

## Weekly Shiur

7 Sivan 5772

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Nigun lechatchila ariber.

We are now the day after the time of the giving of our Torah, the days of *tashlumin* and still receiving the Torah with joy and internally. Given the order of this year, *Shavu'ot* was the first day of the week of parashat Naso. Naso is related to the carrying of opposites (נשיאת הפכים)—paradox. But, perhaps the highlight is the Priestly Blessing, which is called *Nesi'at Kapayim* (נשיאת כפים). As far as the quantitative aspect of the Torah goes, the Priestly Blessing is the gem of it all. There are 15-20-25 letters in its three verses and 3-5-7 words. But, there is a third verse, ושמׁו את שמי על בני ישראל ואני אברכם. A priest is not allowed to add blessings when he says the Priestly blessing. In the tractate of Rosh Hashanah, there is a sugiyah related to a cohen who wants to add a blessing. In any case, this verse is added to the blessing, so it behooves us to meditate upon it.

This verse has 8 words, that divide into 6 and 2, ושמׁו את שמי על בני ישראל, and then ואני אברכם. There are 28 letters, which is a triangle of 7.

ו ש מ ׁ ו א ת ש  
מ י ע ל ב נ  
י ש ר א  
ל ו א נ  
י א ב  
ר כ  
ם

Rashi explains according to the sages that שמי, My Name is the שם המפורש, which we are allowed to pronounce only in the Beit hamikdash, as the verse says, בכל המקום אשר אזכיר, את שמי ובאתי אליך וברכתך. The place that was selected for this is the Temple, and this is where the priests are allowed to mention God's explicit Name and draw the greatest blessing down to the Jewish people.

What about our blessing, the one that is said today. Seemingly, we do not merit having the explicit Name of the Almighty pronounced. But, certainly it is permissible for the priests, for the Cohanim to have the Name yud-hei-vav-hei in mind (as it is written, not as it is pronounced, Adonai) when they say the blessing. This is even a commemoration of the Temple (זכר למקדש), recalling its holiness and renewing our longing for having it rebuilt, while hearing the blessing.

We see in this form that the corners, שמו, or שמו (they shall put). What are the 3 letters after the initial vav of the verse? They are שמו. These are the corners. The corners highlight the verb, ושמׁו they shall put, My Name, His holy Name, the Name that until the creation of the world was alone. At the end of the verse, it says, ואני אברכם. There is a dispute between Rabbi Akiva who says that this means that God will bless the Jewish people, as in agreement with the Cohanim. But, Rabbi Yishma'el says that this refers to the priests, meaning that God will following their blessing, bless the priests themselves. In the chumash Rashi mentions both opinions, without noting who said which. He first

brings the opinion of Rabbi Akiva and then Rabbi Yishma'el. According to the principles of Rashi, which the Rebbe also taught, the first explanation is the main one, that one that is more literal. In the Talmud the order is the other way around, with the second opinion being more central. Why does Rashi have to bring the second opinion? The usual reason is that there is a certain question about the first explanation that forces Rashi to consider a second possibility. Now there is a custom that when a father blesses his children with the Priestly Blessing, he does add the fourth verse, ושמנו את שמי על בני ישראל ואני אברכם. Now when that is the case, then certainly the opinion of Rabbi Akiva is more simple, that we mention this verse to ensure that God also signs our blessing. This is like the 13 measures of mercy, which God promises will not be returned empty.

Amazingly, in the Zohar, only Rabbi Yishmael's opinion is mentioned. So we first of all learn that this is indeed the sod, the inner meaning. Meaning, that indeed as Rashi writes, the first opinion is a more literal explanation of the verse.

Returning to the form of the verse as a triangle. We said the corners are שמו, like "His Name," or ושמנו את שמי. The main dispute is about the final two words, ואני אברכם, who does it refer to, who is God blessing in the end after His special explicit Name is placed on the Jewish people. ואני אברכם = 330 = יה times כב. The structure of the Priestly Blessing has many 22's in it. The 22 refers to the twenty two letters of the Hebrew alphabet. Like ונברכו, the word בך means in you and in the root ברך, blessing, the main two-letter root are בך also. This is like what Jacob said to the sons of Joseph, בך יברך ישראל. After each verse, we say Amen when the priests bless us with it, and we do the same after the final verse. One of the 22's then is the factor of these two final words, ואני אברכם. The first word ושמנו = 352, which is 16 times 22, one more 22 than the ending. So we now have with these three words, 31 times 22. This number, 682, is connected to the passage in the Zohar we will be learning. What else should a cohen and the Jew receiving the blessing have in mind during the blessing according to the Zohar, so that the light and the energy pass properly through them? There are 3 blessings. We said that there is some internal longing to add another blessing, but this is forbidden. What then do the three blessings correspond to? To the three axes of the sefirot. With the first blessing, the sefirot of the right axis are blessed, the chochmah, chesed, and netzach. This means blessing the scholars, the Chassidim, and the victorious. Every Jew has some aspect of the right axis. So during the recital of the first blessing, we should have in mind that the blessing is to the right axis sefirot. Then with the second blessing, the sefirot on the left axis are being blessed. First the understanding that Jews have, then the might that Jews have to overcome obstacles and all kinds of things that entice them to do wrong and then the hod.

