

Weekly shiur

The Friedeker (Previous) Rebbe's Yom Tov

12 Tammuz 5773

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

Lechaim lechaim, gut yom tov.

Introduction: Boldness to Elokim and Aharon's beard

The Rebbe's birthday: From chapter 133 to chapter 134

Today is both the day on which the Previous, Rebbe Yosef Yitzchak the 6th Lubavitcher Rebbe was saved from a death sentence and freed from Communist Russia and his birthday. This year, the Previous Rebbe is 133 years old, meaning that he is finishing chapter 133 in Psalms, which begins with the verse, הנה מה טוב ומה נעים שבת אחים, גם יחד, and continues with the verse "As the good oil that descends on the beard, Aharon's beard" (כשמן הטוב היורד על הזקן, זקן אהרן). As is the Ba'al Shem Tov's custom, the previous Rebbe is also beginning chapter 134, the last of the 15 songs of Ascent in Psalms. שיר המעלות הנה ברכו את ה' כל עבדי ה' העומדים בבית ה' בלילות, שאו ידיכם קדש וברכו את ה'.

86 years from the Rebbe's imprisonment and release

From the time he was released from the Soviet Union until today, it has been 86 years, the value of God's Name, Elokim (א-להים), so this year is a very special year in this respect. Elokim is the Name related to gevurah, might and boldness, כי עו לאלקים. This date in his annals is a day marking the Rebbe's boldness. His father, the Rebbe Rashab prepared him for this day from the time he was a young child, with the verses, "She girds her loins with might" (חגרה בעו מתניה) and "Havayah will give boldness to his people" (הוי עו לעמו יתן) giving him the boldness needed to exhibit the self sacrifice required for standing firm against the communist regime. It says that boldness is related to the Name Elokim (עו לא-להים).

1. Nullifying evil

How to relate to evil

When the Rebbe was placed under arrest, in the beginning, when he entered the prison he had to decide how he was going to relate to the entire situation he now found himself in. He had to decide, how he would relate to those who had arrested him, those in the regime who were now thought his fate was in their hands. He decided, with a very firm mind, that he would not relate to them at all. He would treat them as if they simply didn't exist. For all the self-importance they attributed to themselves, the Rebbe

would be see them as if they were “really nothing and null” (אין ואפס ממש). These people who had ordered his arrest and wanted him killed included Jews, even Jews who were the offspring of Chassidic Jews, and yet when they joined the establishment that was working against him, they became part of something that was absolutely nothing.

Yitzchak: the power to laugh/nullify evil

The Rebbe's name, Yosef Yitzchak, reveals that he has an aspect of Yosef in him, Yosef the tzadik, the foundation of the world, and just as Yosef's name means, “God will grant me another child” (ויסף הוי לי בן אחר), he has the ability to add a Jew who is very distant and bring him back to feeling a son of Hashem. He also includes an aspect of Yitzchak, whose name means laughter, as Sarah said when he was born “God has caused me great laughter, all who hear will laugh” (צחוק עשה לי א-להים כל השמע יצחק). There are different types of laughter. Laughter can be enjoyment and fun (שעשועים), it can also be God's laughter, “He who dwells in the heavens will laugh” (היושב בשמים) (ישחק). When a person receives the boldness and might of Yitzchak, he can certainly laugh at the kelipot. We don't know that the Rebbe laughed out loud at those who arrested him, but we know that he resonated his feeling that they were “really nothing and null” (אין ואפס ממש). Indeed, the two words, “nothing and null” (אין ואפס) exactly equal “Yitzchak” (יצחק). Yitzchak is gevurah, and Yosef is yesod. Yosef equals 6 times Havayah, and Yosef equals 8 times Havayah. 8 is above nature. When a person has the gevurah, the boldness of Yitzchak, he can really laugh at the kelipot.

Now what about the word “really” (ממש), pronounced mamash. Mamash is a word that is really liked in Chassidut. The Alter Rebbe uses it many times in his works, including the Tanya, and so did the subsequent generations of Rebbeim. The gematria of mamash (ממש) is equal to “Lubavitch” (ליובאוויטש). The literal meaning of Lubavitch is, “city of love.” But, mamash has infinite strength to it. One can add this word to many different things, and whatever it is added to, it strengthens, it reveals more of its essence. So just to say that something is nothing that is one thing, but to say that it is mamash nothing, that is a whole different level.

The whole phrase, “really nothing and null” (אין ואפס ממש) equals 3 times 14 squared, but 14 is the value of “David” (דוד). That means that the average value of each word is 14 squared, or 196. So now we have both Yitzchak's boldness in the Rebbe and King David, who is “David, the king of Israel, lives and exists forever” (דוד מלך ישראל חי וקים). Every true Rebbe who has boldness is an embodiment of King David, of King David's eternal life and existence.

Since this is the case, the story of the Previous Rebbe's imprisonment and release is a story of building malchut (kingdom) from gevurot (harsh judgments). The Rebbe could look at the handgun of someone who's about to shoot him and say, “I'm not afraid of that toy.” Just calling a gun a toy, reveals his sense of “enjoyment” (שעשועים), his ability to laugh, to completely and absolutely nullify all that is happening, to nullify the existence of all the evil around him.

2. The fight for Jewish education and family purity

There are many stories of the Rebbe's strength in prison, and he said himself that every story was precious. By relating these stories of how he acted while under arrest, we awaken the spiritual power of what he endured, as the verse says regarding the days of Purim, "And these days are remembered and enacted" (והימים והאלה נזכרים ונעשים), by remembering, we enact, year after year.

