

Weekly Shiur

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The major sins and lack of patience

There is a strong connection between *parashat Ki Tisa* and *Purim*. The main topic is the sin of the Golden Calf, one of the worst sins of the Torah, paralleling the sin of Adam in *Gan Eden* when he ate from the Tree of Knowledge, connected also with the sin of David with *Batsheva*. In all the cases, there was impetuosity. Adam was unable to wait for Shabbat, the people were not able to wait for Moshe to return and David was not able to wait for Batsheva until she would have married him anyway after Uriah's death. The lack of patience is in its essence a lack of humility. When it says about Moshe Rabbeinu that he is *ענו מכל האדם*, it says that he is *שפל וסבילן*, lowly and patient. To be patient, to be *סבילן* is to be able to tolerate everything and it also means the ability to wait for things, to have a crown, *ביתר לי ועיר ואהונך*.

Moshe Rabbeinu's tardiness

The beginning of the sin is with *בשש משה לרדת*, Moshe tarried in coming down from the mountain. The word *בשש* is a unique word in the Torah. The sages say that it is related to the word for "six" *שש*, they waited until the sixth hour. Moshe had promised that he would be away for 40 days and that on the 40th day, within the first six hours he would come back. And yet these hours passed and he did not come. Apparently the entire rest of the story and the sin that we are still suffering from is all related to this word *בשש*.

How long can you be expected to wait...

Let's begin with the grammatical etymology of this word. The first verb in the verse is *וירא העם*, the people saw, they did not see it, but they imagined it in their hearts (because you cannot see that Moshe was really dead). Later when it says that they saw, *לוא ידענו מה היה לו*, the sages say that the Satan showed them his bed, and him dead on it. We have to ask how can Satan have this ability to show an image like this? It is accepted among the Chassidim that the other side does not have strength over even the image of a Rebbe. That is why a dream about the Rebbe is real, because the other side cannot even show you an image of the Rebbe in your dream. So how did the Satan do this in this case, how did he dress up, as it were, as Moshe Rabbeinu. Truly a state of *עד דלא ידע*. An act of the Satan that actually succeeded.

Whose to blame for the Golden Calf?

It says that there were great *tzadikim* who even until their last days did not know to which side they belonged, to holiness or to the other side. There were great *tzadikim* that even Rebbe Hilel said that indeed the Satan is encloded within them. Why did God give

the Satan such power? So clearly, this is the will of the Almighty, נֹרְאָה עֲלֵיָהּ עַל בְּנֵי אָדָם, where He gives us the power to sin if we so choose. Rashi says on the words, וַיַּעַשׂוּ לָהֶם, אֶלְקֵי זָהָב, that Moshe pointed at God and said, the whole thing is your fault, because you gave them a lot of gold. *Perek Beavodat Hashem* says that the end of all sin is to look for someone else to blame, until a person blames all of society, and then if that is not enough, then the person blames the Almighty Himself. Here too we see that Moshe does the same thing, seemingly. But, he does this in order to alleviate the responsibility from the Jewish people.

Now who is really to blame? According to the *Zohar*, it was the mixed multitudes, the עֵרֵב רָב (*eirev rav*). It's like a person saying today, who is to blame for the situation in our holy land? It's the Arabs. But, even though the *eirev rav* did everything, there were Jews who certainly felt close to them in their hearts. In the same way, even though it is the Arabs who make all the chaos, there certainly are Jews who identify with them in their hearts.

Who else was to blame for the sin of the Golden Calf? Aharon, אֶת הָעֵגֶל אֲשֶׁר עָשָׂה אַהֲרֹן, the Torah says this explicitly. Moshe's prayers later saved two of Aharon's children, like it says that prayer nullifies half the decree. But, really it was Moshe who was the leader and he left Aharon by himself to cope with the people. So far we have 4 to blame and we are missing one. It is Moshe himself who is missing from this list, for us to have a full *yud hei vav hei* with the tip of the *yud*.

Who were the eirev rav and what was their connection with Moshe

Moshe and Aharon are the *yud hei*. And we will explain later like the *Zohar* says that Aharon's blemish here was in *binah*. What about the *eirev rav*, they are integral part of the Jewish people even to this day they are part of us. God told Moshe explicitly not to take them out of Egypt, yet Moshe would not listen. He claimed, they want to come close to you, how can You shun them. They recognize Your greatness. They were not just any non-Jews, not just any Egyptians, they were the sorcerers the חֲרָטְמִים, who tried to match Moshe with the plagues. From the point of the plague of lice, they were convinced that this was all God. And they were the *eirev rav*. Apparently there were a great number of such sorcerers in Egypt. In the beginning they thought that Moshe was the greatest of wizards, they were in this sense the very sparks of Moshe Rabbeinu's own soul, which is why he took responsibility for them. That is also why it says that he has to return in every generation to rectify them. From a state of contesting Moshe, they succumb to him, recognizing him as the greatest wizard. Moshe understands that they want to come to the greatest and highest Power, so how can they be shunned.

Then the *Zohar* says that God did not answer him and Moshe understood that this was like silence is admission, שְׁתִּיקָה כְּהוֹדָא. The Rebbe [God] said no, and the student is adamant, until the Rebbe is silent and the student understand that the Rebbe is embarrassed to admit that the student is right. There is a grammatical connection between בִּשְׁשׁ and embarrassed, מִתְבַּיֵּשׁ.