The third blessing is then of course blessing the middle axis, the keter, the da'at, the tiferet, the yesod, and the malchut, with all their inner meanings, will, unification, compassion, fulfillment [of what we have promised, and manifesting it in reality], and finally, when reality reacts well to all these powers of the soul, then one's feeling should be that I am lowly in my own eyes. This is what the Zohar says. This is what the cohen and the people being blessed should have in mind during the blessing. When the chazzan reads the words of the blessing, he turns from left to right to middle too.

אל = ושמנו ואני אברכם = 682 = ימין שמאל אמצע = How much does right, left, and middle equal  
בגך times.

The first blessing blesses the right side of the Jewish people, the cohanim are certainly related to the right, but if the cohen does not know how to bless the left as well, he shouldn't bless at all. The most beautiful blessing is the second one, the one that refers to the left. But, the goal in the end is to bless the middle and perhaps have in mind that everyone reach the middle. The middle cannot be reached without the extreme left and the extreme right.

Now, if someone has a longing to say another blessing, what might that be? After blessing the right, left, and middle, what else is left? There are no more axes. Apparently this is some longing to translate the blessing to all four directions of the world. The fourth blessing will then be related to the north, the direction that is open, which is the evil inclination. Or, the fourth direction can be the non-conscious part of the psyche. Even though the middle axis also contains the keter, which is the superconscious, but we can say that all three blessings actually bless the conscious part of the psyche, and the fourth blessing would then be over the non-conscious part of the psyche. The priests, the cohanim apparently have some longing to reach our non-conscious psyche.

Now, we said that seemingly in the Zohar, the opinion of Rabbi Akiva does not appear, the first opinion brought in Rashi. The commentaries on the Zohar explain that as in the Gemara, since Rabbi Akiva was not a cohen himself, he was the son of converts. But, Rabbi Yishma'el himself was a priest. Because he was a priest, he explains that the final words, ואני אברכם, refer to the priests. This sounds like nepotism of sorts. So what is the secret here? So we have to say that Rabbi Yishma'el is revealing something higher here. Rabbi Akiva is always connected to the mochin of Ima, (he is a ba'al teshuvah, and teshuvah relates to binah) and Rabbi Yishmael is a tzadik so is a connected to mochin of Aba, chochmah. Together Rabbi Akiva and Rabbi Yishma'el are equal to 1058 or 2 times 529, the square of 23. 529 is the value of pleasure, תענוג. So every one of their disputes apparently gives great pleasure. There is pleasure both in Ima, which is its main manifestation, and in Aba, a more secondary form of its manifestation (עתיקא באמא).

Even though Rabbi Akiva's opinion is not explicitly stated we can see it alluded to in the Zohar's explanation. The Zohar explains like we just said that the priests should have in mind that the blessing is going through all three axes, and then if they have this in mind, then God blesses them too. Even a cohen who is a simpleton, an Am Ha'aretz is allowed to ascend the duchan and bless the congregation. Only a cohen who has killed someone is not allowed to. According to the Rambam, even if he has done teshuvah, such a cohen is forbidden from blessing the congregation. But the Rama רמ"א does not agree and says that if he does teshuvah he can still say the blessing before the congregation. But, now, not all cohanim know how to have in mind all the different kavanot. What about these cohanim? From the explanation the Zohar offers, if the cohen cannot have this simple meditation of the blessings blessing each of the 3 axes, then the meaning of the final words, ואני אברכם, "And I will bless them" refers to the congregation, to the Jewish people. Rabbi Akiva's opinion then is the one that fits every single cohen, even the simplest one.

According to this explanation, Rabbi Yishma'el's opinion is not just some kind of nepotism, but apparently because they can have this meditation of three axes in mind, then the Almighty draws something more down.

Let's see a few more beautiful allusions to 22, בך. First of all there is a holy Name that has 22 letters in Kabbalah. This Name is derived from the Priestly Blessing. In fact the initial letters of Priestly Blessing, ברכת כהנים, are בכ. In the 3 verses of the blessing there are 60 letters, but with the 28 letters of the final verse, there are 88, which means that the average number of letters in each verse is 22.

