

Weekly Shiur

13 Kislev 5773

Harav Yitzchak Ginsburgh

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

Lechaim lechaim.

1. *The donkey and ox of holiness and the kelipah*

At the beginning of the parshah Yakov sends Esau, telling him, "I have lived with Laban, and I now have oxen and donkeys." The oxen allude to Joseph, and the donkeys to Mashiach the son of David, who rides on a donkey. Yaakov is telling his brother that he is ready for the redemption. He is asking Esau: Are you too ready for redemption? But, it turns out that Esau is not. The Rebbe's famous sichah (discourse) on this states that in our generation Esau is ready, and that the coming of Mashiach, the true and complete redemption now depends only on us.

Just as the ox and the donkey are the two aspects of Mashiach, there is an opposite to this in the *sitra achra*, "the other side." The chidush is of course in our verse, where the ox and donkey are mentioned as belonging to Yaakov, belonging to the holiness, but it goes without saying that they can also represent the other side. In the *kelipah* (impurity) the ox is the male of the *kelipah* and the donkey is the female. We are not allowed to plow with an ox and donkey together, because it strengthens the power of the other side. Rather they have to be separated and used individually until their counterparts in holiness can be used positively.

The ox identified with the *kelipah* gores. There are a number of types of damage (אבות נייקין) that the ox is responsible for. The donkey bites. When he was already a great sage, Rabbi Akiva related that earlier in his life, before he learnt Torah, when he was a boor, he used to say that if someone would give him a talmid chacham (a sage), he would bite them like a donkey. He likened his bite to that of a donkey and not that of a dog, because the donkey's bite breaks bones. Breaking the bones symbolizes the ability to the essence, the atzmut (עצמות) of the soul ["bone" and "essence" in Hebrew come from the same root]. This signifies that Rabbi Akiva himself is connected with a donkey. His return to learn Torah, and his becoming the pillar of the Oral Torah is a sign that he himself is the donkey in holiness, connected with Mashiach ben David. It also says in Kabbalah that Moshe Rabbeinu himself is the donkey of holiness.

Who is the ox on the side of holiness? When he came out of Egypt, Moshe Rabbeinu took with him Joseph's bones, so they would be together [Moshe, symbolizing the donkey in holiness, and Joseph, a symbol of the ox in holiness). By taking Joseph's bones out of Egypt and bringing them to the land of Israel, Moshe Rabbeinu separated the ox from the donkey of the other side. The ox is Joseph and the donkeys of the *kelipah* are the Egyptians about whom it says, כי בשר המרים בשרם, "Their flesh is the flesh of donkeys." When Yosef provided and sustained Egypt for all the years that he was the viceroy, he gave them energy. So they were now connected, Yosef and Egypt. Moshe Rabbeinu had to separate them.

In any case, the ox and donkey are central to many ideas related to redemption. The final rectification of the donkey will only be with Mashiach ben David, meaning that all those who had rectified this symbol to this point, did not do it fully. This includes what Moshe Rabbeinu did, and what Yissachar did (he is the donkey in holiness, יששכר חמור גרם, ריבון בין המשפתיים). Now, Esau is ready, and we have to come to him with the donkey and ox of holiness.

So we said there is one relationship where the ox is the masculine and the donkey the feminine. But, in the source it says that they are the opposite. The donkey comes from loving-kindness, chesed, and the ox from gevurah, might. As such, I would think that the ox is the source of kingdom, just as the gevurot build malchut (kingdom). But, actually it's the opposite, with the donkey going down to the Nukva. The donkey חמר, is also the letters of "matter" (חומר). But, when it descends it becomes a "womb" (רחם), it becomes the yesod of Nukva. But, the ox, like in the Divine Chariot, the ox is gevurah, from the left side, when it descends it manifests in the yesod of the male. The yesod of the male leans to the left, like in the name Yosef Yitzchak, that Yosef receives from Yitzchak (the left side).