The purpose of all sins a Jew transgresses

So again, what did the Jewish people see? The end of the Torah is אשר עשה משה לעיני כל ישראל, that by shattering the tablets of the covenant, Moshe Rabbeinu rectified the sight of the Jewish people. He was willing to forego the Torah in order to save the Jewish people and he is commended for it, something the Rebbe would mention many times. What does it mean to rectify the eyes? It is the rectification of the world of Chaos, עולם הטהור, where all the sins come from. Even the idea that God is the one who permits us to sin, נורא עלילה על בני אדם, is that God wants to take the strong lights of chaos and bring them into our reality so that they can be integrated into rectified vessels. The blemish is from the eyes of *Adam Kadmon* and the rectification is with the last verse of the Torah, with Moshe fixing our eyes, the lights of the world of Chaos.

The purpose of the eirev rav

But, we said that there should be 5 guilty in this sin. We mentioned God as the tip of the *yud*, where it is likened to placing a whore before a young man and waiting to see if he sins. Then there are Moshe and Aharon. The *vav hei* are the *eirev rav* and the Jewish people. The Jewish people are the *vav*, the *tiferet*, and the *eirev rav* are the *malchut*. The *eirev rav* are the rectification of *malchut*! Without the *eirev rav*, the Jewish people are not a people. Within the Jewish people this is the inclination to be like all other nations, ככל הגוים. This is the *eirev rav* within us. Why does Moshe need them? Because in the end he wants to enter the Land of Israel and institute *malchut*, a monarchy. The *eirev rav* are converts, but their conversion was not full. The real convert, the righteous convert corresponds to *malchut*.

The sin began openly with Aharon, with *binah*. Now how can Moshe point at God and say "You're the one to blame," even if he says this out of his love for the Jewish people? Didn't he learn *perek be'avodat Hashem*? Since the *yud* and the tip of the *yud* are one, it is like Moshe actually blaming himself. There is a commentary by the *Meshech Chochmah* that says that Moshe saw that he would have a grandchild that would be a priest for idolatry. If this is so, then the spiritual gene for this already exists in Moshe himself. But, this is not enough to explain Moshe's blame here. He was not around, how can we say that he was to blame. That he blames God, that we can understand. But, how can Moshe be to blame for the sin of the golden calf? It says that if you want to know what's wrong with you, you should listen to what your enemy has to say about you. It means that there really was a problem with Moshe, the problem called בשש.

Always late, always early

According to all the grammarians, the root is בוש, like being embarrassed. In the *midrash* it is treated as a separate root because of the double shin, בשש. In the entire *Tanach*, the reflexive form is not found except in the first sin, ויתבוששו, that Adam and Eve were embarrassed. Before the sin it says that they were not embarrassed, ולא יתבוששו. The Aramaic translation in *Ki Tisa* is that Moshe tarried משה אחר משה, there are those that say that this word in Aramaic means specifically "being late on purpose" but according to

Rashi there is no difference. There is a person who finds it impossible to get to things on time, he has a bad habit to always be late. Such a person is **בשש**. Since he's late, this shows that he has some embarrassment in his psyche. What about someone who is always early, **זריז מקדימין**. If he sets a time to meet with someone, he'll always be 5 minutes early. First of all, this is unheard of, but seemingly this is a positive thing. If someone tells me they're coming at 1 and then they show up 5 minutes early, that puts me in a difficult situation.

What is the opposite of being embarrassed? It is being **עז**, being haughty. So someone who is early has **עזות**. These two traits correspond to the two pairs of *tefillin*. The *Rashi* correspond to *binah*, to the backside which is embarrassment. But, the *Rabbeinu Tam* are the quickness, **עזות**. This is like the concept of **זריזות במתינות**. Within the home there should also be the two traits combined.

A story about a chassid and the Lubavitcher Rebbe

Let's tell a story we heard about the Rebbe a few days ago. There is a very sincere Jew in Crown Heights who until a late age did not get married. He was great in both spirit and matter. There was a black man who mugged him and this man almost killed him. When the police arrived, he not only did not run away, but he pushed the mugger into the police vehicle. Not only did he not run away, when the police came into 770 to look for who almost killed the mugger he did not run away either but said that this mugger should be killed for what he did. The end is that when the police asked the mugger if he could identify him, he said he never saw him before.

In the end, as an older man he got married. He came to the Rebbe to receive a blessing for children. The Rebbe gave him, and then he proceeded to return the next week and the next week. The Rebbe gave him a blessing each time, but he kept coming back. The third time he whispered to the Rebbe, "But you promised me last week and the week before, and I still don't have children." The Rebbe whispered to him very seriously, "It takes 9 months." So this man very sincerely said, "So I can count 9 months from today and I will have a child." The Rebbe thought a bit and then said, 9 months, 1 week and 2 days. During the pregnancy, he came to the Rebbe and asked him for a *brachah* that it should be a boy. The Rebbe asked him, "And if it's a girl you won't be happy?" Indeed it was a girl.

So this is an example of what it means to have **עזות**, not to be afraid of any mugger and to know that he deserves death for mugging. And that this trait comes from *mochin* of *Aba*.

Six hours

In any case, Moshe Rabbeinu is late. The *midrash* notes the 3 times in the *Tanach* that there is the verb **בשש**. The first time is before the sin of Adam and Eve, where it means that they were not embarrassed. But, the *Midrash* says that this should also be understood in terms of being late, or waiting, not being embarrassed. This is the source that Adam did not have the patience to wait for 6 hours. So the sages, (*Pirkei de'Rabbi Eliezer*) that each time this word appears it alludes to 6 hours. And if they would have

waited, they could have been able to separate between the good and the evil in the Tree of Knowledge, and then they would have lived forever.

