himself up. This is Mashiach's character trait of *netzach*, victory. Rebbe Nachman (נְחֵמָן) is equal to *netzach* (נְצַח). And his saying is that there is no despair: You fall and so what? It's even fun. "I fall down and get up" (כִּי נִפְלֵיתִי קָמְתִי). To reach true lowliness, one has to fall down. The more one falls and gets up, the more one can become conscious of the true manner in which Jews are different from non-Jews. This true form of differentiation (הַפְּלִיאָה) begins in parashat Bo, where it says 3 times that God differentiates between the Jewish people and the Egyptians. Altogether there are 4 instances in which differentiation is mentioned in the Pentateuch and all 4 are about the difference between we, the Jewish people, and our enemies. Three of these instances are in relation to the 10 Plagues with which God struck the Egyptians. The first is the fourth plague, the mixed multitude [of animals] (עָרֹב), the next is in the fifth plague, the plague (דָּבָר), and the third is in reference to the tenth and final plague, that of the firstborn (מִצְרַת בְּכוֹרוֹת).¹⁰ The purpose of the plagues is to differentiate (וְהַפְּלִיתִי). The fourth time is when Moshe Rabbeinu speaks to God and says, "And we shall be different" in parashat Ki Tisa.¹¹ These words, differentiation (הַפְּלִיאָה), lowliness (שְׁפִלוּת), and falling (נִפְּלוּת) all come from the same two-letter root, פל. If he wouldn't fall, I wouldn't know that he can get back up.

We say this דוד מלך ישראל חי וקים when we bless the new moon, and when we say it we have in mind that like the new moon, the Mashiach can get back up again, come back to life after having fallen.

¹⁰. These three plagues correspond to the *sefirot* victory, beauty, and crown (נְצַח תְּפִאָּה וְכֶתֶר), whose combined value is 1849 or 43 squared. The first middle and final letter of these three plagues are ח א ח (alluding to the verse, "Who shall make you like my brother," מִי יַתְנֶה כְּאָח לִי), while the rest of the letters equal 1820, the number of times that God's name *Havayah* appears in the Pentateuch. The names of these 3 plagues, with the mixed multitude written in its full form עָרֹב דָּבָר בְּכוֹרוֹת total 1118, the value of the Shema (שְׁמַע יִשְׂרָאֵל יְיָ הוּא אֱלֹהֵינוּ יְיָ הוּא אֶחָד) (שמע ישראל יהוה אחד). When the mixed multitude is written in its short form (עָרֹב), their total comes to 1112, the value of "You shall be earnest with *Havayah* your God" (תִּמְצַח עִם יְיָ הוּא אֱלֹהֶיךָ).

¹¹. There Moshe Rabbeinu says, "And you and your people shall be different from all the nations on the earth" (וְנִפְּלִינוּ אֲנִי וְעַמִּי מִכָּל הָעַם אֲשֶׁר עַל פְּנֵי הָאָדָמָה), a phrase whose value is 1430, or 55 · 26, alluding to the phrase "all is *Havayah*," since all (הַכֹּל) equals 55 and *Havayah* (יהוה) equals 26.

Identifying with the Mashiach's falls

From the fact that the Alter Rebbe writes that this character trait of Mashiach—of all the 10 aspects of Mashiach this one is the one we can most identify with because we are always falling (the only question is whether we can get up, or how we get up, are we alive when we get up), and we can understand what the Mashiach is going through. But, again since the Alter Rebbe connects it with the World of Formation we can understand what kind of falls the Mashiach experiences. First of all they have to do with the emotions, with the heart. He falls in his heart, in his emotions. The three lower worlds also correspond to the soul's three garments, thought, speech, and action. Formation corresponds to speech, so that too is where he falls: it might be that he says bad things from time to time, inappropriate things, by mistake. The Talmud relates that even great sages who are part of the Mashiach's soul sometimes say something by mistake, as the verse says, בשגגה היוצאה מלפני השליט, This is falling in speech, the World of Formation. So if we just connect Formation with these falls the Mashiach experiences, we can understand that they occur in his emotions and speech.

