

Weekly Shiur

29 Tevet 5773

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

We said that this week we would teach Menuchah Vesimchah based on the Chabad nigun with which it is sung.

Lechaim lechaim, mazal tov.

This was menuchah vesimchah in the Chabad nigun. Now let's sing it again, but this time with the Nadborna nigun we learnt last week.

One more time, this time with the Chabad nigun.

Lechaim lechaim, choson lechaim.

Today we are in parashat Va'eira, the first verse is, "Elokim spoke to Moshe and told him, I am Havayah." It begins with Elokim and ends with Havayah. There are a number of different commentaries both in the revealed dimension and in Chassidut on why this switch between God's Names—the verse begins with Elokim and ends with Havayah, God's essential Name. The literal interpretation is that at the end of the previous parashah, Moshe came with complaints to Hashem that from the time that he had come to Pharaoh the Jewish people's situation had only worsened. So because he spoke harshly towards the Almighty, God replies with the Name of judgment, Elokim. This is Rashi's explanation based on the Torah's literal reading.

In Chassidut, the Degel Machane Efraim (the BST's grandson) explains that in this parashah the 10 plagues begin, the 10 plagues that are meant to subdue the Egyptians. In order to come out of our exile, we have to subdue the kelipah that troubles us in order to free ourselves from it. In order to do this, we need Moshe Rabbeinu, the power that knows how to strike Egypt in order to get us out of there. There is a ma'amar brought in the Tanya, a very basic saying, that there is no king without a people. The Almighty is the King, but here Moshe Rabbeinu is the king, and the king needs a people, and there are many different explanations of "people" (עם) as acronyms. In this case, it stands for 10 plagues (עשר מכות). There is no king without 10 plagues. If the king doesn't know how to strike the kelipah 10 times, he is not a king. The Shlah says and the Rebbe repeats this in his name, that all that we read in the Torah, corresponds with the time of year that we read it in. We begin reading about the 10 plagues in the month of Tevet and we continue in the month of Shevat. Tevet's sense is righteous indignation, as the verse says, רגזו ואל דומו סלה. We must have anger and indignation at the kelipah, at Pharaoh who is trying to get us to transgress. The end of the verse is דומו סלה, make him recall the day of passing, the day of death. This is how Moshe Rabbeinu begins his warning, he tells Pharaoh right away that the end is going to be death. This is not the way that people usually do things, by revealing their hand completely. Now the

word דומו alludes to both the first plague, blood, which is דם and to the final plague, the plague of the firstborn, דומו, the day of death. So this month is the time in which to get angry at our evil inclination. Moshe Rabbeinu has this power, but Aaron doesn't. As it says, ראה ננתיך אלקים לפרעה, Moshe is Pharaoh's Elokim, his power of judgment (not Aharon). That is why Moshe is the one that tells Aharon how to perform the first 3 plagues.

Now in Chassidut it is explained that every day we have the task of afflicting the evil inclination with 10 plagues. From the moment we wake up, with the Modeh Ani and with the washing of our hands, getting ready for davening (the morning prayers) all the way to the Amidah and then to Nefilat Apayim (corresponding with Adam Kadmon, Primordial man). All the way through this elevation and coming closer to Hashem, this is all a time of coming out of Egypt, every day and in each generation. And as the Tanya says, the main moment is when we say the Shema. But, again, in particular, the partzuf of the plagues in each day is that to that point we have reached the plague of the mixed wild animals (ערויב). What is the connection between the Shema and the Arov the mixed wild animals. Just as this is interesting to understand, it is also interesting to see how our prayer service every morning corresponds with the 10 plagues, allowing us to free ourselves from our own inner Pharaoh and cling to God. It is very fitting to deal with this topic at the end of the month of Tevet whose sense is the sense of anger (at the evil inclination).