The third time is in reference to Sisra the minister of war of the Philistines. His mother says, *מדוע בשש רכבו לבוא*. The *Midrash* learns from this that whenever he would be victorious, he would finish his battles before the sixth hour of the day. This time he was late, and six hours had passed. So these 3 instances, Adam, the Jewish people, and Sisra could not wait. These are the only 3 instances. So even though it was *בשש משה*, it was the Jewish people who could not wait. So again, why is Moshe Rabbeinu to blame. He told them that he would return after 40 days before the sixth hour. The Jewish people made a mistake in the counting and counted the 7th of Sivan, even though it was not part of the 40 days (because he went up in the morning and this was not a full day, night and then day). So the only reason to blame Moshe is if there is some truth in the way they counted and Moshe was wrong in the way he said 40 days. What about Aharon? Did he understand Moshe Rabbeinu's intent? From *Rashi* it is clear that he didn't. He told them to gather the gold together, thinking that if he could get it to delay by a few hours, Moshe would already arrive. But, he didn't think he could delay them until the next day. So Aharon was convinced that Moshe was supposed to arrive on that day that he didn't. So if the Rebbe says something and nobody understands, then it's the Rebbe's fault. It really is Moshe's fault that nobody understood his intent.

What about with Adam and Eve. From the *Or Hachayim*, it was Adam who did not explain himself clearly to Eve. He did not differentiate between eating and touching the fruit of the tree and that's why she sinned. Another lack of communication.

All the more so according to the *Ibn Ezra* who says that Moshe never even mentioned when he would come back. And then, after 40 days of waiting the people simply despaired. How long can you wait?

How long can the Rebbe be gone?

There is a *ma'amar* from Rebbe Hilel about the *shloshet hashavu'ot* that for a teacher to be able to develop a new model, he has to leave his students and they think he's gone, in order to think quietly. This happens (in relation to God) specifically from the day that the sin of the Golden Calf (17th of *Tamuz*). So how long can someone wait for the Rebbe to return? 40 days? Again, according to the *Ibn Ezra*, 40 days is even too long. This is one side of the problem. Of course Moshe Rabbeinu is now very happy that we are explaining this, because he wants us to identify with him. Like regarding the time when he hit the stone, there were great Rebbe's who said they don't want to discuss what the reason for his sin was, but certainly the whole idea there too is to identify with Moshe and to understand him. So here too, Moshe Rabbeinu is happy that we are opening the case anew.

So on the one hand according to the sages and Rashi, Moshe meant one thing yet no one understood him. Is this the way to explain something like this away? Moshe is supposed to be with *ru'ach hakodesh*. He should have been able to feel, to sense what is going on with the people. Why doesn't he until God tell him? If he would have known, would he have left the *shiur* in Torah he was having with the Almighty? Or is receiving

the Torah greater, because Torah is infinitely continuous, whereas a sin is passing? When he begins to descend he already understands the gravity of the situation. If there is anything wrong with his conduct, it is found in the verse, לך רד כי שחת עמך. Moshe was ostracized in Heaven. The literal meaning is because "your people" the people that you chose to take out of Egypt, they sinned, so it was your choice, your responsibility. But, there is another reason. All the people are now sinning and you are having are taking pleasure in learning Torah with *Hashem*. So what should have happened? Theoretically, Moshe should have been able to sense what was going on and then rush down. Yet he didn't.

The Ba'al Shem Tov feels below even as he sees above

Who did feel? The first one to feel was the *Ba'al Shem Tov*. It says that before the BST there was no *tzadik* who was able to both be above and below at the same time. Even though when Moshe would descend, each time, he would immediately turn to take care of the people, but when he was on the mountain, he could not feel them at all. But, the BST was able to both be above, his soul ascending to learn Torah from God, and yet at the same time he was able to talk to a simple Jew. He was the first person in history to have *in welt, aus welt*. Not from the mountain to the people, but at the same moment, both above and below. Where his mind is that is where he is, and he is able in a super human way to think two thoughts at once. Of course, this then is the *chidush* of all of *chassidut*. So the BST is the rectification of the sin of the Golden Calf.

When Moshe Rabbeinu is rectified, there is no longer a problem with there being too much gold. Similar to how the Rebbe wanted that all the Jews be tremendously rich. The problem with wealth is because the Rebbe is not entirely rectified. But, if the Rebbe is rectified completely, then he *davka* wants his Chassidim to be wealthy. שפע, wealth is an acronym. In *Tehilim* the golden calf is described as a תבנית שור אוכל עשב, a form of an ox eating grass. The calf has another name, פר. So שפע is an acronym of פר עגל. The one who rectifies this rectifies the left axis, the axis that is also that of wealth (since the ox is the left axis of the *merkavah*).

In any case, Moshe here is late. If he would have been sensitive to the people, he would not have been late. He is above in the heavens and unable to sense the people. The *mitnaged* within you knows exactly what your problem is. The people sensed that Moshe's problem is exactly this. That he is above in the heavens taking pleasure in receiving the Torah, yet we are down here suffering and he doesn't feel it. The *mitnaged* is right when he says this. But, we asked what would have happened if Moshe would have felt what was going on? If he would have rushed down, he would have missed a complete day of Torah. Would the Torah then be lacking, incomplete. But, he could not do this because he couldn't miss a day of learning Torah. The rectification after the fact, the way to fix this, was by breaking the tablets. What should he have told God?

Save the people or complete the Torah?

The BST also didn't reveal himself until he finished learning the entire Torah with אהיה השילוני. But, here Moshe has not yet completed his learning. What should he do?

So we'll say, that if Moshe had descended, the whole *parashah* of the sin of the golden calf would not have been written. According to *Rashi*, what Moshe learnt was *parashat Misphatim*, the legalities. What in the Torah remains eternal regardless of whether there is a sin of a golden calf or not? It is the *Shulchan Aruch* and the *Rambam*. He learnt the laws of the Torah, God's will which is eternal and unchanging. So if he would have descended a day early, we would have had a Torah without the laws of kings, the laws of Mashiach. But, maybe that would have been better, because then the Mashiach can come however he wants. That's in the *Rambam*.