3. The five phrases with Amalek in the final letters — the Five Doubts

But, the verse, “Seven times the tzadik falls and gets up” (שבע יפול צדיק וקם) also alludes to something more. The “seven” here already refers to the emotions, the World of Formation, as it says, “Ze'er Anpin is in Formation” (ז"א ביצירה מקננא). The final letters of שבע יפול צדיק וקם spell Amalek (עמלק). He is the primordial serpent who strikes at a person's heel alluding to the termination (the heel) of our good deeds. A person wants to feel satisfaction (ספיק), his self, his self-aggrandizement after having done something good. It is known from the BST that Amalek (עמלק) also refers to doubt (ספק), since their values are equal. So the primordial serpent strikes and his venom is the need for satisfaction from doing something good and it also causes doubt in the person.

But, in the Arizal, the concept of doubt is one of the highest. It appears in what is perhaps that deepest concept in the Arizal's writings. In the place of the unknowable head, the Radla, there are 5 doubts. How this fits with doubt, we have explained many times in the past. In any case, in this highest of places in the soul, there are 5 holy doubts. The amazing thing is that if we search for how many times Amalek appears in final letters, we find that it appears exactly 5 times. One of them is שבע יפול צדיק וקם. The first two are in the Pentateuch. The 3 others are in the Nach.

(1) “Only evil all day long”

The first appears in the Torah's first parashah. After the Torah describes the Nephilim (נפילים) who fell according to one explanation from the heavens, or according to a second explanation that they were so awful that they cause everyone who sees them to fall (so you can be a fallen, whether you yourself fall or cause others to fall down). The final letters Amalek appear in the verse, “For the inclination of the thoughts of his heart

are only evil all day long.” The final letters of “only evil all day long” (רק רע כל היום) spell Amalek (עמלק).¹² There is no other verse that is so clearly related to Amalek. In the verse, שבע יפל צדיק וקם we see that there is both a fall and a getting up. Getting up (קם) is also related to revenge, when the *tzadik* gets up he takes revenge from this primordial serpent who made him fall in the first place.

(2) “God [has made me laugh], all that hear will laugh”

The second instance is in the words, “God has made me laugh, all who hear will laugh for me” (צחוק עשה לי אלהים כל השמע יצחק לי).¹³ Amalek is a descendant of Esau, but there is something in the laughter connected with Isaac that already connects with Amalek. Now, we said that in Radla, doubt is something holy. There is a wondrous phenomenon that Amalek is the fifth generation from Abraham: Abraham, Isaac, Esau, Eliphaz, Amalek. The value of their names—אברהם יצחק עשו אליפז עמלק—is 1200. 1200 is 5 times the value of Amalek (עמלק), which is the same as what is called the front and back of Amalek (עמלק פנים ואחור) which is ע עמל עמלק עמלק מלק לק ק. So it starts all the way from Abraham. We see here that the negative doubt evolves and comes down from the holiness of Abraham, through Isaac, and then down into the negative kelipot of Esau, etc. It might be that Sarah here is telling us to win against Amalek, we have to laugh, עשה לי אלקים.

(3) “To the offspring of Abraham, Isaac, Jacob”; (4) “The tzadik falls seven times and gets up”; (5) “...To dust and all the idols he uprooted”

The next instance is in the final two verses of chapter 33 of Yirmiyahu (Jeremiah):¹⁴

Thus says Havayah: If I were to repeal my covenant [kept] day and night, to lay down the laws of heavens and earth. So too, would I give up on the seed of Jacob and

¹². Apart from the final letters which spell Amalek, the remaining letters equal 441, the square of 21, alluding to the verse, “I will be what I will be” (אֲהִיָּה אֲשֶׁר אֲהִיָּה).

¹³. The value of these words, “all that hear will laugh for me” (כָּל הַשֹּׁמֵעַ יִצְחַק לִי) equals the sum of Yitzchak (יִצְחָק) and his mother, Sarah (שָׂרָה), the secret of teshuvah (תְּשׁוּבָה).

¹⁴. These final 2 verses of chapter 33 in Yirmiyahu are about the covenant God made with the Jewish people over the Torah. Torah is the *tiferet* (beauty) of *Ze'er Anpin* behind which stands the crown of *malchut* (alluding to Rachel). This relationship between Rachel and Torah is explained in length in the Arizal’s writings on the verse, “Forever God, your words stand in heavens” (see *Eitz Chaim* 35:1).

