

# First Shiur – Levonah Girls High School

25 Iyar 5773

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

## 1. Boldness, God's essence, and Shavu'ot

We are now just before the holiday of Shavu'ot, the time of the giving of the Torah and we have to prepare to receive the Torah with joy and internally. The Torah is called *עו*, meaning "might" or "boldness," and this is one of the reasons we read the Book of Ruth on Shavu'ot because Boaz (*בועז*) is one of the main protagonists, and his name comes from *עו*. The Torah was given from the mouth of might, but the Torah is itself a torah of loving-kindness. Specifically the Torah of loving-kindness is connected with women, as in Eishet Chayil. In any case the source of the Torah is might, *עו*. King Solomon made two pillars in the entrance to the Temple. The left was called Bo'az, also from might, *עו* (the right column was called Yachin).

Being that Ruth required levirate marriage, the closest living relative of her deceased husband was to marry her. This person is referred to as a redeemer. There was a redeemer closer than Boaz. Boaz says, "If he redeems you, then that's good, but if not, I will redeem you" (*אם יגאלך טוב יגאל ואם לא יחפץ לגאלך וגאלתיך אנכי*). The word for "I" appearing here is *אנכי*, the same word that begins the Ten Commandments. This I refers to God's essence. The way then to understand this verse is that Boaz is saying (referring to Ruth as a symbol for the entire Jewish people): the closer redeemer is the revelation of God's loving-kindness. This is closer. God is good. God's revealed light is described as "good" (as it says in the Torah's About the light (revelation) it is said that God saw that it was good. If the light, the revelation, the closeness redeems you, then all the better. But, if for some reason, he won't then it will be left to God's essence to redeem you. This is Bo'az who represents God's essence, God's might.

This is the moral of the giving of the Torah. As much as the close redeemer wants to reveal things in reality, that is all well and good. But, to redeem Ruth, God's essence is needed. We read on Shabbat in Pirkei Avot that a person should be as bold (mighty) as a tiger *עו כנמר*. The lion is brave, but the tiger is mighty. The difference is that the lion is naturally brave, since he is the strongest of all animals. But, the tiger is bold, it is willing to take risks and act above and beyond its true power. It doesn't think about how much strength it has, how much is needed to overcome some other animal, its might is bold, it just pushes forward. When a person is bold, *עו*, then nothing can stand in his path, he acts above and beyond reason. This is what it means to be bold like a tiger.

It says that in the future the Levites will be elevated to the status of Priests (*הכהנים* (הלוים)). But, there is another explanation that it is the Priests that will be elevated to the status of Levites. If a person is a priest, he is a man of loving-kindness, and to take part in the redemption, he has to be elevated to the status of a Levite, the left side, the might, the side of boldness. From the mouth of might, from the source which is might, that is where we receive the Torah from every year. In the end, the might gives the most

loving-kindness, because it is mighty loving-kindness. This is an important point to meditate on as we approach the giving of the Torah on Shavu'ot.

It is Ruth that awakens Bo'az's might, the revelation of God's essence. She does this by clinging to the end to Naomi. As she says, *אל תפגעני בי לעזובך לשוב מאחריך בי אל אשר תלכי*, *אלך ובאשר תליני אליו עמך עמי ואלהיך אלהי.* *באשר תמותי אמות ושם אקבר בה יעשה ה' לי ובה יסוף בי הקמות יפריד ביני ובינך*, and in these words, we count five levels of clinging to Naomi, five levels that define her conversion to Judaism. In the language of Chassidut, she devoted all her soul, all five levels, all the way to the essence of her soul, which is even above the five levels, all to Naomi and to the Jewish people. There is no greater might than that. Ruth's boldness here is similar to Rivkah's. When Eliezer had come to search for a wife for Yitzcha, her family tried to dissuade her from going, but she a young girl said with all boldness, I will go, meaning I will go anyway, whether you agree or not. You can't prevent me from going to marry Yitzchak.

This is the essence of a woman of valor, which in Hebrew is *אשת חיל*. These words in Hebrew should really translated as "a woman of might" – it doesn't say that there is a woman of loving-kindness. The three festivals correspond to the three Patriarchs. Pesach corresponds to Abraham and loving-kindness, Sukkot to Yaakov and *tiferet* (beauty) and finally Shavuot corresponds to Isaac and might. So indeed, Shavu'ot is the time in which we discover God's essence through our own boldness.

## 2. Alef and ayin pairs of words

Another point, seemingly different. As we approach Shavu'ot we are still in the counting of the Omer, as we prepare and long for the wedding – Shavuot is a wedding between us and the Almighty. One of the secrets of this time of the year, the counting of the Omer is to crown the ayin of Omer with the alef of the word Omer with alef (אמר). As in the verse, *יום ליום יביע אמר*. Before the alef of *אמר* there is the ayin of *יביע*. We count at night like the continuation of the verse, *ולילה ללילה יתנה דעת*. The Almighty gave us the Torah in the holy language, *lashon hakodesh*. In the holy language, the alef and ayin come from the same vocal source. The alef is not heard so strongly, but the ayin certainly is. They both come from the throat. We are one lamb among 70 wolves, the alef (1) within the *ayin* (70). Above the Sanhedrin 70 sages, there is 1 who is called the exceptional among them. There are many examples of this connection between the alef and the *ayin*.

Let's take one example that will connect with what we just said. Even in the word *עז*, might that we just mentioned, we need to insert the *אז*, "then" like "Then Mosshe and the Jewish people sang." (*אז ישיר משנה*). The *אז* is the secret of Na'omi. In the Book of Ruth, the mother is Naomi. Boaz and Ruth are like her children, *Ze'er Anpin* and *Nukva*. The inspiration for the wedding comes from the mother principle, from Naomi and this is hinted to in the word *אז* where the *alef* is above the *zayin*, the *alef* representing *binah*, the mother principle and the *zayin* representing Boaz and Ruth, the seven emotional *sefirot*.

### 3. Alef and ayin: “You” and “Now”

Let’s see another example and this is the main thing we wanted to explain today. When we address someone in the second person: אַתָּה (you for a male) and אַתְּ (you for a female). This is one of the most important connections in Hebrew, since the first letter is connected with the last and final letter (ת). This is called the beginning is enwedged in the end. אַתְּ is also the fourth word in the Torah. If we divide the letters of the first verse differently we get, “You are the heavens, you are the earth.” We want to meditate on the pronouns: אַתָּה אַתְּ and how they are related to the same words but with an ayin, עַתְּ עַתְּהָ. About the word עַתְּ, we know the verse, עַתְּ לַעֲשׂוֹת לַה' הַפְּרוּ תוֹרַתְךָ, A time to act for God, they have... your Torah.

