

Sixth Tishrei Shiur - Beiter Illit

29 Tishrei 5773

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(Notes taken during the shiur by Moshe Genuth. Not reviewed by Harav Ginsburgh)

Lechaim lechaim. A good month, the month of Mashiach.

This evening is an overlap between two months the 30th day of Tishrei and the Rosh Chodesh of Cheshvan. Tishrei alludes to Bereisheet, in its letter, while Cheshvan already begins the week of Noach, the first and last letters of חשון. The middle letters, שו equal "woman" (אשה), as in the verse, אשת חן תתמך בבוד. Rabbi Levi Yitzchak of Berditchev explains that Noach finding favor in God's eyes is like the bride finding favor in the eyes of her husband.

It says in Sefer Yetizrah, attributed to Avraham, that every month was created with one of the 12 simple letters of the alefbet, Tishrei with the letter lamed (ל) and Cheshvan with the letter nun (נ). When the month is 30 days, then the day that is the overlap between the month finishing and the month beginning receives from both letters together. Today is therefore based on both lamed and nun together. What does their composition reflect, and how does it connect with the parashah, Noach. In general, every date on the calendar, everything that happens to us is connected to the time, and we have to learn to understand its significance.

From the beginning of the year, today is the 30th day of the year. We are in the 30th day of Tishrei, the 50th day of the year will be the 20th day of Cheshvan, the birthday of the Rebbe Rashab, the day on which his mazal intensifies. This day is the 50th gate. So these two letters connect these two dates together: the 30th of Tishrei with the 20th of Cheshvan. There is a principle that everything follows the beginning. For every phenomena we look for its first occurrence in the Torah. Today it's easier to do this with a computer. So looking for the first time that lamed and nun come together in a word. It is in the second account of creation, the fourth verse, when God creates Man: "God formed man dust from the earth and He breathed into him the breath of life, and man became a living soul." (לינפש חיה). This is the first such occurrence. Onkelos says this means "a speaking spirit," something that was lacking from all of creation, the ability to express himself and communicate. The phrase נפש חיה, living soul appears a number of times before, in the fifth day of creation and in the sixth days of creation. But, this phrase, לינפש חיה, into a living soul, appears here for the first time. Rashi writes that the soul of man is a novelty relative to that of the animals, because he has received consciousness (דעה) and speech (דיבור). According to Onkelos the main thing is the speech.

Now in this verse is an allusion to the first verse of Noach. We want to connect everything with Noach. It begins, "These are the chronicles of Noach, Noach was a righteous and earnest man in his generations, Noach followed God." The sages say that whomever has his name repeated twice in the Torah was a tzadik, Noach was the first one. How is this alluded to in the verse describing man's creation? Noach is Shabbat (נייחא דרוחא). There are two phrases there whose initials are נח and נפש חיה. Before these two phrases, it says, God formed man dust from the earth. Only man had his body

created before his soul. He was first inanimate and then a soul was breathed into him. By all the animals, the soul and the body came together out of the earth—implying that there is no great difference between the two. But, by man they are extremes. The body of man is far lower than that of the animals. The body of the animals is categorized as “growing” (תוצא הארץ), out of the earth. But, by man it says that he is the dust of the earth, the inanimate part of the earth, far lower than the plant life. The anima of an animal is categorized as living (חיה). This is true by all the animals, birds, fish, mammals, etc.: the body is plant-like (growing) and the soul is alive. The four categories are: speaker, living, growing, and inanimate (דומם צומח חי מדבר). So man reflects the connection of the highest with the lowest, the secret of אבא יסד ברתא, wisdom (the speaker) founded the malchut, the kingdom which is the inanimate. This is because God’s purpose is to reveal the Divine in the lowest place, so that God has a dwelling place below, in the Beit Hamikdash, which is also made of inanimate matter, which is also why man was created from the place of his atonement, from the earth of the altar in the Beit Hamikdash. Man can therefore reveal Godliness in the lowest part of creation. So in this verse describing man’s formation, we find an allusion to Noach.

How do the sages explain this repetition of Noach’s name? They say that he is doubly Noach, meaning נייחא. In the Zohar it says that every tzadik has two spirits, one above and one below. This is learnt from Noach,

[4 bottles of wine were brought to the table: It is known that by drinking wine, Noach wanted to rectify Adam’s sin, because Eve gave him the juice of the grapes to drink, that was the Tree of Knowledge. But, we can rectify this sin by drinking wine. Wine is משמח.]