The Rambam writes that there are two character traits that a person should completely distance himself from: anger and pride (hubris). But, there is also a mitzvah to resemble God, and the Song of the Sea it says אשירה לה' כי גאה גאה, that God has pride over those who are full of self-pride. And since we should resemble Him, we too, as Jews, should have pride over those who have self-pride. This is the point of the king. As much as self-pride is the worst character trait, it still needs to be used properly in our service of God. The same goes for anger (בעס). The relationship between these two traits is that anger equals 10 times the value of pride (גאווה). The ARizal writes that a person who has self-pride, he is afflicting the first two letters of Havayah (whose value equals 15, the value of "pride"). Sometimes, in order to prevent a child (or an adult) from transgressing, we have to show that we are supposedly angry. But, internally we have to be calm. This is not yet called using anger in God's service. Rather, just as there is a way to use pride, sometimes we have to actually get angry, even if it is a risk. About Moshe Rabbeinu it says that because he got angry, he made a mistake, the greatest of all men. He got angry, and he probably really got angry. So Moshe Rabbeinu took a risk by getting angry. He knew it might lead to a mistake. These two traits, anger and pride, in God's service, they are like "playing with fire." This is what it says in the Tanya that these two traits come from fire, and therefore not everyone should play with fire. But, a king has to know how to play with fire. He has to know how to use these two traits in God's service, in order to sanctify us. So that all is sanctification of God's Name. As we know that holiness, the sanctified is יקוד אש. The Rambam doesn't write this. He writes the literal teaching, that pride and anger should be shunned fully. But the sages say that

a scholar, a talmid chacham should know how to have an eighth of an eighth of pride, *ויגבה לבו בדרכי ה'* (that was said about Yehoshafat, the king of Israel).

Now returning to the parahshah's first verse, *וידבר אלקים אל משה ויאמר אליו אני הוי'*. Says the Degel Machaneh Efraim, about the 10 plagues it says, *נוגף ורופא*, that at one and the same time each plague was a plague for Egypt and a healing balm for the Jewish people. The people in Egypt were sick, they needed to be healed. But, if there is some germ that has entered their body, we have to fight it. It is an enemy. By plaguing Egypt (the germ) we heal the Jewish people (the body). This is a trait that the king must have. The king has to know how to heal his people. To do so, he has to know how to properly use in a balanced way the left and the right, where the right brings closer and the left pushes away. Every one of us has to know how to treat others in the right way, but especially when dealing with an enemy, there has to be a lot of the left that pushes away. But, just as there is left pushing away, in the same amount, there is the right pulling closer. Hashem has to give Moshe Rabbeinu the proper balance between these: how to approach Pharaoh in the right way and at the same time how to talk to the Jewish people. As we said, according to the literal understanding, God was talking to Moshe with the Name Elokim, because Moshe had awakened the measure of judgment when he complained. But, according to this new understanding, here God is giving Moshe RAbbeinu the power of Elokim, the power of plaguing Egypt. He gives him this power in this very verse. But, after that God says, *אני הוי'*, that the final goal is that I am Havayah, the Name of mercy, which is meant for the Jewish people. First I give you Elokim, the power of the left hand, and then the power of the right hand, to heal the Jewish people and bring them closer. This is a balance, but still the right is always more pronounced. According to this interpretation, then the two Names, Elokim (left) and Havayah (right) are on purpose. It follows then that this parashah is the best to rectify a bad situation in ourselves or in others through the left pushing the evil away and the right embracing the good, ascending higher and higher until we reach a state of Atika Kadisha, where there is no left, all is right. But, down here in our reality, in Zeer Anpin, there are both Elokim and Havayah, but they must be balanced.

We really want to come to a third explanation of this shift from Elokim to Havayah in this verse, the deepest interpretation of all. First we'll return to the end of last week's parashah and what Moshe Rabbienu says to Hashem. He says, "Adni, why have you forsaken this people, why did You send me. Because from the time that I came to speak to Pharaoh in Your Name, the people are worse off and You have not saved Your people." This is called *להרהר אחר מדותיו של הקב"ה*, doubting God's way of guiding the world. We would say that Moshe RAbbeinu is angry at Hashem. Again, this is the sense of the month of Tevet. We have explained elsewhere that the source of all negative anger (99% of all anger is negative) in a person is a person's anger at God. After being angry at God, a person is angry at other things. According to Rashi, Moshe is here angry at God, and so God replies: You shall see what I will do to Pharaoh, etc. According to Rashi this was wrong on Moshe's part, Moshe Rabbeinu doubts God's providence. The Rebbe has a sichah on how this is possible that Moshe Rabbeinu doubted God's conduct. Still, this is what the literal meaning seems to be saying. But, if we go a little deeper we see that God