What about with *Shulchan Aruch*? We wouldn't have the laws of מורדין ואין מעלין. Recalling the famous story about the previous Rebbe and these laws.

But, it's difficult to say this.

Jews still prefer to be ruled by others

Let's do a *notarikon*. The most important phrase that is related to *בשש*, is *בגדי שש*, clothes of linen. Who was it the dressed someone else in clothes of linen? It is said about Pharaoh appointing Yosef to be his viceroy. The letters of *בגדי שש* are the letters of *גדי בשש*. Meaning that he "cooked him in his mother's milk." Meaning that he made him content with just being the viceroy. This is the problem of the Jewish people from then on. That Jews are content with just being second, with being the viceroy. This is the reason that we don't say Hallel on Purim (and on *Yom Ha'aztma'ut*, as the Rebbe explained many times) because we are still second, we are still the servants of someone else.

Rebbe Osher (Freund) once said that when the Mashiach comes, he will be "naked before God," meaning that he is not wearing clothing given him by any other king flesh and blood, whether it be the king of America, or any other king. At some level we are still suffering from *בשש*, from this negative embarrassment of being first. The first to be embarrassed was Yakov who was afraid of ascending the ladder in his dream all the way to its highest rung.

Purim rectifies the sin of the Golden Calf

This is all to explain that the entire sin of the golden calf is rectified by Purim. As long as Mordechai is just a viceroy, we don't know that difference between him and Haman. But, from recognizing this, we can elevate him to the next level. We once explained that the *גדי*, the kid has 4 names: *גדי עז תיש עתוד*. We explained that the *עתוד* is the one that leads the entire herd. It is related to the word for "future" (*עתיד*). If the kid becomes strong headed like a leopard than he becomes a *בראשית*, *תיש* are the letters of *בראשית*.

Rebbe Elimelech says that if a person has some *nebechkeit*, some poor embarrassment that makes him afraid. So if he has this quality, he has to change it by for 40 days acting in the completely opposite manner. The two qualities have to be integrated together. If a person has too much *עוֹת* he has to move, like the *Rambam* says, to the middle by adopting an extreme embarrassment, and the opposite.

The gate: bet shin

How many roots are there in the two –letter gate, **בש**. It is a very important gate, because it is the second of the letter transformation called **אתב"ש**. There are 3 or at most 4 roots here.

There is **בוש**, which means both embarrassment and tardiness. When Rashi explains this he gives to verses, the one from Sisra, that we mentioned, and the second **בוש עד**, which means they waited until very late, meaning that the time passed. This verse appears in the story of Ehud ben Gera and the king Eglon. Ehud killed the Moabite king and then closed the door behind him. The servants didn't come in, thinking the king was busy, and they waited until very late. This victory was the greatest of all the victories in Jewish history, because the *Tanach* says that the peace then lasted for 80 years. Eglon of course alludes to the sin of the calf, which is *egel*. The sin of the calf is the *kelipah* of Eglon. When Joshua conquered the land, he conquered 31 kings. The seventh king is **דביר**, Dvir the king of Eglon, which means that this place, *eglon* is related to the Dvir, the name of the Holy of Holies. So these are the two verses that *Rashi* brings to explain the word **בשש**. The judge after Ehud was Shamgar, and then Devorah, the judge in the time of Sisra. Eglon was a very fat man (**בריא מאד**), which literally means that he was very healthy, so he knew all about all the health food. He was stabbed in his stomach, teaching us that all the different diets need to be stabbed. All his warriors were fat and lively. And all of them had to be killed for there to be 80 years of peace. Apparently this is the connection between him and the golden calf, the calf is meant to grow and get fat.

The next root is **באש**, **ויבאש היאור**, which means to reek. A person who is late, like the manna that when it was held for too long, it reeked, **וירם תולעים ויבאש**.

The final root is **יבש**, dry, **ונהר יחרב ויבש**.

Now we mentioned a week ago that the sages connect this gate with the root, **לבש**, clothes, which they explain means that clothes were meant to prevent us from being embarrassed because we are naked, **לא בש**. So we can add this root. But, if we put the lamed in front, we can add the root **בשל**, to cook.

Now let's order them. What is the highest root. The two letters **בש** in **אתב"ש** are *chochmah*. In Aramaic, **בש** is **ביש**, something negative. But, in Hebrew it is *chochmah*, wisdom. What wisdom is there in **בש**, that is the shame that is **בושה**. The shame is from my own existence which is why I feel null. There is no greater shame than the ego, then the way that I feel myself, I feel like a black spot on a white cloth. This is the higher form of fear, **ירא בשת**. Rebbe Hilel says that if you are at this level, you may be very high, but you are also disconnected from reality. You are entirely Aus (outside). Indeed it is usually said that this is the level of Moshe Rabbeinu.

Certainly, if **בשש** is a separate root from **בוש**, and even if it is not, it would be *binah*. So to be late, as we said is related to *Ima*, to *binah*. There are people who might have some little doubt, so they don't do things, they want everything to be completely perfect. They have a *machmir* attitude. They can't think that maybe there is a *kula*, a way to be lenient instead of more stringent. To be stringent, it the mindset of *Ima*, of *binah*. The *mitnaged* in me is stringent. The mindset of *Aba* is, **בה דהיתרא עדיף**, this is **החכמה תעוז לחכם**. To be lenient you have to have **עוזת**, boldness.