In Likutei Moharan there is a Torah, 66, that speaks about the double portion that Eliyahu promised Elisha. All Eliyahu’s disciples knew that he was about to depart, before he asks Elisha, what would you like before I depart? Elisha answers, I would like twice your portion. Eliyahu says that this is difficult, but if you see me departing from you, then you will receive it, and if not, then not. As the Tanach tells us, Elisha was privileged to see Eliyahu depart and received a double portion. We can connect this with the two spirits of Noach. Because as we said the Zohar explains that every tzadik has two spirits, one above and one below. Spirit means life-force. If this life-force above descends into the body below, the light is too great, the life-force too great, it will cause the life-force below to be included within the higher life-force and they depart together and the tzadik departs. But, the devoted disciple, who is present and sees this happen, he merits receiving both spirits, that’s why he becomes twice as much as his master. This in brevity is the point.

What is the source for their being two spirits, from the creation of man, as we quoted. The breath of life that God breathed into Adam, that is the נשמת חיים, the breath of life, which God breathes from His very essence, as explained in the beginning of the second chapter of Tanya. מאן דנפח מתוכיה נפח, he breathes this into the nostrils. This sweetens the harsh judgments, (חרון אף). One should always experience this breath in one’s nostrils to sweeten the harsh judgments, the anger. But, right under the nose is the mouth, and the living spirit, that is in the mouth. That is the spirit that speaks, ויהי האדם לנפש חיה. The two

words, life-force and speech go together: חיות דיבור. Life-force (חיות) equals 424. Speech (דיבור) equals 212. The ratio between them is a whole to a half in the terminology of Abulafia. The life-force is in the nostrils, the speech in the mouth. But, by every tzadik, the higher spirit remains in the higher realms and what gives him life below is the lower spirit in his mouth.

The phrase “twice” (פי שנים), that Elisha should receive twice as much, Rebbe Nachman writes that every one should pray to receive twice as much as his master, his teacher, depending on how connected he is with him. What does the letter lamed mean? It means to learn (לימוד). The letter nun means (apart from meaning a fish in Aramaic) someone who is committed (נאמן). Like Yehoshua was a devoted and committed disciple of Moshe Rabbeinu, that is why he is called ben Nun, the son of Nun, who is not only his father, but indicating his devotion. So if the lamed is the student and the nun is devotion, then together, today, they indicate a “devoted student.” And as much as one merits to be a devoted student of one’s Rav, one merits to receive twice as much as his Rebbe’s spirit. To have twice as much means that every student, like Elisha, has the power to produce twice as much as his Rebbe. Every one of the Rebbe’s Chassidim needs to take the power of the Rebbe and produce twice as much.

Where is “twice as much” (פי שנים) alluded to in the first verse of Noach? When Hashem talks to Noach directly he says that he is righteous. But, indirectly He testifies that he is both earnest and righteous (צדיק תמים). Every student in a Chabad institute is called a Tamim (earnest one). The Rebbe Rashab wanted every student to receive twice as much as his spirit. How do we know this? The word תמים, earnest is made up of the letter מים and ת, the מים equals פי, and the ת equal שנים.

Who was Noach’s Rebbe? Who did he receive twice as much as? One might think that it was Methuselah. We know that the seven days of mourning over Methuselah delayed the deluge by 7 days. Certainly Noach learnt from him. But, Methuselah’s father was Chanoch, a great tzadik, whose soul taught Moshe Rabbeinu. The connection between Noach and Chanoch is already in the name (נה and חנוך). When Noach found favor, it was first of all in the eyes of his Rebbe, Chanoch. Noach’s main gilgul (reincarnation) was in Moshe Rabbeinu. Because in his life he didn’t work on bringing all the people close to God (and preventing the deluge) he had to come back and sacrifice himself to bring all Jewish people back to God, and if not, as Moshe Rabbeinu says, “erase me from Your book” (מחני נא מספרך). With the word מחני containing the letters מי נח, the waters of Noach. By saying this Moshe Rabbeinu rectified Noach completely. One might say that Noach was unable to enact such teshuvah in his generation, but it was Moshe who rectified him anyway. The one who began to rectify others was Abraham, but he is not noted as the gilgul of Noach. He begins to rectify Noach’s lack of ability to help others, but the end of Noach’s rectification is by Moshe Rabbeinu.