When people begin to learn Kabbalah they ask why is it that the male is chesed, loving-kindness and the female is might, gevurah. People think the nature of the world is the opposite. In fact the word "male" (גבר) sounds like gevurah. Someone who is far from Torah doesn't yet understand this. It's like in the political terminology of left and right. It's entirely unclear whether political terminology that uses left and right is in accordance with how the Torah uses left and right. So here we see that the ox, the male who is gevurah, manifests in the masculine yesod, while the donkey, who is in loving-kindness, it manifests in the feminine, the yesod of the Nukva. So here it fits with what people expect.

There is another actual donkey in our parashah, the king of the Chivites in Shechem, he is Shechem's father. When Shechem rapes Dinah, he gets his strength from the donkey, from the yesod of Nukva of the kelipah. This is also difficult to understand at first glance, because I would think that the power to rape should come from the masculine. But, actually, according to Kabbalah, he gets the power from the yesod of the Nukva (the feminine) of the kelipah. So again, our main rectification with Mashiach coming is the rectification of the donkey.

Even though Yosef is the ox, Yosef disappeared from his father's eyes for 22 years, and then Yaakov is told "Yosef is still alive" (עוד יוסף חי), whose numerical value is equal to חמור, donkey. This is because Yosef is a unification of the donkey and the ox. Notice also that donkey and ox in Hebrew rhyme.

How are these two animal's natures explain in depth in Chassidut. The ox is described as warmth, craving, but the donkey is always cold, as the sages say, that a donkey even in the summer months (called tekufat Tamuz) is cold.. This means that the donkey is the type of person who is cold, he doesn't care. You can explain this type of personality in both holiness and in the kelipah. You can be holy and of course turn a cold shoulder to all the world's material pleasures, all those things that are forbidden. And you can be warm to all things in holiness. On the other hand, in the kelipah, it can

be a person who is warm to all things that are forbidden, etc. But, the explanation is deeper, especially regarding the coolness of the donkey, why is he cold and indifferent to Torah and mitzvot?

It says that being cold is living your life with everything being 100 percent ok. A Jew should not live very comfortably in this world of deceit, but here we mean that not only is he comfortable, he is so at home, that even when there is a reason to warm up to something, he is still cold, he is what today is called indifferent. For such a person everything is in stride, everything is working out. So if you ask him, is everything ok? Do you feel good? He'll say, Yes, sure everything's ok. It's not just Baruch Hashem, it's everything is good. Someone for whom everything is always fine, that is the donkey of the kelipah. You might think this is a great character trait, like the Tam (the earnest one) in Rebbe Nachman's story the Chacham and the Tam. But, if this is how you feel, you are so normative, you are so well-placed in this world, that you become indifferent to everything in holiness. In fact, you can become indifferent to even all the material pleasures of the world.

It says that in his nature and this is the connection of Shechem to the donkey (that his father's name is Chamor), that a donkey regardless of how much you place on him, whatever load you load him with, he can carry it. He says, put as much as you want on me. There is a type of person who carries loads and yokes because of his nature, not because it's hard for him. If you accept a yoke without any difficulty, it's fine for you, no problem, then if the yoke is the yoke of Heaven, that's relatively good. But, if the yoke is the yoke of the kingdom, the state, this person says, the state of Israel is fine, society is fine, then regardless of what load they place on him, he remains a good citizen. He's learnt civil studies in school and now he's an exemplary citizen. This is a donkey. Unfortunately, most of the good people today are donkeys according to this description. They live their lives, and whatever the state decides, they accept, and it's fine. This is a donkey. If the yoke is just the yoke of ארץ, דרך, then this is a donkey who comes from the kelipah. But, if the yoke is the yoke of Heaven, that is already Mashiach ben David. To rectify the donkey and bring him to holiness, one has to have tremendous shiflut, lowliness. To bring the Mashiach we have to empty the heart, עני ואביון אני, ולבי חלל בקרבי, this is called lowliness in one's natural state. It is the nukva of kedushah, of holiness, shiflut of malchut. ויש שכמו לסבול, it can indeed carry everything.

