

Weekly Shiur

26 Av 5773

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

Nigun: Menuchah Vesimchah - Nadborna
A good month, a ketivah vechatimah tovah.
Nigun: The Shamil

1. Around the year with Elokim

A week ago we spoke of the connection between Lag Ba'omer and the 15th of Av, which together with Yom Kippur is considered the two best days in the Jewish calendar. Both Lag Ba'omer and the 15th of Av are hod of hod—the aspect of hod (acknowledgment) within the sefirah of hod. How so? Among the months of the summer, Av is the fifth, like hod, which is the 5th of the emotive sefirot, and the 15th day is hod since 15 is the value of hod (הוד). Lag Ba'omer is of course the hod of the hod I the Counting of the Omer. As we explained last week, both Lag Baomer and the 15th of Av reveal the hod of Atik Yomin, where the revelation God's atzmut (His very essence) occurs. There are other important connections between these two dates. Lag Ba'omer is a day that is full of blessing for having offspring. There is a custom to shoot a bow and arrow on Lag Ba'omer and shooting an arrow is a metaphor for procreation. The 15th of Av is, as we discussed in length last week, a day for shiduchim, for making matches between young men and women. Now, last time we counted how many days between these two connected dates. We saw that from Lag Baomer to the first of Av (not inclusive) there are 71 days, and with the 15 days of Av (adding 15 to 71 is the kavanah brought in the Arizal for the Name Elokim, inserting ה-י, 15, into the mute, א-ל-ם), we get 86, the value of Elokim (א-ל-ה-י-ם). So there are 86, Elokim days between them.

After the class one of the listeners noted—and it is good to continue doing calculations after the class—that if we skip 86 more days from the 15th of Av, we will come to the 11th of Cheshvan, the 41st day of the year (beginning with Rosh Hashanah), which has come to be known as Jewish Mother's day (since 41 is the value of "mother," א-ם). The 11th of Cheshvan is also our matriarch Rachel's yahrzeit and of course it is also the birthday of Benjamin her son. So this is also a good shiduch.

Let's look at where we end up if we skip 86 more days in either direction. First let's go back 86 days from Lag Ba'omer. There are 18 days in Iyar until Lag Ba'omer, another 30 days in Nisan and 29 days in Adar (77 days so far) and 9 more days, and so skipping 86 days back from Lag Ba'omer we come to the 22nd of Shevat, which in our generation is the yahrzeit of the Rachel of our generation, the Rebbe's wife, Chayah Mushkah. It is also the yahrzeit of the Kotzker Rebbe. But, we are looking for women, as we said about the 15th of Av, that the maidens called to the young men, "lift up your eyes."

Let's complete the entire cycle, and go forward another 86 days from the 11th of Cheshvan. Now we are faced with a question, because Cheshvan and Kislev can be

either or both 29 or 30 days. So which do we choose. We'll choose the fullest year possible, when both Cheshvan and Kislev have 30 days each. What is special about such a full year? When Cheshvan and Kislev are both 30 days long, the year has exactly 355 days, which is very special because the value of "year" (שָׁנָה) is 355! This is wonderful self-reference, because everything that God created, He created with its name. So the word "year" is the essence of the lunar year that is fullest (with 30 days of Cheshvan and Kislev).

So now, if we skip 86 days from the 11th of Cheshvan, we will come to the 7th of Shevat. So we have here altogether 4 times Elokim, 4 times 86. They don't overlap and there is a small gap between the 7th of Shevat and the 22nd of Shevat. The 7th of Shevat is also the yahrzeit of a very special woman; some of those present know who we are referring to. The 7th of Shevat is also the yahrzeit of Rebbe Dovid of Lelov, who said a vort that is connected with the 15th of Av. (We mentioned last week that there are certain tzadikim, like Rabbi Yishma'el, whose intent was to elevate the women of Israel by stating that there is no such thing as an unbecoming Jewish girl, because it is only poverty that makes them so, but underneath they are all beautiful; or, like Raban Shimon ben Gamliel, who is the one who the source for the mishnah at the end of Ta'anit that describes the 15th of Av, the yom tov of young women). Rebbe Dovid used to teach young women a professional secret on how to find favor in the eyes of young men. If you go out to dance in the vineyards, you should know that young men like a happy girl. Therefore, the most important thing is to smile. Young men don't like girls that have a melancholy or all the more so, a crying face. Rebbe Dovid learnt this from Rachel and Leah. The Torah says that Leah's eyes were soft, from crying a lot. But, Rachel is described as having a beautiful figure and a beautiful visage. Not only was Rachel beautiful—she smiled a lot, and that is why Yaakov fell in love with her.

So we've covered almost the entire year. We have a small gap between the 7th and the 22nd of Shevat. Without these two days themselves, we are left with 14 days in this gap. 14 is also related to Elokim, since it is the reduced value of Elokim. So there are 4 full Elokim and 1 reduced (small) Elokim that cover the full year of 355 (שָׁנָה) days.

2. The secret of pi and the number 355

Apart from what we've said so far, there is another point that is even deeper, and one might say with a lot of meaning for whomever enjoys math. What is special about 355? There are a lot of words whose value is 355, such as "thought" (מַחְשְׁבָה) and "sefirah" (סְפִירָה). But, "year" (שָׁנָה) is unique in that it is the simplest word that equals 355, the shin equals 300, the nun equals 50, and the hei equals 5. Not only do they equal the digits of 355, but they are in order.