In Chassidut it says that the 10 generations from Adam to Noach includes all the generations of mankind, so Noach is like the Mashiach. The Mashiach is the spirit of our nostrils, he is also the spirit of God that hovers over the waters. When we connect Noach (נה) with “the spirit of God” (רוח א-להים) we get 358, the value of Mashiach (משיח).

First of all we have to ask, could Noah and Chanoch have met? Chanoch lived for only 365 years. Methuselah lived for 969 years, as much as Chanoch was the most righteous of the 10 generations, he lived the shortest lifespan. Chanoch was 65 when he gave birth to Methuselah, after that he lived another 300 (רוח א-להים) years. The it says that "God took him" (כי לקח אותו אלקים). This reminds us of the words of Eliyahu, כי תראה, יהי לך בן (should you see me taken from you). Apparently, Noah was there, he was present (חנוך = נוכח), when Chanoch was taken. Again, we might think that maybe Chanoch was taken before Noah was born, but a simple calculation shows that when this occurred Noah was 131 years old. When Methuselah passed on, Noah was 600 years old, the time of the deluge. Apparently after Chanoch was taken, Noah took Methuselah as his new Rebbe. Another very strong connection between Chanoch and Noah is what it says about them. About Chanoch it says, "He followed God" ויתהלך את הא-להים, twice and by Noah it uses the exact same wording. These are the only two people about whom this phrase is said. About Abraham it already says something different. Rabbi Levi Yitzchak explains that this phrase means that Chanoch and Noah could only walk with, behind the measure of God's judgment (indicated by the Name Elokim), but they could not overturn a decree. But, by Abraham it says that he walked before God (Elokim) meaning that he had the power to overturn a decree—like on Rosh Hashanah, he could "force" as it were, the Almighty to descend from the throne of judgment and ascend the throne of mercy. Like in the story of creation, where Abraham is alluded to once the two Names of God, Havayah and Elokim are mentioned together, in the verse where the earth is mentioned before the heavens, "on the day that Havayah Elokim created earth and heaven."

If we're already talking about "walking with" (התהלך), which is a reflexive conjugation of the verb to walk, let us mention that there is a book by the Alter Rebbe called לאוניא-אתהלך, where he explains that in the reflexive form, to walk means to and fro (run and return), meaning that both when the person is facing God and also when he is retracting (falling down to an extent) from God, He is always with God. Like in our holy land, even when dealing with the material world, we are always before God. As King David says, אתהלך לפני ה' בארצות החיים. By Abraham it also says that he was earnest (תמים). What is the first instance of the reflexive from of walking? It is right after Adam's sin, when they "heard God's sound walking through the garden to the east." The sages say that at that time, they heard how the Divine Presence was ascending, it ascended to a higher plane (the Shechinah was departing the world because of the sin, and was brought back beginning with Abraham). וישמעו את קול הוי' אלקים מתהלך בגן לרוח היום. The whole phrase is equal to 42 squared, there are 36 letters (8 squared) and 9 words (3 squared). This is the first case in which we find something appended to the Name Havayah. There are a number of different explanation as to the source of the 50 Gates of Understanding. The deepest explanation is that in the Pentateuch there are 50 instances in which God's essential Name is appended to another words, like "the hand of Havayah," etc. These are all images that are fallen in our world, but are elevated by Havayah. To meditate upon these 50 instances is to meditate upon the 50 Gates of Understanding. The first instance is "the sound of Havayah Elokim" (קול הוי' אלקים). Sound is something human,

there is an anthropomorphism here. The phrase, קול הוי אלהים equals Abraham (אברהם). So who are the first 4 walkers (מתהלכים) in the Torah: the first is God, then Chanoch, then Noah, and the fourth is Abraham. But, the end is enwedged in the beginning because as we just said, קול הוי אלקים is equal to Abraham. The value of all four names together is equal to אשר התהלכו אבותי לפני, Abraham, Isaac, and Jacob. As it says,

By how many people is there name mentioned twice consecutively? The first was Noah, so this whole phenomenon is connected with two spirits, two spirits talking to one another. In Kabbalah it says that "spirit spirit" is equal to the holy Name, חתך, a name connected with livelihood and with the severing (נסירה) between Z'a and Nukva. The next individual is Abraham. Rashi says that whenever God calls a person twice by his name, that is a sign of endearment. By Abraham, God called him: "Abraham, Abraham." By Noah, God wasn't calling him, just the Torah mentions his name twice in succession. The next is Yaakov, whom God calls twice. The next is Moshe, God calls him. Moshe is unique because there is no פסיק טעמא no comma between his two names when God calls him. The next is Samuel.