When we recite the blessing on the Torah in Birkot Hashachar, the first thing we say in order to perform the mitzvah is Birkat Cohanim. Then we recite the full parshiyah, which has 6 verses and 150 letters. The second verse has 44 letters, which is 22 times 2. A person who wants to bring the blessing of the Priestly Blessing, but he is lacking a cohen and the Temple, the advice is to instead say all of the Book of Psalms, which has 150 chapters. Each chapter corresponds to 1 of the 150 letters of the full parshiyah. The Mashiach sits in the nest of the bird, where the word nest is קן, which also equals 150.

Now let's continue with Rebbe Levik's commentary on this Zohar. He says that if a cohen has the right kavanah in mind, again the 3 axes, then God blesses him. Here it is not in the name of Rabbi Yishma'el but is said in the name of Rabbi Yehudah, who corresponds to the sefirah of chesed, so he is like the cohen, the man of chesed, איש החסד, the man of loving-kindness. In the beginning of the Idra Rashbi ordered his students as they correspond to the sefirot, and Rabbi Yehuda, though not a priest, was placed in the place of chesed.

Another pshat. How do the commentaries in the Talmud explain the dispute between Rabbi Akiva and Rabbi Yishma'el? They explain, most simply, that each one says that the other's opinion is self-evident. Rabbi Akiva says that it is self-evident that someone who blesses others is himself blessed, המברך מתברך, so clearly the cohen who blesses is blessed. Rabbi Yishma'el says that since God gave a mitzvah to the cohanim to bless the Jewish people, can it be possible at all that God would not sign His own commandment. So that is self-evident that God blesses the Jewish people. The chidush might be that the cohen should not feel that it is he that is blessing. He should know that it is God that is blessing the people. So the larger chidush then is that the priest should be blessed after the blessing.

But, now to us, it is clear that both Rabbi Akiva and Rabbi Yishma'el's interpretation are both self-evident. So what is the point of these words in the first place, וואני אברכם? We have to therefore say that each adds another dimension to that which is self-evident to the other. Rabbi Akiva would then say to Rabbi Yishma'el that its not only that God agrees that what was blessed will indeed happen, but rather that God is adding to this blessing from Himself. Likewise, Rabbi Yishma'el would say to Rabbi Akiva, of course I know that the cohen who is blessing will be blessed, but what I mean to say is that God is adding above and beyond the usual blessing that is given to a person who blesses another.

Rabbi Akiva and Rabbi Yishma'el are representative of the yud-hei, the mochin of Aba and Ima. The cohanim and the congregation (the Jewish people) represent the vav-

hei. So we have between all 4 all four letters of God's essential Name. So what the final verse adds is the first two letters, yud-hei. If we would have only had the 3 verses of the blessing, יאר...ישא יברכך... they would correspond only to chesed, gevurah and tiferet, the three Patriarchs, the midot, as the Zohar says elsewhere. So the midot are brought down, the blessings are brought down to the malchut, to the congregation—the Jewish people who are being blessed. Now for the vav to bless the hei, the vav is the kudsha brich hu, and then there is returning light, where the blessing returns to the vav, to bless the cohen himself. These are self-evident and all within the unification of vav and hei. So the final verse comes to add to all this, the yud-hei, the revelation of the intellectual powers. According to Rabbi Akiva, who says that the fourth verse bring the blessing to the Jewish people, but this blessing comes from the letter hei, the light of the ba'alei teshuvah, לבבו יבין ושב ורפא לו, the mochin of Ima to the Jewish people. According to Rabbi Yishma'el the fourth verse brings the source of the priesthood, the sefirah of chochmah (wisdom) to the priests themselves, from the letter yud. This is not some kind of nepotism, but rather because the priests are like an open conduit, like a tzadik, through whom the blessing just passes, the blessing has to come to them as well.

How can we get all of this from the text of the zohar itself? The Zohar brings two additional verses, one from the end of the blessings given by Yitzchak to Yaakov, ויתן לך, אלהים מטל השמים ומשמני הארץ, there are 10 blessings there altogether (they are the intermediate between the Ten Utterances of creation and the Ten Commandments), and the 10<sup>th</sup> blessing, the malchut is ומברכך ברוך, and those who bless you will be blessed. Since Yitzhak doesn't know that it is Yakov he is blessing, his intent was to bring this blessing from Radla, from the unknowable head. What do we learn from this? This is an asmachta, a support, for the idea that the words, ואני אברכם refer to God, from the Radla, giving the blessing to the priests.

