

Weekly Shiur

29 Iyar 5772

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Chodesh Tov.

Before the chag of Shavuot the time of the giving of our Torah, we read the parashah of Bamidbar. The Torah was given in the desert, and one who wants to merit the crown of Torah has to make himself like the desert, a place of hefker, a place that does not belong to anyone at all.

In English this chumash is called the Book of Numbers because of the censi that were taken of the Jewish people and told about in the beginning of the book and later on again. At the beginning, Moshe and Aharon count the number of people in each tribe, and then in chapter 2 it repeats the same numbers but this time in a different context, regarding the order of the camp. 4 camps with 3 tribes in each camp, Yehudah to the East, Reuben to the South, Ephraim to the West and then Dan to the North. What then is the logic here of first counting them without ordering them in the structure of the camps, and then repeating the same numbers a second time and then putting them in order of their campsites.

How does the second chapter begin? It begins, *איש על דגלו באותות לבית אבתם יחנו בני ישראל*, מנגד סביב לאהל מועד יחנו. Rashi notes the words, *באותות לבית אבתם*. He explains that this refers to either the color of each tribe, based on the precious stone corresponding to each tribe in the Choshen, the High Priest's breastplate. Or, he says, this is the order in which Jacob instructed them to carry his bed after he passed away, and the order was the same as the order in which they camped around the Mishkan.

The Ibn Ezra who is even more literal than Rashi says something in the way of a sod. He says that the order of the campsites in the desert corresponds to the order of the Divine Chariot, which contains four faces, or types of angels: a human-faced, lion-faced, eagle-faced, and oxen-faced. He says that Judah is the lion face; Reuben is the human-faced (as he found the mandrakes); Ephraim is the oxen-faced, since Joseph was blessed to be like an *אס*, *בבור שורו דדר לו*; finally, Dan, who I might have thought is the snake, but in the Divine Chariot (Ezekiel's) there is no serpent (in Isaiah's prophecy of the Divine Chariot he saw seraphim, who some commentaries say are serpents, this was a higher image of the Divine Chariot), so Dan corresponds to the eagle-faced angel in the Divine Chariot.

Now, as much as Judah and Ephraim offer us a very good correspondence, but this raises a very important question, because in Ezekiel it says that the lion-face is to the right, which is south, and the oxen-faced is to the left, which is the north. But, here we find Judah to the east and Ephraim to the west. But, I didn't see anyone asking this question, so obviously I haven't found a written answer to this. So we have to say that the Chariot of the souls (the Jewish people) is a rotational transformation different than the Chariot of the angels that Ezekiel saw. The rotation is 90 degrees from the souls to the angels. It is known that the angels are lower than the souls. The Divine Chariot of

Ezekiel is in the World of Yetzirah, while the souls are in the highest part of the world of beriah, even included within the part that protrudes into the world of Atzilut.

Now, we return to the original question. Why count them without context of the campsites and then add the campsites while repeating their numbers? The Shach on the Torah that there is a logical notion here that first you count, then you build. First enumerate then find the structure. This is indeed the logic that we always use. First we count the number of phenomenon or the number of letters, or elements, then we correspond it to a particular structure. So from the Book of Numbers we learn this very basic logical foundation, that is the foundation of everything that we do. So the source for this way that we always learn is here in the Shach on the Torah.

Every morning we say that Talmidei Chachamim, scholars of Torah, add peace in the world, *וכל בניך למודי ה'*, we are all children of the Almighty. That we are the firstborn, that already happens at the Exodus. What then is the chiddush of Shavu'ot of the giving of the Torah? We get a second term of endearment, for we have been given the Torah. From Pesach until Shavuot we are the sons, *בנים*, and then we progress to become a talmid chacham. Who is the chacham who teaches us? It says, *וכל בניך למודי ה'*, we are all the students of Hashem. The sages say, do not call this *בניך*, but *בוניך*. This is the same principle as the Shach's. Each son that we add to a family is another number in the family. Every additional child adds peace in the home, so it's good to have many children. But, then each child becomes a foundation for building, *בוניך*. First they are numbers, then they become something that builds, the structures that we require. So we have a source for this idea in Chazal.

Let's explain this literally. To make peace in the world is first of all to make peace between the nations. But who can promise and insure that your peace will be lasting. Sons, *בנים*, make peace, but for this peace to be lasting, you need to have *בונים*, structure, builders who give the peace structure. Likewise, everything that we count, Jews like to count, they are called Sofrim, counters. But, for the enumeration to last, for it to remain steady and true, you have to give it the right structure. Again this is what it means, "Do not call them your children, but your builders." And this is what we receive on Shavu'ot, the talmid chacham is a son who becomes a builder. From enumeration to form, to become an engineer or architect. There is a special chush, sense, in Jews to be architects. Likewise, there are architects of peace, and the ones who really have this sense are the talmidei chachamim. May Hashem merit that we become the true architects of lasting peace.