If we've succeeded in illustrating this, then we've understood that this kelipah is very difficult to rectify. To rectify this in an entire society, where the people act like golems (עילים גילים), they follow what they are told, and everything is ok, and they have no real cravings even for material things, then it's very difficult to get them out of this indifference. How do you do this? This is the work of Mashiach ben David. Mashiach ben Yosef is something entirely different it is a war of cravings, תאוות of holiness, as it says, the craving of a tzadik is only good (תאוות צדיקים אך טוב). God has a craving to make Himself a dwelling place below. The ox represents this warmth, these cravings. If I can prove to you that the craving in holiness is far more tasty than that in the kelipah then I've won. But, to win against the donkey of the kelipah is far more difficult, it is the work of Mashiach ben David. This is the first introduction tonight.

2. "Dinah went out" - Going out in Tanach

Now, let's return to Dinah's story. ותצא דינה בת לאה אשר ילדה ליעקב לראות בבנות הארץ. And then Shechem the son of Chamor saw her and it says, ותדבק נפשו בדינה בת יעקב. Before she was described as Dinah the daughter of Leah, but when Shechem lusted after her, she becomes the daughter of Yakov. About the first verse, Rashi says in the name of the sages, that like mother like daughter. The first description of going out, ותצא, is in regard to Leah who said to Yakov, I have you for tonight. She was the first to go out. And the second is Leah's daughter. So like mother, like daughter. How indeed is it possible that Leah said to Yakov, I have you for tonight? Even if it is for holiness. In her conscious mind, Dinah was going to see the daughters of the land, but in her subconscious mind she knows that all going out is to procreate, for a זוג. Indeed, she is accosted by Shechem.

The only other time this verb, ותצא, appears is in regard to Nadav and Avihu, ותצא אש מלפני ה', "A fire came out from before God." Before that it says, that the fire came out on the altar, then it says that the fire came out and consumed them. So there are 4 instances of this verb. Fire is related to a woman more than a man, because in "woman" (אשה) the letters אש are together, while in "man" (איש) they are separated by a yud.

When we continue to look at the other books of the Tanach, we find that there are other women about whom this verb is used. Again, this verb opens the story of Dinah, so it must all be connected to this verb. A few days ago we talked about Ya'el the wife of Chever Hakeini. By her, this verb appears twice, first it says, ותצא יעל לקראת סיסרא, and she says, come to my tent, a clear reference to procreation. After she killed Sisra, Barak was pursuing him, and when she sees Barak, it says again, ותצא יעל לקראתו לקראת ברק, she went out to call Barak, telling him that Sisra is here dead. So she has to ascend with this verb.

The next woman is Michal, about whom it says, ותצא מיכל בת שאול. After David brought the holy Ark to Yerushalayim, he came home to bless his household. What does he find? Before he enters, Michal comes out and ridicules him for his actions when dancing before the Ark. She insults him. We said that every "going out" (יציאה) is to procreate. This is really what King David wanted, but here the roles switched. We have explained many times that with Mashiach ben David, who is David himself, the most important aspect of his wife will be indeed Michal, because they had no children together in this world.

So far we have 4 women that "went out." Leah is the first, and there it is explicit that she is seeking to couple. Then Dinah, Ya'el, and Michal. Are there any more instances of this verb. There is one instance in the beginning of Ruth, where it says about Naomi, ותצא שם, but it doesn't mention her name in that verse explicitly. Still, we know it was her and she went out, she departed where they were living in Moab. There she is leaving a bad place to return to the land of Israel, a good place. By Rivkah it says, היא יוצאת, alluding to her ascending out of the kelipot of her family. Here Naomi too is departing, again with the purpose of procreating. She seemingly says, I would like to get married again and have more children that you (Ruth and Orpah) could marry, but I have no longer any hope, I am too old. But, really she is seeking to couple Ruth with Boaz (indeed the kri and the ktiv is all about Ruth being with Boaz, but it was like

Naomi was vicariously doing it all through her). She is instrumental in bringing about Ruth's marriage to Boaz and the bringing down of the Mashiach's soul.