But, the Zohar adds a second verse. From parshat Lech Lecha, ואברכה... והיה ברכה... ואברכה. Avraham is the first priest, the man of loving-kindness. And we see here that God gives him 4 blessings. The first blessing is with wealth (as Rashi explains). Regarding the Priestly Blessing, Rashi says that the first blessings, יברכך, means that your possessions will be blessed, also wealth. Rashi of course adds that there are many other midrashim explaining this in many ways. On the word, וישמרך he says that God is the one who gives and He is also the one who can protect your possessions that He gave you. There are not many times that Rashi says he had to select among many different possible interpretations. This is a sign that Rashi understands that by Avraham too, the basic blessing is regarding wealth. The Rebbe asks the question, how is the Priestly Blessing different from all the blessings appearing at the beginning of parashat Bechukotai, as we learned a few weeks ago. These blessings seem to include everything. What then can the priestly blessing add? The Rebbe explains there are 2 additions: first, there is a new blessing, a new dimension of blessing. You can't say that all the possible physical blessings already appeared in Bechukotai, because it would make the Priestly Blessing redundant. Secondly, everything in Bechukotai was on condition, on condition that you do what you're supposed to do. But in the Priestly Blessing there is no condition. It is promised to the entire congregation. Everyone merits

to receive this blessing. This is a wonderful chiddush that the Rebbe gives. In any case, the two are dependent, because there is no conditional on the Priestly blessings, this allows for a more inner source of blessing to be tapped in the Priestly blessing. Like what we learnt a couple of weeks ago, that it is more difficult to state something new on an old topic than to innovate a new topic. The chiddush here is that *יברכך* is that your possessions should augment, those possessions that you already own should prosper and be augmented. Where do we see that possessions can be blessed? Let's say you have a bank account with a million and then you wake up and check on the computer and find that today you have 2 million. That is blessing in something that you already own. Apparently you heard the Priestly Blessing yesterday and that is the reason for what happened. Today this happens in the Stock Market. You made an investment, didn't do anything new, and suddenly your investment is worth twice as much. What is the most similar thing to this? When God blesses the food in our stomachs, once the food is hidden from the eye (investments should also be a little concealed from the eye), it can be blessed. What do we learn from this? That this blessing is not conditional on whether you are a tzadik, a beinoni, or a rasha. It only depends on the Priestly Blessing. This gives us longing for the Beit Hamikdash where the Priestly Blessing was recited with God's explicit Name, and then your net value would just double overnight.

So the first blessing of the Priestly Blessing is that your wealth be blessed. This corresponds to the *mezonai*, the food (reverse order of the three areas that a person needs fulfilled in his life, *בני חיי מזוני*, children, life, and food). The second blessing corresponds to *Yitzchak*, *יאר*, which is the life. And then the third corresponds to Yaakov who was blessed with all his children being holy. In the Priestly Blessing, the three areas that need fulfillment appear in reverse order because here it is the source of the blessings. In the Patriarchs the order is *chesed-gevurah-tiferet* and in their source, the *chesed* receives from *Ima*, food, the life, *gevurah* comes from *Aba* and the *tiferet* from the *keter*.

The second blessing given to Abraham is *והיה ברכה*, I am giving you the power to bless others. The third blessing is *ואברכה מברכך*, that I God bless whomever blesses you, Abraham. The fourth blessing is then *ונברכו בך כל משפחות האדמה*, that anyone who wants to bless their children will bless them with your name, Abraham.

Like when going out to *shelichus*, the first thing you need is wealth. Why then would people come to your Beit Chabad? Because your blessings are fulfilled. This is the second blessing. Of course the *shaliach* says that it's not him at all, it's all God's blessing. But, the word gets out that this *shaliach* gives blessings and then any non-Jew who receives a blessing blesses the *shaliach* for what he's done. Finally, they associate all blessing with that Beit Chabad, that is the fourth blessing.

The simple question to ask, that Rebbe Levik asks is why when the Zohar bring these two verses, the one about Isaac blessing Jacob and the one with God blessing Abraham, why did the Zohar reverse their chronological order? He answers that there is a chiddush in the verses pertaining to Abraham. That not only is the person who blesses blessed, but that the person who blesses you will also be blessed. The meaning of this is that whomever blesses a Jew will himself be blessed. With regard to the second verse,

ואברכה מברכך, I [God] will bless the one who blesses you, he says that God who sees the future, will bless the person who comes to bless you even before he does so. God blesses beforehand, even before the blessing is given, God gives this person the strength, the awakening to bless you. This is the first explanation for why the order was switched. According to the simple reading, Hashem will bless the priests for blessing the people from a higher source, but not only that, since Hashem sees all the blessings that each cohen will give to the congregation throughout his life, He already blesses that cohen for all the future blessings, giving him the strength to do so. [seeing the future is related to Aba, as we explained earlier].

Rebbe Levik's second explanation is that the cohanim are Za, and the congregation are the malchut. Za receives the blessing from the nehi of yashsut which is encloded within the Chabad of Za. And about this it says, ומברך ברוך. But, more than that, ואברכה מברכך is beyond this. This is related to עולם הבא the world that has not yet come, which is even beyond the World to Come. So the priests here receive also from the Nehi of Aba and Ima Ila'een, which is the inner unification of chochmah and binah, which is 2 levels higher than Za. The normal order is that each level receives from the level immediately above it, but to receive from something that is 2 levels higher than yourself, that is already a miracle. The unification of יסודות it called אחתי as we will presently learn in Ayin Beis. This is considered the external unification of chochmah and binah. But, the inner unification, which is between אורי עילאין, that is called kalah, כלתי. This higher unification is the one that reveals the soul of Mashiach in the world.