So we should begin this logic of going from numbers to structure, as architecting and giving it form. So let's start with this very verse that begins this structuring of the numbers, the verse in which the order of the campsites begins. Again the verse is,

(ב) אִישׁ עַל דָּגְלוֹ בְּאַתֶּת לְבַיִת אֲבֹתָם יַחֲנוּ בְּנֵי יִשְׂרָאֵל מִנֶּגֶד סָבִיב לְאַהֲל מוֹעֵד יַחֲנוּ
(ג) וְהַחֲנִים קִדְמָה מִזְרָחָה דָּגֵל מִחֲנֵה יְהוּדָה לְצַבְּאֹתָם וְנָשִׂיא לְבְנֵי יְהוּדָה נִחְשׂוּן בֵּין עַמֵּינְדָב:

If the structure is one of the fircurate number we are familiar with, then we would expect the first verses here to have a number of letters that can ordered in one of the simple forms. Indeed the first two verses have exactly 78 letters, which is the triangle of 12, corresponding to the 12 tribes of the Jewish people

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה וְאֶל אֶהֱרֹן לֵאמֹר. אִישׁ עַל דְּגֻלוֹ בְּאֶתֶר לְבַיִת אֲבֹתָם יַחְנוּ בְּנֵי יִשְׂרָאֵל מִנְּגִד סָבִיב לְאֹהֶל מוֹעֵד יַחְנוּ:

The word that repeats twice is יחנו, they will camp. When all the souls connect, that is when it becomes a whole place and then the Shechinah can dwell and that is when the Torah can be given. The second question is how many words in the verse? 14. The first יחנו is which word? It is the seventh word, all the sevenths are endeared. The final יחנו is the 14th word. So the two יחנו end each of the two halves of the verse. Now, in the entire Tanach, this word יחנו appears exactly 14 times. So this is a beautiful allusion to this phenomenon. Where do these 14 times appear? All of them are at the beginning of chumash Bamidbar.

Now we ask the children: Is there another word in this verse that equals, יחנו, 74? There is indeed, סביב, around. This is one of the main words here. The commentary by the Ibn Ezra that we mentioned earlier, that the camps correspond to the Divine Chariot, according to that, what is the Tabernacle, the אהל מועד in the middle? It is the Throne of Glory, כסא הכבוד. Just as all the angels surround the throne, so the Jewish people surround the Tabernacle.

Here there is a beautiful gematria. Ohel Mo'ed and Throne of Glory together equal 274 times 2, meaning that the average value of the two is 137.

So we have 3 words that equal 74: יחנו סביב יחנו. These 3 words have 12 letters, also corresponding to the 12 tribes of God. Now let's ask something more difficult, let's do the the הכאה פרטית of these three words, the inner product:

$$י \text{ times } ס \text{ times } י = 6000$$

$$ח \text{ times } ב \text{ times } ח = 128$$

$$נ \text{ times } י \text{ times } נ = 25000$$

$$ו \text{ times } ב \text{ times } ו = 72$$

Altogether the sum is 31200. So it's equal to 312 times 100, where 312 is the sum of all 12 possible permutations of Havayah (יהוה). This also means that the average value of each letter is 100 times Havayah.

The value of the entire verse (the second verse) is 3250, which is also a multiple of 26, Havayah.

If you have a sharp eye, you see something very beautiful in this verse. All the ktiv chaser and maleh in the Torah are in order to keep a certain structure. Let's see how. We can ask how many of the words in the verse have 4 letters? דגלו לאתת לבית אבתם יחנו מנגד סביב. לאהל מועד יחנו. So there are 10. Not only that, but in each half (7 words) the final 5 words have 4 letters. In the first half we have, דגלו באתת לבית אבתם יחנו and then it says, בני ישראל מנגד סביב לאהל מועד יחנו. What about these 10 words, do they divide by 26? Indeed we find they equal 2236, which is 2 times 1118, the value of the Shema, corresponding to the two times we read Shema every day. And 2236 is equal to 26 times 86. So the average value of each word that has 4 letters is 86, א-להים. The remaining words of course must also divide by 26 and by 13, and since they have 13 letters, each letter has an average value. They equal 1014 which is 6 times 13 squared.

All this should be in the worksheet for the children.