355 carries a lot of significance in the world of numbers. This was discovered in the West only in the last few hundred years, but was well known in the East. It is connected to the ratio of the circle's diameter to its circumference, otherwise known by the Greek letter pi (and exhibiting the quality that, "Elokim has beautified Jephthah when he dwells in the tents of Shem." In various Talmudic discussion, the sages oftentimes use an estimate of 3 for pi. But, when they needed a more exact approximation they used 22

divided by 7. The Gaon of Vilna's used this approximation of 22 over 7 in his commentary on the first mishnah of Sefer Yetzirah in order to explain the relationship between the sefirot.

Of course, pi is irrational, so there is no fraction that can completely and perfectly define it. Pi's irrationality is something that was discovered relatively recently. But, there are 2 numbers, smaller than one-thousand, whose ratio is very close to pi. It is so close that it is correct to 6 decimal places (and the probability that this be true for 2 numbers under 1000, is very small). Meaning these two numbers are truly wondrous. Seemingly, in the ancient times, these 2 numbers were not known, but we will now see that the Torah does know about it, and even that their ratio is still not the exact value of pi. These two numbers are 355 and 113. 355 is the circumference, and of course as we saw, it represents the circumference of the "year" with 355 days. In Kabbalistic terminology, we would say that the circumference represents surrounding (*makif*) light. The diameter of the circle, here in this case 113 represents inner (*pnimi*) light. The inner light descends like a kav, a ray, that permeates the darkness of the inner circle. The ray descends, and doesn't quite touch the other side of the circle. But, in the deep mamarim of the Rebbe Rashab on the verse, "His Name shall be praised in dance" (יהללו שמו במחול), the Name (שמו) that permeates the circle, extends further and further as time goes on, and the Rebbe Rashab explains that when this ray (as we reach the time of the redemption) reaches the other side completely then the infinite light of God will be revealed, והיה ה' למלך על כל הארץ.

The fact that the circumference is 355 is itself wondrous. It tells us that this is the makif. But, if now there is another number, 113, we need to understand what it represents, the inner light, the ray. Where do we find 113. It could be the diameter of the circle with circumference of 355. But, we would like to find it in relation to the circumference itself, as part of the circumference. If we find a particular span of time in the year that is 113 days long, then it will be truly wondrous (the chances are 1 in 355 times 113 that a span of 113 days in the year has particular significance). To illustrate what we are saying we can think about pi when approximated as the ratio of 22 to 7. What it means is that if we take 7 parts out of the 22 parts of the circumference, we will be left with 15 parts in the circumference. These 7 parts can then be seen as the ones from which the diameter is derived as it were. They would then be the final 7 parts of the circumference, which have transformed into the circle's diameter.

Doing the same for 355 and 113, we would like to find a well defined span of 113 days, it will still be part of the whole year, but it will also be reflected in the diameter. It will be telling us that it is the diameter. Where should we look for these 113 days? It would be worthwhile to search for it in the end of the circle, since the ray of light extends from the end of the circle, only once the complete 360 degree circle is complete. So they should be the final 113 days of the year.

Another point. When does "then your light will permeate" (אז יבקע בשחר אורך), during the year. If we had to point to one particular day on which the permeating ray of light, the diameter, should begin, what would it be? Without knowing anything else, if we would just ask it this way, when does inner light begin, we would answer, on the day on

which we were given the Torah, the 6th of Sivan, which we now celebrate every year as Shavu'ot. This was the day on which the Torah was given. As it says, **ביום חתונתו וביום שמחת לבו**. The giving of the Torah is the beginning of permeating the world with inner light. Now let's count. From the 6th of Sivan until the end of the year we have: 25 days in Sivan (including the 6th of Sivan), another 29 days of Tammuz, another 30 days of Av (84 days so far) and another 29 days of Elul until Rosh Hashanah, and we have exactly 113 days!

So this is truly wondrous. The year includes 355 days and the "diameter" begins with the Giving of the Torah on Shavu'ot.

We began by looking at arcs of 86 days on the yearly cycle, and from that we came to this relationship of pi. There are two verses that relate to this. On the 15th of Av it says, Then a maiden will be joyous in dance. And there is another similar verse, they will praise His Name in dance (**יהללו שמו במחול**). If we add 355 and 113, we get 468, which is 18 times 26 (the value of Havayah), **חי-י-הוה**, alive is God, or 3 times Yosef.

This was all thanks to the note made by one of the students after the last class, last week.

3. The difference between the blessings and the curses

Now we said that this whole span of time, from the 15th of Av to Yom Kippur is one span of joy. Altogether there are 55 days in this period, and in the middle there is the month of Elul, whose sign is **אני לדודי ודודי לי**, which again is indicative of the good days between these two dates, all good for shiduchim. We know that all the kavanot of the Arizal are all a preparation for a wedding. For this reason we said that we can address this topic during this entire time period. Chassidim liked to continue talking about something once it was part of a farbrengen, to deepen and enjoy it more and more.