A few more remazim. According to the pasuk, who is blessing and who is being blessed. In the verse before the PB, it says, דבר אל אהרן ואל בניו לאמר, speak to Aharon and his sons. The ones who are told to bless are Aharon and his sons. Usually this appears as אהרן ובניו. Who is the one being blessed? בני ישראל? בני ישראל equals 330, which as we saw before equals ואני אברכם. A beautiful allusion to Rabbi Yishma'el's interpretation that at the end God blesses the priests themselves!

We said that the fourth verse divides into 6 words and 2 words. The value of the first 6 words (ושמו את שמי על בני ישראל) is 1806, which is the product of אהיה and אלהים. אהיה is a Name related to Ima (understanding) and אלהים is related to malchut. 1806 is also the value of 6 times אש, fire, these are the six fires described by the sages. Going back to the form of the verse as a triangle, we see that there is a letter in the middle, which is ש (only every third triangle has a middle letter: the triangles of 1, 4, 7, 10, 13,...). In a triangle of 7, i.e., 28 letters, there are a number of rings of letters around the center letter. This is unique to the triangle of 7. The letters in the near ring, the makif karov, are יעלבראאוי, whose value is 330 too, ואני אברכם. Each also has 9 letters (which are of course different). So the middle letter plus the far ring of letters have to be equal to ושמו את שמי על בני ישראל, the first 6 words in the verse.

Now, the value of the 3 verses of blessing in the Priestly Blessing is 2718, this is related to the transcendental number that is perhaps that most important number apart from pi. This number is called e, the base of the natural logarithm which implies maximum augmentation (this is how compound interest is calculated, using this number as a base). What happens when we add the fourth verse, which we saw equals 2136, we

get 4854. When we divide this by 3 we get 1618, which is the third most important number today, phi, the golden ratio. If you don't understand this it's quite alright, just understand that there are some wonderful things here whose only intent is to bring the Greeks and the Hellenists closer so that they can do teshuvah ;-)

Another thing: It says, ושמנו את שמי על בני ישראל, So we have שמי My Name and אני, I. Which is higher? My Name here is the explicit Name, it's a very high level. Still, thanks to the Name placed on the Jewish people, the essence, the I, is revealed. Like in the verse, אני הווי הוא שמי. I am Havayah, it is my Name. One of the first meditations one should carry out in India is the different permutations of יש מאין, like אש מיין (fire from wine, which implies that one should not take any drugs, this meditation is quite enough to reach everything). There is a whole order of different permutations of these letters which culminates in the end with אני שמי, "I am my name," based on the verse we just quoted, I am Havayah, it is My Name. These letters equal 411, אני שמי and אש מיין, etc, the value of the word, "chaos" תהו, which is 3 times 137.

What is the topic that appears immediately after the PB? פרשת הנשיאים. When we write the word נשיאים, we see that it is also a permutation of these same letters, and it equals 411. So it is not for nothing that the PB ends with "They will put my Name (שמי) over the Children of Israel and I (אני) will bless them. And as we saw שמי אני = נשיאים, the princes of the Jewish people. And as we said, the drawing down of the Almighty's essence thanks to putting the explicit Name of God on them. What is the logic here? Should the cohen have in mind that the blessing should extend to encompass the entire Jewish people, or should the cohen have in mind that the blessing should extend to the entire Jewish people, not directly but through the princes. The princes are not the same as the priests. What then is אני שמי? It means that the Name, God's explicit Name should be placed on the Jewish people themselves. But, for this to happen it has to go through the princes, be it either the priests or the princes, or one high prince—the Mashiah. This is the lesson we learn from these words. What do all the tzadikim do? Like the princes, they place My Name, they bring down unconditional effluence to all the Jewish people, like Rebbe Levi Yitzchak of Berdichev who brings the effluence indeed upon every single Jew without looking at whether he or she is deserving, in that merit, the merit of placing God's Name on every single Jew, God's essence, God's "I" (אני) is revealed in they themselves. This is what is called the essence [of God] in a body. So the essence of Hashem first comes down upon the prince, upon the tzadik and then it extends to the entire Jewish people.

The thinking that the essence should extend immediately to the entire Jewish people (without a tzadik in between) was what Korach thought.