#### The word אַתְּ indicates inclusion

What does אַתְּ mean (like in the Torah’s first verse). There is no such word in most of the world’s languages, the word cannot be translated, so it must contain some secret. It is so hard to understand that there were “scholars” who when Jews began speaking Modern Hebrew decided that this word was unnecessary. God forbid to think something like that. It is like saying you can get along without the pronoun, אַתְּ, you (feminine). How do the sages explain the word אַתְּ? They say that it refers to some form of inclusion. It tells us that in what is mentioned explicitly, there is also something more included. What does אַתְּ הַשָּׁמַיִם then mean? That “the heavens” includes all the stars and planets, the hosts in the heavens. The same is true of the next words in the first verse, אַתְּ הָאָרֶץ, meaning “the earth” including all the hosts of the earth. When it says, “You shall love Havayah your God,” וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ, the word אַתְּ includes fear and awe of God together with the already explicit love mentioned in the verse. So the main thing is love and fear is secondary. So, whenever the Torah uses the word אַתְּ, it comes to include something. At times this included element is the opposite or it might also be minor compared to the major point. It is minor but still necessary, otherwise it would not be included.

#### The word אַתְּ reveals the concealed

Now returning to the Torah’s first verse, if we are talking about the hosts of the heavens and the hosts of the earth, then the hosts of the heavens, they are part of the heavens, they are the stars and planets. But, there is another explanation from Rebbe Levi Yitzchak of Berditchev. He gives a number of different explanations to the first verse. He also says that אַתְּ represents minor details. But, he says that they are hidden, they are concealed. Before God can create reality, he has to create something that is minor compared to him, and through this minor thing, he can reveal the main part of reality. This is something that is not heaven for instance, but is a lens through which the heavens can be seen. So there is אַתְּ that is minor (טָפֵל), like between a husband and wife there can be a woman who feels minor compared to her husband. But, there is also an אִשְׁתְּ חַיִל, a woman of valor. This idiom appears 3 times in the Tanach. There is the Eshet

Chayil of Proverbs, but there is also the Woman of Valor who is her husband's crown. Within the worlds, first this minor thing must be created and through it the infinite light can illuminate reality. So **את** is related to revelation of something that has been hidden.

Now let's look at the masculine pronoun, **אתה** (you, masculine). If we exchange the alef of **אתה** for an ayin, we get the word **עתה**. There is a verse in Genesis where Avimelech speaking to Isaac, says both words together: **אתה עתה ברוך ה'**, "Now, you are the blessed of God." The first thing God creates is time. **עתה** with an ayin is present time. It is referring to current events. It sometimes is related to a spontaneous reaction to current events, with the proper might required, a response that doesn't take into account anything. For instance, revenge which is great because it appears between two of God's Names. It suddenly appears. It is lights of chaos, but these lights must be inserted as is (without weakening them) into vessels of rectification. This is not simple to do. It is almost miraculous. But, this is the redemptive quality. If **עתה** refers to current events, what then does it mean to connect it with "you" **אתה**. There is an idiom to talk to someone eye to eye, this is like really talking with the present pronoun. When we speak to someone in the present tense, in second person, we ascend beyond time. The true "you" (**אתה**) has the power to connect two souls in a place that is higher than time. But, if we take this "you" (**אתה**) which is above time and we insert it into the present moment, that is the connection of **אתה עתה אתה**. This is a rectification of **da'at** (**דעת**). This is the **אתה** that is above time inserted into the present moment and what comes out of this is that you become the blessed of God (**ברוך ה'**). It was Avimelech, certainly part of the *kelipah* that said this. Still it acted.

In the entire Tanach, the only other time this phrase, "you now" (**אתה עתה**) appears it is also spoken by someone who is not a tzadik, a wicked man who was perhaps even worse than Avimelech (although we have to think about whether there can be anything worse than the Philistines – Avimelech was a king of the Philistines). This was said by the most wicked woman in the entire Tanach, who I think was Izebel, the king Achav's (Ahab) wife. Achav had set his mind on obtaining the vineyard of Navot the Israelite, but Navot did not want to give it to him, even though the king himself was asking for it. So he was very saddened. He told his wife Izebel (Isabelle) what had happened and she says to him, **אתה עתה תעשה מליכה לישראל**, meaning "Do you think that this is the way to be a king?" not knowing what to do in such a case. I'll show you how to act. I'll get you this vineyard. She hires false witnesses who testify against Navot who is sentenced to death, and then Achav can take his vineyard. This is one of the worst sins in the entire Tanach. Again, she said, **אתה עתה**, "Do you think that in the present circumstances, this is the way to show leadership, to create kingship in Israel?"

Why did we bring this verse? Because everything in the *kelipah* mimics something in holiness. If we would like to create kingship in the Jewish people today, we have to learn the secret of **אתה עתה**. The second person tense represents a true connection with another person. Unfortunately, we don't have time for the *gematriot* right now.

What is the difference between **עתה** and **עת**? **עת** means time, or an epoch. There are 28 times in the Book of Ecclesiastes. They correspond to the lunar cycle and to the female menstrual cycle. There is a time, as we said that one has to act with true might and

power. Just as the *אתה* illuminates the *עתה*, so the *את* illuminates the *עת*, the times. In the *da'at* there are two crowns, the crown of loving-kindness (*עיטרא דחסדים*) and the crown of might (*עיטרא דגבורות*). The root of loving-kindness is the 5 aspects of loving-kindness of *da'at*. Usually, when a letter *hei* (*ה*) is added to a noun it becomes feminine, but here (like in numbers) it is the opposite, where *אתה*, with a *hei*, is for the masculine.

In any case, the two verses with *אתה עתה* are from the source of loving-kindness in *da'at*. But, the connection between the different times and the woman *את עת* is related to the powers of might in *da'at*. This is what we wanted to say in short.

#### ***4. A special masorah related to Sefirat Ha'omer***

One of the beautiful things when learning the Written Torah is the Masorah of the Tanach. The Masoretic sages added notes in the colophon of their copies of the Bible, noting how many times a particular linguistic phenomenon appears in the entire Tanach. There are simple notes, like *לית* which means that this is a singular phenomenon, but there are also very complex notes.