In the way that we drew the triangle of 12, we can see that from the first יתנו to the end there are 28 letters, which is the triangle of 7, so this can only be seen if we draw that triangle of 12 with the base on top:

ו י ד ב ר י ה ו ה א ל מ
 ש ה ו א ל א ה ר ר ן ל א
 מ ר א י ש ע ל ד ג ל
 ו ב א ת ת ל ב י ת
 א ב ת ס י ח נ ו
 ב נ י י ש ר א
 ל מ נ ג ד ס
 ב י ב ל א
 ה ל מ ו
 ע ד י
 ח נ
 ו

Let's end this part with another comment given by the Ramban on the literal meaning of the verse. BTW, if the camp of Israel is like the Divine Chariot, then the counting of the people, which appears in the first chapter is more like the Working of Creation, while the second chapter is like the Working of the Divine Chariot. What does באתת mean? Rabbeinu Bechayei explains that we the Jewish people yearn for the flags, for the banners, like in the verse, בשם אלקינו נדגול. Jews have some kind of yearning for flags. Where did we get this? There are things in us that are our inheritance from the time of the Patriarchs. But, there are things that changed in us, that were mutated in us at the time of the giving of the Torah. One of these things is our craving for flags. Why? Because during the giving of the Torah we merited seeing the Divine Chariot with the flags that the angels carried. When we saw this we were so impressed that it was etched into our genes to want flags. Where is this hinted? Rabbeinu Bechayei says it is in the word באתת, which equals תאוה, craving. Rashi says that באתת alludes to the colors (as we mentioned earlier) or to the way in which Jacob commanded us to structure ourselves. The Shach adds that the will of the father is so important because it prevents bickering and fighting among the children. Father then becomes like some kind of superrational fact, that cannot necessarily be understood. All the children just simply have to accept that this is the way it is, and there's nothing to fight about. Now Reuben has his place and no one can argue with him or try to convince him to exchange places with him. This is a very nice idea. It can be extended to the entire Torah, all the mitzvot are like צוואות, they are like "wills," because the two words mean the same in Hebrew, מצוה and צוואה. They both mean a command. How can we say that all the 620 commandments, the 613 in the Torah and the 7 from the sages, that these are all צוואות, they are all wills? The answer is that a צוואה is the way things are before the contraction. Contraction means leaving an empty space (as it were, as nothing is void of God). Empty space is like death, and then into the space a new light is introduced, the light of the infinite. The Torah is a revelation of God's very essence as the sages say about the first word of the Ten Commandments: אנכי, which stands for יהיבית כתבית יהיבית, I have written my essence and given it. The will is like saying, what you should do once I am not here, like the Rebbe Rashab who said: I

am leaving for heaven and I am leaving you my writings. So the writings are the essence that is left behind.

This entire subject is in order to annul all the arguments of the new philosophers whose name I don't even want to mention, who argue that the only valid form of keeping a mitzvah is only if I have an actual experience of the Divine when fulfilling it. This sounds very nice, but is simply not true.

Finally, returning to the Ramban. After he brings the explanation regarding the Divine Chariot, he brings the midrash and explains that each camp (of the 4) has its particular essence. The first camp, which includes Judah, Yissachar and Zebulun, the first is the king and his inyan is kingdom, Yissachar is about Torah, and Zebulun is about being rich, that is what God wants from him. According to this order, not only is Zebulun Yissachar's younger brother, but Yissachar, the scholar has the responsibility of teaching Zebulun how to be rich. Not only does he make an agreement with him, dividing their spiritual and physical wealth, but part of his wisdom is knowing how to instruct Zebulun according to the latter's particular needs in education, instructing him on how to become rich. Rashi writes that within the first camp, what is the single essence: Kingdom, Torah, or wealth? He writes that it is Torah. Even King David is able to rule thanks to the inspiration of the Torah, as well as Zebulun who is wealthy thanks to the wisdom of the Torah. So the entire first camp, the camp of Yehudah, even though I might have thought that its essence is kingdom, in reality it is the Torah that is the foundation of both kingdom and wealth. We also have to act the same way.

What about Reuben's camp. The Ramban writes that Reuben's inyan is teshuvah. Gad is the active individual (like in Sefer Yetzirah regarding the month of Elul, the month of action). Gad also has a chush about kivrei tzadikim. What does one do there? One does tikunim תקונים. Shimon, says the Ramban is the one who needs the kaparah, the rectification, which he gets on the one side from Reuben the Ba'al Teshuvah and from Gad, the man of action. So the essence of the camp of Reuben is clearly teshuvah.