What about *da'at*. This is what the sages teach that Moshe was late in regard to the sixth hour. This is explained in the *Zohar*, that the *eirev rav* said that Moshe Rabbeinu's power is in the first six hours of the day. They knew that as sorcerer's they don't have power in the first six hours of the day, because Moshe is *da'at* and *da'at* is the key that opens six, *מפתחא דכליל שית*. The *Zohar* says that the *eirev rav* is related to the evening, to the time of *minchah*. But there are two time frames for *minchah*, one is called *minchah gedolah*, from six and a half hours to 9 and a half, and the other from 9 and a half until the 12th hour. When we *daven minchah* we fight against these sorcerers. In fact, *minchah* equals *egel*, *עגל*.

According to the *מהרז"ו*, on the midrash, just as Ehud rectified the golden calf by killing Eglon, so Devorah rectified it, by taking its power and placing it on Sisra.

Chesed, lovingkindness is *בושה*, shame. This is not the same thing as embarrassment. This is a direct result of the sin of the Tree of Knowledge and is a negative type of embarrassment. Like a sexual relation between brother and sister is called *chesed* in the Torah. Likewise we find that there are *מבושיו*, the private parts of the body, the testes, which then correspond to *netzach* and *hod*. This type of negative fear from doing things hurts *netzach* and *hod*.

The *Rambam* writes that the purpose of the entire Torah is to negate *avodah zarah*, idolatry, false forms of belief. The initials of *עבודה זרה*, *avodah zarah* spell *עז*, boldness, the negative form of boldness of the *kelipah*. A person who is bold should be very careful not to fall into the *kelipah*, but shame in this sense is also a form of false worship. Both are antithetical to the entire Torah. What is the difference between the two? There is no greater shame than false worship. Even more than *gilui arayot*. In the psyche these are the two characteristics of *גאווה* and *יאוש*. There is false worship out of despair, to get caught by some idol comes from shame, it is being dependent on something negative. We talk a lot in reference to the relationship between a *mashpia* and his *mushpa* that there should not be a relationship of dependency. But there is also false worship caused by "I and only I exist," tremendous *גאווה*, hubris, which causes a person to be bold and leads him to worship himself. The shame is also being a *nebech*, leading a person to cling dependently on someone else, on some idol.

In *gevurah* we have *בשל*, because cooking is with fire.

In *tiferet* we have *לבש*, always connected to the body.

In *yesod*, we have *באש*, the reeking nature of the blemish of the covenant. *ויבאש היאור*, the *ye'or* is the *yesod*.

In *malchut* we have *יבש*, which is even worse than the reeking nature of *yesod*. This is the blemish of *malchut*, of the earth, that it becomes dry.

The root ayin-gimmel-lamed

Let's continue with the different meanings of *עגל*, the calf.

The word comes from circle, which alludes to the *igulim* in Kabbalah, equality. There is negative equality, like false democracy. This was also the sin of Korach and his people, they wanted everyone to be equal. The Torah is square, the laws, the *Shulchan Aruch*, but the rectification of society, *malchut* is round. *עגל* in *gematria* equals *דוד המלך*. Society

expands in circles. In *Sefer Yetzirah* it says that the world was created with squares. But, *malchut*, society, expands like circles in the water after a stone is thrown. 10 circles until *malchut* is rectified. In any case, the עגול, the round is not in *malchut*, but in *chesed*. True *ahavat yisra'el* is loving every Jew alike, regardless of whether he is a *tzadik* or a consummate *rasha*, wicked person. This is the source of Moshe Rabbeinu in the previous *shemita* of *chesed*. To be round is like to be *sagol*, סגול. In the ancient Hebrew script the round letter was the letter ע, not the letter ס as it is in our script. These two letters interchange. Even though the ancient script is not holy, it is not without meaning. Apparently this was the script that was related to the kingdom then. But, the two words, עגול and סגול have the same meaning. To be a chosen people, עם סגולה is to be a round people. In the טעמי המקרא, the cantillation marks, there is a *segulta*, which is a triangle of three points. But, these three points allude to a circle more than they do to a square (because you can't draw a circle with only 3 points). That we are round, a circle, is because we are all equal. We are all interincluded within each other, that is what it means to be a holy people.

עגל is the calf. This of course is *gevurah* as we mentioned before, since the ox is the *gevurah* of the Divine chariot. The sorcerers took the face of a man and brought it down to the ox, not just to the ox of the chariot, but to the first of the 4 אבות נויקין. Meaning that the golden calf was the beginning of bringing man down into the other side. To make a person into someone who is harmful, like the *nezikin*. The ox is the source of all harm in the world, so says that *Zohar*, the ox exists in all the four types of harm (נויקין). All this to explain that the *egel* is *gevurah*.

In *tiferet* we have earrings, עגילים. It says, remove the earrings of gold in your wives ears. And then it says they removed the earrings. The word for earring is either נים or עגיל. The first can be either in the nose or the ear, the second only in the ear. If the Torah would have used the second word, it would have been too much foreshadowing that they were going to produce a calf, since the two words are the same root. The word for ear in Hebrew, און is an acronym for נום זהב און. The translation into Aramaic of נים in the entire *Tanach* is קדשא, meaning holy. One of the connections is that just as today we do *kidushin* of a woman with a ring, it was once the custom to do so with a nose-ring. All jewelry is in *tiferet*.

The next is מעגל, which even though we use it today as a circle, but in the *Tanach* it specifically means an army encampment, like regarding Saul who was inside the ma'agal. The holy Name of *netzach* and *hod* is צבאות, which literally means army.

There is another meaning to this word, מעגלי צדק, which means a path. Many times a path or way is in *yesod*. When we made a *partzuf* of the 7 synonyms for way in Hebrew, we placed מעגל in *malchut*, because of the additional צדק, which relates to *malchut*, to משפט. But, here it is just *yesod*.