The value of the first verse is $3145 = 37 \cdot 85$, where 37 is the value of vapor (הַבֵּל) or the singular one (יְחִידָה) and 85 is the value of “mouth” (פֶּה) and the 7th inspirational number ($7^2 \pm 6^2$). The value of the second verse is $9361 = 37 \cdot 253$, where 253 is the value of “the utterance of God’s mouth” (מוֹצֵא פִי יְהוָה) and the triangle of 22 (alluding to the Torah’s 22 letters) and the 7th Magen-David number. Together the two verses total $12506 = 26 \cdot 481 = 37 \cdot 338$, where $481 = 13 \cdot 37$ (37 is the 13th prime number), while 338 is the double square of 13 (i.e., $2 \cdot 13^2$) and the product of 26 (יהוה) and 13 (אחד)!

David my servant, refraining from making from his seed rulers over the offspring of Abraham, Issac, and Jacob. I will return their captivity and have mercy on them.

כֹּה אָמַר הוִי אִם לֹא בְרִיתִי יוֹמָם וְלַיְלָה חֲקוֹת שָׁמַיִם וְאָרֶץ לֹא שָׁמַתִּי: גַּם זֶרַע יַעֲקֹב וְדוֹד עַבְדֵי אֲמָאָס מִקַּחַת מִזְרְעוֹ מְשָׁלִים אֶל זֶרַע אַבְרָהָם יִשְׁחָק וְיַעֲקֹב כִּי אָשִׁיב אֶת שְׁבוּתָם וְרַחֲמָתִים:

Amalek's letters are found in the final letters of the words, "over the offspring of Abraham and Isaac" (אֶל זֶרַע אַבְרָהָם יִשְׁחָק).

Then there is the verse we began with, "The *tzadik* shall fall seven times and get up" (שֶׁבַע יִפֹּל צַדִּיק וְקָם).

And finally, the verse about the Mashiach (there are a number of kings that were worthy of being Mashiach, between them were Chizkiyahu, but even more than him, Josiah (יֵאֱשִׁיָהוּ), about whom Jeremiah writes that he was "the breath of our nostrils, the Mashiach of God" (רוּחַ אֲפִינוּ מְשִׁיחַ ה'). As righteous as he was, and he destroyed all the idol worship in the Jewish people, still in hiding, people continued to serve idols. The Book of Chronicles describes his campaign to rid his kingdom from all iold worship. It writes, "And he broke down the altars and the Asheiras, and the idols he ground into dust, and he uprooted all the sun-images throughout the entire land of Israel, and then returned to Jerusalem" (וַיִּנְתֵּן אֶת הַמִּזְבְּחוֹת וְאֶת הָאֲשֵׁרִים וְהַפְּסֵלִים בְּתַת לְהַדִּק וְכָל הַחֲמָנִים גָּדַע בְּכָל אֶרֶץ יִשְׂרָאֵל וַיָּשָׁב) (לִירוּשָׁלַם).¹⁵ In some way this is the most important set of initials, because here the letters of Amalek appear in order (in reverse) in the words, "into dust, and he uprooted all the sun-images" (לְהַדִּק וְכָל הַחֲמָנִים גָּדַע).

So these are the five times that Amalek appears in final letters (and like we said, like the primordial serpent, he strikes at the heel, at the end, the final letters).¹⁶

4. The Mashiach's falls in emotions, in speech, and in faith

Falling in prohibited desires, negative speech, and doubts

So there is being fallen in emotion. The main type of falling in emotions is in respect to love—loving things that are not worthy. Instead of loving God, the Jewish people, the

¹⁵ 2 Chronicles 34:7.

¹⁶ These 5 instances of Amalek in final letters correspond to the "five extremes" (הִיק), the sefirot from loving-kindness to acknowledgment. "Only evil all day long" corresponds to the sin of loving-kindness, which is promiscuity, the main sin at that time corresponding also the first day of creation. The second "all that hear will laugh for me" of course corresponds to Isaac the archetypal soul of might. As explained earlier, the covenant described in the third instance is that of the Torah which corresponds to beauty, where the crown of kingdom retains its mark (the last word of each of the 2 verses is, "I will have mercy on them" (וְרַחֲמָתִים), and mercy is the inner experience of beauty (*tiferet*). As we've explained, the verse "the *tzadik* falls seven times and rises up" corresponds to victory (*netzach*). Finally, annulling idol worship is the essence of rectified acknowledgment (that God is one; a Jew is so named, because he acknowledges God alone and annuls all idolatry).