Of course, we will try to connect this with the times, with parashat Re'eh. Actually this parashah is mentioned in what the maidens say, "Lift up your eyes and see (**וראה**), what you are selecting." There is an intrinsic connection, because all of the shiduchim are done with the eyes, with seeing. The shiduchim should be such that the selection will be a blessing (See, I am giving you blessing and curses). The woman should bring a blessing into the home, **להביא ברכה אל ביתך**.

It is known that when we read this verse, we stop a bit after the word "blessing," **ראה**. These words equal 1305. What is the main part of the blessing when one gets married, having children and this is the value of **אשה כי תזריע וילדה זכר**, A woman when she should be with seed and give birth to a male. Indeed 1305 is equal to "woman" (**אשה**) if we take the alef of **אשה** equal to 1000. The difference between 306 and 1305 is 999, so the alef makes the word equal 999 more than it would normally. In the books of Kabbalah, 999 is the value of "semen" (**שכבת זרע**). But, we mentioned last week that the end of the ninth chapter of Nedarim, talks about the mourning that the women of Israel mourned Rabbi Yishmael, similar to what was said by David after Saul died. The phrase, "women of Israel" (**בנות ישראל**) is equal to 999 too.

There is another phrase equal to 1305, דרך ארץ קדמה לתורה, The way of the land precedes Torah. One explanation is that “the way of the land,” refers to having children, and here what is being said is that marriage comes before learning—if one wants to learn Torah in purity, ונקה לשבים, one should get married.

The first verse of the parashah has 7 words, ראה אנכי נתן לפניכם היום ברכה וקללה. So if they correspond to the sefirot, then blessing corresponds to foundation and curse to kingdom. The next verse starts את הברכה אשר תשמעו אל מצות הוי' אלקיכם... The question asked by many commentaries is why does it say אשר תשמעו in regard to the blessings, which does not suggest, a conditional, if. The commentaries say the novel point here is in regard to the word, אשר, it should have just said אם, if, because we have free will. Is it a given that we will certainly listen to God's commandment. Rashi, to explain this, says that אשר really suggests a conditional, and means על מנת, “in order that.”

4. So that (אשר) and its role

In many classes we say that the simplest words contain the deepest secrets. So today the deepest secret in the beginning of parashat Re'eh is in this word, אשר. One of the permutations of Bereisheet (בראשית) is בית אשר, which means “A house of joy.” When we build a new house, we want it to be full of joy. Each time we say a blessing on a mitzvah, we say, אשר קדשנו במצותיו, we also have this word, אשר, which also means bringing joy (אשר) into life.

אשר in the parashah is the 10th word. 7 words in the first verse and it is the 3rd word in the second verse.

Up to the 6th word, the value of the words is 1305. If we have ten words, it alludes to the letter yud (י), which in its revealed form is written יו. How much do the next 4 words equal: וקללה את הברכה אשר, they amazingly equal exactly 1305 too! And the main wonder here is that it starts with “and the curses” (וקללה). The two 1305 here can allude to the 2 males that a person should give birth to in order to fulfill the commandment to have children (Beit Hilel says a son and a daughter). This is a beautiful gematria. It strengthens our understanding that the inyan, the point, here ends with the word אשר. Parashat Re'eh is always read before the month of Elul, which is why the drushim in Likutei Torah are dedicated to Elul. Thus, it openly prepares us for Rosh Hashanah—the day which is described as “from the beginning of the year, to the end of the year.” Indeed, we can read ראה as an acronym for ראש השנה. All instances of the word “day” (היום) in Deuteronomy all allude to Rosh Hashanah. And it starts with parashat Re'eh, ראה אנכי נתן לפניכם היום ברכה. The words ראה אנכי היום are an acronym for Re'eh (ראה).

Yom Kippur too in the Book of Ezekiel is called Rosh Hashanah. Meaning that RH continues for 10 days. This connected is alluded to in the verse, ויחינו מיומיים וביום השלישי נחיה, ונקום לפנינו.

When we meditate on a word (in this case, אשר) we have to ask 2 questions. First, where is its first instance in the Pentateuch, and second, where is its most important occurrence. As we said it is alluded to already in בראשית. But, explicitly it is stated in the 7th verse of the Torah, there it says, ויעש א-להים את הרקיע ויבדל בין המים אשר מתחת לרקיע ובין

המים אשר מעל לרקיע, ויהי כן. At the beginning of the verse, ויאמר א-להים יהי רקיע, these words are still hanging in the firmament and creating it. This is the first instance of ויעש בן, of action—there is no action in the first day of creation. Whenever we talk of separation, we are first and foremost referring to the separation of the waters. Separation is about separating something from itself, like here water and water. Why do we need the word אשר in this verse? Why in relation to the separation of the waters, and why is the first instance on the lower waters and only then another אשר in reference to the higher waters?

