

Women's convention

4 Sivan 5774

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

1. *The Rectification of Batsheva*

Good evening. We are now just two days away from Shavu'ot, the time of receiving the Torah, and the Torah should be received with joy and internally. Thank God there is a lot of joy here, so may the joy cleanse the soul's inner vessels so that we can receive the Torah internally.

Batsheva and Ruth

On Shavu'ot we read the Book of Ruth. The sages describe Ruth as "the mother of *malchut*" (of kingdom), But specifically now in the last few days of the *Sefirat Ha'omer*, it is worthwhile to speak about King David's wife, Batsheva, the mother of King Shlomo. According to the Arizal, Batsheva and Ruth have a very intimate connection. From the figure of Batsheva we come to the figure of Ruth, even though chronologically, Ruth precedes Batsheva, but in the avodah, the spiritual toil connected with the last week of Sefirat Ha'omer, the 7 days of this week are called Batsheva, which literally means "the daughter of seven."

The word "daughter" (בת) is related to Shabbat (שבת), which is explained in the Zohar to be a shin (ש)—alluding to three colors in the eye—surrounding the "daughter" (בת)—alluding to the eye's pupil. Every woman is related to the secret of the Shabbat, especially Batsheva since the second part of her name, sheva (שבע), means seven alluding to the seventh day. The verse reads, "Until the day after the seventh Shabbat, you shall count fifty days" (עַד מִמָּחֳרַת הַשַּׁבָּת הַשְּׁבִיעִית תִּסְפְּרוּ חֲמֵשִׁים יוֹם). We have to count the seventh Shabbat, which is the Batsheva, and from there we come to the Giving of the Torah on the fiftieth day, the secret of the Fiftieth Gate of Understanding, which is the secret of Ruth.

Mashiach ben David is born from Batsheva

Batsheva was first married to Uriyah the Hittite and we all know the how David took her in an improper manner. Yet, all who say that David sinned in the literal sense is mistaken, still something was amiss and a lot of atonement was needed, and still Mashiach comes from the union between David and Batsheva and not any other of David's wives. Their son was Shlomo and the Mashiach has to be the son of both David and Shlomo.

Mashiach's origins in David and Achitophel

Batsheva's father was Eliam, the son of Achitophel. Achitophel was David's most important advisor until he joined with Absalom, David's son, when the latter led a revolution against David. At the time of Absalom's revolt, Achitophel was 33 years old and Batsheva was his granddaughter. When David took Batsheva, she was only 6 years old, not even Bat sheva (7 years old)—at that time, her grandfather, Achitophel, was merely 26 years old. So the Mashiach's origins are not only in David, Ruth, Bo'az, and further back to Abraham, Isaac, and Jacob, he is also a descendant of Achitophel. There is a lot to meditate on in this respect.

Batsheva and parashat Beha'alotcha

Let's connect the final week of Sefirat Ha'omer with Batsheva in another way. This year, the Torah reading of the last week of Sefirat Ha'omer is *Beha'alotcha*, which contains many topics related to the number 7. The parashah begins with the lighting of the Menorah in the Tabernacle. The Menorah has 7 candles. One of the secrets of the Menorah is that it too is known as Batsheva. Aharon must light the Menorah in such a way that the flames rise on their own (שְׁלֵה־בַת עוֹלָה מֵאֵלֶיהָ).

Batsheva sanctifying herself

When Batsheva was brought to David, the sages say she was just after going to the mikveh to purify. But, the description in this case is not that she purified herself, but rather that she sanctified herself (וְהָיָא מִתְקַדְּשֶׁת מִשְׁמַאֲתָהּ). To sanctify means both to be distinct and separate and also to be aflame, lit with a holy burning fire.

Because she was a young girl when this all came to pass, it is difficult to find any fault with her actions, which is why David is blamed for what happened. Still, the Arizal notes that she did not try to oppose what David was doing. The fact that she didn't do anything to stop him, she didn't even scream, that is considered a problem with her conduct. The ruling is that in a place where there is a desecration of God's Name, one should not afford the Rabbi any honor. This is true even of a king.