There is one beautiful note related to the counting of the Omer. The note says that there are seven verses in the entire Tanach that in the verse it says *את* and then 6 more times the word *את*. Meaning altogether the word *את* appears in the verse 7 times. This means that there are exactly 49 (seven times seven) *את* in these seven verses. The original *את* is like the first day of each week of the counting of the Omer and the other six are the next six days in that week. So the entire counting of the Omer is like a rectification of these 49 *את*.

Everything follows the inception. The first time there is such a verse, with 7 instances of *את* in it is in *parashat Vayishlach*, where it says (Genesis 36:6), *וַיִּקַּח עֵשָׂו אֶת נָשָׁיו וְאֶת בָּנָיו וַיֵּקָח בְּנֹתָיו וְאֶת בְּנֵי עֵשָׂו וְאֶת מִקְנֵהוּ וְאֶת בֵּיתוֹ וְאֶת כָּל נַפְשׁוֹת בֵּיתוֹ וְאֶת כָּל בְּהֵמָתוֹ וְאֶת כָּל קִנְיָנוֹ אֲשֶׁר רָכַשׁ בְּאֶרֶץ כְּנָעַן וַיֵּלֶךְ אֶל אֶרֶץ מִצְרָיִם וַיִּבְרָךְ אֶת אֱלֹהֵי מִצְרָיִם וַיֵּקֶב אֶת אֱלֹהֵי מִצְרָיִם*. It is incredible that the first time this phenomenon occurs in the Torah is when Esau acknowledges that the land of Israel belongs to the Jewish people. He leaves and gives the land of Jacob and his family. So apparently this is some sign of what we need to do during the counting of the Omer, we have to help Esau pack his bags so he can leave.

When we look at the remaining six verses, we see that they are like a process of rectifying Esau. In the past, Esau was not ready for the redemption, but the Lubavitcher Rebbe taught us that today he is. Esau today understands that this is not his place—the Jews don't always understand this. It says that the *derech erez* (the way, the custom of the land) preceded the Torah. One interpretation is that *derech erez* refers to the path that Esau took in order to go to a different land. And then we are ready to receive the Torah. On Shavu'ot during the giving of the Torah we said, Our will is to see our King. The point is that we want to see, as it were, God's essence. This is seeing God's might. Indeed may the Almighty merit that we receive the Torah with joy and internally. Chag Same'ach.

## Short address at a groundbreaking ceremony - Itamar

It says that every letter is called an even, a stone, as it says in Sefer Yetzirah. Every letter is a precious stone. But, the first stone of the alphabet, the alef, is the one about which it says, **אבן מאסו הבונים היתה לראש פינה**. It is the corner stone, and this is the stone that we would like to place here in this groundbreaking. The alef when spelled backward is pele, wonder. God created the world with a bet, but He gave the Torah with an alef. And this is the alef that we want.

In the giving of the Torah we said, "We will to see our King." We want to see the Almighty Himself, as it were. And this stone is Ruth the Moabite princess. She is the one that the builders scorned. How can it be? The explanation in Chassidut is that there is the love of God and the fear of God, all the service of God so that God is **יתפאר** in us. These are the builders, Abraham, Isaac, and Yaakov, this is serving God with the will to give birth to these faculties in the heart. But, there is serving God that is with no motive. It is the essence of serving God, that is not for creating something, but serving out of one's essence. It comes out of the **חביון עו העצמות**. The essence of God's might which is the root from where Ruth comes from and when she unites with Bo'az, whom we said is might, with her root, David is born and the redeemer is born. The essential self-sacrifice of a Jew is this type of service, it is the self-sacrifice we have for the building of the land of Israel and for all that we endure in the land of Israel. May a beautiful institution be built here in this place, and then we will merit to see the true Aluf, the true alef, the champion who is the king the Mashiach who will come and redeem us immediately.

## Yesod shebavesod (Foundation of foundation) Farbrenge – Yitzhar

Today is foundation of foundation, Yosef of Yosef, the hilula, yahrzeit of Rabbi Isaac of Homil, may their merit protect us and the entire Jewish people.

This evening we would like to make to siyumim (endings). One is a partzuf we have started a few days ago, regarding the alef and ayin. The second siyum is of the Hemshech Ayin Beis from the Rebbe Rashab that we have been learning for a little over a year.

### *1. Alef and ayin pairs of words*

The first topic related to alef-ayin was regarding the exchange of these letters related to crown, wisdom, understanding, and knowledge. This is the idea of the alef being enclothed in place of the letter ayin, an idea that begins with the alef of **אמר** and the ayin of **עמר**, related to sefirat Ha'omer.

## Foundation of Loving-kindness: עבר אבר

The loving-kindness in this partzuf is related to Abraham, who is called the Ivri (עברי), because he was on one side of the world and the rest of the world was on another side. Also because he was a descendant of Ever (עבר). When he came to the land of Israel, he walked all the way to the city of Shechem. He ignored the dangers of the Canaanites that dwelt in the land at that time. So he passed along the land (עבר). There are four explanations of his name, the Ivri.

Ever was the 14<sup>th</sup> generation of mankind. In the Jewish people, David is the 14<sup>th</sup> generation. Since Abrhaam received the reward of the first 20 generations of humanity, he is like the Mashiach. Then there is the second reason that he comes from the opposite bank of the river, which symbolizes the other side of the contraction. Sometimes it is explained that he is the great circle (עיגול הגדול). Being that he was on the opposite side from the rest of the world, he was mighty, like we explained earlier. He embodied the state of "I God have not changed," nothing can change him. He is steadfast.

There are a number of important dates in the calendar that we enjoy mentioning. One of them was two days ago, the day of Kif el Hares, a day for taking walking trips in the land of Israel. It started out not so well, but God willing will in the end turn out to be something better.

Abraham was called the Ivri before he was renamed Abraham. At that time his name was Avram the Ivri. He was still the concealed mind then. This was his name also with the story of the five kings, and his self-sacrifice in saving his nephew Lot. According to the Ramban, this is the story that most personifies how he was Mashiach.

After Abraham received the extra hei, his name is explained to be אבר מה. But, this was also true before, with his title Ivri, עברי. What is an אבר, an organ. There are 248 commandments (248 is the value of Abraham), and each one represents the "organs" as it were of God. But, specifically in the Tanach the word אבר, organ, actually refers to the wings of a bird, especially to the right wing. The bird needs 2 wings to fly. So actually אברים is like the plural of אבר, אברים. Even though his main faculty is loving-kindness, the right wing, still he includes both left and right, including the might of the left wing and this was revealed during the Binding of Isaac when he was able to surmount his love for Isaac. The sages though identify the word אבר with the procreative organ, and in Abraham it represents his unification and connection with the Almighty, out of which was born Isaac.