Why was the Rebbe imprisoned in the first place? When he was arrested, he adamantly claimed that he was not doing anything illegal, anything that was forbidden by the law. Still, they arrested him, why? What did the people behind his arrest fear? The Rebbe had been fervently working to ensure that every Jewish community had a cheider, a school for young children, one that is pure through and through, dedicated solely to the learning on the basis of the Torah's holiness (על טהרת הקדש). He exhibited tremendous self-sacrifice with this and said that it was up to him to do this, because as the sages say, "in a place where there are no men [to do what is needed], you must strive to be a man [by doing what is needed]" (במקום שאין אנשים השתדל להיות איש). So even though, his role, he said, was to reveal and teach the Torah of Chassidut, the Torah of Chabad, given that no one was acting to ensure the existence of cheider's, it fell upon him to do so, since the basis of all of Judaism is Talmud Torah and it begins with teaching Torah to children. So that was the first thing he did. The second thing was that he built mikva'ot in every Jewish community, he ensured that every community had a kosher mikveh to allow for family purity. These two things, he explained, are the foundation of the House of Israel. And it was because of these two things, that he was arrested by the communist authorities and sentenced to death. Only with miracles upon miracles was he freed and allowed to leave the Soviet Union.

His liberation came in stages. At first they changed his sentence from death to deportation—10 years in a Siberian labor camp. Then, the sentence was changed to 3 years in exile. Finally, he was allowed to go free on this day, the 12th and 13th of Tammuz. Actually, he was told that his sentence had been changed to 3 years in exile on the 1st of Tammuz, Rosh Chodesh Tammuz, which was a Thursday that year. The Rebbe was told he had to take a train to Kostrama, the town where he would be in exile. He asked how long the train ride was, and was told it would take three days, meaning that he would arrive on Shabbat. He refused to travel, knowing that he would have to desecrate the Shabbat, and so, chose to remain in prison for another 3 days, even though to staying there was piku'ach nefesh.

The moment he learnt where he would be spending his time in exile, just like Yaakov our patriarch, who sent Yehudah before him to Egypt to build a yeshivah, he too sent one of his prominent Chassidim to build a cheider for children and fix the mikveh in that place of his future exile. Meaning, that he continued doing exactly those things that he was arrested for and those two things that gave him the original death sentence. But, this is what the Rebbe was worried about, knowing where he would be in exile—ensuring there was Jewish education there and a kosher mikveh. He just continued with his work, as if everything that had passed was absolutely nothing. Publicly and without any fear. You've just been miraculously saved from death for doing something and yet

you continue doing exactly that. All that is what boldness, what true might is. We are now in the 86th year from his liberation, a number that as we have seen truly reveals the essence of the Rebbe's bold conduct, "For Elokim has spoken once, I have heard twice, for Elokim has boldness" (אחת דבר א-להים שתיים זו שמעתי כי עז לא-להים).

3. Chapters 67 and 68 in Tehillim

In one of the discourses given on the 12 of Tammuz, the Lubavitcher Rebbe spoke about the verse in Tehillim, in chapter 67. Chapter 67, because it is one of the chapters read in the daily Tehillim—on the 12th day of the month. The 12th of Tammuz, as we mentioned, is also the Rebbe Rayatz's birthday. Chapter 67 which is also very special (we say it every morning in davening), it is drawn sometimes in the shape of a menorah. One of this chapter's special qualities is that the only Name of God that appears in it is Elokim. There is no Havayah.

The chapter begins, "Elokim will give us grace, He will bless us and illumine His countenance with us, forever" (אלקים יחנו ויברכנו יאר פניו אתנו סלה). The Name Elokim appears 6 times in the chapter. The next chapter, 68, which is about the Giving of the Torah at Mt. Sinai, in it we find the greatest number of appearances of Elokim in a single chapter of Tehillim: 26 times. That represents a beautiful inter-inclusion between Elokim and Havayah, 26 (י-הוה) instances of Elokim in a single chapter. What this also means is that both chapters together contain 32 instances of Elokim, just as in the account of creation the Name Elokim appears 32 times, corresponding to the 32 pathways of wisdom.

In Chassidut it's asked how to understand this first verse of chapter 67. How can we understand that from the Name Elokim will come grace and the light of God's countenance. The explanation is that Havayah and Elokim are a light and a vessel in relation to one another. Elokim is equal to, "the vessel of Havayah" (כלי י-הוה) and it is impossible to reveal light without a vessel. A pure vessel, like a pure body of a Jew, who is a tzadik (and all Jews are tzadikim—as it says, ועמך כלם צדיקים), is what draws down the light of Havayah, which is why God created the world with the Name Elokim, "In the beginning God [Elokim] created the heavens and the earth." This is what this chapter is saying, that all is drawn down through the Name Elokim.