The camp of Ephraim has also Menasheh and Binyamin. What is special about the west? That the Shechinah is in the west. But specifically the Shechinah is associated with Binyamin, because in his territory the Beit Hamikdash was built. So says the Ramban the essence of this camp is the Shechinah.

In Dan there are also Asher and Naftali. Just as by Ephraim the essence came from the third, Binyamin, here too the essence comes from Naftali. The blessing he was given by Moshe Rabbeinu was "be full of God's blessings." So, says the Ramban, Naftali is the source of blessings in this world. Wealth came from Zebulun, who learns the principles of commodities and commerce from his older brother, Yissachar. But, the blessings, are given through Naftali.

These four essences are then Torah, teshuvah, Shechinah, and blessing. תורה תשובה שכינה ברכה. This sounds like a very nice foursome, especially if you repeat it many times. But, what does it mean? To understand we of course first have to enumerate them. Their value is 1936. The sign of completeness in mathematics is a square number. This is the square of 44. The average value of each words is then 22 squared, 484. Now that we have some numbers, we get the urge to structure this properly. What is the order of their

movement. First Yehudah, then Reuben, east and south, then the Mishkan, the Tabernacle (either remaining in the middle or they moved in a line) and then the west camp and then the north, Ephraim and Dan. The Tabernacle, we will call here the peace in the home, שלום בית. The Tabernacle represents the fact that it is now time to get married. There are some men here who are before getting married, and there are those here who are not yet married. The Tabernacle in between is then the marriage itself. What does one do before getting married? One learns Torah and then when you reach a particular chapter, you begin to do teshuvah. There are two things that prepare one for marriage: Torah and teshuvah. What happens after the marriage? The couple merits and their home is full of the Divine Presence. So what comes at the end, a wealth of blessings in the home with every additional child. So we can see the entire order of the camps moving through the wilderness as the order of life. First there is Torah and teshuvah (Yehudah and Reuben) and then there is the marriage which is the Tabernacle, and following marriage there comes the Shechinah (Ephraim) that fills the home and then finally the wealth of blessings (Naftali).

The inyan of receiving the Torah is to receive a crown. That is why the Ten Commandments have 620 letters. The value of "crown" כתר. For this reason we will learn the sha'ar, the two-letter root of כר. Sometimes the word keter is explained as an acronym of כסופין תענוג רצון, so the middle letter ת stands for pleasure, תענוג, 400 worlds of yearning. These are the 400 worlds that the tzadikim will receive in the World to Come. In any case, the sha'ar, the two-letter root of keter is kaf reish, כר.

We've discussed the connection between keter and consciousness many times, and this is like the idea that we don't count both keter, crown and knowledge, da'at at the same time, in general. This is because the keter is like the super-consciousness of the mind. So the inner aspect of da'at is consciousness הכרה. What then is consciousness? The beginning is to awake from keter, and thus to reveal the light that was concealed in the crown. In da'at there are 3 levels: inner, middle, and external. The external is ידיעה, knowledge. The middle of da'at is hergesh, הרגש, this is not the same as הרגשה which is feeling. The inner part of da'at is הכרה, consciousness, which by the sages means marriage. Hergesh in the Kabbalah is attraction, when I am so connected to something that I know it, I am conscious and aware of it. Like Ruth who said, why do you find me so favorable להכירני, to know me, to be aware of me. Amazingly though the root of להכירני, to be aware of me, is נכריה, being foreign. In any case the connection between הכרה as the inner aspect of da'at, is a revelation of the crown, of keter. Now let's complete the entire partzuf of this entire sha'ar, and we can say that this entire sha'ar is connected to keter. We can say that this is the 50th gate. Now this sha'ar, this two-letter root is very rich, both in roots and in meaning of these roots.

Beginning with the keter, also a very wide topic, one of the topics discussed in Ayin Beis, is that in keter there are three different meanings. These correspond to the three heads in the crown. The highest, the faith, is "waiting," כתר לי זעיר ואחור. The second head, pleasure, is the literal meaning, a crown on the head. This is the pleasure that the tzadikim receive from having a crown on their heads. The third is the will of the crown

and it is the meaning of encircling or attacking. There is nothing as powerful as the will, so the will like attacks all the other powers of the soul.

So much for the keter of the sha'ar כר.