So there are 3 or 4 explanations of what עבר with an ayin means and 3 explanations for what אבר with an alef is. In general we place this pair- אבר-עבר in chesed, loving-kindness, but specifically it is related to the foundation of loving-kindness. The goal of the enclothement of the alef and ayin here, the אבר in the עבר is in yesod. An עברה a transgression, generically, refers to sexual transgressions. For the organ, the procreative organ to be rectified is to rectify these sexual transgressions, to have a covenant of circumcision. To rectify all past transgressions in this respect. In Sefirat Ha'omer, yesod of chesed, the foundation of loving-kindness is the seventh day of Pesach. Soon it will be the general עצרת, Shavu'ot, but the specific Atzeret of Pesach is its seventh day.

In particular, yesod of chesed is the rectification of Abraham the Ivri. This is related to the verse, Avram went through the land all the way to Shechem and the Canaanite were then in the land. In Ramach Otiyot it says that there are three conditions for being a chossid: the first is to be עז פנים, to not fear anyone, and that gives the person the strength and might to enter even gehenom and redeem a lost soul. What then does “Avram went through the land” mean? That the first thing Avram felt when he entered the land was an experience of all the transgressions, all the original and authentic transgressions related to the land of Israel, relating to both the settling and the non-settling of the land of Israel. He came to identify with all the Jews making all these new transgressions and rectify them.

### **Kingdom of loving-kindness: עפר אפר**

Just as there is אבר-עבר that is related to Abraham, there is another pair that he says of himself, And I am dust and ashes. ואנכי עפר ואפר. He means that he should have been killed by the 4 kings, and he should have been turned to ashes in Nimrod’s furnace. Chronologically the ashes should have come before the dust, but still Avraham is lowly, so he brings the second first. This pair is related specifically to the malchut (the lowliness) of chesed, of loving-kindness. All lowliness is related to malchut. Normally malchut is returning light, so the main part of malchut is the dust and from their the returning light ascends, to ashes. To save Lot he needed self-sacrifice, that is his feeling of being dust. To endure the furnace, he also needed self-sacrifice, but in this case for destroying and challenging idolatry. He had inherited his father’s idolatry and then decided to endure the furnace to prove that idolatry was false. Chronologically, his first self sacrifice was for God, the second to save a person. Which is greater? The second. For that reason, Abraham mentions it first. To have self-sacrifice for Jews, that is the essence of Mashiach, to think thoughts so that no Jew is lost, that is the greatest form of self-sacrifice. We know this because of the question asked of the Alter Rebbe, which is greater, the love of God or the love of Jews? He answered that the greater is the love of Jews, because you love what your Beloved (God) loves. Likewise here. You are sacrificing yourself to save Jews, just as God is “sacrificing” himself to save Jews. In any case, they are a pair, עפר-אפר and in particular they are the pair in the malchut of chesed. So much for chesed.

Lechaim lechaim, we will try do say it all in shorthand tonight.

### **Might: אור עזר**

In the Rebbe’s wedding, as was the custom, his father-in-law put the gartel on him, the belt, before the chupah and then he said a berachah, blessing, ברוך אתה ה' אלקינו מלך, העולם אור ישראל בגבורה. The Rebbe was destined to be the ראש בני ישראל, the head of the Jewish people, and he specifically needs the strength of אור ישראל בגבורה. There are a number of verses that connect the word אור, this root, אור, with might, גבורה. It means to garner one’s loins. It is specifically needed before getting married. One who receives this blessing before he gets married merits having a “helper” with an ayin, עזר. This is

another example of the alef enclothing in the ayin. אור-עור. In general, we want the Almighty to help us, לעזור. Without his help, we have no chance in our battle against the evil inclination. But, God says, you too have to be a warrior. You have to garner your own loins with might, and then I can help you. If you garner (אור) then I can help (עור) help you. Specifically, if you are destined to be a Rebbe, and every Jew should be a Rebbe.

The building of malchut is from the mights (gevurot). But, one has to garner one's loins even in order to have children with one's wife.

In the Tanya, the first epistle and all follows the inception, it talks about the Eshet Chayil, the woman of valor who garners her loins. The loins are faith. To strengthen them, one needs the Oral Torah, this is the might described in the verse, ה' עז לעמו יתן, God will grant His people might. So there has to be חגרה בעז מתניה and then ותאמץ זרעותיה, she shall strengthen her arms, the two wings we spoke of earlier. So the pair of words related to gevurah, to might is אור-עור. Every young man should take this to heart, that you have to garner your loins with might. There are all kinds of belts in the other side, a black belt, etc. It's not for nothing that they call it belts. So every young man needs all the belts, and then he will merit having the woman of most valor that can be had, and the help of the Almighty and with this he will have many children and many people connected to him. The movement will grow and then Mashiach will come.

## *2. The many and the near*

There is a saying from Rabbi Chanina among the sages, we will not mention what its gematria is, but it has special significance this week. The saying is a rule in halachah, רב וקרוב הולך אחר הרוב. If there is many and near, then we follow the many. Just so we understand what the context is, there are two main rulings where this applies. The first is regarding a body found between two cities, and the עגלה ערופה should be brought from the nearer city. But, in practice, even this is what the Torah says, we bring it from the city that has a larger population.

The second example is something Maimonides brings as a ruling. There is a chick found between two nests. A chick can walk up to 50 cubits, not more. He is found 20 cubits from 1 nest and 40 cubits from the others. If there are more chicks in the farther nest, then the chick is said to belong to the farther one, because there are more chicks there.

In the Book of Ruth it says that Boaz said: If the nearer redeemer (near in relation)... We would expect the nearer relation to marry Ruth. But, since there is one who is "more" like Boaz. Boaz says, if he doesn't redeem you, I will. There is another similar principle. If there is a single opinion and the opinion of many, we follow the many, even though the single opinion is closer to God, it is from the World of Emanation, we follow the many.

Now look at the word רוב (many), it is included in the word קרוב (near). Many (רוב) is a multiple of 13 and קרוב, near is a multiple of 7.