But, when it is the Name Elokim that is drawing down God's light, that is considered an awakening from below. A drawing down that originates from below and extends upwards. "Grace" (חן) corresponds to malchut (as explained in the Book of Formation), while "blessing" (ברכה) corresponds to tiferet, to the partzuf of Ze'er Anpin (as is known from the unification of blessings and holiness, יחוד ברכה קדושה, and as explained elsewhere). The next phrase, "He shall illumine His countenance" (יאר פניו) is the revelation of the mochin, the intellect. But, the final two words, "with us, forever" (אתנו סלה), they constitute a revelation of the keter, the eternal. This eternity represents how in the keter, in the super-conscious crown, God is always with us. This is known as, "Israel and God are one thing" (ישראל וקוב"ה חד). And all this is drawn down by the Name Elokim, a drawing down of light that is motivated from below (מלמטה למעלה). This is the

nature of the difference between reflected light (the light reflected off of malchut, off that which is below), which ascends back higher and above the origin of the original, direct light. The direct light emanates from wisdom, but when the light is reflected, thanks to the Name Elokim, it returns all the way up to the keter, that aspect where God is with us always, and illuminates it. All this is thanks to Elokim. This is all related to our present year, the 86th year (the value of Elokim) since the Rebbe's arrest and redemption. All this is what the Lubavitcher Rebbe explained in a sichah on the 12th of Tammuz.

4. Teaching children how to read Hebrew

Now we said that the previous Rebbe was imprisoned because of making cheiders, for providing Torah education for children. There is a sichah from the 12 of Tammuz, where the Rebbe talked about the kings of the Jewish people, the wicked kings that were in the Israelite kingdom, the Northern kingdom. There were wicked kings in both kingdoms, even in the Southern Kingdom, the Kingdom of Judah where the House of David ruled. In this sichah, he notes that usually the Northern kingdom's most wicked king is considered Ahab (אחאב) and the most wicked in the Southern king, in the House of David is Menasheh (even though Menasheh did teshuvah at the end of his life, his wickedness was severe during the first 22 years of his reign).

The Rebbe explains that Menasheh's opinions were corrupt. Corruption in the king leads to corruption in the kingdom. Ahab's corruption had to do with his character, with his heart, his cravings. Kingdoms, states, follow the corruption of their leaders. If the king's philosophy is corrupt, the kingdom will be corrupt in the same manner, if it is his character, his midot that are corrupt, the same will be seen in his kingdom.

But, then the Rebbe adds that there was another king, worse than both of these. He was Achaz (אחז). He was also a king in the Southern kingdom, a king from the House of David; even worse than Menasheh (who was his descendant, his grandson) and even worse than Ahab. How can this be that he was worse than two kings with a corrupt heart and a twisted heart? Again, this all was reflected in the way the kingdom was run. The Rebbe brings a source from the Midrash Rabbah that Achaz's name reflects the fact that he "caught in his grip" batei midrash and batei Knesset, yeshivas and synagogues. He caught them in his grip and he closed them. His was the power of the kingdom, the power behind the state run establishment. In this way the Rebbe equated Achaz with the actions of the communist regime. As much as one is a Jew (a scion from the House of David) and the others are communists, still those who close a beit midrash or a shul and try to send to their death those who keep them open (like the Rebbe Rayatz), they are one and the same. The amazing thing is that Achaz's son was worthy of being the Mashiach, he was Chizkiyahu.

Isaiah was the prophet in the time of Achaz. When the king closed the yeshivot and the children's schools, Isaiah neared despair. The Midrash reveals that Achaz's goal was to push God out of the world. His reasoning was so: If there are no kid goats there will be no Billy-goats, if there are no Billy goats there will be no flock, if there is no flock there will be no shepherd if there is no shepherd there will be no Ruler to the world. How do you drive God out of the world, you have to start from below (he too has a keen

sense about how to get results by starting at the bottom). These are of course all metaphors. What he meant was that if there are no young children learning Torah, there can be no adult Torah scholars. When there are no talmidei chachamim, Torah scholars, then there will be no nation, no flock, because the Torah is what defines us as a nation. And if there is no nation, there will be no shepherds, meaning prophets, since it is the prophets who guide the nation. And if there are no shepherds, there will be no Divine Providence, no Shechinah in the world.

When Isaiah saw this, he realized that this was a terrible decree and he has to find a way to counteract it. The Previous Rebbe clearly identifies with Isaiah here. He sees his own actions as being guided by Isaiah's example. What does Isaiah do? He gathers some small children. Just like the previous Rebbe. Isaiah's role as a prophet was to lead the nation, to guide it spiritually and physically. But, here there is a situation where the nation's very existence is in the balance. If he doesn't act, if he doesn't do things beyond his job description as it were, he will have no job. So instead of prophesizing, Isaiah dedicates himself to educating little children, and each child he teaches, he treats like his own son. Isaiah says (8:18), "Behold, I am and the children that God has given me, are signs and miracles for Israel" (הנה אנכי והילדים אשר נתן לי הוי' לאותות ולמופתים בישראל). Teaching young children Torah, that is what will save the people, and Isaiah's willingness to nullify himself, to act selflessly, is an example of self-sacrifice. Without a doubt, Achaz ruled that anyone who would teach young children would be killed, but this is exactly what Isaiah did. He gathered a few children and opened a cheider.

What do the words "[the children] are signs and miracles for Israel" (לאותות ולמופתים) (בישראל) mean? That the children would be a sign and an inspiration for the entire Jewish people. But, its more than that. We learn from these words that anyone who follows Isaiah's example, who follows the previous Rebbe's example and dedicates himself to teaching Torah to young children (על טהרת הקדש), his actions are the source of signs and miracles (אותות ומופתים) performed for the entire Jewish people. All in merit of teaching them Torah. Everything starts with sacrificing yourself for educating young children—taking a few children and teaching them תורת ה' תמימה משיבת נפש.