The final meaning is עגלה. The person driving the wagon is a מנהיג, a driver, which also means a leader. So we put this in *malchut*.

Aharon and the Egyptian sorcerers?

Now the *Zohar* explains the whole sin of the calf in length. After the earrings were brought to Aharon, he did 3 things:

ויקח מידם ויצר בחרט ויעשהו עגל מסכה

He took it from their hands, he molded it in a mold, and he made it into a mask resembling a calf. The two people who gave it to him were Yonos and Yomberos, the two head sorcerers of the *eirev rav*. It says that if someone wants to be successful as a sorcerer, he cannot have any craving for wealth for himself. Indeed, all the wicked have a tremendous craving for being personal wealth. But, this is exactly why these two were the head sorcerers, because they did not care at all about wealth. The sorcery itself has to be more important for you than all the wealth in the world. You might think that they were in it for themselves and would have kept something for themselves. But, they were not corrupt at all, and everything they received they gave to Aharon.

The second thing that is learnt from this is that for sorcery to work, there has to be cooperation between two, with one of them being the speaker and the second sitting in the laboratory. One upfront, he is the one that everyone sees, and the other is in the background, but he is the engineer. This is how it works.

From where does sorcery receive this understanding? They must have copied it exactly from Moshe and Aharon who worked in the same way.

Another thing, for the sorcery to work, one of them has to hold 2/3 of the gold and the other the 1/3. From this we learn about salaries. It seems from the *Zohar* the first was the frontman and he receives the 2/3 while the brains, the engineer, receives only 1/3. The difficult part here is to be the PR man, to be able to convince Aharon to play along, and this is actually much more difficult than being the brains.

Mask equals מסכה, 125. So from this we learn that there were 125 measures of gold. How can you divide 125 into 2/3 and 1/3. This is like the *sha'ar ha'ona'ah* שער האונאה in *Eitz Chayim*, where 26 has to be divided into 2/3 and 1/3.

So they brought the gold, and Aharon took it from their hands. This is the beginning of Aharon's sin. Because if he would have told them, put it down, and I'll lift it myself, then no sorcery in the world could have worked. He took it from their hands because he had some connection with them, קירוב דעת. The next two verbs are clearly, ויצר ויעש, corresponding to the worlds of *yetzirah*, formation and *asiyah*, action. So what we learn from this is that if there is some *eirev rav* that wants to give you money for good things, then even if you accept it, don't take it from their hands. Ask them to place it down and then you can lift it up. This phrase, ויקח מידם, appears twice in the *Tanach*. The second time is when גיחזי takes the gifts sent by Na'aman against Elisha's express order not to take a gift. What resulted was that Geichazi himself became a leper. Both instances are very negative. The phrase equals 218, Geichazi equals 38, together their sum is 256, which is the value of Aharon, אהרן. אהרן, ויקח מידם is equal to דעת, or ערב רב.

Now about forming it in a mold, ויצר בחרט, there are two explanations, either he took all the gold and placed it under a cloth, so it could not be seen, because sorcery always has to be done behind a curtain. The second explanation is that he formed it with a tool used to mold jewelry. But, according to the *Zohar* this tool is the *חרט אנוש*, the same tool

used by Enosh, who was the first to worship idols. These two sorcerers gave this tool to Aharon so that he would use it form the golden calf.

But, now what about the final part, ויעש עגל מסכה. How can it say that he made the calf, it was the sorcerers who with their sorcery made the calf come out of the fire. So why is it attributed to Aharon? The *Zohar* writes that whoever performs the first two actions, even though he did not do the third directly, he is still responsible for them. This is a very important teaching. That if someone thinks something negative, even if it is done without purpose, but something negative comes out, it is as if he performed the negative act. But, since the measure of good is greater than the measure of evil, so if a person has good thoughts, and speaks about it, but doesn't merit to actually perform it (בריאה יעירה) but not (עשה), the Almighty sees it as if he did perform it.

This can be understood in the verse, בראתי יצרתיו אף עשיתי, that since you are responsible for the act in the first two worlds, then you are also responsible for the third.

Rashi's gematria and the powers of 5

Now we'll end with a beautiful *gematria* for the children in the *cheider*.
ויעשהו עגל מסכה.

Rashi here brings a *gematria* as we mentioned, that there were 125 measures of gold. Why is it so important for *Rashi* to bring a *gematria* here, he's not the *Ba'al Haturim*. There are not many. If I'm not mistaken in the entire chumash there are 11 *gematriot*. In our same *parashah*, *Rashi* brings another *gematria*. שמן משחת קדש יהיה זה לי. that the word זה equals 12 indicating 12 logs of oil. In the rest of the Book of *Shemot*, *Rashi* doesn't bring any other *gematriot*. There are only 2 in the *parashah* that most years is read in the week of *purim*. If we add these two numbers together we get 137, the most important number in the world, which equals קבלה, Kabbalah, and everything else. These two *gematriot* are about the anointing oil, שמן המשחה, part of which teaches us about Mordechai, who is מירא דביא, one of the ingredients used.

Bringing these two together tells us that the rectification for the sin of the Golden Calf is the anointing oil itself. That is why Mordechai is there. 137 is half of Mordechai, מרדכי. Now why does זה rectify מסכה. Purim is a holiday of masks, מסכות. That is the simplest connection between *parashat Ki tisa* and *Purim*. What is a mask? It is used so that I cannot be identified, to hide myself, to disguise myself. What is the rectification? This! זה משה האיש. To be this and none other. Not to hide oneself.

Now, what is a מסכה, it alludes to its final two letters, כה, the word prefixing the prophecies of all the other prophets except for Moshe Rabbeinu.