5 times ותצא is the triangle of 70. The names of these 5 women are לאה דינה יעל מיכל נעמי, which equal 485, and the average value is 97, מהיטבאל, the women of the world of rectification. There are people that are crazy about Meheitavel, as we know. 485 is also the value of תהלים, Tehilim. Rebbe Nachman's Tikun Haklali is all based on this number, which is also אל אלהים when filled, which is the Name of da'at, which is why Rebbe Nachman says that saying Tehilim rectifies the covenant (תקון הברית). We can also say then that any woman who wants to follow these 5 holy women, should first say a chapter of Tehilim before going out. All this is a point in itself regarding the beginning of this parashah about Dinah.

3. Revealing the "alone" in what happened to Dinah

Let's see something more about the first verse. The initials of ותצא דינה בת לאה spell the word לבדו, in reverse order, a makif of returning light. In the beginning of chapter 35 of the Tanya, the Almighty is described with this word, הוא לבדו הוא ואין זולתו. Where does this word appear in the Torah? At the beginning of this week's parashah it appears in regard to the herds he sent before him, he sent each herd alone (לבדו). Then it says that Yaakov remained by himself (לבדו) until the dawn, which is when he fought Esau's archangel. The previous time this word appears is in last week's parashah, where it says, וישת לו עדרים, לבדו, which equals 1118, the Shema (שמע ישראל ה' אלקינו ה' אחד). So by Yaakov this word appears 3 times. That is why in Chassidut Yaakov is described as essentially being by himself, meaning that he is special, he is unique. The one who is unique is Yaakov, as in the predicate, אחד יחיד ומיוחד, the one the only, the unique, which correspond to the 3 patriarchs. To be like none other, to be unique, אין כיוצא בו, this is something that refers to God's essence as it were, and this is what Yaakov is.

What is the very first "by himself" in the Torah? It is not good for man to be by himself (לא טוב היות האדם לבדו) I shall make him a helpmate. Helpmate, עזר כנגדו is equal to Shechem (שכם), which is also the value of חלק אלוה ממעל. At least with the gematriot, we are beginning to understand the connections here. There is Dinah who is "by herself" and then there is Shechem, who is the yesod of the feminine (of the Nukva), who is the helpmate too, feminine also, but in the kelipah. The simplest form of a helpmate is the woman at home, the homemaker, the one who is able to carry all the burden of her family, naturally, without any complaints, happy with it, with all the children, including her eldest child, her husband. She is the Shechem of holiness. The first time that "by himself" appears it is a negative situation if man is by himself, and the helpmate is the solution, Shechem is the solution. This is another example of the first instance of something being in a negative form. Yaakov was the individual most similar to the first man, to Adam. And indeed the first "by himself" is by Adam and the next one is by Yaakov (there is no "by himself" by anyone else in between them). First he places each herd by itself, then he remains by himself, the most essential example of being by oneself.

In total in the Torah this word, "by himself" (לבדו) appears 12 times. We've mentioned 4 so far. Perhaps the most special among them is זובח לאלקים יחרם בלתי לה' לבדו. The Alter Rebbe, when he describes Hashem as הוא לבדו הוא ואין זולתו, is perhaps basing it on this verse, which is describing Hashem as "by Himself."

We said that there is a phrase, אחד יחיד ומיוחד. In Kuntres Hahitbonenut, the Mittler Rebbe explains that before the first contraction there are three stages known as יחיד אחד קדמון. After the first contraction there are also 3 stages known as א"ק אצילות ב"ע. Rebbe Hillel and Rebbe Isaac both explain that whatever can be found on land (after the contraction) corresponds to something in the oceans (before the contraction). So these 2 sets of 3 correspond.