Batsheva's destiny to be with David

The sages say that Batsheva was meant to be with David from the six days of creation, but that he took her prematurely. In fact, the Torah's first word, "In the beginning" (בְּרֵאשִׁית), equals "Bat sheva to King David" (בַּת שֶׁבַע לְדָוִד הַמֶּלֶךְ). The Torah's first word is related in all other places in the Tanach to kingdom and sovereignty. So there is a distinct connection here between Batsheva and the kingdom and between David and Batsheva. In spite of all the evil inclination involved in this act, David sensed their predestination and so did Batsheva.

Adam's sin and David and Batsheva—the secret of the fig

About the unification between David and Batsheva, speaks the verse in Psalms that reads, “Back and front you have formed me, and put your palm over me” (אחור וקדם צרתני) (ותשת עלי כפכה). Originally, this verse was said by Adam describing his own creation together with Eve (Adam is the front and Eve the back). The Arizal says that David and Batsheva are the main reincarnation of Adam and Eve in the Tanach, and that like them, they ate prematurely. Adam and Eve ate the fruit of the Tree of Knowledge too early (if they would have waited until Shabbat it would have been permitted to eat from it) and likewise David “ate” Batsheva too early.

The most straightforward identification of the fruit of the Tree of Knowledge is that it is the fig (according to Rashi's literal interpretation, which is why they made themselves loin cloths from fig leaves to cover themselves). The Arizal writes that this is related to the type of figs called, *Bnot Sheva*, literally, “daughters of Sheva” (בנות שבע), which are mentioned in the mishnah in *Ma'asrot*. The mishnah mentions another type of fig is called *Levasim* (לְבָסִים). The *Levasim* are bad figs, of poor quality. The *Bnot Sheva* are white and beautiful. So a *Bat sheva* (the singular of *Bnot Sheva*) in the *mishnah* is the best type of fig tree, white and beautiful. The *mishnah* is dealing with a day-laborer who is tending to the poor quality trees (the *Levasim*) and is therefore not allowed to eat from the *Bnot Sheva* trees, and vice versa.

The Arizal connects this mishnah and Batsheva with the verse written about Shimshon, who also followed his eyes, “For he sought a reason [to entrap the Philistines]” (כי תואנה הוא מחפש), the word תואנה, which means “excuse,” is actually related to the word for “fig” (תאנה). It is as if the Almighty was looking for a way to entrap David and Batsheva. Like all the sins that lead to the pedigree of the Mashiach, there is some orchestration on the part of the Almighty to cause these negative events to occur. But, like all these negative events, they are all sins of lack of patience. God's measure of patience is called אָרֶךְ אַפַּיִם. Indeed, this idiom equals “milk and honey” (חֶלֶב ודבש), alluding to the Torah and to the Giving of the Torah on *Shavu'ot*.

Back—Uriyah the Hittite, Front—King David

So again, the verse noted in respect to David and Batsheva is “Back and front you have formed me, and placed your palm upon me.” The regular commentary on this verse explains that God created Adam the last of all the creatures, but his soul is the first—“Back and front [i.e., Last and first] You formed me.” What we learn from this is that the rectification of kingdom begins with a state of facing backwards (אחור)—it is impossible to see what the process should be, what exactly needs to be done, but eventually it turns around and becomes “face to face.”

Just as Batsheva was facing David backwards, because originally she was not matched with David but with Uriyah the Hittite (apparently her father or grandfather made this shidduch).

Uriyah the Hittite and Uriyah the Priest

What was the purpose of this first marriage? To protect her, just as the *kelipah* (the shell or peel of a fruit) protects the fruit inside. Uriyah, like the other Uriyah in the Tanach, Uriyah the Priest, a descendant of Aharon's whose wife's name is Elisheva. So as much as we don't picture Uriyah as a very big tzadik and in the end David brought about his death, still says the Arizal that Uriyah the Hittite is similar to Uriyah the priest who has a spark of Aharon the High Priest who is connected to Elisheva. Thus, all the priests are descendants of Elisheva and all the kings are descendants of Batsheva. So the marriage between Aharon and Elisheva were entirely holy (they were not back to back), while that of David and Batsheva's is back to back, not entirely holy in the beginning. David and Batsheva again are the first to rectify the relationship between Adam and Eve.