5. *Physical pleasure vs. spiritual pleasure*

This all occurred on the second day, suggesting a separation into 2. 2 types of water refer to 2 different types of pleasure, spiritual and physical. Asher, אשר, literally means pleasure. So the first type of pleasure is physical pleasure (the lower waters) and only then do we encounter the spiritual pleasure (the higher waters). We can say as we do many times that the first time a word appears it is relatively a negative or chaotic context. The first nature of a child for instance is to receive pleasure from physical things. The problem arises that he continues to get this type of pleasure from physical things, the nature of the animal soul. Only then does the second type of pleasure come. It is supernal pleasure, Atika. Usually the World of Chaos is connected with Arich, the external aspect of the keter. Therefore what we can understand is that the end of all pleasure, of joy, אשר, is that a person sanctify himself with what is permissible—not to adopt an ascetic stance to life. Asceticism is the way of Yom Kippur—the one day where from the Torah sexual relations are forbidden. How can it be that on this day, Yom Kipur, the shiduchim between men and women were made. This is such a difficult question that the Tiferet Yisrael says that we should understand this encounter spiritually, between the maidens and the young men being like between the soul and the body. It sounds like a very Chassidic interpretation, but it isn't really. Why does the Tiferet Yisrael say this? Because indeed on Yom Kippur there is no physical pleasure from anything. The 15th of Av, as we said last week in the name of the Rebbe, is higher than Yom Kipur, because on this day we discover the true purpose of creation: just as God created the world to receive pleasure from it, we too should live in the world in order to receive pleasure from it—as it says in the Yerushalmi regarding someone who refrained from eating a good fruit and will be judged about it in the world to come. Itakfya, the work of the beinoni is to separate, to refrain, but the real goal is hamtakah, sweetening and that is for someone who does want it.

Again, the idea is that the greatest joy is in the lower waters, the secret of the 15th of Av, when everything is permissible (even sexual relations) unlike Yom Kippur, when everything is forbidden.

Until now, this was the answer to the first question, where is the 15th first mentioned. Let's do another analysis on these words, before we part from them. In the first day of creation there are 52 days. Next, יהי רקיע בתוך המים... 11 more words. Then ויעש אלקים את ויעש אלקים את. The הרקיע ויבדל בין המים אשר מעל לרקיע ובין המים אשר מתחת לרקיע. The אשר is the 71st word in the

Torah then. What if we connect אשר, the 10th word of Re'eh ... 71 is the value of אנך. When we add 10 to it, we get 81, the value of "אנכי". Who is the Anochi, the I in this first verse of R'eeh, *ה' ראה אנכי נתן לפניכם היום*, In Yonatan it says that the "Anochi" here is Moshe Rabbeinu himself. This is such a simple explanation that you could miss it, you might think that it refers to the Almighty, but really it is Moshe Rabbeinu speaking. When we learn Chassidut, we learn that it is speaking about the very essence of the Almighty, the atzmut, higher than Havayah. But, according to the literal meaning, it is Moshe Rabbeinu. We have then 3 levels of Anochi: 1) Moshe Rabbeinu, 2) the Divine Presence speaking in him, 3) it refers to God's very essence speaking. The vessel here is Moshe Rabbeinu, the spark is Moshe voice, with the Shechinah present in him, and finally comes the Almighty Himself.

6. The most important instance of "that" (אשר)

This was all the first question about אשר. The second question is what phrase is the central one to use this word. There is such a phrase. It is the highest Name of God according to the original Kabbalah: *אהיה אשר אהיה*, I will be what I will be, the connotation of the crown, which manifests through binah, through thought. This is certainly the most important use of this word in the Torah.

אהיה אשר אהיה is equal to *ונקה לשבים*. In ordinal numbering אשר is equal to 1 plus 21 plus 20 = 42. And this itself equal to *אהיה אשר אהיה* ...

When will God cleanse us, *ונקה לשוים*? When we are all equal, as we explained earlier this week. The Arizal says that 84 fasts are needed to rectify the blemish and this equals 4 times *אהיה*, 21.

Now we have 11 letters in *אהיה אשר אהיה*, the middle letter being ש, and so it must have a beginning and end: א and ה, so the full acronym is *אשה*, a woman. The fact that there are 11 letters here, we remember how much the Rebbe loved this number, *חד ולא בחושבן*, the one that is beyond the 10.

In our parashah it says *את הברכה אשר*, but by the curses it says, *והקללה אם*. Let's calculate. We usually only do the normative value, but we can also do reduced numbering (we don't usually use it, but sometimes there is such a need). In the blessing it says, *את אשר*, which equals 11 in reduced numbering. The value of *ואם*, whose reduced value is also 11, also the number of letters in *אהיה אשר אהיה*. What we would like to show is that everything is really a blessing. Blessing in reduced value is also equal to 11.

How did we come to all of this? Because we said the most important instance of Asher is in the phrase, *אהיה אשר אהיה*. The Arizal explains that the first Asher is in the keter, the crown, and it draws the light down to understanding, binah. This is called the revelation of Atika in Ima. Both are feminine. But, let's go back to the original article: *לא היו ימים טובים לישראל כחמשה עשר באב ויום הכפורים*. What does Yom tov refer to? What is the name of Shabbat in Kabbalah? Havayah! The Name associated with holidays, yom tov, is *אהיה*, the Name of understanding. Now, where did Raban Shimon here that there should be two such joyous days, 15th of Av and Yom Kippur in the Hebrew calendar? Certainly he learnt this from the phrase, *אהיה אשר אהיה*. The literal meaning of the phrase

is that just as I am with them in this exile, I will be with them in the coming exile. So the second אהיה refers to mother, the future, and refers to the second date, Yom Kipur. The inner essence of Yom Kipur is Ima. What then can be above Yom Kipur, above Ima? It is Atika, the source of the 15th of Av. In Atika there is the special ability to separate. If God would not have separated, he would not have clarified the difference between the higher and lower waters, all would be one water, one solid block of water. We might say that clarifying is removing the negative from the positive. The first separation and clarification was between light and darkness on the first day of creation. But, they are certainly different, so that is much less הברלה, because really they are so different. Even according to the opinion that light and darkness are two different types of entity (not just darkness as a lack of light). But, what about in the second day. The separation there is between one type of thing, waters and waters. On the main novelty is that it says that God took the lower waters out of the higher waters. We could call this separating the negative from the positive, but really this is an example of taking the purpose, the goal out of the mix. This is the same as how the 15th of Av is infinitely more than Yom Kipur.