The full word equals $125 = 5$ to the third power. The final two letters are $25 = 5$ squared. The final letter is *hei* which equals 5. This manner of adding letters at the end, is a sorcery way (this is also how sorcery can be annulled). Amazingly, the next number should have been $625 = 5$ to the fourth, and indeed the value of ויעש עגל מסכה is exactly 625. There is a very orderly series of powers of 5 here. With four powers of 5, we have enough dimensions for a space-time continuum. Just the mask itself is a 3-dimensional image, the last two letters are a 2 dimensional image, while the final letter is just a line.

But even more amazingly, that this is all made by Aharon whose name equals 4 to the fourth power. The four to the fourth made the fifth to the fourth. We should then look for the sixth to the fourth power. Indeed, we find that the males in Aharon's family are exactly $\text{נרב אביהוא אלעזר איתמר} = 1296$. Just 3 to the fourth is 81, the value of the two who died because of the sin, נרב אביהוא .

What about 2 to the fourth which is 16. Ehud is אהוד , whose value is 16. The rest of his name is $\text{בן גרא} = 256 = \text{אהרן}$ or אהוד squared. He was the one who rectified Aharon's sin, by killing Eglon.

So this is enough for the children.

Ayin Beis – The different meanings of Shakai

In this week's *ma'amar* the Rebbe Rashab continues his explanation of what the *Avot* did with their Divine service. Whenever there is a new order in the world, the work of the first generations is like that of the *Avot* and then the new Torah comes down into the world, $\text{תורה חדשה מאתי תצא}$. The explanation given here is that they did not bring things down through עילה ועלול , cause and effect, but from the source of השתלשלות . Torah is higher than the order of ההשתלשלות . There is a greatness in bringing things down from the source, without going through all the rungs of the השתלשלות . To bring things down in this manner is to bring them from עלמא דאתכסיא , the concealed reality. There are many levels of concealed reality, with the real source being the במאצילין . The moment that there is some estimate, that is the source of all reality. If someone can tap into that estimate, that infinitesimal measurement that is a very wonderful thing.

What Avraham revealed was that physical reality is a thickening of Divinity. To reveal this is an incredible thing. This is not what is usually revealed. What is revealed through השתלשלות especially after the light passes through the curtain between the worlds of *Atzilut* and *Beriah*, whence forth it is called a light of תולדה , is exactly what Avraham came to negate. That light reveals God as in the world, א-ל העולם , the God of the world, but there is no essential connection between God and the world. There is a world and there is God, even though God created it. But, were it not for the revelation made by the *avot*... Let's think of the Kotzker, who would go up to the rooftop and yell אין עוד מלבדו ... The task of the *avot* was to yell, *gevalt*, this world is Him. He is both the God of the heavens and of the earth. The revelation here is that everything is Divine reasons, or causes, and I did not do anything here. Before Avraham there is no such comprehension.

There is a famous story about Rebbe Usher that a Rabbi came to him and asked him how he is. The Rabbi said "God helps," ה' עוזר . Rebbe Usher said to him. You know, for me, God does not help at all. The Rabbi was surprised. Rebbe Usher explained, He doesn't help me because I don't do anything, He does it all, from beginning to end.

Magen Avraham is exactly that, that God did everything. To reveal things from their source is to skip this whole order and especially the curtain between *Atzilut* and *Beriah*, which transforms the light from being God's essential light to being an offshoot (תולדה) from God.

Now he says that to reveal this source in the concealed world, below as it is above, that is the Name א-ל ש-די . And even the Name *Havayah* that was revealed to them, came

through this Name. The usual understanding is that *Shakai* corresponds to *yesod*, but here he explains that the source is in *binah*, because it is a source of effluence, שפע, and the mammaries are the meaning of שדים. Even though they are called *avot*, meaning fathers, they actually reveal the motherly side, bringing things down directly from the source.

He explains that to tell the world to stop is before the Avot. And the word די is the secret of the *malbush*, the light of *chashmal* that encompasses all of זו"ן. All this is before the Avot. But after the Avot the word די means needs, that God provides all of our needs. This is not the actual infinity, it is a state between the finite and the infinite, which cannot be explained mathematically. Like the phrase, די והותר. There is enough without end. Meaning that the entire ההשתלשלות is based on "lack." The source of ההשתלשלות is the source of nature, and to see it means to see that all of nature is God. To merit reaching this same level as the Avot is through the mitzvah of *tzedakah*, and particularly without any measure, not a tenth or a fifth, etc. This is because the word די appears in this manner in the context of *tzedakah*, די מחסורו אשר יחסר לו. This is how the Avot reached their level, by giving without measure.

Then he brings two other explanations for what *Shakai* means. One *Rashi* brings, which is that the sages say that די באלקותו לכל בריאה ובריאה, there is enough Divinity to give to everyone. What does this mean, a very strange statement? He connects this with what the *Ramban* brings that *Shakai* is the one who unravels the order, meaning the source of all the concealed miracles. *Elokim* is the order of nature. *Havayah* is miracles. And *Shakai* is performing a miracle that seems to be enfolded within nature, like the miracle of Purim, which is entirely enfolded within politics, which is why the Name *Havayah* is not mentioned in the entire *Megilat Esther*. Meaning that nature is full of these hidden miracles. So what this means is that there is enough Divinity, i.e. the Name *Havayah* to fill all of reality and make hidden miracles.

A third explanation (not brought by *Rashi*) is as the sages say, that the entire world is not worthy of Him, אין העולם ומלואו כדאי לו. And the *Rashab* explains that the revelation of God through the order of ההשתלשלות is not worthy of God.