David and Batsheva, an evolved state of Adam and Eve

The first time Adam and Eve sinned, Adam blamed his wife for the sin. But, this time around, after Nathan the Prophet told David that he had sinned with Batsheva, David's spontaneous reaction was "I have sinned to God." I am to blame. The moment that he confessed and did not try to avert the blame, Nathan informed him that God would forgive him. It was David himself who said (in the parable of the poor man's ewe) that the rich man should be killed, thus ruling that he himself should die. But, God forgave him and in the end he was punished with four calamities.

The death of David and Batsheva's first child

The first was that David's firstborn son from Batsheva died after he was born. There was no thought even that this pregnancy should be aborted (so as to ensure that no one would know that David had come upon Batsheva). Before the child died he was very sick, and David tried to change the decree, but once the child died, David immediately changed his clothes and went back to his normal behavior. To those who were surprised at his behavior, he explained that from now on, he was on his way to see his dead son, but that his son could no longer come to see him—therefore, there is no further need to mourn him. After that Batsheva no longer wanted to be with David, and he had to do many things to convince her, among them, he swore that her next son would be his rightful heir, and that was Shlomo.

David and Batsheva's first child—the soul of Mashiach reincarnated in Nechemiah

There is a story in the *Sefer Hachezyonot* (Book of Visions) from Rabbi Chaim Vital that in a dream, the Arizal asked him if he knows who the child that died was? The Arizal asked him if he knew why David tried to hard to beseech God to keep the child alive. Rav Chaim Vital replied that he did not know the answer. So the Arizal explained that this first child was the very soul of Mashiach (even more so than King Shlomo). Later, he came back as Nechemiah the son of Chakalyah, the scribe who built the wall of Jerusalem in the beginning of the second Temple period.

Nechemiah's was the wine pourer of the king of Persia. Because of his special position, the sages gave him permission to touch wine that was used to celebrate idolatry. For this permission he was given the additional name הַתִּרְשָׁתָא, which means "permitted." The value of average value of each of the 4 words in his full name, נְחֵמְיָהּ בֶּן חַכְלֵיָהּ הַתִּרְשָׁתָא is exactly equal to "David the son of Yishai" (דָּוִד בֶּן יִשָּׂי).

David should have waited an additional seven years

So again, the Arizal says that Elisheva is all face to face (she is all rectified with loving-kindness from her husband) to begin with. But, Batsheva is initially, back to back, meaning that she is gevurot. Her name implies that David should have let Uriyah safekeep Batsheva another 7 years.

If that would have happened, then David would have married her in holiness and the actual Mashiach would have been born and the Temple he would have built would have been the final Temple, not as it came to pass with King Solomon, who on the day he completed building the Temple married the daughter of the Egyptian Pharaoh, causing God to say, *כי על אפי ועל חמתי הבית הזה מיום הבנותו*.

Patience in waiting for kingdom

Now the point we want to make is that currently, our state in the holy land is that the kingdom is not in its rightful place. Someone else is "keeping" it. And the true owner, her true husband, like king David, suddenly sees here and feels that he wants her right now. He wants Mashiach now. But, he is told *אֵרֶךְ אַפַּיִם*. You have to act for the kingdom, but with patience.

We are now in the 3 days of *hagbalah*, the 3 days of limitation and separation. These are the 3 days before the giving of the Torah at Mt. Sinai when Moshe Rabbienu was instructed to fence off the mountain, so that no one might approach it out of spontaneous excitement at the chance of coming near to God (or to the tzadik). Rebbe Nachman especially talks about this type of evil inclination which drives a person to want to near the holiness, without the proper time. The Lubavitcher Rebbe says that it is

essential to build the vessels to contain the light before bringing it down. When the proper vessels are built, then the kingdom will be given to its rightful owner.