is not angry at Moshe for what he said. For instance, we see that at the end of the vision of the burning bush, when Moshe still didn't want to take the task of freeing the Jewish people from Egypt, God got angry at him, it says it literally. ויחר אף ה' במשה. It is not clear what impression this anger left on the world, because whenever God gets angry there must be some impression left over (these are not just "feeling" like they are in a person). The sages say that the impression was that Aaron was supposed to be the Levite and Moshe the Cohen, but it was switched because of God's anger. But, here, there is no hint that God got angry at all for what Moshe says. Rashi takes his interpretation from the sages, but again this is not what literally seems to have happened. A child in cheider wouldn't understand that God was angry at Moshe for what he said. Rather, it seems that God follows Moshe's lead and says, Indeed, wait a little and you'll see what I'm going to do to Pharaoh, for with a strong hand he will drive the Jewish people out of Egypt. So what is that inner understanding of the simple literal understanding of these verses? Moshe Rabbeinu seemingly is getting angry, so God should have been angry in return. But, this is exactly what God wants. He says, if you are angry with me, that's what I was waiting for. Take your anger and with it smite Egypt with 10 plagues. Now that you know how to get angry, you are worthy of being Elokim. You know how to cry out "Until when will we be in exile," like the Rebbe called out. There is a famous saying from the BST that only the most expert physician knows how to administer poison in the right way. This is playing with fire, and only such a person is worthy of being a king. Again, this is the best time of the year to learn how to do this properly, the sense of Tevet being anger and the meaning of Shevat being a stick, something you strike with. Moshe Rabbeinu is the stick with which God smites the Egyptians.

Now it says at the end of Shemot, הרע לעם הזה והצל לא הצלת את עמך. There is a point made in Chassidut about these words, this is the way to learn Torah, that there might be a situation in which it is worse for the people but God did indeed save the people. This is how to learn in Torah. If it says that the situation is worse, but you have not saved your people, then it is certainly possible that the situation would have been worse, but there would be salvation. Salvation out of a worsening situation is certainly possible. How is this explained in Chassidut? When it is bad for someone there are two options. It might be that you reach a state of deep bitterness because you realize that you are so far from God. If the worse state causes a Jew to feel that he is far from God and he becomes bitter which is a sense of being alive and thanks to bitterness the person will ultimately come closer to God. So the salvation is if the bad state causes bitterness. If it forces us to grow closer to God. The salvation comes out of the bad situation. But, here Moshe is complaining that the worsening state did not cause them to be bitter, to seek God, rather it caused them depression, it caused them all manners of negative thought. We pray that Hashem save us even without any worsening of our situation. But, still, if someone comes to us as counselors and says that his situation is so bad, the first thing we have to tell them is that they should take advantage of the bad state they are in (even before everything is turned around and becomes good), and utilize it to come closer to God. The thing to cancel out entirely is the despair, is the feeling that all is lost. ומחבש לעצבותם, that the main healing is the healing of sorrow, as the Rebbe of Pershischa used to

explain. When this happens, then even before the person is healed, the sickness or the fever, or whatever it is can be utilized in a positive way.

So to recap, we've seen two different explanations for the appearance of the two Names, Elokim and Havayah in the parashah's first verse. But, we said there is an even deeper explanation in Chassidut. According to this interpretation we need to read the verse in this way: That it is Elokim saying "I am Havayah." Meaning that the essence that is speaking is called Elokim, and He is the one saying "I am Havayah." Elokim is saying that one facet of His essence is being Havayah. The idea in Chassidut is that Elokim is here higher than Havayah, Havayah only serves the purpose of Elokim. What is Havayah? It is the unification, the higher unification, that all is One, and there is none but Him. What about Elokim? It is the name of plurality, multiplicity, infinite plurality. What is the final purpose of all creation? It says something very straightforward. Why does a person have both intellect and emotions, a super-conscious, etc. What do we need will, and pleasure, and intellect and emotions? The purpose of this all is action. Action is the main thing. The Torah is the primordial teaching of God and the purpose of creation is so that man can perform the commandments in the Torah. God gave us intellect and emotions so that in the end we can perform the commandments. This is a very simple idea that only a Jew can sense and believe in. The fact that we always place faith above pleasure and will in the crown is telling us that we first have to have faith that all that we have below faith, all these characteristics of our soul, they are all in order to get to the final purpose which is action, סוף מעשה במחשבה תחילה. Action at the end is entering the space of Elokim, the wondrous plurality in reality, that all creatures are different, this is the final purpose of all that God created. Moshe needs to know that the essence of all Divinity in the end is Elokim, the plurality, and it is telling Moshe Rabbeinu that you will find the true unity, the true oneness in Me, in Elokim, in nature, not above. Why do we say Shema Yisrael, Havayah is our God, Havayah is one? It would be enough to say Havayah our God is one, why mention Havayah twice? The first Havayah is Havayah that is above and removed from the plurality in reality. This is not the final goal. To be connected there, every Jew is connected there, but that is not the final purpose. This is like what the BST explains that to have faith without intellectual research is different than with it. The latter is the goal. There is a person who says, don't look at reality at all, All is God, and that's it. There is nothing but Him. This is good, but this is not the way, it is the final goal. The way has to go through being sensitive to all the myriad aspects of reality. The way in which Havayah can be revealed within Elokim.