There are also 4 like Noah, when the name is repeated twice in a description, and it in all four cases, their chronicles are mentioned. Rabbi Levi Yitzchak explains that "chronicles" refers to purpose. In Noah's case it is אלה תולדות נח, and the purpose is that he had 3 sons. The same is true with Shem, where it says, אלה תולדות שם. שם הוליד. The next person is Terach. The sages ask explicitly, how can it be that Terach (Abraham's father was a tzadik), as we said that every person whose name is repeated twice was a tzadik? The sages answer that at the end of his life he did teshuvah and left idolatry. The fourth is Peretz, who appears at the end of Ruth, ואלה תולדות פרץ פרץ הוליד את חצרן. This is also the only other instance where the word תולדות is written with two vav's. This is certainly the Messianic finish to this whole phenomenon. Apart from these 4, we find this phenomenon once more with God's Name: Havayah Havayah, when God passes over Moshe Rabbeinu, just before revealing the 13 Principles of Compassion (יג מדות הרחמים). This is clearly the highest of all the instances of this phenomenon. By Havayah Havayah, there is also a פסיק טעמא, a comma between the two Names, while by Moshe Rabbeinu there is no comma, indicating that by Moshe there is no difference between how he is above and how he is below. On the one hand Moshe is considered the soul of Yaakov, but the source of Moshe's own soul is Noah (as it says before the deluge, בשגם הוא בשר, "whereby he is flesh," and the word בשגם equals Moshe [345]). If we take these 10 instances of this phenomenon, we learn from it, and take from it, that each of us should merit to receive twice as much as the Rebbe, meaning twice the ability to produce in reality from the Rebbe's own spirit. The twice is much causes the Rebbe to ascend, to depart out of this world, but the talmid, the disciple who is connected to him like a branch to a tree trunk merits to produce twice as much.

How shall we correspond these 10 to the sefirot. Abraham is obviously chesed and Yaakov tiferet. Samuel is likened to both Moshe and Aharon together, so he corresponds to netzach and hod together. Moshe is the chochmah, wisdom, he is the power of מה. Peretz we will put in gevurah, the power to burst out. The phrase, יעלה הפורץ, a connotation for the Mashiach. The first word of Shulchan Aruch is יתגבר, which comes