In the continuation of that sichah the Rebbe says that Achaz's intent in closing the schools wasn't to ensure that there would be no Ministry of Education in his kingdom. Certainly there was a school system. Does it mean that he only wanted them to learn everything but Torah. No, not even that. It's not that they learnt English but didn't learn Hebrew, for instance. Rather, closing schools means ensuring that the children not learn to read Hebrew the traditional way: kametz-alef a (קמץ א א). The Ministry of Education, wanted children to get a good education, they just didn't want them to be given the feeling of holiness, that the Torah is holy and pure. Teach them how to read, just don't do it with the holiness inherent in the letters and in the vowel signs (קמץ אלף א, פתח בית ב). There is a traditional way to teach the kid-goats, the children.

Holiness is something that grows. And it begins to grow, it takes hold, when the letters and the vowels are taught in particular way. There is another, higher form of holiness that grows through the Torah. It is usually taught a little later than reading, usually towards the age of bar-mitzvah: the ta'amim, the cantillation marks. The Torah

contains four levels (from above to below): cantillation, vowels, tags, and letters (טעמים (נקודות תגין אותיות), whose acronym is Tanta (טנת"א). Sometimes another word is used to indicate these levels, the word "basket" (טנא, pronounced tene), the basket used to bring the first fruit (bikurim) to the Temple. In tene, the tags on the letters are not referenced explicitly, because the tags are indeed part and parcel with the letters. The tene is a vessel (indicated by טנא equaling כלי, vessel), alluding to how all the lights, all the holiness, depends on the way the letters, the vowels, the cantillation are taught. Only when this basket is itself complete can the fruit of our labor in educating children in Torah be considered complete and then brought to the priest in the Temple. Bikurim are called "the beginning" (ראשית) just as the Torah begins with, "In the beginning..." (בראשית).

In the Shulchan Aruch it says that lechatchila, it is best to read the Shema with the ta'amim, the cantillation. But only if it doesn't confuse the person. Because not everyone learnt to read the Shema this way, many people don't do it this way, but lechatchila, this is the best way to teach the Shema, with the ta'amim. What is the minhag in Chabad? Is it customary to teach it this way. If you open the Chabad sidur today, Tehilat Hashem, there are no cantillation marks on the Shema, but in the Torah Or sidur (the siddur the Rebbe used) the Shema appears with ta'amim. This is one good reason to use this siddur, Torah Or, especially in schools. If someone is used to saying Kriyat Shema, without, he can continue saying it this way. In any case, it is essential to at least know how to read the Shema with the right punctuation (derived from the ta'amim), to clearly pronounce the words so that the letters can be distinguished from one another (especially when one word ends with the same letter that the word following it begins with). So there is the exactness with regard to the letters, to the vowels and to the ta'amim.

What do the vowels and the letters and the ta'amim represent? What is the essence of learning to read using the traditional form of Kamatz alef א (קמץ א)? In the Torah, the vowels and the cantillation represent father and mother, and learning to read them traditionally means learning to respect your father and your mother. If there is a generation, perhaps a country, or a culture that says that you should learn Hebrew, but you don't have to do it the traditional way, קמץ אלף א, then that represents severing the holy chain of generations that connects us with our past. Why are these our father and mother. Because, according to Kabbalah, the entire system, Tanta (טנת"א) corresponds to the four letters of Havayah: the ta'amim (cantillation) correspond to the father (wisdom, the yud) and the nekudot, the vowels, correspond to the mother (understanding, the first hei). The ta'amim correspond also to the Sod (the Torah's secrets) and the vowels to the Drush (the Torah's rabbinic commentary).

Now let's connect this with our parashah. Balak is also called the parashah of Balaam. Moshe Rabbeinu wrote three books, one of them being this parashah. About Balak it says that he is the magician – he knows the location where God's anger will manifest every day, and Balaam the snake, he knows the time that God's anger will manifest. Time and space are also like father and mother. In the Arizal's writings, we

learn that Balak is from the soul-root of Cain and Balaam is from the soul-root of Abel. They both begin with the same two letters, בל, bal, which means “without.” In the case of Balaam for instance it means a person “without a people” (בלא עם).

Now, if we compare Balak and Balaam to Achaz who closed the schools—meaning that he forbade the children to be taught the vowels and the cantillation marks in the traditional manner, then we will see that there names mean: Balak—“without vowels,” and Balaam—“without cantillation.” What is the rationale for this analysis? For cantillation, טעמים, there should be a tet (טעמים) in Balaam (the ayin mem is there in his name, but where is the tet). And for nekudot, vowels, there should be a nun (the kuf, the second letter of “vowels” is there, but the first letter, again is missing). The rationale is that actually, the tet of of ta’amim and the nun of nekudot are already included within the lamed of Balaam and Balak, because the letters דטלנת (the tongue letters) all interchange.

So Balak and Balaam are like Achaz, learn Torah but without the ta’amim and without the vowels. This is also like the exile of the Greeks, they allowed us to learn Torah, but without saying that it is God’s Torah. Again, the cantillation and the vowels are the father and mother of the Torah. When you sever the kid-goats from these two parents, you kill the holiness in their learning and in them.