This is also the foundation for understanding the next verse. The patriarchs believe in Havayah is One without going to Egypt. The second verse says that God did not reveal Himself with the Name Havayah to the patriarchs, but we know that He did. So what is the meaning? That the patriarchs knew Havayah that is only above Elokim. They did not know how Elokim is Havayah. When we say Havayah is the Elokim, where is the stress? It is on Elokim. To know that there is Havayah, that the patriarchs knew. But, to know how to reveal Havayah in the Elokim, in nature, in the plurality of reality, that is the final goal. And now, God is telling Moshe that he should know that from now on they are pursuing this goal. So now we have 3 different explanations of וידבר אלוקים אל

משה ויאמר אליו אני הוי' . The first, that God is answering with His measure of judgment because He was angry at Him. The second, that God is giving the power of judgment with which to smite Egypt. And the third, that the goal of the exodus from Egypt is that Havayah will serve Elokim in the sense that God's unity must be revealed in the lower realms. Oneness is in the seven firmaments and in the earth below. Seemingly, we would think that this is Elokim, not Havayah (plurality of 7 and 1). The entire Shema is equal to Elokim times 13 (1118), indicating that the final goal is Elokim, to find the oneness in Elokim, in the plurality of reality.

Now let's end this part with a nice remez. In this verse there are 8 words, Havayah is the 8th. Elokim is the 2nd word. Again

וידבר אלקים אל משה ויאמר אליו אני הוי'

The name of the parashah ורא is equal to 208, Yitzchak (יצחק) and 8 times Havayah. In the entire first aliyah (the second aliyah is the pedigree of the first three tribes, Reuben, Shimon, and Levi, the tribes that corresponds to Chabad), we hear the 4 idioms of salvation and the fifth idiom. In any case, Havayah appears 8 times in the first aliyah. So this is a third instance of 8. Va'eira equals 8 times Havayah. Havayah is the 8th word in the parashah and in the first aliyah Havayah appears 8 times. Since Va'eira equals 208, Yitzchak is alluded to even before Abraham (in the second verse). Indeed, the idea is that Elokim corresponds to Yitzchak and that is why he is alluded to first in this parashah. The Torah was given from the mouth of might (plurality). Who said, "I am Havayah your God?" It was Elokim. Who is "I" it is who is speaking and the verse introducing the 10 commandments is וידבר אלקים את כל הדברים האלה לאמר. Elokim spoke all these things, saying. Yosef is 6 times Havayah, Yaakov is 7 times Havayah, and Yitzchak is 8 times Havayah. The 6 and 7 are relatively natural. So for both Yaakov and Yosef, Elokim was not revealed. But, when we reach the 8th Havayah, as in Yitzchak who equals 8 times Havayah, that is already above nature, and with him we begin to see this revealed.

Now let's see another point. Let's just take the first two verses. In them we find the following proper names: Elokim, Moshe, Havayah, Abraham, Yitzchak, Yaakov, Kel, Shakai, and finally Havayah. If Kel Shakai is one proper Name then we have only 8, but dividing it into two Names, we now have 9 proper names in the parashah's first two verses. The name in the middle is Yitzchak, who equals Va'eira. 9 is 3 squared. So let's draw this as a square.

א-להים	משה	הוי'
אברהם	יצחק	יעקב
א-ל	ש-די	הוי'

A beautiful structure. The corners are Elokim, Havayah, Kel, Havayah (all Names of God). Altogether they equal 86 plus 13 plus 31 plus 26 = 169 or 13 squared. What about the middle of each side: Moshe Abraham Yaakov Shakai, 345, 248, 182 and 314 = 1089 = 33 squared. The corners and the middle of the sides are both squares themselves, and Yitzchak in the middle.