7. Pedigree or beauty?

What we get from all this is the following: There were 4 families described last week. But the main were those with pedigree and those that were beautiful. The literal meaning of the Mishnah is that you shouldn't select the beautiful but those with pedigree. In any case, the beautiful say ... It is known that the purpose of a woman is for pleasure, 23 squared, and we just said that the greatest pleasure is physical pleasure, the dwelling of the Almighty below. Now all 4 families appear both on the 15th of Av and on Yom Kipur. But, on the 15th of Av the main family is that of beautiful girls, and on Yom Kipur it is the family with pedigree. On Yom Kipur, the main thing is pedigree.

The day with the most pedigree in the year is Yom Kipur: it is the holiest day, with the holiest soul, in the holiest place, these are all pedigree. The place is the holy of holies, and the holiest soul is the High Priest who is the man with the greatest pedigree, and the time is the most important day of the year. היום המיוחד במקום המיוחד והנפש המיוחדת. The nature of those with pedigree would be to identify with Yom Kippur. While the main family on the 15th of Av are the beautiful. And again, the latter are physical pleasure and the others represent spiritual pleasure. These are the two Ekyeh's אהיה: in Atika and in Ima. When Atike reveals itself in Ima, it has already left its place.

If we're already discussing the difference between pedigree and beauty, we have to note that they (with the two other families) correspond to the 4 families, represented by the 4 Matriarchs. It's not simple how to correspond them. Who would we say is the most beautiful, which is the poorest, etc. So we need a little inspiration, that the 4 families are not the 4 Matriarchs, but just Jacob's 4 wives: corresponding to the 4 corners of the earth and the 4 encampments around the desert encampment. Each woman represents the power to expand in one direction, to have children that will expand. The young man they are talking to, Lift up your eyes, is Jacob. And he is destined in the end to marry all 4 of them. What is the order of their wedding: first, a marriage based on a reason (in this case, with Leah, then Rachel, then with Bilhah (Rachel's maidservant) and finally with

Zilpah. The order of the 4 families corresponding to Havayah: מיוחסות יפהפיות עשירות עניות, except that the poor, עניות, have 3 different names.

What does the order in which Jacob married his wives indicate? The simplest thing is that the second (Rachel) is the beautiful one. Laban their father wanted Jacob to marry the one that is with most pedigree, Leah. (כלי לבן שאולים אין אשה אלא ליפי). How do we know that Leah was the one with more pedigree? Because the most prestigious Tribes come from her: the priesthood, the kings (Judah), and the Torah (Moshe and Aharon) all came from Leah. Leah is understanding, which is Yom Kipur, that is why Lavan wants her to marry first, because he is also connected with Yom Kipur, he wears white, like the High Priest on Yom Kipur. That is why he wants her to be married first. The second, Rachel is the most beautiful one. These two work out perfectly.

But, now we have 2 more. Bilhah is then the wealthy family and Zilpah is the poor. We can then say that the offspring of the woman with pedigree is the poor woman, etc. Bilhah complemented Rachel because she has two hei's (ה) in her name, and that is what was needed for her to give birth. These two hei's represent the 5 loving-kindness and 5 harsh judgments in her knowledge. Every woman has 5 harsh judgments in her knowledge, which is a segulah for having children (it doesn't mean you should change your name to include a hei). Wealthy and poor refers to level of knowledge (אין עני אלא). Wealth is in the 5 loving-kindness, the poverty is in the 5 harsh judgments.

8. Corresponding the four types of women to Jacob's four wives

We once taught how the 4 wives of Jacob correspond to the sciences. Leah and Rachel represent the revealed and inner dimensions of the Torah. But, the two maidservants represent the sciences that are חולין על טהרת הקדש. This is the secret of the maidservant. By marrying Jacob she becomes holy. The maidservant of Leah, Zilpah represents the social sciences, and Bilhah represents the exact sciences, natural sciences. Leah is the concealed and Rachel is the revealed. Zilpah is thus the humanities and the social sciences. Which is one is poor and which one is rich? Which science is really valuable? It is the natural sciences. It includes a lot of mathematics, and you see that whomever is good in it becomes rich, while the humanities, מדעי הרוח, are not about being rich, there's something to them, but it is relatively poor in knowledge. And Jacob has to marry all four of them.