There is the root כרה, which has a number of different meanings. The first is to dig a well, לכרות בור. What is the difference between כרה and חפר, which also means to dig. The commentaries explain that the beginning of the dig is called a כריה, the first impression in the earth is כריה. The continuation going deeper and deeper is called digging as חפר. Where should we then put this? We might have thought of putting it in malchut, because this is the first impression, like a חותם שוקע in the malchut. But, who is the power in the soul that makes the impression in malchut? That is the chochmah, like in Father founded the daughter, אבא יסד ברתא. So wisdom is the power that digs. Wisdom is digging in the crown. The crown is sealed, it is unknown, and its mysteries that stem from its darkness need to be revealed. Where does wisdom reach when it begins digging in the crown? It reaches the power of intellect, כח המשכיל. Once I've reached that, then there is a lightning flash on the mind, so that the mysteries shrouded in darkness can be revealed. What is wisdom's power to do this in the super conscious? This is what the verse says, והחכמה מאין תמצא, this is the power of selflessness, בטול, bitul in the soul which means that it is the nothingness that is the bit that excavates through the crown. Then this same power goes down to dig through malchut. Wisdom first goes up to the closer crown, and then from this power, it continues down to create the foundation of malchut.

What shall we put in binah, in Ima? We will put the כנור, the lyre. These were used in the Temple to beautify the service with music. Since this is all connected to Shavu'ot, because it is the crown, we might have expected that if there was no prohibition not to do this, then everyone would play the lyre or violin on Shavu'ot. The lyre, the violin is the sound that most closely resembles the vocal chords of the human being. Singing is in the mouth and that is the binah. So the closest instrument to this sound is the lyre, as it says, כנור נעים עם נבל, the sound of the lyre is called נעים, meaning pleasant. The light of Ima is described as נעים, pleasantness. The lyre causes a great deal of pleasure in the soul, and this pleasure is what is called התגלות עתיקה באמה, the revelation of Atika in Ima. It is known that the sound of the violin is so pleasurable that there were Chassidim who almost died from its sound.

Da'at as we said is הכרה, awareness or consciousness. What does "foreigner" נכר have to do with this? There are things that are good for the body and things that are foreign to the body. A healthy immune system can differentiate between those things that are part of the body and good and those things that are negative. Like we said on Lag Ba'omer, the key to knowing how to give thanks (thanksgiving is hod, the location of the immune system) is in da'at.

In chesed we place the word כרה, which also means a large meal. The beginning of every meal is a loaf of bread, and the word loaf is כנר, and both are what we give to guests, like what Abraham did. So they surely correspond to chesed, loving-kindness. Like here, every week somebody takes the trouble to make a large meal for everyone.

Since bread is here in chesed, then wine should be in gevurah. This leads us to place the word כרם, a vineyard in gevurah. There are many instances of a phenomenon first

appearing in the Torah in a negative context and then being rectified. The first instance of the vineyard is with Noah who got drunk from the wine. The farmer is called an איכר, there is a good farmer, but also a negative one, like Noah, who as much as he is a man of the earth, is negative. These are the types of farmers that Rashbi and his son burnt when they first came out of their cave. Sometimes this word, איכר is representative of someone who has absolutely no connection to serving Hashem and understanding Divinity. On the other hand, in the redemption, the Jewish people are called a pleasant vineyard.

In tiferet we will put the word נכמר, like in the phrase, נכמרו רחמי, his mercy was awakened. Compassion or mercy is from the word for heat, רחמים. For someone's compassion to be awakened, that is a good sign, it is a sign of being Jewish. We get this trait from Yaakov Avinu, the chosen among the Patriarchs. If this is so positive, then we have to ask, why this same root is the root used for Christian or any other non-Jewish priests. The Radak explains the connection. When something turns very hot, what happens to it? It turns black. So if you see someone wearing black, there is some chance that he is a non-Jewish priest. This is what the Radak says. But, there is another connection between these two, especially today. The root נכר is also related to מכמורת, which means a net with which they try to capture souls. The ones who are most adept at this today are of course the Christians themselves. What then is the connection here with compassion? The clear connection as we've explained in length is that Christianity is based on false compassion, which means pity, or compassion that gives birth to nothing. It is compassion that is all ego and doesn't really rectify anything in reality. About the compassion of the Christians it says that the false god is sterile, he cannot give birth. In fact their priests themselves are celibate and do not give birth. On the other hand the priests of the Jewish people are very fruitful and give birth. The power of the soul that gives birth is compassion, tiferet.

What about netzach and hod? In netzach, victory we will put the "sink" the כויר, and in hod we will put the furnace, כור like the furnace into which Nimrod threw Abraham. Today a כור is the word used to describe a nuclear reactor. So anyone working in such a facility is working with chaotic forces, the forces of keter. There is another word that is connected to both netzach and hod, that is מכרכר, meaning dancing like by Davind, ודוד, מכרכר בכל עו, dancing with all his might before the Ark. There is also a chariot, a wagon, כרכרה, which is also like dancing as it moves along. Not only during Sukot do we dance, we should also, in honor of the Torah, do the same, like king David, on Shavu'ot, and by doing so we draw the light of the keter into these two sefirot.