Now, we said that in the first aliyah (parashah) we have 8 times Havayah, or Va'eira, or Yitzchak. The locations of these Names is 8 (the first is 8, self-reference, telling me that there are going to be 8 Havayah's), then the value of all 8 locations is 699, the value of צחוק עשה לי א-להים. What Sarah says when Yitzchak is born, that God has made me laugh. Again, referring specifically to Yitzchak, because only within his understanding of Elokim can God's true oneness be revealed. There are many Chassidim for whom God's transcendent oneness (All is God) is the main thing. Such a person does not have a sense for how to see all these small points (דקדוקי סופרים, counting all kinds of things). But, to do this, to find all these gematriot and all these particular points, this requires one to search for God's oneness in the plurality. Something that is mufshat, that is מופשט for him is not clear, it is טשטוש.

Another point. We are now in the 200th year since the passing of the Alter Rebbe. If you ask the Arizal what 200 is, he'll reply that it is the backside of Elokim: א אל אלה אלהי אלהים. We have added 114 more than Elokim (86). There is another word that when we write it in its backside, we get 200: king: מל מלך. Here the addition was 110. 114 is the value of מדע, science. We say this because this adds to what we know that Elokim is equal to "nature" (הטבע). Elokim is about to know how to be exact about nature. In Proverbs, "science" (מדע) is Divine science, knowing God. It is very telling that this is the word we use today for science. To know Havayah through Elokim today is to know God as He is revealed through our scientific knowledge of nature today. The Mashiach grows from below, out of the Name Elokim, not just to be able to know the particular points about the Torah, but also about nature. Moshe too is the greatest "magician" in the eyes of the Egyptian magi. He would have to be the greatest scientist today. They just don't know that this science comes from the Torah which precedes the world by 2000 years.

These three explanations that we saw can be corresponded to submission, separation, and sweetening: the first is to submit Moshe Rabbeinu with harsh words, the second is separation, giving him a supernatural power of might to smite Egypt and to differentiate between Egypt and the Jewish people, smiting Egypt and healing the Jewish people. The third is sweetening, as all of reality, all of the plurality of reality is revealed as God's oneness.

Lechaim lechaim. Let's have a short intermission and then we'll continue.

We are now at the end of Tevet. From the Rebbe's sichah that we mentioned earlier, that from the aspect of a tzadik's body there can be doubts regarding his ability not to sin or doubts regarding the Almighty. But, from the aspect of his soul this is impossible. Regarding the body, the Rebbe mentions the famous story from the Magid and Moshe Rabbeinu teaching small children about Avraham Avinu. This month, Tevet, is the month of the body enjoys the body. So in this month the body of the Almighty enjoys

even the body of the tzadik. The body of the tzadik is his natural lowliness, his true lowliness, because of his body, with all its shortcomings, all its angers, etc. even when it gets angry at God at times. Why did we learn this from the Magid and not from the BST? Because the Magid corresponds to Yitzchak and the BST is Avraham. He was therefore the one to teach us that the joy, the laughter, that this is how God created the world, is because God enjoys the body. He likes the way that we are. Apparently, this was the reason the Alter Rebbe passed away in Tevet, to validate this principle that God loves the body. The Almighty wants the Jew's body, together with all its shortcomings, together with all its transgressions. What does it mean to get angry at one's evil inclination? Seemingly it is so that we don't sin. But, another explanation is that you have to get angry, because if you don't get angry at anything, you will sin. A Jew has to get angry sometimes (like Moshe's anger at Hashem), this comes from his body.

Now we mentioned the partzuf that every day we perform the 10 plagues to smite the Egypt inside us. When we say Modeh Ani and wash our hands, we take our Aaron's staff and cast it turning it into a serpent. The Egyptian magi do the same. What is all this? It says that the staff (מטה) comes from the word meaning inclination. When a Jew wakes up in the morning he feels a natural inclination, in his very nature, towards Godliness. The first thing we are inclined to is God. Even before we say Modeh Ani and wash our hands. Sometimes, there is also an inclination to other things, but the most basic is towards Godliness. Now the Egyptian magi also had staffs. Their staffs indicate a natural inclination towards spiritual matters. They too had a spiritual inclination. They say to Moshe and Aaron: You incline to spirituality, we too incline to spirituality, and this allows us to perform all kinds of supernatural things, to have special powers. They were very spiritual people. But even in spirituality there are external aspects that foster the sitra achra, that give power to the profane powers of reality. But, the true Jewish inclination to Godliness is infinitely more and that is why Moshe's staff in the end swallows the Egyptian magi's staffs. This is the conflict between the staffs, the inclinations. This happens every day when we awake and say Modeh Ani. This is the first stage.