The Yad Malachi writes in the name of the Radbaz that this great principle that we follow the many and not the near, only applies to animals, to living beings. The first example as we saw was about people, people move. The second was about chicks that also move. And so this principle applies to animals and people—things that move. But, the inanimate and the plant-life, the growing beings, there we follow what is nearer. So if **דצח"ם**, the four categories (inanimate-growing-living-speaking) correspond to the four Worlds, then the nearer corresponds to the two higher Worlds, and the many corresponds to the two lower Worlds.

In the end, the point is that the Mashiach requires that we not only be near, we also have to be many. The word many, **רוב**, is also related to **רב**. There is much more to be said here. The full gematria of this statement, you can do at home, but after you calculate that add Chanina, the author of this saying, **חנינא** and you will get 1118, the value of Shema Yisrael, etc. **חנינא רוב וקרוב הלך אחר הרוב**. There are so many different ways to explain what this saying represents, that each of us should try to explain it to himself. And then we can write a book just from these different explanations.

So, now we have the alef-ayin pair of gevurah, of might **אזר-עזר**. How much does **אזר** equal? 208, the value of Yitzchak (**יצחק**). What about **עזר**? Every time we switch the alef for an ayin, we add 69 more. 69 is the value of "our patriarch" (**אבינו**) and so **עזר** is equal to "Isaac our patriarch." It is even mentioned in books that **זרע** (another permutation of **עזר**) is equal to **יצחק אבינו**.

Lechaim lechaim.

### ***3. Alef and ayin pairs of words (cont.)***

#### **Beauty: פאר פער**

Regarding tiferet, we could have taken the root of tiferet itself, **פאר** and connect it with **פער**, which means to open one's mouth wide. The sages explain that this is the meaning of the idolatry known as Pe'or. There are grammarians that explain that **פער** is like **פרע**, which means to reveal oneself. There is also revelation in holiness, like Pharaoh of holiness. There is also **פרא**, wild. If we place the alef in the beginning we get **אפר**, as we mentioned earlier.

A groom, after he wears the gartle, the belt, it is customary to place ashes on his forehead. In any case, apart from this exchange of **פאר** and **פער**, in the partzuf we are now constructing, there are hundreds of examples, but we will only consider a few as they correspond to the sefirot, and another criteria is that the ayin and alef appear at the beginning of the word. It is also worth noting that the only alef in all than names of the sefirot, is in the tiferet. It is the middle of the middle sefirah, **תפארת**.

#### **Truth and conflict**

Tiferet is related with truth, truth to Yaakov, truth is the foundation of tiferet. What happens if instead of **אמת** (truth) we write **עמת**, which means "parallel to" or "opposite to." It can also mean a companion, someone equal to you, as in **הוכח תוכיח את עמיתך**. So

there is some connection between verification, אימות, and conflict, עימות, the way this word is understood in modern Hebrew. It is specifically tiferet, the middle of the middle axis that is able to contain conflict. God created the world this way. The final letters of אשר ברא אלקים לעשות, the final words of the account of creation is אמת, truth. In all, truth appears 6 times in the final letters of consecutive words in the account of creation. There is something very real in conflict. There are people that are afraid of conflict. But this is not so. If you are not true, then you shouldn't enter into conflict. But, if you are truthful, then conflict has the power to clarify the truth. Truth is reflected in the conflict. Usually when we say, את זה לעומת זה עשה אלקים, God created this opposite to that, we are referring to good and evil. In the Garden of Eden there are two trees, the Tree of life and the Tree of Good and Evil. The Tree of Knowledge of Good and Evil corresponds to knowledge, da'at, the soul of tiferet. If Adam and Eve would have waited until Shabbat to eat from it, they would not have sinned. Why, because on Shabbat the truth shines out of this tree, from where? From the Torah, which is tiferet. Through the conflict inherent in good and evil, comes the power to give birth. Conflict creates energy, creates warmth, giving the power to give birth, which is why the time for procreation for a talmid chacham (a Torah scholar) is on Shabbat. On Shabbat conflict is guided by truth and the conflict becomes companion (עימות becomes עמית). Why are there conflicts in the Jewish people. Because thanks to the conflict we will eventually come to the state of "Truth and peace they will love." The power to give birth to the greatest souls, which is on Shabbat, comes from the conflict, the holy conflict that contains the measure of truth. These are things that are very difficult to say. How can truth join with conflict. The one who experiences the most conflict during his life was Yaakov. And for that reason he is truth, You shall give truth to Yaakov. Thanks to the warmth created by these conflicts he has twelve tribes and all are holy. To understand how this is possible, for conflict to reveal truth, one first has to accept that this is simply the way it is in Hebrew. Let's give a parable from chinuch. The more classic system is that first of all there must be authority in a classroom. Now is it good that a child accept everything he is told, or is it ok for there to be conflict. If it done in the right amount, conflict becomes something positive. The same principle is found in relation to rebuking one's friend, הוכח תוכיח את עמיתך, which means to engage in conflict because the other person is my friend, because I care about him. One should refrain from conflict when one does not feel that the other side is really his friend.

The bet of bereisheet means duality, either they're companions, or they're in conflict. Lechaim, lechaim.

### **Victory: אצר עצר**

Earlier we mentioned the pair אצר-עצר. We will place them in netzach, victory. In the final ma'amar from the Friedeger Rebbe Bati Legani he describes the concept of wasting, or squandering one's treasures. A king in the midst of a decisive battle, will waste all his treasures to win. He will bring everything out to his foot soldiers, giving it through his officers, all so that they may be victorious. We learnt from the BST a few days ago in Hayom Yom, that every Jew is a hidden treasure like the precious metals contained in

the earth. And the role of every Rebbe is to reveal the precious value of every Jew. The power that comes to malchut, to be sovereign comes from might (בנין המלכות מן הגבורות) but the beginning of the building of malchut is from netzach, victory. Meaning that to create a kingdom here, we first of all have to strengthen the sefirah of netzach, victory. What does this give the king? God says to Samuel that prophet, pointing at Saul, He will “contain” my people, זה יעצור בעמי. The first glimpse of kingdom is attained by finding he who can contain the people, the person who is able to bring the people together. This is the requirement of the king’s wisdom too. What does it mean to have this power? It may also mean that the true king knows who to contain in prison (לעצור), in order to reveal their hidden treasures. The one who can do this is the one who can reveal the hidden treasures in the Jewish people, he is worthy of being king. This is the power of his victory, the power of his eternity, also the power of his orchestration—the three meanings of netzach in Hebrew: to be victorious, to be eternal, to orchestrate. The one who can do this, who can create a community that does not perish, the one who has treasures and the one who has the key to others’ treasures. So the treasure, the power to contain, the beginning of creating kingdom, these two words, לעצור-לאצור are related to netzach, victory.