In yesod we have לכרות ברית, to make a covenant. The person who harms the covenant, the foundation, that person is cut off, נכרת, or כרת karet. To circumcise is also to cut off, לכרות את הערלה, and the act itself is an act of covenant that makes you into a Jew. This is your very foundation. The moment that a child is born in the maternity ward, right away they are counted, but then on the eighth day they are given form, by circumcising them.

Finally, malchut is a wide arena, כר נרחב, like a field. This word also means a pillow. But, by the sages this word means a mattress, כרים under the body and כסתות above the body. Of course malchut, like a kingdom, requires area. We need our wide area in order

to truly create a kingdom in our holy land. Apparently this area is received together with the crown. Meaning, above you receive the crown, you become a king, but if you have no area to rule, then you are not really a king. That is the connection described as, בטר עלין איהו בטר מלכות.

A week ago we talked about knowing how to give thanks. There is no holiday like Shavu'ot on which we should give thanks to God. Because this is the time that we received the goodness of the Torah, the special endearment that the Almighty has toward us. May we all merit to receive all the crowns, the holy Name of the Ba'al Shem Tov, the crown of all crowns, בטר כל הכתרים, whose initials spell the word, בכה.

Ayin Beis

In this week's ma'amar the Rebbe explains that Adam Kadmon is like between temporality and supra-temporality. God is entirely above time. From Atzilut and below there is time, even though it is gradated in terms of measurement. For instance 1 moment in the world of Formation can be 15 years in the world of Action.

Altogether there are 4 levels of time. the Infinite is entirely above time. But the beginning of the ray of light, the kav is also above time. This is the return without the run. But, the inner aspect of the kav, the "touching and not touching" is already within time. It is like the soul, the pulse, that is bi-directional.

Now Atzilut is not the same as Adam kadmon of course. In Atziult there is already an "order of time" סדר זמנים. This extends all the way down to Akudim, including Akudim. In Adam Kadmon there is no time yet, it is temporal-not-temporal. Finally in the lower worlds there is just time. The value of these four levels, מעל זמן זמן לא זמן סדר זמנים, זמן = 10 times. In any case if there are four levels, they should correspond to the letters of Havayah. Clearly the first two levels Atik of Adam Kadmon and Adam Kadmon correspond to the yud hei. Atzilut is already the vav, the feeling of rectification which begins with da'at, the key that contains six, מפתחא דכליל שית, which is because now there is order, not chaos. So the "order of time," סדר זמנים, is the rectification of the midot, the emotive powers. What does this tell us? It tells us that in order to rectify one's midot, one's character, one needs to bring order into one's life. It is known from the Friedeger Rebbe that a person who is a pnimi is one who is organized with his time. This order and organization of time is above time itself as it is here below.

Order means first chesed, then gevurah, then tiferet. First love, then awe, then compassion. And this order has to be reflected in my daily schedule. Even the Almighty has a daily schedule. The first 3 hours he learns Torah, it is different from what we learn. It is chesed, it is giving without receiving anything. It is like creation, an awakening above without any awakening below. This is an example of order. To properly order your own day requires you to be connected to the order of time above, which is the order of the sefirot.

Finally, the lowest level, just "time" is in the lower 3 worlds. Except that in each world, the length of time is different, it is like a pyramid. This is of course the final hei of Havayah.

Going back and explaining the other levels in our nefesh, we would say as follows. That the ability to receive insight, to be wise, a wise person sees what will be born, you have to be connected above time. To see the future you have to be above time. Binah is the womb of the mother out of which all the souls come. It is being a general neshamah. If a person has trouble understanding some part of the Torah it means that at some level you have been disconnected from a particular Jew. Every Jew has his part in the Torah. So Adam Kadmon is all the Jewish souls together, seeing them together, and therefore to understand the Torah one needs to connect with the "time-not-time." What is this? Knowing that though the Torah has a temporal element to it, still, all the learning can be performed above time. For instance even if a person learns about a sacrifice that can only be brought during the day, during the night, he is above time.

The second point, we've just mentioned. What does it mean that God looked in the Torah and created the world? Normally the Torah referred to here is the Torah as it is in the world of the malbush before the first contraction and this is called שיער בעצמו בכח כל מה שעתיד להיות בפועל and then Torah is the kadmon, קדמון and based on what He saw there, He created reality including the first contraction etc. Who looked, אחד, the one סליק ברעותיה למברי עלמא. This is the usual explanation. Usually every generation elevates the explanation, but here he brings it further down.