(a little missing)

4. What happened to Dinah: Understanding God's orchestration of terrible events

This leaves us with a question because now it seems that this whole rape of Dinah was orchestrated by the לבדו. Just לבד equals לאה. לבדו equals 42, and 10 times 42 is Rachel (יעקב רחל). We'll end this first phase of our explanation with the question of what this means that this story is a revelation of לבדו. It says in Chassidut that the rape of Dinah, about it the verse says, נורא עלילה על בני אדם, that God orchestrates terrible situations for men. The first time was when God said to Adam, the day you eat from this tree you will surely die, from that moment Adam was condemned to eat and die. One might ask, what about free-will? That's a question. God orchestrates this terrible situation. But, here in the story with Dinah, this is one of the strongest examples of this notion that God orchestrates these things. What is Dinah to blame? You could think, what has she to do with all this. It's all a tragedy (אסון), which has the same words of אונס, rape. But, this is the type of tragedy that causes us to react the most negatively.

It's not enough to just say that God orchestrates this. The final letters of נורא עלילה על בני אדם, spell Elokim. This Elokim is higher than God's essential Name, Havayah. God placed us in this world to toil with clarifying it, עבודת הבידורים. When this toil and service is over, when Esau is ready (as the Rebbe says already is), then God can remove the spirit of profanity (רוח הטמאה) from the earth and the third eternal Temple can be built. Now, we explained that the one who is most dedicated to this toil is Yaakov. This is his essence. So it says, and this is difficult to say and meditate upon, but there are clarifications that a person initiates on his own, and he is master of what is going on. But, there are clarifications that he doesn't initiate himself, instead God brings it about. Usually the one who can initiate his own toil of clarification is a tzadik. If you end up in a place and you recognize what needs to be done, like in stories of the BST where he says a berachah in a particular place, that is a lower level. But, there are clarification, בידורים, that the only way to carry them out, is by the person falling into sin and טמאה, profanity, the opposite of holiness. About these clarifications, which requires falling into the opposite side, is said, נורא עלילה על בני אדם.

Why is this said about Dinah? The deepest secret in this week's parashah? Why did she go out to see the daughters of the land? The daughters of the land alludes to the

vessels of the 3 lower Worlds, בריאה יצירה עשיה. Leah is the hei of Atzilut, the understanding, binah of Atzilut. Her daughter, Dinah, is the malchut of Atzilut, who receives energy that comes out of Leah to emerge from the World of Atzilut, and descend into the lower 3 Worlds, enter it and rectify the vessels there. Dinah is like דין, harsh judgment. Leah is the harsh judgment (דינא קשיא) and Rachel is the soft judgment (דינא רפיא) and Dinah is the harsh judgment that can emerge from malchut of Atzilut (that's where she is initially) and descend into the lower Worlds with a light from the harsh judgment of her mother, which is the power to cause nullification in the lower Worlds.

But, she is not successful in bringing this light down to the vessels of the lower Worlds, and suddenly Shechem sees her and rapes her. He tries to speak to her heart and woo her. Then his soul clings to her, and as we said, at that stage she is called, Dinah the daughter of Yaakov. Her task was not just to clarify the vessels of the 3 lower Worlds, she was meant to also clarify the holy spark that was within Shechem. So she had to fall into his hands. It is forbidden to think about premeditatively doing something like this. The false messiahs all fell into this type of thinking. What kind of holy spark was in Shechem? The Arizal says that it is the spark of Rabbi Chanina ben Taradyon (רבי חנינא בן תרדיין) whose initials spell רחבת, like in the verse that appears in the parashah, הנה הארץ רחבת ידים. So there are some clarifications that require a person to fall into the opposite side.