The two verses from the Pentateuch equal 1440 together, the product of 6 and Amalek (עַמְלֵק). These 6 times Amalek divide between the two sets of final letters, which equal 2 times Amalek and 4 times Amalek, the value of Abraham Isaac Esau Eliphaz (אַבְרָהָם יִצְחָק עֵשָׂו אֱלִיפָז)!

land of Israel, one loves things that are prohibited, one follows one's cravings. Then there is the fallen speech. And finally, as we just explained, fallen faith, the doubts in one's faith, or as we said, the need for receiving satisfaction, recognition for one's good deeds.

Now we might think that fallen faith (doubts) is related to the World of Creation, the world that is related to thought and intellect. Yet, the Alter Rebbe as we said, tells us that the fallen is related to the World of Formation. So we need to think about what doubt in Formation means.

External falls

Each of these 3 meanings of falling has an inner and an external aspect to it. For instance, when a person falls in love, it is very clear what that means. When a person falls in terms of doubt, it could be for instance in an inability to believe something the sages say (even if it is a small fall, that there is a small thing that doesn't seem feasible to him). Finally, there is falling in terms of speech, meaning that I good say something that was uncalled for and I hurt you. A husband might hurt his wife in this way, might hurt his friend. This is a fall.

Inner and external facets in each fall

The wonder is that Mashiach does this. He falls. But, he also always gets up.¹⁷ These are the 3 external aspects of the fall. Even though the external is the most important (as we said earlier in terms of PR), still to rectify the externality we have to understand the inner reason.

The value of "inner external" (חיצוניות פנימיות), is the triangle of 48, or 1176, the value of the Rambam's opening line of his Yad, "The foundation of foundations and the pillar of wisdoms" (יסוד היסודות ועמוד החכמות).

The seven falls in the Tanya's second part

We mentioned the note on *Tikun Chatzot*, which explains the 43rd chapter of Tanya and the introduction to the Tanya's second part known as "Educate the youth" (תנוך לנער), the world of Formation is the world of the נער, the youth). Now what we are saying is that the beginning of rebuilding Rachel is from the *netzach*, the victory of *Zeer Anpin*, which becomes the wisdom of Rachel.

The Alter Rebbe explains that there are cases when the *tzadik* falls from his state of being a *tzadik*, and he has to begin anew, from the state of a *beinoni*, an intermediate in reaching all his levels until the great love descends from above. The idea is that even when this happens, that he falls, נער הייתי גם זקנתי (he attained the level of wisdom, זקנתי, after having been a נער).

¹⁷. The phrase, "Mashiach fall-gets up constantly" (משיח קם-נופל תמיד) is equal to 1118, the value of the Shema (שמע ישראל יהוה אחד). The initials spell "revenge" (נקמת), alluding to the verse, "God's revenge against Midyan" (נקמת הוי' במדין).

The inner fall in love—from the love of a tzadik to the love of a beinoni

The Mashiach is actually a *beinoni*, he is a “youth” and God loves the youth, “Israel is a youth and I will love him” (נַעַר יִשְׂרָאֵל וְאֶהְבֶּהוּ).¹⁸ So the Tanya is a book for educating Mashiach—the *beinoni*. But, what if the Mashiach has already become a *tzadik*. So the Alter Rebbe says, don’t worry, because you will fall from that state.

But, the fall is not to God forbid some doubt in faith, or to some fallen love, but rather he explains that in order to strengthen the foundation, one needs to descend to the level of a *beinoni* (he’s not at the level of just any person who isn’t even a *beinoni*). He descends to the World of Formation, the rectified World of Formation that is not in exile. It is like he returns to being a *yeshivah bochur* that gets a good education. So this a fall for him, but only relatively speaking. It is a fall back to the foundations of faith to strengthen these foundations.

Inner aspects of the fall are confined to the sacred, external aspects can end up among the kelipot

Can the Mashiach also fall to a bad place? Internally, no! The fall is just to the level of *beinoni*. This is what a fall in emotions, in love, internally is.