We too are today in a state when Batsheva is in the hands of Uriyah. We have all fallen in love with her, and even she too feels that she is in the wrong hands, she feels that her true husband is King David. But, there is the Giving of the Torah and the three days of separation—there are things that are not permissible. The moral is to save your excitement until the flame rises on its own, just like in the beginning of parashat Beshalach with the lighting of the Menorah.

Individual states of Batsheva and Uriyah

Additionally, in parashat Beha'alotcha, the Torah divides into 7 parts, like 7 separate books, because of the 2 verses (with 85 letters) of ויהי בנסע הארץ: Bereisheet, Shemot, Vayikra, then Bamidbar is divided by these 2 verses into 3 books, and finally Devarim. There are other instances of 7 in this parashah as well, which again, this year, is the parashah of the week, of the week of Shavu'ot.

Every week of Sefirat Ha'omer we learn one of the chapters of Pirkei Avot: these are the 5 chapters of Avot plus the additional sixth chapter which is actually a Braita. This past Shabbat, the final week of Sefirat Ha'omer, we mentioned something from Achitophel. The mishnah says that because David learned 2 things from Achitophel he called him his Rav and treated him with tremendous respect. All the more so that we should treat those who teach us with great respect.

What were the 2 things that David learnt from Achitophel? The verse in chapter 55 of Psalms are in the verse, אשר יחדו נמתיק סוד בבית אלקים נהלך ברגש. Achitophel saw that David learnt Torah by himself. He told him that this is wrong, one should learn with a chavruve, as per the verse, חרב אל הברדים נואלו—those who learn by themselves not only make mistakes, but eventually become fools. The second thing he learnt from Achitophel was that when one comes into a place of learning, one should act with proper décor, or that the more people are learning together, the more honorable the place of learning, or that there should be a lot of excitement in the learning.

We mention this because we wanted to suggest something. The custom of many Jewish communities is to learn Pirkei Avot throughout the summer months, a chapter a week on every Shabbat. But, what we'd like to suggest is that if the women here decide to establish public learning of Torah, it should be on Pirkei Avot. Additionally, Pirkei Avot is perhaps the very best material with which to bring Jews closer to Torah and mitzvot. If you have connections with non-frum women, it could be a public high-school or whatever else, there is nothing that has more power to bring Jews back, to face the Torah and God, to extract them from the kelipah that is holding them, now that the time has come.

If we've said this, let's add that since all the days of the week are a preparation for Shabbat (Shabbat is the daughter, the Batsheva), then every day of this week for instance, we are preparing for the Shabbat of parashat Beha'alotcha. Still, there is another aspect to Shabbat, that it blesses the days that follow it, in the week that follows it. This is especially true of the time called Rava Deravin, the time of minchah, which is after we've read from the Torah reading of the coming Shabbat. This is also the time that Pirkei Avot is learnt. For instance, this week, the chapter of Pirkei Avot that we read on Shabbat was the 6th chapter, the one most related to Shavu'ot. The same is true at the end of the summer, when we learn the 5th and 6th chapters, which should then accompany us until Rosh Hashanah. In any case, this means that if we study Pirkei Avot in the middle of the week, it should be about the same chapter we learnt on Shabbat.

According to the sages, we said that Batsheva was 6 years old when David took her. This corresponds to the 6 chapters of Pirkei Avot. There are two pious women described in the Torah as "of good visage" (טובת מראה): Rivkah and Batsheva, and Batsheva is even more than Rivkah, since about her it says, טובת מראה מאד, of very good visage. The wicked woman described in this manner was Vashti. Rivkah was 3 years old when she was so described. So let's do a small siyum on Pirkei Avot. The first 4 words are Moshe received the Torah from Sinai (משה קבל תורה מסיני). The final four words are "God will rule forever and ever" (הו"י ימלך לעלם ועד), also the final verse of the Song of the Sea. The gematria of this verse is 376, the value of "peace" (שלום)—like in the Priestly Blessing, that God blesses His people with peace. It is well known (already) that there are exactly 1820 instances of God's essential Name, Havayah in the Torah and this particular instance is the 358th, the Mashiach instance of Havayah.