Now what we need to complete are the 3 readings in the Ein Yakov about the "poor" עניות, the malchut: בנינויות עניות מכוערות. It is simple that unbecoming are the opposite of beautiful and that the poor are the opposite of the wealthy. The fact that malchut has 3 names is because it receives from all 3 axes. The connotation unbecoming, as much as it is the opposite from beautiful. The poor certainly receive from the wealthy. These two are easy. But what about the בנינויות, the intermediary. How do they relate to those with pedigree. Since the first two fit so well, the last one should too. The chidush then is to be an intermediate seems at first to be the opposite of pedigree, but it receives from them. It

is what the malchut receives from the right axis. The poor is malchut receives from the ...

Now the main thing we wanted to say from this was about the Tanya as the Book of Intermediates. We many times explain that Beinoni, intermediate refers to the present tense, *זמן בינוני*, which is that a beinoni is someone who serves God in the present moment (as opposed to the tzadik whose service is like the service of the future, and the evil person, the rasha, serves Him and is stuck in the past).

But, now we have that a beinoni is the opposite of having pedigree. And so he who has pedigree is the tzadik a son of a tzadik. But, just to be a beinoni, means to be nothing, he has no pedigree, nothing special. It is like many words whose pshat bothers us, and so we look for all kinds of interpretations. It means just being nothing, nothing special. This is the right axis, what the malchut receives from the right axis of the sefirot. What is the source in Kabbalah that malchut, kingdom has to receive from all three axes, so much so that each axis must have a woman that represents it. Malchut is called Bat Sheva, *בת שבע*, and this is the first gematria we are teaching for the coming year: 5774 (774) is equal to Batsheva (*בת שבע*).

9. Malchut receives from each of the three axes

We talked a lot about Elokim, and 774 is equal to 9 times 86 (Elokim). The Arizal says that there are 3 important women named after Sheva. Malchut is the seventh sefirah, like in our verse, *קללה*. They are: *אלישבע בתשבע יהושבע*, the third was Yehoyadah the High Priest's wife. She hid Yoash in the Holy of Holies from Atalyah who wanted to destroy David's lineage.

So these 3 women, says the Arizal are what the malchut receives from each of the 3 axes. From the left is Batsheva. From the middle axis it is *יהושבע*. The woman with the most pedigree is as the sages say, *אלישבע*. The most beautiful among them was Batsheva, as the Bible praises her, the reason for David's sin.

Seemingly Yehosheva is like Elisheva, they are both the wives of High Priests. But, Yehosheva here represents the wealthy women. Why would this be? Every high Priest has to be wealthy, *גדלוהו*, "augment him." First of all, what did they do, Yehoyada and Yehosheva? They did something amazing, Atalyah was taking over the entire land of Israel. How can we understand that she wanted to destroy the entire line of David? This is relevant to our situation today. To do what she wanted to do, Atalyah needed a lot of money. She wanted to take over the entire monarchy. Like today, to take over the government. How do we know that her generation thought about money? Because later, the main story about Yoash is that he strengthened the upkeep of the Temple. He is the only king that we are told took care of money. So if you think about this whole story, and understand all the money that went into it, you can understand that Yehoyada and Yehosheva were connected to money.

How does the Arizal explain this: He says, *אלישבע* is chesed, loving-kindness. *בת שבע* like might. And, *יהושבע* relates to tiferet. The prefixes: *אלי בת יהו*, altogether equal 464, which is equal to 58 times 8, so the average value of each letter is 58, *חן*, grace. Grace

is the gift given to the kingdom, malchut. What is left in there names is 3 times שבוע, or 1116, בראשית ברא, or כתר מלכות, which is equal to 9 times 124. So their average values are חן, 58 and Eden, עדן, which together equal 182, or Yaakov.

There is a famous verse which gives an acronym of the permutation of Havayah related to Iyar. כי בזאת יתהלל המתהלל השכל וידוע אותי. The four parts of the complete verse correspond to the 4 families. Nullification without a reason (which we talked about on the 11th of Av) is the main type of nullification. The wise man, is the family with pedigree. The wealthy is the wealthy family, and the beinoniyot, the intermediate are alluded to in כי בזאת יתהלל המתהלל, because the words כי בזאת allude to malchut.

In Reishit Chochmah it says that if you want your children to have physical beauty... Today there is research that says that the beauty of the parents will be mostly inherited by the female daughters and not by the sons. This is one explanation for the saying that אין אשה אלא ליופי. If both mother and father are beautiful, there is 26% more chance that the first child be a girl. A firstborn girl, is a sign for beautiful parents. In Kabbalah it says that beauty in the children is dependent on the parents' thoughts during procreation. So being beautiful is dependent on the parents, like we said in the name of the Rebbe. But, if the girl is neither wealthy nor beautiful, nor with pedigree, then about her it says: my father and mother have forsaken me. Nullification with interest is when I have received something from my parents. But, nullification without interest is when I have not received anything from my parents. And this is the special quality of the poor families, that they didn't give their daughters anything.

Now in the verse כי בזאת יתהלל המתהלל השכל וידוע אותי, that if everything is from God, than you can be wise, and mighty, and wealthy, but it's not yours at all. What we learn from it is that חכם בחכמתו corresponds to those with pedigree, העשיר בעשרו, corresponds to those with wealth. But, the chidush is that גבור בגבורתו refers to the beautiful. What is the connection. The sages say that any woman, especially one who is beautiful, her weapons are on her.