Let's end with one more point. How many times does the word ושמנו appear in the Torah? 7 times. And amazingly, 5 of the 7 are at the end of parashat Bamidbar, 1 at the beginning of parashat Naso and 1 more in the entire Tanach in the Book of Hosea. In Bamidbar, the word appears in relation to the beams used to carry the four vessels of the Tabernacle that were carried with beams: the table, the Holy Ark, the inner altar, and the outer altar. The order is ושמנו בדיו then ושמנו את בדיו, then ושמנו את בדיו, and then ושמנו בדיו, like a reverse insignia. Aharon and his sons were the ones responsible for the carrying of these vessels by the Levites. Says the Rebbe's father, ולא יבואו לראות כבלע את הקדש ומתו, the Levites

should not see the holy vessels naked and die, is like the prohibition of looking at the Priests when they say the Priestly Blessing. How does he come to this conclusion? From the Zohar also, which explains that the word וּשְׂמוּ means to rectify, that Aharon and his sons are responsible for rectifying. The first 4 וּשְׂמוּ correspond to chesed through netzach, the fifth is hod, with the cohanim putting וּשְׂמוּ אִישׁ אִישׁ, and then the sixth instance of this word, the yesod is in the Priestly Blessings, וּשְׂמוּ אֵת שְׁמִי עַל בְּנֵי יִשְׂרָאֵל, because as we explained the tzadik, the yesod is the one who receives the עֵצֶם, Hashem's essence and then transfers it on to the rest of the people.

What is the seventh? The verse in Hosea comes from the hatarah of Bamidbar, וַיִּקְבְּצוּ בְּנֵי יְהוּדָה וּבְנֵי יִשְׂרָאֵל יַחְדָּו וְשָׂמוּ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִן הָאָרֶץ כִּי גָדוֹל יוֹם יִזְרְעֵאל, And the children of Judah and the children of Israel will gather together, and they shall put on themselves one head [which according to most of the commentaries is the Mashiach] and they shall ascend from the land [the land of their exile] for great is the day of Izra'el. Clearly, this seventh instance of וּשְׂמוּ corresponds to malchut, the appointing of the Mashiach, the king. The children of Judah here refers to the right and the children of Israel to the left.

The first topic in Ayin Beis this week is about the verse, וַאֲהִיָּה אֶצְלוֹ אֱמוּן וַאֲהִיָּה שְׁעִשׂוּעִים יוֹם יוֹם. The word אֱמוּן refers to the שְׁעִשׂוּעִים, the recreation. many times the word אֶצְלוֹ is added to refer to both the אֱמוּן and the שְׁעִשׂוּעִים. In the previous ma'mar he explained that the Torah appears on two levels, the Torah that is within the infinite light and the Torah that descends down into our reality. The latter is able to cut down the reasons for our problems, וּמִיר עֲרִיעִים. Now regarding the word אֱמוּן the sages explain that it means that "I" was God's vessel for creation. So you might think that אֱמוּן is related to creation, but as we said that the recreation is far removed from any reality. So what does it mean that the Amon was God's vessel that He used during creation? The answer is that it is the artisanship (not what brought reality into existence) of being able to connect and reveal God's essence both in the worlds (reality) and first and foremost within the souls. So this is certainly connected to reality. The difficulty is of course then to connect something that has no connection with reality, to connect it with reality itself. This is what is described as God craving to create a world where He has a dwelling place below. But, we need to meditate on this more deeply as it appears in the verse.

The verse contains the word וַאֲהִיָּה, "And I was" twice in the verse. There are those commentaries that connect it with the holy Name, אֱהִיָּה, which appears twice in the phrase, וַאֲהִיָּה אֲשֶׁר אֱהִיָּה, where the first refers to keter and the second to binah. The phrase, וַאֲהִיָּה אֶצְלוֹ אֱמוּן refers to keter and the second instance, וַאֲהִיָּה אֶצְלוֹ שְׁעִשׂוּעִים יוֹם יוֹם, refers to binah.

The chiddush here is that the Torah that was a vessel for the Almighty has a relationship of a vessel to light with the Creator. Hashem and the Torah are like light and a vessel, אֹר וְכֵל. What kind of vessel does the Torah serve? The vessel that connects the souls of the Jewish people with Hashem's essence. The beginning of the ma'mar here is a yud-hei-vav-hei with Hashem, the Torah, Israel, and the worlds. The value of these 4 words is, י-הוה, תורה, ישראל, עולמות = 1730, an important number. The chiddush is that the Torah in its entirety is binah relative to the light of Hashem. This is also connected to

what we noted earlier regarding the light of the World to Come (מברכיך ברוך), relative to the לעתיד לבוא (ואברכה מברכיך), which is like chochmah.