from gevurah indicating that one must have gevurah to burst forward. Terach is a ba'al teshuvah, so we will put him in Binah. I might have wanted to put him in hod, which is acknowledgment, the basis of doing teshuvah, admitting that one has transgressed, but the essence of teshuvah is in binah, לבבו יבין ושב ורפא לו, His heart will understand, he will return and be healed. It also says that the phrase, מי יתן טהור מטמא, Who shall produce the pure from the profane? Terach was the profane who merited giving birth to the pure one, to Abraham. Abraham is called "the one" ("One was Abraham"). If a person merits having a righteous son, he eventually merits doing teshuvah himself. But, the point here is that the phrase says "Who shall give the pure from the profane," the word "who" (מי) is always connected with binah, understanding. We are left with Noach and Shem, father and son. It says in the books of Kabbalah that Noach is yesod, foundation. His true source is in the yesod of Aba, the foundation of father, another connection between him and Moshe Rabbeinu who is chochmah, wisdom. But, he is the part of wisdom that descends all the way down to foundation. Noach is thus related to the Name Shakai (-ש-די). How is this known? The sages learn from Job that the transgression of Noach's generation is described in the verse, מה ש-די כי נעבדנו ומה נועיל כי נפגע בו. What is Shakai that we should worship Him (specifically using this Name, Shakai) and what good will it do to pray to Him?" The sages said this was their problem. In the next sichah, we'll try to explain what today is the generation of the deluge. There are opinions in the sages that they transgressed with thievery (גול, חמס) or in improper sexual conduct (ערויות). But, this verse says their problem was that they scorned God, they saw no value in worshipping God, in praying to God. Rashi explains this verse by saying that the generation of the deluge observed nature, and about nature there is a verse that says that the mist came up from the earth and watered the entire earth (ויאד יעלה מן הארץ והשקה את כל פני האדמה). They learnt from this verse that rain is natural. It is governed by nature. There is no point in praying for it. Right now we are beginning to ask Hashem for rain, "Return the wind and bring down rain" (משׁיב הרוח ומוריד הגשם). They, with their scientific understanding taught the children in school about the hydrologic cycle. That is why lehavdil, by us, parashat Noach is the best parashah to learn about the hydrologic cycle. But, the way they learn it, they understood it very well, so they said, what point is there in praying. Rain comes by itself. Why is prayer mainly about rain? Because this part of nature is governed by what today is known as Chaos theory. There is no good way of predicting weather, so really one has to pray for rain. But, they decided that they understood even Chaos theory and came to the conclusion that there is no need to pray for rain. Bringing rain down is connected with bringing many lights of chaos into rectified vessels, the Messianic formula that Noach knew. In any case, the Name Shakai is in foundation, yesod. Who rectified the Name Shakai? Noach did, by constructing the ark according to the exact dimensions (these dimension also contain the letters, lamed (30) and nun (50)). The three dimensions together are לשון, which is why the ark is a rectification of language. The letter shin is not one of the 12 simple letters, it is related to the hot season. By building the ark, Noach rectified the Name Shakai, rectified the yesod. In Chassidut it says that this means that he rectified the mashpia's essential unity and reality's plurality. The Name Shakai is what connects them, revealing the essential unity within creation

(heaven and earth together). This is also why Noach is called the Torah's first tzadik, the tzadik is the foundation of the world. His son Shem is malchut, kingdom, as we say, ברוך שם כבוד מלכותו. The crown is of course Havayah.

What now is the whole idea behind these names appearing twice together? Since we talked about science and the need to rectify science specifically during the parashah of Noach, to rectify the negative part of scientific thinking that negates God, so in honor of Noach, we shall say that our entire world, the physical world is constructed out of particles. All kinds of particles. The word "particle" חלקיק is equal to 248, the value of Abraham. Every particle is like a little Abraham. Today science says that every particle has an anti-particle. An electron has a positron, and God forbid they should meet, because they will cancel each other and everything will return to chaos and void. Every time that we find a name repeated, again we are saying this in very short, the tzadik is conscious of his anti-self, which is actually himself. There is Abraham and there is the anti-Abraham, his anti-particle. One who is truly endeared, the self and the anti-self are put together, Abraham, Abraham. The particle travels forwards in time and the anti-particle travels backwards in time. So it is very good to have an anti-self, it allows you to go back in time and do teshuvah. So everyone's particle is his tzadik and his anti-particle is his ba'al teshuvah. When it says that the Mashiach comes to bring tzadikim to do teshuvah, it means that each one's anti-particle has to be revealed. But, in the place that a ba'al teshuvah stands, the perfect tzadik cannot stand—indeed they can't because that will cause everything to return to chaos and void. The same is also true about Havayah, because the two Names indicate as the sages themselves say that the first one refers to God before we sin and the second one refers to God after we sin. What about Moshe Rabbeinu. Indeed he meets his anti-particle and indeed he returns to nothingness, which is exactly what he says, ונתנו מה, We are naught, we are nothing, and thanks to this self-annulment, Moshe is extended into every single generation.

Now returning to the two letters nun and lamed. The month of Cheshvan is called Bul in the Tanach, because of the mabul, the deluge. Noach's father was Lemech. The initials of Lemech and Noach are lamed and nun. The sages reveal that Noach wife was Na'amah. Noach was a tzadik, he is like Hadar, the one who begins to rectify the Kings of Edom who died, because they were not married. Hadar was the first to be married, his wife's name was Meheitavel. This is the beginning of the rectification of the world, עולם התקון. So Noach's wife corresponds to Meheitavel. It is important to know who she was. Between them there is a matkalah, a face-to-face relationship between Noach and his wife. We don't know who Chanoch was married to, but it is very important that we know that Noach's wife was Na'amah, the sister of Tuval Kayin. Noach plus Na'amah and Hadar plus Meheitavel. What we will get out of this is that Noach and Na'amah's anniversary was this day. So we are in the midst of their anniversary celebration, Rosh Chodesh of Cheshvan. Noach plus Na'amah, we need to give a drush for their wedding, equals אין עוד מלבדו, "There is nothing but Him." This is a nice remez, they should be happy with it. Adding it to Hadar and Meheitavel, we get 529, which is 23 squared, the value of "pleasure" (תענוג). So altogether they are one big pleasure, מה יפית ומה נעמת אהבה, בתענוגים. The fathers are Lemech (Noach's father) and who is Na'amah's father? Her