So there are these three sayings of the sages whose point according to the *Rashab* is the same: signifying a bringing down of the effluence from its source, bypassing סדר ההשתלשלות.

The *Magid* says that everything in Kabbalah and Chassidut can be explained through the parable of a teacher and student. The idea here is that the Avot saved going through the entire hierarchy of levels that exist in ההשתלשלות. Moshe for instance adopted Yitro's advice to set up a hierarchy of levels of judges or leaders. What did Moshe think before Yitro came? He thought that since we are all equal, we are a chosen people, a round people, he is from the previous *shemittah*, *chesed*, where everyone is equally good. So Moshe thought, I just have to listen to each Jew individually. The patriarchs revealed that the Rebbe himself should sit with every single Jew individually. Now if there's too many people then perhaps Yitro is right. But, what he did is that he took Moshe against his nature, so it is clear that from time to time, Moshe will go against the hierarchy. He will descend himself to talk directly with the base of the pyramid and again, this idea

comes from the *Avot*. The Egyptians used the pyramidal scheme more than anyone else. No one could ever reach Pharaoh himself. But, Moshe is the complete opposite. This is what is called א-ל עולם, or עבד מלך, מלך, the servant of the king is a king himself. The relationship then between the king and the servant is stronger and more essential than that between a father and son. This is the general principle behind these 3 explanations.

Now, looking at them in particular. We said they are infinite effluence, miracles within nature, and that light is inserted into reality that reality is not worthy of. They correspond to the three *Avot*, Avraham, Yitzchak, and Yaakov.

The third explanation (which is relatively less well known), how do we say it in simple words of service, לא מגיע לי, I don't deserve this. My small world, what I am, does not deserve anything of what God gives me. This is exactly Yaakov who says, קטנתי מכל ההסדים. This is lowliness. And even the most miniscule is felt like receiving everything. This is exactly what God is waiting for. I don't deserve anything because I am nothing.

The second explanation, which corresponds to Yitzchak is בחנוני נא בואת אם לא אפתח לכם את אוצרות השמים והריקותי לכם ברכה עד בלי די, this is simply wealth, the left axis. It is all laughter. A person who wants to be wealthy, the sages say, איזהו עשיר השמח, the one who is happy and joyful. A person who is happy only needs Purim, because anyone who opens his hand is given. Usually we say that in physical matters a person should always be content and feel that he has enough, but not so in spiritual matters, where he should always want more. But, it is not simple that איזהו עשיר השמח בחלקו is only about physical matters. If a person is happy with even learning a single line of *gemara*, that he merited even this, that is the vessel for receiving the entire *gemara*.

The first explanation is about Avraham who whole work is to reveal that everything is Divinity. Now, what is the difference between this and the giving of the Torah? The difference is that saying "all is God" has two levels. The first level is that everything is God, and therefore the world is full of hidden miracles. But there is a second level, God is all, there is "nothing but God." The Rebbe added to this that we shouldn't understand from this that nothing but God exists, but rather that without Him, there is nothing. But, with Him, when He is present then there are certainly something. It's not permitted to say that reality does not exist at all, if you cannot in the very same breath, in a continuous run and return say that all is God Himself. To say that all is God on the background of God is all, for real, that is the revelation that we had at the Giving of the Torah. But, to say all is God and there is nothing but Him, that is the revelation, as the Rebbe explains, the work of Avraham.

We have to explain: if everything is God, where does free will, choice come in. What is a reason, a cause? There are two examples, 1) how through a cause I do a mitzvah, meaning that I didn't do it, God did it. 2) that by a cause, I refrain from doing some sin. The first examples is that a person knocks on the door and he comes to collect, but you see that he's driving a Mercedes, so you close the door without giving him anything. Now the next day I'm in a room with friends and a beggar comes, I want to impress my friends with how generous I am, so I give him a large sum and then I pat myself on the back thinking I'm such a *tzadik*. Who did the mitzvah? The mitzvah is real, but it was *Hashem* who brought about the cause for my actions, bringing me among my friends

before the poor man comes so that I give a lot of money. The cause is what we are calling that there is enough Divinity, there is enough cause or reason in the world to cause everyone to do mitzvot.

The example of the opposite, of refraining from an *aveirah* is Yosef who sees his father's image and then doesn't sin. Yosef may think that he didn't sin, but really it was God who didn't sin. This does not contradict free will, because Yosef could have dismissed the image he saw and proceeded to sin, like there might be some person who would do so and then sin. But, by showing the image, God wants to give you from His Divinity. There is synchronicity here.

So all of choice is really about either accepting God's revealing Himself here, or not. There really is no other place of free will.

If someone would come to Yosef and say, you are an adulterer, if he is frank he says of course, you are right. If it was just me, I would have sinned, but Hashem revealed Himself and prevented it.

All this is about holiness, mitzvot and *aveirot*. But what about secular matters? If a person has had failures and these cause him to become a *nebech*, then he becomes dependent. On the other hand if he is successful he becomes full of self-worship. What is the rectification of both of these types of people? The rectification is to understand that you didn't do either of these, it is all from God. Why does God want you to fail? Because this has to do with your rectification. God knows you like a father knows his son, and knows that the only way that you will look to Me is if you fail, if you lose a million dollars for instance. These are reasons and causes in *chulin*.

So altogether there are 4 different types of causes here. They surround us in all four directions. From the left is the guarding cause so that we don't sin. The front is success in life. Behind us are the causes of failure and the right side is the motivational causes that make us to mitzvot. The first to discover these is Avraham.

Choice is described in the verse, *דרך אמונה בחרתי*, I have chosen a path of faith. So choice and free will are only between having and not having faith, particularly in these causes. Every Jew is all the *Avot* together, but the select of all three is Yaakov.