What about externally? The perfect *tzadik* has no desire for anything that is forbidden (desire for anything that is forbidden is very subconscious in him). But, it can come back. Like by David it says that he didn’t transform his inclination into something positive, rather that he killed his inclination by fasting. This happened later in his life, after he did teshuvah for what happened with Batsheva. What was his state before then? Not only had he not transformed his inclination, he had not even killed it, and His inclination still existed. The sages’ saying that anyone who says that David sinned is mistaken includes David’s external aspects as well—but there is something lingering there, he needs to do teshuvah. It’s not that David simply fell from the service of a *tzadik* to being a *beinoni* of the Tanya, he fell a bit further—he fell from the rooftop—because David is kingdom, and the kingdom is external.

Our basic point here is that to rectify kingdom, to rectify Rachel (to construct the partzuf of Rachel) today, by us, we have to work on the external aspects of reality. Still, one can’t do that without first having an inner nature. So when it comes to the emotions to the World of Formation, to love, there is an experience of “the *tzadik* falls seven times and gets up,” and there is even an experience of falling even further, and David fell further. (The sages’ saying that David did not sin refers to his not sinning in the World

¹⁸. “Israel is a youth” (נַעַר יִשְׂרָאֵל) = 861, or the triangle of 41, which is also the value of *Beit Hamikdash* (בֵּית הַמִּקְדָּשׁ), *Rosh Hashanah* (רֹאשׁ הַשָּׁנָה), Matityahu (מַתִּיתָיו), *Tehilat Havayah* (תְּהִלַּת הַיְהוָה), etc. “For Israel is a youth” (כִּי נַעַר יִשְׂרָאֵל) = 891, the value of *Yetzi’at Mitzrayim* (יְצִיאַת מִצְרַיִם). The entire verse, “For Israel is a youth and I will love him, and from Egypt, I have called my son” (כִּי נַעַר יִשְׂרָאֵל וְאֶהְבֶּהוּ וּמִמִּצְרַיִם קָרָאתִי לְבָנִי), contains 7 words and 32 letters and equals 2145, or the triangle of 65. Skipping words gives us two sets of 4 and 3 words, respectively. The 4 words equal 1089, or 33 squared, while the 3 words equal 1056, or the diamond (◇) of 32 (heart, לב), all following the rule that when n is the midpoint of m , then $n^2 + \diamond(n - 1) = \triangle m$.

of Action for in reality, Uriyah gave Batsheva a Get before going to war, but in his emotions, in the World of Formation, he certainly fell, even in his external aspect). So, if David fell, it is clear that to rectify kingdom, one has to, like David, be able to fall even further down and get up from there and so must Mashiach. They both fall further than just the inner facet, because both of them come from the same aspect of “the tzadik falls seven times and gets up.”

What about speech? We said that falling in speech externally is when you hurt someone with your words. Even worse than that is when he says something that causes a bad thing to happen (כשגגה היוצאה מלפני השליט). What is an inner fall in speech (like in the introduction to the Tanya’s second part)? This must be a fall down to the level of a beinoni, which certainly doesn’t reach the state of the kelipot. And this type of fall is that when the Mashiach speaks שיהת חולין, which for a moment is like a void from the light of Torah. He suddenly speaks like any person. That is a great fall for him. If he catches it, he immediately regrets it: How is it that I said something empty, empty of light. This is the fall in speech that is similar to the external fall in love, as we explained, a fall to a state in which the light of the World of Atzilut is absent.

We began with emotion, then speech, then doubt. What is the order between these three areas of falling. (Of course we mustn’t forget that the Mashiach always gets up from these falls). These are in the order of the three axes: right, left, and center. Love is the right, speech—the Mashiach’s power of expression, vis a vis others—is the center axis, and the doubt, which is the left axis. Each has an external aspect of falling and an internal aspect of falling, which for the tzadik is the worst—for the tzadik a fall is like death. When he falls, he experiences a void, like being dead. Still, it is internal and doesn’t give anything to the kelipot.