Next, a person prepares for prayer. The main preparation for prayer is through lowliness. It is attained even before daybreak, through Tikun Chatzot. But, for us it is through the recital of the Korbanot, the sacrifices. This part of the morning prayer is called the prayer of Asiyah, of the World of Action and it corresponds to the plague of blood. The plague of blood served to differentiate between the Egyptians and the Jewish people. It is all about the bitterness in the blood. The Arizal explains about the plague of blood that it is connected with the Name Ekyeh (אהיה). If we write it in backside (אחוריים): אהיה אה אה אה אה the value is 44, the value of "blood" (דם). He explains that the Name Ekyeh, as it is, means "I am destined to give birth" (אנא עתיד לאולדא). This is what the pregnant woman feels. All the blood in a person comes from his mother. The pregnant woman feels that she has a fetus inside. In us it is the feeling that we have character traits, midot, that are destined to be born, but have not yet. The Korbanot that we say in Shacharit is not yet about giving birth to midot, to character traits, but there is a feeling there (because it corresponds with blood) that I am destined to give birth to them in the

second part of davening in Psukei Dezimra. There is also the same feeling in the Egyptians, but by them it is a false pregnancy. There is nothing that is going to be born. The difference is in the blood. Jewish blood is pure, in the sense that after giving birth the blood is called דם טוהר, blood that does not cause tuma'ah. But, the blood of the Egyptians causes the opposite, not just after giving birth. This type of blood causes false imagination, fantasies. And, these fantasies cause the person to forget Hashem, for instance the Egyptian fantasy that Pharaoh is the Nile. In the Jew, the blood is also דמיון, imagination in the sense of the imagination of the prophets.

Now if Ekyeh is in its backside (א אה אהי אהיה), then we should do the same for the entire Name: אהיה אשר אהיה. The backside of the two אהיה is twice 44 or 88. And the backside of אשר is אש אשר, altogether they equal 891 which is equal to יציאת מצרים (the exodus from Egypt) it is also equal to משה אהרן מרים (Moshe Aaron and Miriam) and many other things. We can also look at the frontside of these words which is defined as אהיה היה יה ה, whose value is 61, thus the two אהיה in frontside are two 61's or two אני (I), whose value is 61. This alludes to Hashem who says about Himself, "I am the first, I am the last". The frontside of אשר is אשר שר ר or 1201. Both 61 and 1201 are interface numbers. 61 is the 6th interface number (6 squared plus 5 squared), while 1201 is the 25th interface number (25 squared plus 24 squared). So the frontside of Ekyeh asher Ekyeh is all about interface, about inspiration (interface numbers are also called inspirational numbers). Altogether they equal 1323, and the average value of each word is 441, or "truth" (אמת), which is exactly equal to 21 squared, where 21 is the value of Ekyeh (אהיה)! So the Ekyeh asher Ekyeh in regular gematria alludes to its value in frontside (פנימיים). All this about blood, the prayer of Asiyah, the World of Action.

The next part of Shacharit is Psukei Dezimra, which is called the prayer of the World of Yetzirah, formation. It corresponds to the plague of frogs. The frogs croak wherever they are. The Arizal says that the word for "frog" (צפרדע) should be read as צפור דעה, a bird of knowledge. Just as the frog continually croaks, birds continually chirp. Every part of creation has a song that it sings to God. Today, instead of reading the Chapter of Song (Perek Shirah) we say Psukei Dezimra, which contains all the particulars of nature in them. The frog too enters every part of your life and croaks. We too have nonstop singing in praise of Hashem which is Pesukei Dezimra. And joyous will be the one who can remember this all tomorrow morning and have it in mind when going through this all.