He focuses on after the contraction and his chiddush is that there is something in the beginning of the kav that is actually the infinite light. The one looking is the beginning of the kav, which is above time, and the Torah is the original thought of Adam Kadmon, which is actually a copy of Kadmon before the contraction. So the beginning of the kav is looking here at Adam Kadmon.

Now the chiddush is that the beginning of the kav reflects the level of אחד, which is the infinite light before the contraction, while Adam Kadmon reflects the level of קדמון, kadmon.

Now the main topic this week is that the torah has klal and prat, generalization and particulars. The way the Torah is unto itself is entirely concealed from us. But, every time that it says something, like וידבר ה' אל משה לאמר, that is a particular. This is all very connected to Shavu'ot and both were given at the giving of the Torah. The Torah itself is like the keter and all that is revealed from it are the other sefirot.

The sages dispute whether the Torah was given all at once, or whether each paragraph was given by itself. The first opinion is the essence of the Torah itself, the כלל of the Torah, and about this it says, אסתכל באורייתא וברא עלמא. This is what Moshe Rabbeinu himself received, and yet it took 40 days. The time he needed between each paragraph is already the beginning of the kav. Every time it says וידבר ה' אל משה לאמר, the Havayah there is the atzilut of atzilut, while Moshe is the yesod of chochmah that transfers the light down all the way to bnei yisrael, the Children of Israel who are the malchut of atzilut, etc.

Regarding the Torah in particulars, he brings the Magid's teaching that the teacher has to take into account the capacity of his students. The idea is that the teaching integrate into the student's understanding. This is based on the verse, אשרי משכיל אל דל, there is a deep secret in the teachings of the Arizal, that in order to teach someone, one

needs to invent a new nehi, נצח הוד יסוד from the keter. This is the power to affect someone else.

There is a beautiful vort that he mentions that in order to make a new innovation in an existing theory is far more difficult than to propose a new theory. This is similar to what we mentioned a few days ago regarding a son who wants to honor his father who therefore must change something in the father's Torah and teaching. We explained this in regard to a Rebbe as well. If you are a son, you have every right to change something that your father taught. But, if you really want to help your father, you have to add something new in your father's teachings, without altering them. This is the same as the fact that it is much harder to fix something old than to invent something new.

He defines here 4 levels of wisdom. Lower wisdom, then above it Higher wisdom, emanated honor and created honor. Above that is חכמה סתימאה, the power of intellect. Finally there is the higher sealed wisdom. This is called קדמות השכל. This is the ability to join letters. This is not sealed wisdom, it is the wisdom of Adam Kadmon. Between each of these four levels of wisdom there are hairs, the secret of contraction. For the Rav to make a chiddush, he only needs to reach lower wisdom. But, to change something for himself, to make a real chiddush, one needs to reach קדמות השכל, where everything is as one.

Returning to the Torah in general and in particulars, he connects this with what the Tanya says that the verse, זמורת היו לי חקך בבית מגורי, David tried to heal himself by meditating on how all the worlds are dependent on the Torah, so even if I have problems, if I don't feel well, God gave me Torah and all the worlds are null to it. That is why I continue to sing to you, and it heals me. Seemingly this is the best possible attitude. But, for this he was punished, because how could you just say that the Torah is just something to heal your problems, and the Torah is just songs. He forgot something, that is why the catastrophe of Uza occurred, because he saw only the back side of the Torah, not its front-side. He only saw how the Torah serves man and heals him. Its inner aspect is that the Torah is God's essential recreation every day. What is the difference? One of the best stories to understand this point is the famous story of Zusha. The Magid in his will a commendation for the Alter Rebbe because he has chabad. But, about Zusha he says that he is beyond this path. What does he mean? He means something that is connected to this topic. The Torah in particular is praised for being like "my tunes." But the Torah in general is God's own self-recreation. This is how the Torah is in Adam Kadmon. So the story is the famous one that someone came to the Magid and complained that his troubles are so terrible that he can't stand life. The Magid sent him to Zusha. He went there and started retelling his entire life story. But, Zusha said, I have no idea why the Magid sent him to me, I have never suffered in my life at all. What this story illustrates is why King David was punished for looking for some kind of solace within the Torah. This is a level in which the person is no longer subject to the world. Even if you say that x is under y, there is still some connection. To be connected to a world automatically means that there will be some suffering, and the solace is with the Giving of the Torah. So the sages expect that King David be at Zusha's level. Perhaps this is the level that he reached after the incident with Uza.