### **Acknowledgment: אם עם**

In the hod, acknowledgment, we place the simple word, עם, which means people. If we exchange the ayin of עם with an alef, we get אם, which means either mother, or nation (ולאום מלאום יאמן). Who says אם אני חומה in the Hosha’not on Sukot. The sefirah of hod. What is the connection between mother and nation. The mother is the parent of all the children. Ima extends all the way to hod. The consciousness of the entire nation begins in binah, in Ima, mother. In Kabbalah, hod is the acceptance of the yoke of Heaven. The willingness to accept a yoke raises and elevates the King and the king below too. When there are a lot of the nation together surrounding the king and the king is between his people, that gives him splendor (הדר). This all starts with the revelation of the “mother” within the “people” (האם בעם). You don’t need too understand the king fully. If you understand him too fully, maybe he’s not a king. It should just be good for you. Something you feel happy to accept. When you accept a king, you have to consciously deter my need to understand him fully, he has to be עמום, not fully comprehended. Binah is understanding. Mother is understanding. And even though there is a will to fully understand, in the end the purpose should be to acknowledge, to come to a place of simple acknowledgment without fully understanding, to be led by the inner aspect of mother, which is joy.

So we placed the king’s own faculty in netzach—the one side of the netzach-hod pair of sefirot—and in the hod we put the faculty related to the people who acknowledge the king’s sovereignty.

## Foundation: אמר עמר

In foundation, yesod, we have living offspring. This is the remez we mentioned when beginning these classes on this partzuf, the exchange of Omer and Saying (עמר-אמר). The Arizal explains that אמר is the secret of the creation of the seed into a living person. It is the acronym for light, water, and firmament (אור מים רקיע). This is all then related to foundation, the sefirah of procreation. The yesod among the emotional faculties acts as the da'at does in among the intellectual faculties. The final letters of אור מים רקיע is עמר, Omer (as in the counting of the Omer), in reverse order. The first sefirah where there is such a movement of energy from above to below and then returning light, from the end to the beginning is yesod (this then repeats again with malchut).

עמר (Omer) is equal to "being" (יש). Meaning that אמר corresponds to "nothingness" (אין). So the nothingness, אמר, has to rectify the being, עמר. It means returning being to nothingness. With the אמר descending, it gives us the strength to count, to illuminate the Omer with an ayin, and return it to its source in nothingness.

Earlier we spoke about the Book of Ruth that we read on Shavu'ot. This entire book was written to tell us of King David's lineage. The union between Boaz and Ruth tells us how in the future the might (gevurot) will ascend above the right, the loving-kindness (chassadim). Ruth has the self sacrifice to join the Jewish people. She uses 6 different phrases to swear her allegiance to Naomi and the Jewish people, and these 6 phrases correspond to the five levels of the soul and the soul itself. There is no greater might, and there is not greater עז than that of Boaz. From their union came Oved, עובד, who might have been the soul root of Rebbe Hillel of Paritsch, the עובד, the server in Chabad. Who was Oved's son? Yishai (Jesse). And Yishai gave birth to David. The seal is David, the king Mashiach.

Of the 14 generations from Abraham to David, the first 4 are in the Torah. The real story is the final 4 generations, Boaz Oved, Yishai, David. If the 10 from Peretz to David are the building of the malchut, then Boaz is the netzach, Oved is the hod of malchut, Yishai is the foundation, yesod of malchut, and David himself is the malchut of malchut. The pair of letters in the alphabet called Albam that corresponds with yesod are יש, meaning "being." The pair of letters in malchut is בת. These two letters also appear in "malchut" (מלכות).

How can we explain this in short manner? We have said many times that in the generations since the BST, the Rebbeim represent a conceptual scheme of being and nothingness, fluctuating between generations. Boaz and Ruth like we said are being. Oved is nothingness, Yishai is of course being (the letters of his name are ישי, being). Yishai's son is David. Of himself, he has nothing and he is the true nothingness. Saul is the reincarnation of the king Saul of the wide rivers (שאול מרחובות הנהר) and he is the symbol of yesod of the World of Chaos. He too is thus being. But, David is nothingness. David is more like his grandfather, Oved. These great tzadikim we know little about, because they are like nothing. King David is simply nothing, he doesn't even live. But, his father is Yishai, the end and essence of all being. How do we know? He lived for 400 years. The 70 years given King David were entirely a gift. But, his father, Yishai lived for

400 years. He has a lot of being in this world. And yet, the wonder is that the nothing of the world, David, his story spreads out over a number of books in the Bible.

Now, just as the generations follow a pattern of being-non-being-being-non-being, so the sefirot follow the same pattern. For us, the אמר-עמר is to take the alef of אמר, and enclothe it over the עמר with an ayin.

### **Kingdom: אי עי**

Last and most cherished, is malchut. In wisdom we talked about the Divine eye (עי) inspired by the Nothingness (אין). The pair that corresponds to malchut is made of the same letters, עני-אני, poor and I. King David connects these two words together when he says, And I am prayer. The poverty in holiness is David's feeling of lowliness. To speak of rectifying the Ego, the I, is that the prayer be a prayer for someone poor. In the Zohar it says that the prayer most beloved is this prayer said by the poor man, עני ואביון אני. This rectification is related to kingdom, specifically in the days of Sefirat Ha'omer.

There is another thing to say here, that when malchut descends into the lower worlds, to clarify things, ותקם בעוד לילה.... One of the most important roots is "to eat," אכלה ואכלה. When we exchange the alef for an ayin we get "digestion" עכול. So the food changes into digestion! The entire digestive tract, as explained in Body, Mind, and Soul, is the secret of malchut as it descends to the lower Worlds, which is actually to eat, again as it says, ותקם בעוד לילה ותתן טרף לביתה. In the month of Iyar, there is the secret of changing the ayin into an ayin. This is the secret of how to eat the evil inclination, which is with an ayin, and transform it into an alef.

## ***4. A summary of seder hahishtalshelut in Ayin Bais***

We did this very concisely and for every sefirah we described one pair based on the requirement that alef and ayin be the first letter of both words. So far, we have completed one siyum, the siyum related to Ayin and alef which we began on the 2<sup>nd</sup> of Iyar, the yahrzeit of Rebbe Mendel of Vitebsk in Tiberia.