So again, Pirkei Avot begins with 4 words, which possesses 15 letters, and the final 4 words also possess 15 letters. A beautiful example of the end is enwedged in the beginning. This teaches us that the purpose of Moshe Rabbeinu receiving the Torah at Sinai, is that "God rules forever and ever"—this is the Mashiach who rules over the entire world, in fact he is the ninth king to have this power. But, the Mashiach himself will give the kingdom back to its true owner: the Almighty.

Let's say something deep from the Arizal's writings. What was David's mistake in taking possession of Batsheva prematurely. First, David ruled over his tribe alone for 7 years. During those years, he rectified the partzuf Rachel, who stands at the same height as the faculties of action of the Almighty (קודשא בריך הוא). Since this involves the bottom 3 and a half sefirot that need to be turned around, and it takes 2 years for each sefirah, the total amount of time needed is 7 years. But, his mistake was that he thought that by rectifying the partzuf of Rachel he had already also rectified the partzuf of Leah, without investing another 7 years before taking Batsheva. The partzuf of Leah is higher in relation to Zeer Anpin. She corresponds to the Da'at, Chesed, and Gevurah of Z" A.

Again 3 and a half sefirot, which need to be rectified. Usually Leah represents thought, while Rachel represents speech. But here the Arizal adds that he who rectifies his midot (his emotional faculties), which represent Leah (da'at, chesed, and gevurah, and the top third of tiferet), by doing so he already rectifies his intellect, without any additional work. Rectifying the intellect is a Messianic rectification. But, one who rectifies his actions, his bottom third of his faculties, has not necessarily automatically rectified his intellect. Rabbeinu Sa'adyah Ga'on writes that the main task of life is to rectify our emotional faculties, our midot. That is what Pirkei Avot is about. To rectify our actions that is the Shulchan Aruch. These represent rectifying the netzach hod, and yesod in the soul. Pirkei Avot, as we said is about rectifying the midot, da'at, chesed, and gevurah, and tiferet. Rectifying the intellect, that is the Chassidic teachings of Chabad. King David knew that when one rectifies his midot, his emotional faculties, he automatically rectifies his intellect. A good Jew is a wise Jew automatically. But, David made the mistake of assuming that the same is true of someone who has rectified his actions. This is a very deep issue discussed in the Arizal which we have presented in very simple language. You have to rectify your actions—but, don't think that if your actions are rectified, that automatically means that your midot, your character traits are rectified (and you can look around you and see that this is true).

3. The Sevens and Batsheva

Let's finish with two additional topics related to Batsheva.

Batsheva is kingdom, which consists of both the midot and kingdom. There are many things in nature that consist of 7 parts. For instance the 7 continents, and the 7 types of climates. Batsheva knows a lot of geography and knows how the earth is divided.

There are also the 7 planets (that can be seen with the naked eye) שְׁצִיִּים חַנּוּכִּיִּל. So she also knows astronomy. Apart from these, there are also 7 firmaments. There are also 7 chambers in the garden of Eden. In David's harp, there are 7 strings, corresponding to the 7 blessings that a Jew says every day (these are the blessings before and after Kriyat Shema, morning and night). Batsheva is also the secret of the Sabbatical year. We are talking about Batsheva so much because we have to begin thinking of how to keep the Sabbatical year which begins in a few months. We should at least think about her until the end of this year.

Now we said that the Menorah has 7 candles. All the 7 candles have to face the Menorah, אֵל מוֹל פְּנֵי הַמְּנוֹרָה.

We can organize these different instances of 7 based on the sefirot. The Menorah corresponds to loving-kindness. The Sabbatical year is a year in which we forego all loans, that is gevurah, might. The 7 chambers of the Garden of Eden are the foundation

of Ima that ends in the tiferet (beauty) of Ze'er Anpin. David's harp (כנור), which in Hebrew can be read as "the candle of 26," the candle of God). About the harp it says למניצח, which connects it with neztach, victory. The 7 planets are called "walkers" (נוכבי) (לכת) so they corresponds with hod, acknowledgment. The 7 firmaments correspond to foundation. The 7 continents on earth are all related to kingdom (earth is malchut, kingdom).