According to this, certainly the Rebbe’s redemption is related to this week’s parashah. God doesn’t listen to either Balaam or Balak. And actually after Balaam doesn’t curse us three times, but blesses the Jewish people, Balak tells him to flee to his place. Where is his place (he doesn’t have a people)? His place is his source, the vapor (Abel means “vapor”) that surrounds the 10 powers of the soul, the Radla (the unknowable head). Balaam’s wickedness came out from the vapor that emanates from the mouth. But, the highest source of everything is in holiness and the holy source of even this vapor is the highest place, the Radla, the unknowable head in the keter, which represents the simple faith of an earnest Jew who inherits his faith, his tradition, from our forefathers, beginning with Abraham and Sarah. We all receive this simple and earnest faith through the holy education that we received as children and that we transfer on to our own children through holy education (על טהרת הקדש). Especially, with Kriyat Shema. This is the first chapter of our farbrengen tonight, be’eizat Hashem.

5. We are the thirteenth generation

Levi Yitzchak of Berditchev said that he is the fifth receiver in the line from Sinai. Moshe received from Sinai, and Achiyah the Shilonite received from Moshe Rabbienu, the Ba’al Shem Tov received from Achiya, the Magid received from the Ba’al Shem Tov, and I says Levi Yitzchak, received from the Magid, so I am the fifth from Sinai. It follows that the Alter Rebbe was also the fifth in line from Sinai (since he also received Torah from the Magid of Mezritch) and in fact, the Alter Rebbe represents the main passage of Torah from the Magid. If we continue this reasoning, then the Mittler Rebbe was the sixth in line, the Tzemach Tzedek the seventh, etc.

There is a sichah that in the previous Rebbe’s life there were three eras. From the beginning of his life until the 12-13th of Tammuz, the time he was in the US, and finally

the era after Yud Shevat. Of course, this final period in the previous Rebbe's life overlaps with the Rebbe's second period. The Rebbe too has three periods in his life. The first period was until he became the Rebbe; the second as we said, from the time he became the Rebbe, and the third period is then from Gimmel Tammuz till now.

In one of his official publications, the Lubavitcher Rebbe said that we are soon moving from the 9th generation (from the Ba'al Shem Tov) to the 10th generation. So if we are now in the 10th generation and the 10th is sanctified to God. If so then there are 10 generations back to the Ba'al Shem Tov, he received from Achiyah and he received from Moshe Rabbeinu who received from the Almighty. But, there were also 3 generations before the Ba'al Shem Tov, Rabbi Adam ba'al shem, Rabbi Yoel ba'al shem and Rabbi Eliyahu Ba'al shem, then we are the 13th generation of Chassidut in this reckoning too. We know that there are two ways to count the sefirot, 10 or 13, and as Rav Hai Gaon was asked, 10 we know, 13 we don't know. In any case, using our present understanding, from the Almighty, who gave the Torah using the Name Elokim (וידבר אלקים את כל -א-ה), whose shortened form is Kel (the first of the 13 Measures of Mercy, (ל רחום וחנון), and then Moshe Rabbeinu and Ahciyah the Shilonite, to the Ba'al Shem Tov, etc. All the way to us, 13 generations in all. According to this order, then the Mittler Rebbe is the seventh. The previous is the 11th and the Lubavitcher Rebbe is the 12th, and now after Gimmel Tammuz we are in the 13th generation, or the 13th in line from Sinai. We are saying this because the correspondence of these 13 steps to the 13 measures of God's mercy is very telling.

12 and 13 cantillation marks

The Masoretic masters, from whose word we live, they counted all the letters and words of the Tanach, Ben Asher, Ben Naftali, sometimes they write that there are 12 ta'amim, 12 cantillation marks, and sometimes they say there are 13 such marks. But, counting all the minor cantillation marks (which are servants to the major 12 or 13) there are altogether 32 ta'amim. The source is then 12 with the kollel, 13.

Styles of prophecy

The value of ta'amim טעמים is 169, or 13 squared. There is another important word related to prophecy that also equals this number. It says that no two prophets use the same style, סגנון. This word is usually interpreted to mean that style of the words, which words the prophet chooses to express the same idea. Indeed סגנון equals 169. It says that in this world, no two prophets use the same style, the same signon. In fact this is a way to see if someone is a false prophet. Because if he uses the same style as another, he is false. This is only in our reality. The style is unique to each prophet. The style is not just the words they choose to use, it is the way they "sing" the words, the cantillation they choose to use, the ta'amim they use. The new song, the song of the Mashaich who will reveal a new interpretation of the Torah, it comes from within each of us uniquely. And one person will not teach another. Still, each of us will know will understand this Torah and express this Torah in a different style.

You have to do the work yourself

One of the things the previous Rebbe taught is that the secret of the contraction is that it forces each of us to work with his own strength, with his own power. It is not like other Rebbe's explained, that the Rebbe can do the work for you. The contraction demands from you that you do things yourself, that you work with your own strength. That is what the contraction occurred for. The purpose is revealing not God's light but God's very self. Only the contraction can make God's self be revealed. One of the signs of the contraction is that two prophets cannot use the same style, and may it be that all the Jewish people be prophets. But, when God's self is revealed, then everyone, from within themselves will prophesize using the exact same style.

22 Cantillation marks and vowel signs

What is this shared style? It is connected to the 13 measures of mercy. These are related to Arich Anpin as they correspond to the 13 rectifications of the beard (תקוני דיקנא). In Zeer Anpin there are also 9 such rectification. Together the tikunei dikna of Arich and Zeer are 22, corresponding to the 22 letters of the alephbeit. But, there is another explanation that the 9 correspond to the vowel signs, the nekudot. Kamatz (keter), patach (wisdom), etc. and malchut does not have a vowel sign, it is a letter without a vowel – all in order of the sefirot (as they appear at the beginning of the siddur). The 13 tikunei dikna of Arich correspond to the 13 cantillation marks. So this is a division of 22 into 13 and 9.