How do we know that the entire 8<sup>th</sup> chapter of Proverbs where the Torah talks about itself, how do we know that there the Torah is binah? The nouns are אמון שעשועים משחקת, משחקת שעשועים, and earlier in the same chapter it says, אני בינה לי גבורה. This entire chapter, this is also connected to the week of tashlumin, תשלומין of Shavu'ot because we counted seven weeks, from chesed of chesed to malchut of malchut, then we come to the 50<sup>th</sup> day which is the 50<sup>th</sup> gate. What then is the additional week after the seven weeks? This is the eighth week, the eighth firmament, רקיע תמיני, all related to Ima, meaning that Shavu'ot itself is the chesed of Ima Ila'ah and today was the gevurah of Ima Ila'ah. Now, in the evening we are already in the tiferet of Ima Ila'ah (the supernal mother principle). Today was specifically the גבורה לי, that Ima has gevurah. What we get out of this is that אמון is the keter of Ima and שעשועים יום יום are the chochmah and binah of Ima. The word Amon is related to art, אמנות, the most Jewish type of art is the one that deals with connecting the essence of God into reality. This is pure Jewish art. This is the entire reason that the Torah was given to us, because we have the sense, the gift of being able to do this and the Torah help us with this art. אמון is related to the word אמה. An Amon is an אומנת, a female caregiver. אמון = 97 = מהיטבאל, or the connection of the Divine with reality called the unification of מה and בגן. The pshat in Kabbalah is the unification of מה and בגן. So much for the first topic.

A second topic in this week's ma'amar is something that we talked about last week regarding the first mishnah in the 3<sup>rd</sup> chapter of Avot, דע מאין באת ולאן אתה הולך ולפני מי אתה, עתיד ליתן דין וחשבון. Know where you came from, where you are going, and who you are going to be accountable to. According to the Rebbe's shichas, we don't necessarily need the continuation, if we have in mind the source of ayin that we all come from. Last week we explained that where you are coming from is the right and where you are going is to the left, and who you will be accountable to is the middle. This is like the Zohar's meditation on Birkat Cohanim, where you start from the right axis, continue to the left axis and then end with the middle axis. How is this connected here? Last week we spoke about this mishnah because it is related to the sense of Sivan which is the sense of progress, where you are going. A person who wants to know where he is going has to first of all know where he came from and take account of what he did and what he didn't do during the day. This connects with the topic of the ma'amar that there is Torah before davening and Torah after davening. The Torah before davening is described as אדעתא דנפשיה, meant to rectify the person himself and therefore is not Torah for its own sake. Except that in Chassidut it is explained that this is the highest level of Torah that is not lishmah, for its own sake. But, after davening, after I've given myself over to God entirely, then I can begin to learn Torah lishmah, for its own sake, meant to connect the Aibeshter with the Torah. This is the toil of unification, yichudim. A Jew excels at both the toil of clarification (ברורים) and the toil of unification (יחודים), which is the toil of the future. In any case, the Torah learnt after davening is already for its own sake, it is not meant to connect me to God (to rectify me) but to connect God (the light) with the Torah (the vessel). Except that there are two levels here, as the Rebbe Rashab explains.

The Torah before davening only draws down from the Torah that is described as letters, since the souls of the Jewish people are described as letters, ישראל is an acronym of “there are 600,000 letters in the Torah.” but the Torah that comes after davening is the hidden meaning within the letters, and all the more so the Torah of the Mashiach which comes to reveal wisdom that is higher than the revealed wisdom of the Torah.

The level of Torah as letters is binah, the higher level is chochmah, the wisdom in the letters and then the highest level, the level of the Torah of Mashiach is keter.

Now what comes out of the ma’mar is that the Torah before davening is like the Torah of “where you came from,” which means to draw the Torah down to me. I myself am rooted in this Torah, I am one of the letters in this Torah. Torah that is not for its own sake at its highest level is to rectify me, it is to draw down from that Torah where I am rooted for my own purposes. But the Torah after davening, which is not in the Beit Hakneset (where you are coming from) but outside, Torah that has a goal, the whole point there is to get out of myself, to exit my own sense of self and to come to a higher understanding of the light and the meaning in the letters of the Torah. But, then there is an even higher level called “new light,” אור חדש, the new Torah (meaning) of the Mashiach. Let’s do a beautiful gematria. First of all these three levels correspond to the three blessings of the Priestly Blessings. יברכך which is a blessing in wealth, that is like bringing down from the source of effluence. We didn’t mention this earlier, but how does the Tzemach Tzedek explain the pshat of the PB according to Chassidut? He says that the power of the cohen is to quickly draw down the effluence, like an almond—the first fruit tree to blossom—that a person deserves based on what he was decreed to receive on Rosh Hashanah. Why is this needed? Because even though it was decreed that this is what he deserves to receive that year, still, there is a question every day about how and if this effluence is to descend down into our reality. If does not, it is left above for the person for the world to come. But, for it to come down into this world, to descend from your locked spiritual bank account, you need a merit. And who can break all the barriers and bring this effluence down quickly? The cohen, who does not do it on condition, he breaks all the barriers without looking at all at whether you really merit receiving it or not. This is the Tzemach Tzedek’s explanation in Derech Mitzvotcha.