Now, the Rebbe said that the toil of clarification is complete. We said there are three types of clarification. The way the tzadik does it, consciously meaning to clarify something, like eating something and elevating it, etc. There are clarifications that are not conscious, but they do not involve a sin. You might be travelling for your livelihood; you don't know exactly what you are doing, but God is constantly guiding you to clarify and elevate sparks. But, this is a third type that can only be attained through falling into sin, רחמנא ליצלן. So if the Rebbe said that the toil of clarification is over, we would really like this third type to be over. But, actually the opposite is true. The Rebbe tells us that from now in we should work with the toil of unification (עבודת היחודים). Until now, enough work has been done with the first type of clarification, there were great tzadikim who already ate enough (the Apter Rebbe, the Sefat Emet, etc.). So there's been enough of that, and now the point is the toil of unification. We can say something more, that if clarification is complete, then maybe all those that need to travel to chutz la'aretz for their livelihood, maybe that too is over. No need to travel anywhere. So what are we left with!? Lechaim lechaim.

We said that נורא עלילה על בני אדם comes from the לבדו, the by Himself of Hashem, which is why Dinah's story begins with this acronym. Over the years we've given many explanations to what it means that the toil of clarification is complete and now we've added something new: that God forbid that someone should fall into sin, but there are such cases, and in the end they are all for our good, for the good of all those involved. This is a great לימוד זכות (לא ידח מנו נדח). Everyone who has a friend, a family member who has fallen in a certain way, they might think that it is all their fault.

But, now we judge them favorably, there might be a story of נורא עלילה על בני אדם, something that God orchestrated and it is all for some great purpose that God has. And nothing will be ultimately lost. Just as Dinah could be rectified. She was not to made as a harlot. "As a harlot" not an actual harlot, because even if she would be left with Shechem, she would never become an actual promiscuous.

What this says to all of us, is that in the meantime, we continue to eat, until the world of reincarnation, where there is no longer any eating or drinking, so there is still clarification, still an ascent of the holy sparks in food. So what does it mean that the clarifications are complete and over? Rather, as we said earlier, the Rebbe meant that this is not what we should be thinking of. We should be thinking about how to bring Mashiach with unifications (יחודים). There are people, also in Chabad, who will not eat anything that comes out of a container, only what they prepare at home. They don't trust any single hechsher, and Kashrut, everything is bechezkat treiff. They think everyone else is falling when they eat Badatz or Landau, they are all suffering from נורא עלילה. Lechaim lechaim.

5. The three stages of rectification in what happened to Dinah

Now we said that Dinah is going down into the 3 lower Worlds to bring nullification to their vessels, but she is raped by the kelipah there. The sons of Yakov say to this kelipah, either you circumcise yourselves or we take our sister and leave. The question must be posed: if it's so easy for them to just leave, why don't they just take her and leave. Why don't they do this?

The answer is that Dinah's brothers understood that this whole affair was related to clarifications and the fact that Shechem was now clinging to Dinah the daughter of Yakov, is that Shechem was now clinging to her source. He is clinging to her higher, supernal source in Yakov. The brothers saw that as much as this angered them, here was a story of נורא עלילה. They understood the subtext going on. The subtext was that there is some clarification taking place, one that should not be initiated by people, but God was taking the driver's seat here. They understood with their true wisdom, with their מרמה (this word appears only twice, בא אחיך במרמה, is the other time and this was Yaakov's ability to capture his father's blessings). In both places, Rashi writes that מרמה means wisdom, and indeed when we add מרמה חכמה the value is משיח, Mashiach. That it says this word twice in the Torah alludes to the two Mashiach's. So the wisdom here is not to simply extract Dinah from this whole story, but to understand that there is a clarification going on and it has to be completed. To really complete it, to bring the רחבת as we said out, the people of Shechem have to be circumcised and then killed and then the clarification will be complete. This is not yet the end of all the clarifications of the donkey, but it is all there is right now.