We said that Batsheva is a rectification of Eve: David and Batsheva come to rectify the relationship between Adam and Eve. When we hear the name Batsheva, we should also think of our Matriarch Sarah, because Sarah is the first to begin to rectify Eve herself (in and of herself, even without her relationship to Adam). But, there is another point, that the sages say about Sarah that her life was 127 years, that when she passed she was as beautiful as a 7 year old—Batsheva. Not long ago, in another class for women, we explained that the beauty of a 7 year old is a very naïve type of beauty, unlike the beauty of an older woman.

But, there is an additional instance of 7 related to Batsheva. Yehudah's first wife was named בת שוע, Bat Shu'a. This is too close to Batsheva to be a coincidence. She was the mother of Er, Onan and Sheilah. Er and Onan died because of their sins. Sheilah lived, his name is related to Shiloh, a very Messianic soul, even though the Mashiach himself comes from Peretz, born from Tamar, Yehudah's second wife. Now Bat Shu'a is not necessarily the name of Yehudah's first wife, rather that her father's name was Shu'a, so she was called "the daughter of Shu'a." Still there must be some connection, especially since Bat Shu'a is Yehudah's wife and Batsheva is David's (Yehudah's descendant). Because of this the Arizal says that they are a reincarnation of one another. How is this related to Batsheva being in the kelipah of Uriyah? It says in the midrash and in the Zohar, that the whole story of Batsheva and David taking her before her time is also the story of the land of Canaan (Shu'a was a Canaanite) that was taken from the hand of the Canaanites hands. Even though they are not its rightful owners, still, the safekeep it until the time is right for the Jewish people to possess it. Again, this is all hinted to because Bat Shu'a is described as the daughter of a Canaanite man. In the Book of Chronicles, David's pedigree is described in detail discounting any negative statements about his history. There is therefore not a single word about the story of David and Batsheva. Is Batsheva mentioned at all? She is. When David's sons are enumerated, when Sholomo is mentioned, how is his mother referred to? First of all, one should not that she had 4 sons: Shim'a (שמעא), Shovav, Nathan (there is a prophet Nathan), and finally Shlomo, all four the sons of Bat Shu'a the son of Ami'el. Amazingly she is not called Batsheva here, but Bat Shu'a. So again, in Chronicles she is called Bat Shu'a. Shu'a means to call out to God, to ask for salvation.

Before this, where is Batsheva mentioned? In the Tanya it is explained that before the soul descends into the world it is sworn to do good and not do evil. Bat Sheva also made David swear that the child she would have from him would be the one who would rule after David. She too is related to making a vow. And when Adoniyahu tries to capture the kingdom, Batsheva comes to David and says, יָחִי אֲדוֹנֵי הַמְּלָךְ דָּוִד לְעוֹלָם, reminding him of the vow he made that Shlomo, her son would rule after him.

David's name in Chronicles is also different. His name is spelled with an additional yud דויד. When you combine their two names, David and Batsheva, you get "honey" (דויד בת שבע). But, now we've learnt that it can also be דויד בת שוע. Since David with a yud is complimentary to David, then calling Batsheva by Bat Shu'a is also a compliment to her. So David from 14 becomes equal to 24, and Bat Sheva rises by another 4, so together their names have been augmented by 14, which is the value of David. David Bat Sheva (דויד בת שבע) is the value of "Peace in the Home" (שָׁלוֹם בְּיֵת). It is actually from the back to back relationship that true peace in the home emerges. But, now, when we write דויד בת שוע, their value becomes 802, which is the value of דָּבַשׁ מִלְכוּת. (There was a time when an abridged version of Dvar Malchut came out under the title דָּבַשׁ מִלְכוּת, which also equals מִנְחָם מִעֲנָדֵל חִיָּה מוֹשֶׁקָא). The kingdom is meant to make honey, and like with bees, you have to wait for the right moment to take the honey.

So again, just as the land of Israel is at first called the land of Canaan because it is in the hands of the Canaanites, so too the kingdom is at first in foreign hands until it is redeemed and returned to its rightful owners.