Returning to the Magid, why did he send his son to get advice from the Alter Rebbe, since now he seems to be like king David, not like Rebbe Zusha? But rather, the Alter Rebbe's understanding is the ability to bring it into this world.

Now, this month of Sivan is the letter zayin, which in the Emet Lamed Picha is זמרות ישראל נגן. When cutting of the kelipah, it needs to be cut off from above. There is false pride in the nations of the world, and there is false lowliness below. The more the nations of the world control us, the more they have the power to instill within us their own cravings. Through our false pride, we allow the nations of the world to control us and rule over us. Through our cravings, we give the nations the power to sink us in their myriad cravings, leading all the way to assimilation. Now one needs a sword with two blades to cut these things off below and above. Now in the ma'amar he explains that in general the cutting above is done through the mitzvot of aseh, and below with the prohibitive mitzvot. The prescriptive mitzvot cut off false pride and prohibitive mitzvot cut off cravings. based on this we can understand why the sages say that a prescriptive mitzvah supersedes a prohibitive one. Why is this hard to understand? Because the former correspond to the vav hei and the latter to the yud hei.

What is worse a craving or pride? In Chabad it is simple that the source of all problems is with ישות a feeling of self. So then the most important element in rectifying is the cutting off above and this itself is even the source of the cravings.

Another point: Malchut, and we are malchut, begins with a single point. And then the rest of the malchut is an addition to this point. This point is keter, and then all its other sefirot are an addition. At the beginning of the 4th day of creation there was the dispute of the moon and on the sixth day, the sin of Adam happened. What did each do? From the dispute the 9 sefirot of malchut, the ones that were added to its keter to build it simply alighted and it remained a single point. But with the sin, these 9 sefirot fell off and were included in the kelipot. When it descends it is called galut, גלות. What this means is that the shell, the kelipah receives its lifeforce only according to what it is entitled to receive. What he means is that if we don't sin and there is no exile, then we experience that all the blessing that the kelipah will receive is only in order to allow it to exist for now, since this is God's will. Nothing more is given them. They don't deserve. But Galut, exile is a state in which what the kelipah receives becomes like a necessity. Like the kelipah comes and demands what it receives based on some law. What before was willful now becomes necessary. This is like the state in the state here where there is a time when the Prime Minister can decide to help some group of people even they don't deserve it, or a state in which this help has been introduced into law, forcing them to help us. So if you want to know if today is the beginning of the redemption or whether it is still exile all you have to do is consider how the government treats our enemies. It used to be perhaps that it was not necessary to support our enemies, but they, out of the kindness of their hearts decided to do so, that is one thing. But, now when it has become law, it has become a necessity, then that is the falling of the 9 sefirot of the malchut into the kelipot.

A final point: we find one of the most famous foursomes in the Rebbe Rashab regarding the kavanah behind mitzvot. Either you perform a mitzvah because it is the expression of God's will, but still it gives you pleasure.

Or, you perform it because you are completely null before the giver of the Torah, but then there is no level of pleasure, only the service of a servant before his master. So they can be divided into performing a mitzvah out of pleasure or out of nullification, בטל.

These two levels then divide, with the higher level dividing into 2 and then the higher of those two divides again. So in faith we will have 3 levels here.

The lower level is that you make a kavanah, a simple kavanah, and you receive light, you get an experience of light. The next level is like a servant performing his duty. Not that there is no joy and pleasure here. Then this divides into three with the first, the lower of the three, being my pleasure that I have merited to perform my Master's will. This is a feeling of having merit, with God allowing me to succeed in performing His will. This is the lowest of the three. All three of these are based on faith, not on pleasure. Because of my faith I also receive pleasure. I know this is something infinite because I believe, I have faith.

The second level is that I have faith that my performing the mitzvah made nachas for the Almighty. This is great joy.

The third level, the highest level of faith is when the faith is so strong that I experience, not that this mitzvah gave nachas to Hashem, but rather that I myself am the Nachas. How can we explain these 4 levels?

At the lowest level, the one based on kavanah, does performing a mitzvah with kavanah actually mean that you understand it. Indeed, that is how the Arizal explains kavanot. That the person who really understands them gets an experience of light. Radla is the keter chochmah binah and da'at of Atik, but these divide between the first three and the keter chochmah binah which are something else. In da'at there is some self-knowledge, which is the feeling that I have merited to keep this source of da'at below. So this is the feeling that I take pleasure in giving my Master nachas. But, this itself divides into two. Either I take the pleasure, or I feel that I am the pleasure itself. The first is the גר דעתיק and the second is the כחב דעתיק.