The next part of Shacharit is in the World of Creation, where all the angels, the seraphim, the ofanim, etc, all the great toil of these spiritual beings. From the "sweat" as it were of these creatures, from the sweat they have when they serve God the river Dinor is created. It says that this river serves two purposes. First of all it causes all that is false about this world to be taken away from the tzadikim's eyes, so that they have pure vision. Now, the most common plague in people's homes today is the plague of lice. You should have in mind that if the river Dinor doesn't purify one's mind from all the bugs in it, then it causes lice in the heads of the Egyptians.

Then we come to Shema Yisrael, which corresponds to the mixed multitudes of wild animals that harm you. How is it connected with the Shema. The connection is that the

Shema is to profess God's unity in all the firmaments and the extremes of the earth. What is the opposite? The opposite is like when evil people get together, they harm themselves and they harm the rest of the world. Not only did these animals hurt the Egyptians, they also attacked one another. This mixing of powers that does not come from holiness causes a lot of pain. So making all One in Hashem, that is the opposite of the mixed unity among these wild animals.

The next stage is in the verse, וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ. There are three plagues in this one verse. I might have thought that each third of the final part of the verse correspond to the three plagues. The 3 plagues are דָּבַר שְׁחִין בָּרָד. But, this is not exactly how it works. The first words, בְּכָל לִבְבְּךָ, with all of your heart is still connected with the Shema. But, just בְּכָל נַפְשְׁךָ corresponds to both שְׁחִין and דָּבַר together, because nefesh (with all of your soul) means to different things. Either it means will, which means giving all my will to Hashem, from this comes דָּבַר. But, נַפֵּשׁ, soul also means to rest, to take pleasure. About pleasure it says that there is nothing higher than pleasure (עֲנֵג) and there is nothing lower than plague (נִגַע), the same letters. About שְׁחִין boils, it says that it is a plague, נִגַע. So בְּכָל נַפְשְׁךָ alludes to שְׁחִין, to the boils. Again the idea here is that as we ascend in the prayers, we are healing ourselves, while at the same time smiting the Egyptian within us.

Now, בְּכָל מְאֹדְךָ, with all of your "more," corresponds to the plague of hail (בָּרָד). Sometimes to get a certain point you have to say it in Yiddish. It says that when a Jew reaches the state of בְּכָל מְאֹדְךָ he becomes a himmel shturem—a heavenly storm. When a Jew can give his "more" to Hashem, to the Heavens, then from his heavenly storm hail descends, hail that includes both fire and water. There are those who are able to give themselves to God when they say "Hashem is one." But, it says that the main part of sacrificing oneself when saying "one" is experienced when you arrive at the words, "with all of your more." We didn't yet explain the דָּבַר, the livestock disease. We also have to explain what happens when we say בְּכָל לִבְבְּךָ with all of your heart. The pshat is that with all of your soul is more than with all of your more. How can it be that your more is more than your life? It says that if a non-Jew wants to force you to worship something that is forbidden, he is willing to sacrifice himself for it. And then בְּכָל מְאֹדְךָ with all of your more means that even if no one is threatening you are able to sacrifice yourself. It doesn't at all depend on someone forcing you to do something that is forbidden. There is a saying in Chassidut that sounds harsh at first, but it says that a ba'al teshuvah so despises his life that he is willing to sacrifice it. In any case, the livestock that was hurt by the fifth plague, דָּבַר, is relatively accidental to a person, relative to his will to live. If you want to retain the will to live in order to serve Hashem, that is a positive thing. By doing so, you retain the essence of your will, but sacrifice everything else that is extraneous. This is like a person's body relative to his livestock. And then בְּכָל מְאֹדְךָ, with all of your more, means giving back even my very will to live. This is what it means that a ba'al teshuvah gives up on his very life, because he wants to give back even his will to live. What you are left with then is that you live in spite of yourself. When a Jew reaches this level it causes a heavenly storm. We can connect this with a person who is willing to give all his possessions (another interpretation of what "with all of your more" means).

Incidentally, tonight every person should make a standing contribution in the amount of **שובבים**, 360, like the gematria of Shechem (**שכם**). This is a minimal amount to uphold just a little bit the loving God with all of your more, **בכל מאדך**.

In any case, when you give your will apart from your will to live that causes the plague of livestock, but when you give up even your very will to live, and live only because of the decree from Heaven that you live, that brings down the plague of hail (**ברד**).