father's name is also Lemech. But, this is terrible, that both father's have the same name (what will be with Rabbi Yehudah Hachasid's will...? He says that one of them has to add a name, then maybe things can work out). There is a question about this particular saying from Rabbi Yehudah Hachasid whether it was meant for everybody or for just his direct descendants. In any case, because there were two Lemech's and Noach and Na'amah, two sets of lamed and nun. So certainly their wedding was today, the day that connects the lamed of Tishrei with the nun of Cheshvan.

As we mentioned all of humankind is encapsulated in the 10 generations from Adam to Noach. If we survey them we find that the two most ubiquitous letters in these generations are lamed and nun. Each repeats 5 times. אדם שנת אנוש קינן מהלל אל ירד חנוך מתושלח. למך נח. The next is 4 mem's. Altogether, these 10 names contain 37 letters. The value of all 10 names is 2678 which is 26×103 (103) = 26 times 103. Out of these 37 letters 15 letters that appear a first time and 22 that are a second appearance. This is an important division of 37 in Kabbalah. Another example is that in the mitzvah of honoring one's parents, in Shemot there are 15 words and in Devarim there are 22 words. Honoring one's parents is obviously related to the generations.

We said that Noach is an aspect of Shabbat Menuchah (the rest of Shabbat). When Shabbat came, rest came and all the work was completed. What then is Noach twice, two Shabbatot? It alludes to the sages' saying that if we keep two Shabbat we will be redeemed. So to be redeemed we need two Noach. Shabbat is ta'anug (pleasure), as we said before. The Kedushat Levi says that the main pleasure of a Jew should be the pleasure of the Almighty, as explained in length in תרסו that the devoted servant (before we spoke of the devoted disciple) all his pleasure is the experience that he has of his master's pleasure. That is what it means that Noach is repeated twice, that Noach's pleasure is God's pleasure. Likewise, the first Shabbat is our work, our pleasure, but the second is God's pleasure.

We spoke of the shattering and the rectification. The deluge was a shattering and Noach is the rectification. There are many examples in history of shattering and rectification. Even before creation, as the Arizal learns, there was a shattering and then a rectification. The first verse of the Torah is thus the rectification after the shattering described in the second verse.

It is known that the Torah's first three verses correspond to the first three parashot of the Torah. The first is Bereisheet, the second is No'ach—the chaos and the rectification in Noa'ach. Then the third verse which describes the creation of light, corresponds to Lech Lecha, Abraham's rising star, "Who began to shine from the east."

In the Pentateuch there are 4 main examples of shattering and rectification, as brought down in Chassidic teachings. The first is of course the sin of the Tree of Knowledge. The rectification was after he was cast out of the Garden of Eden, he gave birth to Seth, and thanks to the power of the infinite in him he continues to sustain the world. So the first shattering and rectification is all with Adam.

The second is with Noach. The deluge and the generation of the deluge were the shattering. (By Adam, he was the shattering and he was the rectification). By, Noach the

shattering are No'ach's generation. The rectification is thanks to Noach and his wife Na'amah and the ark they entered. After a year they came out of the ark and rebuilt the world. In the first verse it mentions Noach's name three times. The verse contains 13 words. The location of the three instances of No'ach are the 3rd, 4th and then the 13th. 3 and 4 equal 7, and then with 13 it equals 20. The word היה, "he was" equals 20, which alludes to the 20 generations from Adam to Abraham.