Their source in the tikunei dikna of Arich and Ze'er

Why did we talk about this, because the chapter the Rebbe is ending today is the 133 (which equals גפן) of Tehilim. It ends with the drops of oil that flow down Aharon's beard. The Tzemach Tzedek explains that the first beard refers to the 13 tikunei dikna of Arich, the 13 of Moshe, and the second beard refers to the 9 tikunei dikna of Aharon, the vowel signs. They correspond as we said to the 13 cantillation marks and the 9 vowel signs. The source of the 13 is in father and the 9 in mother and then it descends על פי מדותי to the emotive faculties. The two drops of oil come from the foundation of Atik, the forehead of will, the will of wills, these are all synonyms for the same place.

In any case, all this came to explain how we are now the 13th in the line from the Almighty who gave the Torah at Sinai. If we are just receiving from Moshe, then we are the 12th in line. But, if we receive from God, then we are the 13th.

6. 13 Stages and the 13 Measures of God's mercy

Now let's see a few things that come out of this correspondence. Kel is the first measure of mercy, it corresponds to God. וידבר אלקים. Then רחום וחנון are the first pair, then according to the Zohar ארך אפים is one measure (not two), then רב חסד ואמת are two more, then נצר חסד לאלפים according to the Zohar is two measures. So far we have 1, 2, 2, 2, 2, or 9 measures, then 3 that come together, נשא עון ופשע וחטאה, and finally the last one ונקח. So the order is 1, 2, 2, 2, 2, 3, 1. According to Kabbalah, ונקח goes together with נצר

חסד, the two mazalot (father and mother). Why is ויקה without the next word which really belongs together? Because לא יקה refers to those who don't do teshuvah and the end of all the Jewish people is that we will all do teshuvah.

Moshe Rabbeinu and Achiyah

Now Moshe and Achiyah are the first pair, רחום וחנון. Each one needs more explanation, but first we'll correspond them.

The Ba'al Shem Tov and the Magid

The next two measures are ארך אפים, the Ba'al Shem Tov and the Magid. ורב חסד ואמת are the Alter Rebbe and the Mittler Rebbe.

The Alter Rebbe and the Mittler Rebbe

Of all the measures, the one that stands out the most in this correspondence is ורב חסד as the Alter Rebbe, as he is the Rav. Which is one reason why his Shulchan Aruch is called Shulchan Aruch Harav. There is no one better suited to be ורב חסד. ואמת is the countenance of the face, the revelation of the 370 lights of the face. This is the deepest and most inner revelation of Chassidut, the Mittler Rebbe (whom the Alter Rebbe said is the most suited to be the "truth," the ואמת of Chassidut). Now we have another meaning for Mittler (middle), since this is the 7th and middle of the 13th measures.

The Tzemach Tzedek

The next is נצר חסד, which describes the Tzemach Tzedek's guarding of the Torah of his grandfather, the Alter Rebbe. In the Torah, Kehat, Moshe Rabbeinu's grandfather lived for 133 years. Kehat in Chabad is Karnei Hod Torah. Who merited rays of shining Torah? Moshe Rabbeinu, who did not know he had these rays. So apparently he received them from his grandfather. What did Moshe Rabbeinu receive from his father? The sages say the first time that God called out to Moshe He said, Moshe Moshe and Moshe Rabbeinu heard God using his father Amram's voice (just like Shmuel heard God calling him with Eli's voice). A voice, like we said, is the cantillation, the ta'amim, this is another reason we connect cantillation with father. This later became his voice, when Moshe Rabbeinu spoke the book of Devarim with the voice of the Shechinah. This is an archetype of every Jew, since the non-Jews drew Jews with rays, with horns. This is only a characteristic of a Jew connected to his grandfather. So the horns, the rays, we get from our grandfather and the voice we get from our father. עמרם is equal to קרן, ray, which seems to contradict what we just said, because we said that the voice, the קול is what he receives from his father. Why then does עמרם equal קרן? We have to say there is an intermediary stage. The rays are a protrusion of the foundation of Atik in the forehead of will. The voice of the Shechinah speaking from Moshe's throat, that is in his throat. But, in between there are rays of light, not from the forehead (these Moshe was not conscious of), but from the eyes. These Moshe was conscious of. The rays from Moshe's eyes, these he received from his father, from Amram (and again Amram equals ray, קרן = עמרם) and the voice that he received from his father was revealed in his throat. All this was

apropos that the Tzemach Tzedek is נצר חסד the one who guards his grandfather (the Alter Rebbe's) teachings. He spent tens of thousands of hours copying his grandfather's writings.

The Rebbe Moharash

The next measure is לאלפים. Each of the Tzemach Tzedek's children was a Rebbe himself. The youngest one, the Rebbe Moharash, was the main continuation of the Chabad dynasty and so he like contains all his other brothers and all their chassidim. They too constitute a pair. Just as the Alter Rebbe and the Mittler Rebbe are a very clear pair (the Alter Rebbe appointed the Mittler Rebbe to educate the young chassidim in his place). Likewise the Tzeamach Tzedek and his son, the Moharash are a pair.