4. Batsheva's Incarnations

The second point is that the Arizal says that Bat Sheva is also a reincarnation of Tamar. How so? Like Tamar, she did not stop David, even though it was the wrong thing to do, and like Tamar's act, the Mashiach comes out of her in a seemingly improper manner.

Who else is connected to Bat Sheva? When Bat Sheva came to ask David to keep his vow that the kingdom would go to Shlomo her son, and not to Adoniyahu, the verse says that a chair was brought for the mother of the king. The pshat is that this was Batsheva herself. But, the midrash says that this was a seat meant for Ruth. Again, the situation was that Shlomo had already become the king, and Adoniyahu asked Batsheva to speak favorably of him before Shlomo.

Incidentally, the final chapter of Proverbs, Eshet Chayil that Shlomo says, he says literally about his mother, i.e., about Batsheva. It begins with the fact that his mother rebuked him, telling him not to fall into wine and into women. The entire description of these wonderful comments about a woman are all literally about his mother.

Going back to Shlomo, it says that he had a chair brought for his mother. But, the sages say that the “mother of the king” is actually Ruth who was still alive and now she is being given a seat next to Shlomo. This is saying that there is even what is called an impregnation of Ruth’s soul in Batsheva and that’s why the sages tell us that this was a chair meant for Ruth. Or perhaps there is another explanation that we’ll note in a moment. So Batsheva asks Avishag the Shunamite woman for Adoniyahu. Shlomo’s gut reaction is that Adoniyahu is a traitor against the kingdom, since he wants not to only to inherit David’s maidservant, but the entire kingdom. Now, why didn’t Batsheva understand this? First of all, there is an example here of what is meant by the construction of kingdom is through might, through harsh judgments. Before his rule could be stable, Shlomo had to perform a number of acts with a lot of harshness in them. But, again, what was Batsheva thinking? Why don’t the sages simply say that she is the mother of the king who is being given a seat by her son?

The Malbim writes that Batsheva naively believed that if Avishag would be given to Adoniyahu, that would bring peace to the kingdom. Who today would think this way: that by giving something up, you bring peace? Every one can think of who this might be today.

About Ruth, we said that perhaps Ruth was impregnated in Batsheva and it caused Batsheva to be forgiving to Adoniyahu. But, we want to say the opposite: it was Ruth’s soul root that understood that Adoniyahu asking for Avishag is a mutiny against the king, and that answering his demands would not lead to peace. Therefore, what this means is that Ruth’s soul was impregnated in Shlomo, not in Batsheva.

There is one final woman related to Batsheva: David’s mother. Her name, which does not appear in the Tanach is נְצִבֶת בַּת עֲדָאֵל, Nitzevet the daughter of Ada’el. Her husband suspected that David was born out of wedlock. It took the prophet Samuel to convince Yishai, David’s father, that David was a kosher child.

In any case, the fact that David immediately recognizes that Batsheva belongs to him from the creation of the world, and because of this he doesn’t control himself (even though he could have), is because he saw in her an image of his mother, Nitzevet. This is like Rivkah and Yitzchak. How did Yitzchak fall in love with Rivkah, when he saw that she was similar to his mother, Sarah.

So finally we have 7 women that Batsheva is related to spiritually: Eve, Sarah, Bat Shu’a, Tamar, Ruth, Nitzevet, and finally Batsheva herself. The value of all 7 names together is David (דָּוִד) times “harp” (כַּנּוֹר). Harp also equals “eternal life” (חַיִּים נְצִחִים). Again, the moral is that we have to bring Batsheva out of her exile in its proper time, and a lot of that depends on Batsheva herself. There are 2 types of evil inclination according to Likutei Moharan 72: the one is the regular type of coarseness, and the other is the capacity to try and draw to close to the Almighty, to sanctify oneself in the wrong way at

the wrong time. It is important to have the patience necessary to truly redeem the Batsheva.

May we merit receiving the Torah with joy and internally, and like we said that the joy purifies the heart, allowing us to receive the Torah internally.