If there is a beautiful woman, it means that she is mighty, that she has the prowess to win against God's enemies. Why did God make you this way? So that you could fight battles and win them. The permutation here is יהוה, the permutation describing the order of the Tefilin of Rabbeinu Tam. אני ה' עושה חסד משפט וצדקה בארץ, which themselves correspond to loving-kindness, might and tiferet, and finally בארץ corresponds to kingdom.

10. The nine central words in the beginning of Re'eh

In short, let us continue with parashat Re'eh, this week's parashah.

There are a number of critical words, we said that one of them is אשר, and the three levels of אנכי, I here. There is the parasha's name, ראה, sight, and in the continuation there is hearing, שמיעה. The end of the sight is hearing, את הברכה אשר תשמעון, the blessing, when you listen to... אם is usually binah, and it usually indicates doubt, or condition, as opposed to אשר which indicates certainty. אם צדקת מה תתן לו is related with the external aspect of Arich. The main pair of words is blessing and curse, ברכה וקללה the

lovingkindness and judgments of da'at. Another important word that appears three times is היום, today, referring to Rosh Hashanah and to the coming of the Mashiach, it appears once in each of the first three verses. Hayom refers to the five measures of loving-kindness (ה' yom, 5 days). Another important word is את, referring to malchut. So we could make a partzuf just out of these words.

11. Various interpretations on why the curses are different from the blessings

In short, we'll do one more thing, we'll bring a number of different commentaries on the difference between the blessing which is with the word אשר and the curses with the word אם.

The commentaries, many of them ask, even though it begins with ראה, see, the point is to hear, to listen. Not only is it the goal, אם לא תשמעו... אשר תשמעו, but there is something special about listening that the verb to act does not follow. Usually it says in the Torah ושמרתם ועשיתם, You shall hear and you shall do. And yet here, the commentaries note, that the blessing is only dependent on hearing—you don't have to act, to do. How can this be? In the previous parashah it said, עקב אשר תשמעון, but here the Re'eh, ראה is enough to bring us to this level where just listening is enough. About the curses it does say that you need to do, אם לא שמעתם וסרתם מן הדרך, if you don't listen... and you veer of the path. So it says that you do something wrong.

Since we've come to this and mentioned the third verse of the curses, let's notice a very important phrase, one you might think is very common, אלהים אחרים, a false god. Its first instance is in the Ten Commandments, in the second commandment. But, what is not so noticed is that the overwhelming number of instances of this phrase appear in Devarim, in Deuteronomy. It appears again in the Ten Commandments in parashat Va'etchanan, but again later it appears another 17 times. Meaning that the main concentration is related especially to Deuteronomy. Why? Devarim is Moshe talking himself, speaking to the generation about to enter the land of Israel. Why is it fitting to use this phrase here? First let's do the gematria, אלהים אחרים = Moshe, 345. Just as the opposite of Mashiach is the snake (נחש), so the opposite of Moshe is the false god (אלהים אחרים). Since Moshe Rabbeinu is speaking himself, he has to make certain that there is no confusion, that because of his role as an intermediary between the people and God, he has to negate the possibility that he is a false god. Moshe Rabbeinu has to come back in every generation to continue to rectify the mixed multitude. In a similar fashion he is responsible for separating us from false gods. Moshe Rabbeinu is the da'at of holiness, and the false gods are described as those that you don't know, אשר לא ידעתם, the opposite of his holy da'at.

There is a sichah from the Rebbe that explains that in the Targum Yonatan instead of translating the word curse as לוּוּטין, the usual translation of curse into Aramaic, he (and the Yerushalmi) translate it as חילופא. This is very surprising. חילופא means that opposite of... There is the blessing and there is its opposite. The Rebbe explains this fact that Onkelos is like the Babylonian Talmud, where pshat is just pshat. But, Yonatan and

Yerushalmi are like the Jerusalem Talmud, and they understand the inner meaning, they add midrash into the translation, and in its inner essence, the curse is not a separate entity, but just its opposite. They are in the same playing field. They are equal. If they were completely separate and opposite, then it wouldn't be חילופא. But, actually the translations are saying that they are extensions of the same source. The mochin d'abba of the Yerushalmi says that from one comes the two, but it is all one. First there is the essence that is blessing, and then blessing and curse stem from it. How is this connected to false gods. Elokim is the plural form of Power, of Kel, God. It is because it is plural that there is room for error. The Name Elokim says that God has opposites, like blessing and curse. If you understand that there is one source to the two, that is a holy sense of Elokim. But, if you think that they are separate and distinct, that begins to give room for false Elokim, false gods. Where does God's unity deform? In the da'at, whose inner quality is unification. Therefore אשר לא ידעתם is false gods.

Now we said that the commentaries note that there is no mention of action or keeping after the blessing. To hear is Ima, the mother principle. When I picture the coming of Mashiach and the World to Come, what are we awaiting, seeing or hearing. What is the difference between seeing and hearing. To see is to meditate on some reality that is external to me, or what we call objectivity. Sight is objectivity. ראה אנכי נתן לפניכם היום. While, hearing is subjectivity. It is how I grasp and internalize the issue. This is an important principle that is exemplified in this parashah.