In honor of the Rebbe rashab and the hemshech Ayin Beis we will outline different levels. The main chidush in the hemshech is to orgnaize the different levels before the first contraction. This is the main chidush of Chassidut in general.

The Rebbe Rashab explains, and he defines much more exactly these different levels in the third part of the hemshech. There is God's atzmut, essence. There is the essential concealment of the infinite light in the atzmut, which is God's special Name (שם המיוחד) that is primordial like His Primordality—this Name always was. For the Almighty, this Name, this Name that is concealed with Him, is called אין תחילה, No beginning. Just infinite light refers to light that has a beginning but has no end (אין סוף). But, this has no beginning. There is a ma'mar from Rebbe Hillel that about God's actual essence His atzmut, we can't even say אין תחילה that He has no beginning. But in for instance epistle 20 in the Tanya it is written that אין תחילה is also relevant to the Atzmut. But, here the Rebbe Rashab says that this predicate, אין תחילה is also relevant to the Name that is concealed within Him.

The Name that is concealed within Him is also relevant to God's simple ability.

The third level is called the essence of the light, the essence before it illuminates, even before it illuminates itself. This is a completely unformed light, where all that it will illuminate is already contained within its essence, but it does not yet revealed at all. So at one level it is like it has not yet left the essence of the Creator, the Atzmut. But, it is there as a non-entity. When the Rebbe Rashab speaks about the absolute nothingness (אין האמיתי) he might be referring to either the 2<sup>nd</sup> or 3 levels.

The 4<sup>th</sup> and 5<sup>th</sup> levels are already a revelation of light. These are the two "tents" (אור) (המאיר לעצמו אור המאיר לזולתו). The light that illuminates itself and light that illuminates others. Before God illuminates in order to create world (before He wills there to be a world), that is the 4<sup>th</sup> level and the 5<sup>th</sup> is after He has decided to create a world and then the light that illuminates others (even though there is no other yet, no world).

What is the difference between the two. The light that illuminates itself is the revelation of self-recreation (שעשועי המלך בעצמותו), the terminology used in Emek Hamelech. It is the source of what after creation will be the infinite light that surrounds all worlds. While the fifth level, the light that illuminates others is what after creation will become the source of the light that enters all worlds, and fills them.

The fifth level is included in the sixth. Most of the Hemshech Ayin Beis is related to the 6<sup>th</sup> level, which is the 10 sefirot as they are concealed in the Emanator. This was revealed in the 5<sup>th</sup> level already, but in the 4<sup>th</sup> level, there is another term called infinite sefirot (ספירות אין קץ). There is no limit to the number of sefirot there. What can be sefirot, apart from the 10 we are familiar with? That is something we cannot fathom, for My thoughts are not yours, says the Almighty. As much as thought is constantly moving in our minds, even before creation, there are 10 concealed patterns of thought in God's mind as it were. These are the sixth level. But, the notion that there are an infinite number of lights, connected with the 4<sup>th</sup> level, the source of the surrounding light that will illuminate after the world is created, that is beyond our capacity to understand. But, from there God takes the power to bring us closer to him even if we have sinned in some novel way. There are cases where God has to create a new pattern of thought in order to save you from where you are, לבלתי ירח מנו נדה. And the source of these types of thought, these novel patterns of thought are God's self-recreation (שעשועים עצמיים).

The sixth level is that within the light that is already destined to illuminate for others, in that light it says, He thought in potential of all that would be in actuality (שיער בעצמו) (בכח כל מה שעתיד היות בפועל). The chidush of the Rebbe Rashab is that the difference is already in the lights (unlike the Ramak who said that the difference is only in the vessels). This occurs in the fifth level, the light that will illuminate others, but more specifically in the malchut of the fifth level.

There is one more level, which is paradoxical because on the one hand it is after the tzimtzum (the contraction) but in its energy it is like before the contraction. This is the point of reshimu, residue. This is explained in the 3<sup>rd</sup> part of the hemshech. On the one hand the point of residue is hinted to in the word את, which is actually like the malchut, the seventh level from the Atzmut. Of course, everything we just said, he doesn't turn into a clear structure. What we are doing, dividing it into levels, that doesn't appear in

the hemshech. So the point of residue even though it appears after the contraction, it is light from before the contraction.

One of the great chidushim about this is that in the point of residue there is residue from all the earlier levels all the way to the Name that is concealed within Him, the second level. There is something wondrous about this point of residue that on the one hand it appears after the contraction, but on the other hand, it includes everything that came earlier.

### **Other orders with 11 and 12 levels before the tzimtzum**

So this outline of these 7 levels. With Rebbe Hillel we have learnt that there are 11 levels before the contraction. Once the Rebbe Rashab said that he has 12 levels before the contraction. Of course, everything could be divided into an infinite number of levels before the contraction. The big chidush though, in any case, is that among these 7 levels, we are counting even God's very essence, Atzmut. The Mittler Rebbe says that every morning before davening one should go through all the levels of hishtalshelut, of evolution. So if we like, we can just recall these 7 levels, and it becomes relatively easy. Just 7 levels. Once you go beyond the contraction everything is very easy. Again, the main chidush is to learn what came before the contraction and that is why we learn Chassidut. For what comes after, you can learn Eitz Chayim.

### **The 6 levels after the tzimtzum**

Now if we include all the levels after the contraction, we will have 13. The next level is the kav, the ray of light. Earlier we learnt that there is a special masoretic note that says there are 7 verses where the word **אֵת** appears once and then 6 more times. This we said is a beautiful note for the 7 weeks of Sefirat Ha'omer. In this note, the first **אֵת**, is the point of residue (נקודת הדרשימו) and the **וְאֵת** that follows are the points after the contraction.

After the kav, the ray, there is Adam Kadmon, Primordial Man, and then the four Worlds.

The symmetry here of the 13 levels is **וְאֵת**, 6-1-6. This is the same symmetry as exhibited in the 13 Measures of Mercy. The first measure is Kel (**א-ל**). The seventh is **וְאֵת** (which is like **אֵת**, all the letters from alef to tav). The kav then is **נֶצֶר חֶסֶד**, Adam Kadmon is **לְאֵלִים**, etc. This is a shortened version of the entire **סֵדֶר הַהִשְׁתַּלְשְׁלוֹת** for simple people, not to make things too complicated. What we will now see is that the symmetry indicates that the highest level corresponds to the lowest, etc.