What about the inner and external aspects of doubt. If a person has any doubt about some statement in the Torah (be it the Written or Oral Torah) that is a real fall. It can be even the tiniest doubt. This is a real fall—and external fall. But, what could be an inner fall. Educating the young is the World of Formation. In the world of Formation there is a tendency to be of “small faith,” מקטני אמונה, like Noach who was of small faith. If a person is used to having great faith and he falls to small faith, it is an inner fall. What this refers to is like what the Kedushat Levi explains that Noach was of small faith because he didn’t believe enough in himself. We said that falling is falling from your potential. We are a nation with many treasures, if we don’t use them, if we don’t actualize this potential then we are fallen—a very bad state. What then is doubt? Say that the Mashiach is present here. There is a world, there is a reality. There are many Jews who sit and learn, even here in Kever Rochel, many people sitting and learning. Now imagine that the Mashiach, he too is sitting somewhere in a kollel and is learning and suddenly he has a doubt whether he is the Mashiach. Some time ago, we spoke about the words ונקה לשוים, that we are a generation of ונקה (the 13th generation since Moshe Rabbeinu) and it also means, “God forgives those who are ‘normal’” (ונקה לשפויים). To be Mashiach, one has to be crazy since, “I am Mashiach” (אני משיח) equals “crazy” (משוגע). So to fall in this sense is to fall from being crazy to being normal. This is an inner

fall. To be crazy is to believe that you can somehow change the world, you can fix it. So before you felt that you could do it, and now you doubt it and feel that you are just normal. Again, this is the inner fall, the inner Amalek which makes you fall from being crazy to being normal. But, beyond this is the external fall which causes one to doubt even the tiniest point in Torah.

So we've explained the various types of external and internal falls of the Mashiach, and the main point is that just as he falls, he is always getting up.

5. Addendums and more numerical analyses

The verse from Tehilim that we sang before: 'ה' מתייר אסורים ה' פוקח עורים, ה' זוקף כפופים, ה' אוהב צדיקים contains four levels. The novelty here is that God opens the eyes of the blind corresponds to the World of Formation, like the Rebbe said that all we have to do is open our eyes to see the Mashiach.

If we've come to this point, then let's add to what we said earlier about falling in the World of Formation, in the speech: Speech is the first of the 12 sense of the Book of Formation, the sense of the Tribe of Yehudah. It is the all-inclusive sense (since it is the first). Now there can be a fall in the sense of sight as well as in the sense of speech. Falling in eyesight is to see things that one shouldn't see. All 12 senses are on the middle axis of the World of Formation (beginning with speech and continuing with sight). So if one falls in things that one sees on the internet, one must find a way to get back up. And as the explanation says about the verse, נפלה לא תוסיף קום בתולת ישראל. In the Zohar Rashbi explains that she can't get up by herself, she needs some external force to lift her back up, just as now we are enjoying the merit of the ba'al hahilula, the Alter Rebbe, a force that can certainly act to lift her back up. This is the time to mention that Rachel our Matriarch is the wholeness of the land of Israel. Anyone who blemishes our covenant with the whole land of Israel (beginning from this very place, Beit Lechem Yehudah) we need to bless him with the blessing of "רופא חולים", that God should heal the sick so that these people understand that the entire land of Israel is not some asset or resource that we have. As we know, Rachel equals 238, while the land of Israel (ארץ ישראל) equals 832, the reverse numerals. So to be in the land of Israel in the land of our enemies is something that these people do. The way to make this our land, not the land of our enemies is of course to expel the enemies.

The first thing that we need to do when we get back up from falling down is to annex all the territories of the land of Israel. That was the Rebbe's message to the land of Israel, that the first thing on our agenda is to make sure that the land of Israel is whole. After that comes everything else.

Let's end with a gematria:

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|---|---|---|---|
| ב | ש | י | כ |
| ו | פ | י | ע |
| י | ד | צ | ל |
| ם | ק | ו | ק |

There are 16 letters in the verse, כִּי שֶׁבַע יפול צדיק וְקָם. The 4 inner letters are the inner aspect and the 12 letters that surround are equal to שְׁנֵי אָוֶר וְלָמָן, and the 4 inner letters equal פְּקֹד, the password of the redemption.

Just the three words יפול צדיק וְקָם equal Shabbat (שַׁבָּת). Shabbat is the seventh day and there are many meanings to “falling.” The tzadik falls on the Shabbat. The three words, יפול צדיק וְקָם equal רַחֵל רַחֵל, in honor of Rachel. These allude to the minor Rachel and the major Rachel. The smaller, minor Rachel is when she is just malchut, but the Major Rachel is when she includes the partzuf of Leah, the world of thought, too.