Three generations of forgiveness

But, the chiddush from here is that there are 3 together. They are predicated by forgiveness, סליחה. This is required for the Jewish people to receive the Mashiach. The Lubavitcher Rebbe himself makes these three into a threesome: the Rashab, the Rayatz, and himself. The acronym for them is מיד. The mem is Menachem Mendel himself, the yud is Yosef Yitzchak, the previous Rebbe, and the dalet is the Rashab, Dov Ber. This is also one of the words the Rebbe loved the most, Mashiach Now, משיח מיד.

The thirteenth generation

After these three we have a single measure, נקה. This word is like someone who is clean of all his belongings. נקה equals איני יודע, I know nothing, the 50th gate of understanding. This is a holy Name in Kabbalah, קסא, the inner aspect of mother, the aspect of teshuvah in the world. So immediately after מיד there comes the ge'ulah.

7. The essence of the final four generations

Let's go deeper. The threesome that prepares the background for the Mashiach is related to God forgiving us, God is willing to carry our sins. נשא עון ופשע וחטאה. Of course each of these measures relates to a particular type of sin. Then we will better understand what ונקא refers to.

The BST explained that the verse, Happy is the man who doesn't think of God (for even a moment)—that for his is a sin. To forget God, you have to have hubris. You have to think of yourself. There is no person who is so righteous that this never happens to him, but happy is the person who feels that if God is not before him even for a moment—that is for him a sin. The first thing that needs to be forgiven is עון. What was the Rebbe Rashab's main point in life? He corresponds to עון the forgiveness of iniquity, עון. His main point was that he wanted the teachings of Chabad to be known. That is what he started his yeshivah, Tomchei Temimim for. All the Torah, all the Chassidut he taught, was for this end. The main point of Chassidut Chabad is bitul in the end. The one who taught this is the Rebbe Rashab. He was the one who made this observation and he taught it on. So all of Chabad is with the Rashab, what then is left for the Rebbe Rayatz?

He taught us self-sacrifice. I already have all of Chabad in my pocket, what then do I have to do now? This is what his father the Rashab prepared him for his entire life (the last thing he spoke to him about, was a willingness to sacrifice himself). After the Rebbe Rashab passed away, the previous Rebbe gathered 9 more chassidim and together they vowed that they would sacrifice their lives to save Judaism in Russia. One who doesn't sacrifice his life for the Jewish people, for the land of Israel is called a פושע, and one who doesn't have bitul, selflessness, he is denoted as having an עון. פשע is related to the four types of keepers. Someone who is given something to watch over and doesn't guard it with his life, he is a פושע. If a person doesn't keep the life of his brother, doesn't guard it, ensuring that no one can hurt him, that is called a פשע. So thanks to the Friedger Rebbe's self-sacrifice he created forgiveness for all פשעים. What then was left? What corresponds to חטא? חטא a transgression is something that a person did without intent. There is an aspect to not having intent that is worse than sinning with intent, because the lack of intent comes from a person's unconsciousness. It comes from the concealed evil in a person's psyche. It is more difficult to rectify the concealed evil than it is to rectify revealed evil. This is the Lubavitcher Rebbe's role, to rectify this concealed evil, the חטא. We're not saying that before the previous Rebbe there was no self-sacrifice, just that he rectified it. Thanks to him the redemption began, אתחלתא דגאולה, on the 3rd of Tammuz, when he was told that his sentence of death was cancelled. For instance, Rabbi Akiva searched for a way to sacrifice himself in God's Name, but Abraham didn't look for it, he was only interested in publicizing God in the world, and then he was required to face a situation of self-sacrifice. When Rabbi Akiva was in jail, jailed for teaching Torah, his students asked him questions using code and he would answer them with codes, so they wouldn't know that he was teaching Torah. About Abraham the Talmud relates that he was in jail for 7 years in Kardu and 7 years in Kuta. It was only after these years that Abraham was thrown into the fiery furnace. The previous Rebbe writes that during that time that he was in jail, he didn't stop for a moment to continue publicizing God. He didn't use codes. His life was simply teaching about God. There was no other life for him. The Rebbe Rayatz, the previous Rebbe was exactly the same way. One should be like Abraham, regardless of where one is in jail today, whether it be in Jerusalem, in New York, doesn't matter. Continue teaching Torah, continue teaching Chassidut. The Ben Ish Chai says that Abraham was in jail for 14 years so that the 7 nations that God promised he would give him, he would receive in this world (the 7 Canaanite nations), and 3 more nations he will receive in the future. What we learn from this is that every additional day you merit sitting in jail for teaching Torah, for guarding the Jewish people, you receive the power to inherit one more nation. Thus, being in jail gives power to settle the land of Israel. Who merits this? Only a person for whom jail is like nothing. Like for the previous Rebbe as we said, the kelipah is אין ואפס ממש. So how can the חטא be forgiven, allowing us to come to נקוה, our generation? We said that bitul and self-sacrifice began before the Rebbe Rashab and the previous Rebbe, but they reached their climax with them. Did the Rebbe give us some advice on how to cancel our concealed evil? The advice is what the Rebbe showed in example, how he conducted himself—something that always existed, but reached a climax with the Rebbe:

hitkashrut, connection to the tzadik. The Rebbe always showed us how connected he was to the friedger Rebbe, and that is the way he wanted us all to connect to him too. One might say that the Rebbe's vort was Shlichut, being an emissary. But, the point of all the Shlichut was to bring everyone you meet to the Rebbe himself, to connect them also with the Rebbe. What is this good for? It is good, because just the connection with the tzadik—who does know how to cleanse his own concealed evil—only this way can one cleanse one's own concealed evil. Hitkashrut with the tzadik is needed for this, and of course it means doing what he tells you to do.