Now, just returning to the 7 from Atzmut to the point of residue. This is **נִיעוּז** daring, but as we said, that is the essence of Bo'az.

### **God's essence in loving-kindness?**

That the point of residue is malchut, the seventh is very fitting to malchut, since it was emanated as a point. This is the point under the foundation (here, the 10 sefirot concealed in the creator). How can we say about Atzmut, God's very essence that it is

loving-kindness, chesed. This is not the will to do good, because that is the 5<sup>th</sup> level, אור, המאיר לזולתו. First of all, the first of the 13 Measures of Mercy is א-ל which is the Name of loving-kindness.

There is a rule in Chassidut that we cannot say anything about God's very essence, except that He is the essence of good, עצם הטוב. I pray to Him and not to any of His faculties, including the faculty of loving-kindness. And yet, one can have in mind that even though one is not addressing this quality, one is only addressing God, one can have in mind that one is praying to God who is good. There is a proof of this in Yiddish and English, where God is derived from the word for good.

If loving-kindness is God's very essence, then might is the Name concealed in Him. There are two explanations for what it means that הוא ושמו בלבד He and His Name are one. הוא is not His essence, rather it is the essence of the light, עצם האור. And "His Name" is the fourth and fifth levels. The fourth level is the yud hei, and the fifth level is the vav hei of God's essential great Name that was before the contraction. Who then is הוא, Him? It is the essence of the light, that precedes any kind of revelation, even to Himself. But, there is an even higher הוא ושמו, He and His Name, as noted in Pirkei Derabi Eliezer, He and His Name were one, or He and His Name were alone, means that God had a Name, and this relates to the first and second levels. This Name, at this level, has no letters at all, says the Rebbe Rashab, whereas the Name in the 4<sup>th</sup> and 5<sup>th</sup> levels, has letters.

Again, 1<sup>st</sup> level is הוא, 2<sup>nd</sup> level is שמו. And then in the lower structure, 3<sup>rd</sup> level is הוא and 4<sup>th</sup> and 5<sup>th</sup> levels are שמו.

This second lower structure is very typical of tiferet (the 3<sup>rd</sup> level) and the 4<sup>th</sup> and 5<sup>th</sup> which are like netzach and hod (the yud hei – netzach, and the vav hei – the hod). The chiddush is that the entire hemshech is based on the Rebbe Rashab's understanding that He thought of all that would be in potential (שיער בעצמו בכח כל שעתיד להיות בפועל), that is in the yesod, and these are the עשר ספירות הגנוזות במאצילן. And this is all before the contraction. Then comes the contraction, and it leaves a sense that there is "air" (אוויר), which is the feeling of His Name is concealed within Him.

All this is just to organize, the way we like to organize things, all that we learnt in hemshech. This is just to make things easier and fun. So we took these 7 levels, Atzmut, etc. all the way to the point of residue, and corresponded them with the seven sefirot. And then following the contraction, everything flips over, like a reversed seal. The kav (ray) reflects the עשר ספירות הגנוזות במאצילן, which are described in the hemshech as an entity-non-entity, they have no division between them, while the kav (ray) takes these 10 sefirot and divides them. Before the contraction they have no reality. But, the kav, the ray, takes the entire secret of the Ten Sefirot and reveals them each separately.

If we continue this logic, we have to say that Adam Kadmon (primordial man) reflects Ever's tent, and that Atzilut and the lower worlds reflect these higher levels. There is something in the World of Formation that corresponds to the "his name is concealed in Him."

From the Alter Rebbe we know that the created reality specifically is what reflects God's non-created reality. In the future, it will be revealed that indeed, this very table is

God. This is the revelation that Mashiach will show us. Normally, we think that the created reality just reflects Godliness.

So again, the chidush in Ayin Beis is that it all revolves around the point of residue, and that altogether we have 13 stages or levels here.

## ***6. The 13 levels of the seder hishtalshelut and the 13 measures of mercy***

So now let's say all 13 corresponding to the 13 Measures of Mercy:

Kel – God's essence

Rachum – His Name concealed in Him, a Name that has no letters, but if it has no letters what is it, all we can say about Him is that He is good, what can we say about His Name, we can say that He is the Name of mercy, שם הרחמים. Here even though it has no letters, the special Name is called the Name of Mercy. Since we received the Torah originally with mercy... After the tzimtzum He calls this second level and it is the mercy that He adds in order to sustain the world.

Vechanun – וחנון is the same letters are ונחנו, this is an absolutely unformed light, its essence

Erech Apayim – ארך אפים – these are the 4<sup>th</sup> and 5<sup>th</sup> levels, His great Name as we explained.

ורב חסד – the ten sefirot concealed in their Emenator.

ואמת – the point of reshimu, residue.

נצר חסד – the kav.

לאלפים – seeing all the worlds with one gaze, like Adam Kadmon.

Etc.

This is short is everything brought in Ayin Beis, based on the order of the 13 principles of mercy in the Arizal.

So much for the second siyum, we hope that the Rebbe Rashab was happy with it. I myself am not a hundred percent sure, but we hope... Lechaim, lechaim.

## ***7. Why the first three sefirot are not mentioned***

One small thing that we gained from this all, and it holds it all together. There is a well known question that we have no understanding of the first three sefirot, gar. All we meditate is through malchut, through the point of residue, the nekuda dereshimu. But, it says that we cannot speak about gar, the first three sefirot. How can we speak about the kav if we don't even understand the first three sefirot? What then is the answer? The Emek Hamelech answers that all is relative. The gar that we can't speak about is at a higher level, and we never reach the higher Chabad. To be called a Chabadnik is forbidden, it is the most forbidden thing in the world according to the Zohar, only in the lower seven sefirot can we meditate and fathom. From this first of all we learn that a Chabad Chassid is someone who doesn't care for anyone. In any case, Rabbi Chaim Vital's answer is that we are always relatively only speaking about the lower seven sefirot. As high up as you go, you're still in the lower seven. And indeed, by describing

the order of evolution, histalshelut in this manner, we began only with chesed, with loving-kindness. We have nothing to do with Chabad. This is the way that Kabbalah must be learnt. There is a remez, an allusion in the holy Zohar, that wherever you begin, it should be like what we just said. Still, we know that there is a Chabad, but it is hidden, it is concealed. According to what we just said that only thing left to contemplate is what will be in the understanding of these levels, what will be the understanding that is above God's Atzmut...

Lechiam lechaim.