What is the first thing that is in your spiritual bank account and needs to be manifest physically? Wealth, physical wealth. This is from Ima. This is from יאברכך with possessions, that your possessions be blessed. Let’s take the root ברך (bless) and we’ll add it to the root of wealth, ממון = משיח, Mashiach (who first of all needs a lot of money). This is still not lishmah, possibly Mashiach is also not lishmah. But after this come חיי ו בני, life and children. Life comes from chochmah, from wisdom. The letters are apparently the wealth. Once we said that the example of blessing, והתברכו is like the food being blessed in the stomach, like a fetus is blessed in the womb. Then there is the blessing of life, which corresponds to “Where are you going.” Then more than the content is the new light of the new Torah that is above and beyond reason. This is a revelation of עצמות ה’. So actually, every day we stand at this level every time we give an account to God on how far we advanced in our pursuit of the goal.

These three aspects of where did you come from, the **אין**, and then where are you going, and who are you accountable before correspond to the three states of **מל מל**.

The final topic, in this week's ma'amar is what we mentioned earlier regarding **אחתי** and **בלה**, my sister, my bride. My sister is natural love, still related to the source of the soul before it descends into reality. But the goal, which is to exit one's self, **כלות הנפש** (the same word as "bride," **בלה**—there are two types of **בליין**, nullifying oneself, and being completely null—here he doesn't differentiate between them). The level of **בלה**, bride comes from **אריא עילאין**, the supernal Ima and Aba, but it is grasped only when the soul descends into the body, because one is distant from Hashem so there is a yearning to reconnect.

He says that in the connection between the soul and Hashem there have to be two knots. They are love and awe, like on Shabbat, where only a double knot is considered a permanent knot. Since these are knots of love and awe, they are the love and awe within **da'at** which is **התקשרות** – connection. What happens when the soul descends and is transformed from a bride to a sister. There is something more in a sister than in a bride, that the love between a brother and sister is constant (lower unification, **דעת תחתון**), but the love between a husband and wife is more passionate (higher unification). The two knots needed are different. Usually love is considered to be greater than awe, like **לית** **פולחנא כפולחנא דרחימותא**, there is no service like the service of love. In the end serving God is from love. But, here he explains that there is something more inner in awe, because love is dependent on how one grasps the Almighty. In order to awaken the love of a bride to her groom is to grasp Divinity through meditation. Love is dependent on how much one can grasp Godliness. But, with awe, specifically in our reality (when the soul is in its source, where there is perfect awe), where we become blackened by our work, it depends on consciousness (**הכרה**) which is more than grasping (**השגה**). So again, love is connected with grasping (**השגה**) and awe is connected to consciousness [how the son recognizes his father] (**הכרה**). **הכרה** is about the essence, the son knows the essence of his father, that is why he recognizes him. You have to know God's essence in order to be in awe of Him. But, to love God you only need some grasp of what God is. To have awe below, one must nullify one's self. This is not true above. To love something, you don't have to nullify your self. All this is in order to define the difference between love and awe.

We said that in the verse, **ואהיה שעשועים יום יום, ואהיה אצלו אמן**, which are actually the first three sefirot of Ima Ha'ah. **אמן שעשועים יום יום** [the word **שעשועים** appears only twice in the entire Tanach, here and in the haftarah of Rosh Hashanah, **אם ילד שעשועים**] = 97 plus 902 = 999, so these two levels correspond to one of the greatest secrets in Kabbalah. One of the secrets is related to the phrase in Sefer Yetzirah, "before 1, what do you count?" Before 1 we have 0, but there is no zero in the Torah. This is a well known fact. To do math you don't need a zero. Since you don't need a zero, this question becomes very important. So the answer is that before 1, we have 999. How is this learnt. Because of the verse, **איכה אלף ירדף אחד אלף**, how shall one chase a thousand, meaning that 1 comes after a thousand—the letter alef is equal to 1 and can be written as **אלף**, which also means a thousand, so the number before 1 is 999.

Before we said that the main Jewish art is unification. If it says, *ואהיה אצלו אמן ואהיה*, *שעשעים יום יום*, then the first form of art is gematria. Because of this not everyone is worthy of doing gematria, because you have to reach this level, even though it is in the Jewish genome to do gematria. After gematria you can connect, unify, everything together.

Now let's take the word, *אות*, the root of the Torah before it descends. You came from a letter, and where are you going, to wisdom, and then I continue walking onward to a new light. *אות חכמה אור חדש* = 999 too. Meaning that two of the models in this week's ma'amar came out to be equal to the same number. There are many other secrets, infinite in number, associated with this number.

What we learn from this is that one has to learn before davening (Chassidut) then daven and then one needs to Torah's after davening. The first we can say is the revealed dimension, the nigleh, and then the new light, *אור חדש* is again Chassidut.