Now let's see something nice for the children in school. If we take the squares of 3, 4, and 13, we have, 9, 16, and 169, their sum is 194, צדק (justice). If we subtract the 3 roots we get 174. Dividing it by 3 we get No'ach (נח). Meaning that the locations of "No'ach" in the verse alludes to Noach himself. The Ba'al Haturim writes that there are 3 that saved 3. This is alluded to in the 3 Noa'ch's in the verse. They are Noach, Daniel, and Job. They saved themselves and each of them saved three—they couldn't save their entire generation. No'ach saved his 3 sons, No'ach gave birth to Shem, Cham, and Jephth. They were saved in his merit, by their own merit they would not have been spared.

Daniel saved his 3 companions, thanks to his wondrous solution to Neubchandnezzar's dream.

What about Job? Because Job argued with his three friends, Elipaz, Eldad, and Tzophach, who had come to convince him, but couldn't, by doing this, he saved them from deserving death.

There is another explanation for the three instances of Noach in the first verse: that Noach saw "three worlds." He saw the world before the deluge. He saw the world of chaos, he saw a year of chaos (just as there was a year of chaos—שנת תהו—before creation), the destruction of all civilization. And, he saw another world of civilization. In the language of Chassidut this is called something-nothing-something. Between every two somethings there is nothing. The first world was nullified, it returned to nothingness and then it was rebuilt.

The secret of shattering and rectification is explained by Rashbi based on the verse, ביום אכלך ממנו מות תמות, the day that you eat from it, you will die based on the fact that there is no way to refrain from transgressing, even though there is free will, נורא עליה על בני אדם, God is placing man in an impossible situation. The final letters of this phrase are Elokim. Even though the second account of creation is where the sin of the Tree of Knowledge is described, it contains the full Name, Havayah Elokim. The Name Havayah is also the source of free will, but still, Adam was "set-up" and had no choice but to sin. God created the world in this manner, that there must first be shattering and then there can be rectification. Why? Because thanks to the shattering, which is how the receiver falls and descends further from the mashpia, the one giving him, because to begin with they were not married. The source of giving, the mashpia, is simple unity, but the receiver is seemingly in a state of plurality. Because the original state was that the sefirot stood one under another in a line, the lower could not receive from the inner aspect of the one's above it. They were not in a state of 3 axes. In order to create the 3 lower worlds, there must be shattering. Why must a person go through a shattering in his life? In order to create his own lower worlds. Before going through a break, through a breakdown a

person is noble, he has only Atzilut, nobility, the world of Emanation, he has no lower worlds. He still cannot create a dwelling place for the Almighty below. By experiencing a breakdown he creates his lower worlds. He is then healed by Torah and mitzvot and becomes able to draw God's unity down into the lower worlds. But, again before the breakdown there is no reality of lower worlds.

Now, in the history in the Torah, the breakdown and rectification occurs 4 times. These are the 4 archetypal instances, the 4 archetypal examples, that are then repeated in different variations throughout all history.

Now one might think that before Adam was cast out of the Garden of Eden, there was a state outside the Garden. But, in reality this was not the case. It didn't really exist before his sin. The breakdown created this lower reality, this reality that is outside the Garden of Eden. One question that is asked is, What was the serpent doing in the Garden of Eden? Shouldn't he be outside? A possible answer is that there was no "outside of the Garden" where he could be, so he could only be inside. But, once he sinned, there was created an outside.

The second example is the deluge. There was civilization and then God nullified it, returning it to chaos. What is the inner difference between being cast out of the Garden of Eden and the flood? Adam would say, I was in an ideal place and then I was thrown out. Now I have to deal with the outside. What would Noach say? He wouldn't say the same thing. He would say, my world was destroyed. What world? There was this world I lived in and now it's destroyed. A very different feeling, a different experience of being broken. Each example leads to a different state of breakage in the soul. This is needed both at the individual level for each of us, and for the congregation as a whole.

The third example is the Tower of Babel, when humanity was divided into peoples, into warring factions. Humanity was broken, society was broken, culture was broken. There was culture, there was society. It wasn't destroyed, but it was split and spread over the entire world. Clearly the rectification for this generation and its break was a concentrating force, beginning with Abraham. It says in Chassidut that the rectification was enacted by all three Patriarchs, Abraham to Jacob. Most of Genesis is then about this rectification.