Our generation: Just teshuvah

Now we come to ונקָה: after the bitul, the self-sacrifice, and the hitkashrut. This is the 13th in line from God. This is the lowest mazal (מזל תחתון) so that even the תחתונים, the lower worlds have some mazal (the Tzemach Tzedek is the high mazal). What is the point today? Bitul, mesirut nefesh, or hitkashrus? It's neither this nor that, and all of them. Are we asked to sacrifice ourselves like the previous generation of the Rayatz. Is it about just saying nesi doreinu, nesi doreinu? No. It's about ונקָה לשבים, forgiving those who do teshuvah. It's about feeling that we have nothing of our own. I don't know anything. All I do is return to God. This is not bitul (selflessness) it is not sacrificing myself (it is not dying for a cause), it is simply (it started in a sense in the previous generation) a generation of teshuvah. Teshuvah where everyone returns to Torah, to mitzvot and to God, and this includes the true tzadikim, it includes all the Torah of Chabad. This is ונקָה לשבים. The moment there is teshuvah the Mashiach will come.

8. Epilogue: Is the Mashiach a consummate tzadik?

It is well known that Tammuz (תמוז) equals "consummate tzadik" (צדיק גמור) and "king Mashiach" (מלך המשיח). The previous Rebbe's birthday is on the 12th of Tammuz, which equals "this" (זה). We said that 12 and 13 are the two opinions regarding how many ta'amim there are. So the "12th of Tammuz" (יב תמוז) equals "this is the King Mashiach" (זה מלך המשיח), like the Rebbe used to say, הנה זה מלך המשיח בא, he is coming and he said that he has already come (referring to the previous Rebbe).

Now what can we do with this in hitbonenut, apart from the literal meaning. If מלך המשיח equals צדיק גמור that means that he is a consummate tzadik, but maybe there's another pshat, maybe it's like snake and Mashiach, where they are opposite. Maybe the Mashiach is the opposite of a consummate tzadik? We said that ונקָה – לשבים. That God forgives those who do teshuvah. Every true will of a tzadik will eventually happen. Like the Rebbe once told us, "noch nicht," which means "not yet." So if the Alter Rebbe wanted to call the Chassidic movement the Teshuvah movement, but it didn't work out in his time, but still it will happen at some point, there will come a time when this is it what it will be called. We explained that this is the generation of teshuvah, and so the will of the Alter Rebbe, who we said corresponds to Rav Chesed, will be done in this generation and the Chassidic movement will be known as the teshuvah movement.

So again, what type of equality is this? Are they the same, or the opposite. The Rebbe didn't mention say that "behold, this consummate tzadik is coming" (הנה זה צדיק גמור בא), he said, "behold, this king the Mashiach is coming" (הנה זה מלך המשיח בא).

Rebbe Pinchas of Koritz said that who is a consummate tzadik? He who can love a consummate wicked person. And the incomplete tzadik is one who can only love a partially wicked person (from this we learn that the beinonim only love themselves). From this we can say that the Mashiach is a consummate tzadik the way that Rebbe Pinchas explained it, he is one who is able to love that which the consummate tzadik loves. If we take this trait of the consummate tzadik—his ability to love a consummately wicked person—and personify it, make a whole person out of it, we will get the figure of the Mashiach.

Once the Alter Rebbe was asked whether he was a revealed consummate tzadik. And he said God forbid if I what I am is an example of a consummate tzadik. That which is concealed is infinitely more than what is revealed. What he meant is that what can be seen is just the consummate tzadik aspect, but what you can't see, is that underneath I am a ba'al teshuvah. That you can't see. All you see is the tzadik part of me, but 90 percent is submerged. In the generation of וינקה is that what was concealed will be revealed, the ba'al teshuvah aspect will be revealed.

So the pshat is that the מלך המשיח is indeed the opposite side of the consummate tzadik. Not only does he love a consummate rasha, but he himself is the consummate ba'al teshuvah. The Rebbe something very similar in the last ma'amar that he published, Ve'atah tetzaveh, that if there would be one individual who would do complete and total teshuvah, then he would bring the Mashiach. He himself would become the Mashiach.

The way to explain then the relationship between the Mashiach and the consummate tzadik is that they are indeed opposites, but opposites the way that a particle and an anti-particle are opposite. If they touch each other, they annihilate each other and everything. The Mashiach and the tzadik are not opposites the way that the Mashiach is the opposite from the snake, but they are the anti-form of each other. One way of understanding this is that a particle travels forward in time and its anti-particle travels backward. The ba'al teshuvah is the one traveling backward, while the consummate tzadik is traveling forward.

In any case, the chidush of the 12th of Tammuz is that it equals מלך המשיח. Of course if you think you're a consummate tzadik, at least love all the consummately wicked people and that will prove that you are indeed a consummate tzadik.

When we spoke about a generation of teshuvah then of course, we meant that this includes the entire world. The Rebbe started this notion, that teshuvah should encompass all people, by encouraging us to teach the seven laws of Bnei Noach to all the non-Jewish nations. When he first assumed leadership, the Rebbe was asked about the necessity of publicizing the seven laws, but his answer at the time was that it was not yet time for that, noch nicht. But, in the later years of his leadership, he encouraged it strongly. It is now a necessity. It is time for our teshuvah: teshuvah of the Jewish people, and of the entire world.