One of the most exact parables in Chassidut is the need for a seed to perish before something can grow out of it. A seed is planted in the earth, it rots, and thanks to the rotting, the produce can grow (and can produce 100 fold what was planted). This is all related to Yetzi'at Mitzrayim. The planting is the exile and the produce growing is the redemption from Egypt. So that the seed can grow, it first has to rot. It does so in the pasuk, **ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך**. There are three stages in the rotting (this is hardly mentioned in Chassidut, and difficult to find). This is particular meditation (**התבוננות פרטית**) on the rotting. The seed has 3 parts to it: skin (**עור**), flesh (**בשר**), and finally the essence of seed (**עצם הזרע**). This entails having 3 different rottings, each part has to rot. When the skin rots, a small shoot grows. When the flesh rots, a long stem is produced. When the seed itself rots, then 100 fold can grow. First of all the value of rotting **רקבון** is equal to **משיח**, Mashiach. For Mashiach to grow, we need rotting. We know that Mashiahc equals **מקרה אבוד**, a lost cause. Why do we need three different stages of rotting? They must correspond to three aspects of Mashiach: Mashiach son of Yosef, son of David, and finally Ra'aya Mehemna (as explained in the ma'amar **הרכבת האנוש לראשינו**). The first rotting is attained by saying with all of your soul. The rotting of the seed's flesh is attained by saying **ובכל נפשך**, with all of your soul, which allows the hard stem, the stalk to grow. This is still when one does not do God's will (**אינן עושים רצונו** (של מקום). The third rotting corresponds to Moshe Raaya Mehemna, the first redeemer and the final redeemer, this is already called "they are performing God's will." From this rotting the full blessing of the produce grows and emerges. We've arrived at the plague of hail.

We are left with the final 3 plagues that could have been left for next week, but will say them quickly now. The next plague is locust. In Hebrew it itself equals 208 too, the value of Yitzchak and the value of Va'eira. It is performed in Shacharit when we say "truth" (**אמת**) 8 times after the Shema. Shema is in the heichal, the chamber of love, while these 8 emet are already in the chamber of will.

Then comes the plague of darkness, where it was dark for the Egyptians but light for the Jewish people. This is what we experience when we begin the Amidah. True light is revealing God's unity, and this is what we see when we start the Amidah which is in the World of Emanation (Atzilut), where all is one.

Finally the plague of the firstborn happens when we fall on our faces in Nefilat Apayim, corresponding with Adam Kadmon, primordial man, which alludes to actual self-sacrifice, which reaches even higher than the World of Emanation.

With this the 10 plagues are complete, and we are now with a complete king, the king who needs to smite the Egypt within each of us. We can then complete our davening, go out and feel that we have come out of Egypt.

A short point from this week's ma'amar in Ayin Beis. It talks about **עצם המשכה** **התפשטות התחדשות**. The essence is the yud, it is drawn (not yet extended outwards), and then it extends, finally something new is revealed. The Rebbe Rashab explains that **התחדשות**, renewal is connected with kingdom. Indeed, in the Torah, the first instance of the word "new" (**חדש**) appears in relation to the new king of Egypt. This explains why there is a proclivity to disconnect malchut, kingdom from the rest of Havayah. Because, they can't see how the kingdom is drawn naturally all the way down to reality. Indeed, when it is drawn all the way down, into everyday things, it feels like something new. Someone who is not willing to pursue a new king, a new generation, he is not yet connected with kingdom. Kingdom is always something new. There are people who make do with the essence, drawing it down, and extending it, but there is no demand for novelty for something new.

How is this related to what we discussed earlier? We said that when we wake up, our inclination for Godliness is able to swallow up every competing magic. These magic today, they are like all the gurus in the world today, these people with some inclination to spirituality who challenge someone's Jewishness by saying, "I understand spirituality too." Now, when a person wakes up, his soul does not yet extend (**התפשטות**). He only has **המשכה**, his soul is only drawn down. This being drawn down does not include the entire essence. But what is drawn down, that causes you to say Modeh Ani and then wash your hands. After this the entire prayer service is the extension of the soul into reality. Finally, going out of the Shul in order to go out. That is where the novelty, the **התחדשות** occurs. Like the parable in the Zohar regarding the **גני**. With the first moment of every day, we should feel that we have the power to have our Godly inclination swallow up any other inclination we might have and then continue with smiting the Egypt within with all 10 plagues.