The fourth great breakdown was the Egyptian exile, Jacob and his offspring descend to Egypt, are enslaved and engage in very difficult work. The Jews themselves are broken physically and spiritually by this work and the rectification is by Moshe Rabbeinu, the first redeemer (and the final redeemer, which is why there is no need for another archetypal breakdown, or shattering. In order to release us from Egypt, to restore our body and soul, the purpose of leaving Egypt to receive the Torah at Mt. Sinai has to be clear. The shattering of 210 years of slavery, especially the final 86 years, from Miriam's birth, are the shattering. So we have four breakdowns and 4 rectifications.

Each of us can try to think about how this is relevant to ourselves, but we'll say it in short. From there we can apply it to all of us as a community. After Adam was cast out of the Garden, there is no more mention of it in the Torah. There were many people who searched for the Garden of Eden on Earth. With all the science, all the satellites, why can't we find this Garden of Eden. Apparently, the Garden of Eden is not exactly here, it

is in some other dimension. That is why there are those who explain that relative to our present reality, the Garden of Eden is a dream. A dream is not necessarily false, but a utopian vision. Every person in the root of his soul, his soul has a vision of Utopia, this is the Garden of Eden. So actually when he sinned and was cast out, his dream was shattered. This is true of an individual and it is true of our entire people. We have some utopian vision, and it's really because of me, it's my fault, the dream shatters. The first break is thus the shattering of our dreams. The rectification is about how to continue living in reality after my dream has been shattered. Every rectification that follows a shattering is a test. God is testing you in order to know, in order to bring you to consciousness, to knowledge. So first, the dream has to be shattered. The catalyst for shattering the dream is the Primordial serpent who comes into the dream in order to shatter it. And he succeeds because God sets us up to have this dream shattered.

The next thing that happens is the flood. What is that? The flood is like a holocaust (שואה), like we said before, the world is destroyed. If we are searching for the holocaust in the past few generations is clearly the holocaust in World War 2. The rectification is to show that there is life after the holocaust. In our recent history, the holocaust lasted more than a single year. The rectification after the holocaust is by the one who survived the holocaust, in our case Noach. It is up to him to build a new world. Whomever survives it given the task to rebuild the world.

The third breakdown is the generation of dispersion. It is specifically those who survived the holocaust, those who reach the other side, that are dispersed. They go to some place, maybe it's Uganda, maybe it's Palestine, and they say, we'll gather there and make ourselves a name. Surprisingly, God needs to come down to see exactly what is going on. Then he sees what they are doing and he doesn't like it, so he disperses them. To disperse is like a million or more Israelis that emigrate from the holy land and disperse all over the globe. Thank God there is still a community here.

We are already in the fourth stage, when the entire people are in slavery. We are slaves to the foreign culture, to the American mentality, to what the nations of the world will say. What is the rectification to this enslavement, which can be so deep that the person doesn't even realize how much it is breaking him (as it was in Egypt). Who do we need? We need Moshe Rabbeinu, the final redeemer. Bnei Yisrael came out of Egypt ביד רמה, בריש גלי, we need someone to lead us with our head held high to escape this slavery. Moshe Rabbeinu can do this, and then give us a "New" Torah. This is where we are standing right now in history.

The first dream was shattered. There is a saying that the Mashiach we want should come will never come, and the Mahsiach that will come, no one wants. There is a vision of Mashiach and this must be shattered. We can say this today, not just before the holocaust. We can get an idea of what this dream was by looking at the memoirs of the Rebbe Rayatz. The dream, the Garden of Eden was the Jewish shtetl in Europe. The Primordial serpent there was the enlightenment (ההשכלה) movement. It caused the Garden of Eden of Judaism—that had lasted for hundreds of years (not that this was a physical Garden of Eden)—to shatter. The smell of this Garden of Eden can be gotten from reading the Rebbe Rayatz's Likutei Diburim. It's too bad for this Garden of Eden,

too bad that it no longer exists. This was all before the holocaust. This was actually the background for the holocaust.

In any case, we are most interested now in the final stage, the final shattering and rectification. The biggest problem now is not the State of Israel (we've already gone through the Tower of Babel and the dispersion). We are now all enslaved and every day we are broken and need Moshe Rabbeinu to come and redeem us. Lechaim lechaim, we should merit that Moshe Rabbeinu should come and Mashiach will come. May it be a joyous Cheshvan, the month of Mashiach in general. The true holiday of Cheshvan will be the building of the third Temple, the eternal Temple, by the Mashiach who will come speedily and redeem us.