There is a reversed seal here. There is objectivity in subjectivity and the subjectivity in the objectivity. There is objectivity in malchut, יה' בחכמה יסד ארץ. The emotive faculties are subjective and malchut is objective. Says the Or Hachayim hakadosh a saying that is actually אשר תשמעו את הברכה אשר תשמעו that the blessing itself is hearing! Literally it sounds like the hearing is part of what you will do, but he explains that it is the reward. He says, that the hearing in the Torah is an incredible pleasure and enlivens the soul. There is no greater form of pleasure, then hearing, since the World to Come is hearing. Hearing gives life to the soul. That is why he says that the reward is hearing. This explanation is a beautiful source for what it says in the Zohar that the revelation of Atika is in Ima. So we'll put this explanation in Ima. In Binah. So the אשר is revealed in the hearing.

There is an explanation from the Sefat Emet. Each commentary we will bring, there are a number of commentaries that say that same thing. אשר תשמעו sounds like something certain, אם לא תשמעו, sounds like a possible outcome. That is a sign that the blessing has some certainty to it, while the opposite is on condition, it is doubtful. This is a great principle brought in many books of Chassidut, הטוב בעצם החטא במקרה, That by a Jew, the good side is essential to him, while transgressions are accidental. There is another gematria, Moshe equals מקרה, or accident (the shin in Moshe, which is a fiery letter, becomes קר, cold).

Returning for a moment to false gods. The 17 instances are like so: Until Re'eh there are 9 times (2 in Shemot), and the rest of Devarim there is another 8 times. The sign is therefore בטח, trust, or confidence.

Returning to the Sefar Emet, he says that the good is essential and the transgression accidental. Connecting it with the Bechayei. He writes something similar in his own style

and says that the good side, the blessing is certain (ודאי) – he doesn't use essential and accidental (which is related to Maimonides' philosophy), while the curse is doubtful. If you read him carefully, you can understand that whatever you understand is certain is a source of blessing for you, while whatever is doubtful is a source of a curse. For instance today in science one of the basic principles is the uncertainty principle. Einstein wanted to do away with this principle but wasn't able to. We always say that it has a source in Radla. But, the BST says that whomever can't fall to sleep at night, should repeat the verse, הודאי שמו כן תהלתו. This entire teaching is related to the sefirah of wisdom, chochmah, because this is a grasping of "one." The external aspect of wisdom is skepticism. Someone who is skeptical is of course pessimistic. To say blessing and curse is like white and black. But, when you connect them together, it is like saying , I am giving you today grey (אפור), which in Hebrew is related to makeup (איפור). The brain is made up of grey matter – pessimistic people. In any case, this is all related to wisdom.

Another explanation is that acting is not mentioned because the good, what is certain by a Jew is that in his hearing, in his will, he wants perform everything. What is certain is that in the will a Jew hears. He deserves a blessing just for this. This is like the Kotzker's saying that a Jew wants to want to want, etc. it all has an impact, even 20 times rev. This is related to Arich.

There is another explanation that אשר תשמעון without action comes to teach us that God connects a good thought with an action, מצרף מחשבה למעשה. What connects them is the vav, since thought is in Ima and action is in malchut.

Another explanation in Gur Arye (Maharal) is that Rashi wants to say that על מנת, as we explained above is that it means not just when, but as a condition, I can count on you. Other commentaries say that God gives the blessing, not just because you did something. But so that you may be able to perform something. This is all loving-kindness.

What about netzach and hod? There is from the Shelah, who says that אשר תשמעו is like שמע תשמעו, והיה אם שמע תשמעו, which the sages say means that if you hear one thing, you will hear another. What causes one mitzvah to perform another is the hearing. What causes another mitzvah, the act of the mitzvah, or the hearing of the mitzvah. But, he says that what clearly helps is the marital union. We will put this in the feet, as noted.

Another commentary is based on the word היום, today, which corresponds to foundation. There are those who say that היום certainly means right now and it is connected with the first 2 commandments. Why? Because there is a law that someone who works for you, you have to pay him that very day for his work. But, if you appointed him with an emissary, then you don't have to pay him right away (that night) Likewise, God gave us the Torah through a messenger, Moshe Rabbeinu, and so he doesn't have to pay right away.

Finally there is the Chatm Sofer. He says that the word "today" comes to tell us that every day what we learned should be felt like it is new. So the curses come just because someone doesn't feel the renewal of doing mitzvot. He performs everything he needs to, but in the end because he doesn't feel the renewal he falls to not performing them in the first place. A Jew is constantly looking for something new, and he does this in the

Internet. And the moment he doesn't have renewal in the Torah, he goes elsewhere, he reads the newspaper, he is looking for.

Finally in malchut, this is from the BST. He too says that blessing and curses are in their source the same. But, he says that from this verse we learn the principle that a person should always perform mitzvot even without intent. God knows that in the beginning every person will first do a mitzvah with some self-interest in mind. That is why he gives us the Torah, knowing that every mitzvah has a blessing and a curse in it. And because a person is conscious of this, that you are still in a state that is lowly and you surrender—knowing that you are still in a confused state—you come to truly serve God. All this we will connect with the word **רַב**, which is plurality, and malchut. We said that malchut is objectivity, and there there is blessing and curse, but a person always begins in a state where they are confused. But, if he wants to fix this, he will be successful.

All this was a little bit about the first verses of Re'eh.

Lechaim lechaim, may it be a good month.