The three stages are, first rape (something tragic and terrible), then circumcision, and finally killing the Chivites. These 3 stages correspond to chash, mal, mal. There are types of clarification where the beginning is in silence, it just happens and you can't wonder about it; it belongs entirely to those things which are concealed and belong only to Hashem to understand. This is submission in the psyche. How can you face a rape, only

with submission. After that comes separation which is the circumcision. What circumcision does is it gives the psyche, including the kelipah the experience of how its sense of self contradicts God. The circumcision reveals to the non-Jew that his being, his sense of self is something that opposes God. It weakens him, and then the children of Yakov could come securely (יט בטח = יט, another allusion to יט בטח) to the city and kill all the males. They only killed the oxen among the donkeys... But, the women and the children are part of the clarification, what has to be extracted from the kelipah. And then they, the women and children, could be raised to holiness.

This is relevant to the process of rectification in each and every one of us. David says of himself, ואני עני ואביין. The sages say that anyone who says that David sinned is mistaken, because it was all orchestrated by God. That was his submission phase. After that he was "circumcised" by the prophet Nathan. He cut him, he struck him, by telling him, "you are that man." And then with all his suffering after this, the holy spark came out, and that holy spark was King Solomon who was born from David and Batsheva.

6. Dinah's reincarnations and marriage to 7 champions

Now, let's see who Dinah was and who she will be. We may have explained this once, but certainly we'll have something new to say. It says that Dinah was the gilgul (reincarnation) of Abraham's mother, אמתלאי בת כרנבו. There was another אמתלאי, Amtalai, who was Haman's mother. But, the sages say that Abraham's mother was holy, while Terach his father was not. And this mother, the mother of the entire Jewish people—this raises a question of why we don't mention 5 Matriarchs, including Amtalai bat Carnavo—in any case she was reincarnated in Dinah. Just as Dinah was raped, so was Amtalai. Terach raped his wife when she was impure (Nidah). So we see that rape can be between a husband and wife, God help us. That is why she was called Dinah, the same letters as Nidah.

What happens when Shechem rapes her, with God's orchestration? Her impurity clung to Shechem, the spirit of impurity that she had from her previous incarnation, now clung to Shechem and she became pure. On the one hand, Shechem is a Chivite, which means a snake (חיי), like the original snake who came upon Eve and made her impure with his impurity. But, now by raping her, she was freed of her impurity from a previous incarnation. Meaning that she gains something from it. There are two separate occurrences here going on at the same time. On the one hand, God is orchestrating something terrible, but on the other, the moment she's raped, she's freed from her previous state of impurity and her impurity is transferred to Shechem. The Arizal writes that the sages say that Dinah was transformed from a male into a female while in her mother's womb. Leah prayed that she not have another son, so that her sister Rachel would have at least as many sons as the maidservants. So she was a daughter because of her mother, not because of her father (as we usually understand sex). That is why she is described as Dinah the daughter of Leah when she goes out to see the daughters of the land.

In parentheses let's add that there is a saying that people say that if a woman has 7 sons one after another, she is guaranteed a place in the World to Come. Does anyone know where this is from? Clearly it was around during the time of the Matriarchs, and

they knew that Leah was carrying a seventh son. Leah knows that she has a son, and she knows that she's all set. 7 sons one after another, so the fact that she prays that this son turn into a girl, this gives a lot more power to this story. It's like the BST, she's willing to give up her World to Come for her sister. This is a complement to what happened earlier, where Rachel gave the signs Yaakov had taught her to her sister Leah so she would not be embarrassed when she wed Yaakov. Yaakov was Rachel's entire world and she gave it up for her sister. It says that this was Rachel's greatest merit. So Leah did the same for her sister. So Dinah is based on self-sacrifice. From the time of her being in the womb, signifying her unconscious mind.

Again, the second reason for the rape was to transfer her impurity to Shechem. Before that we said that the rape was in order to rectify something, to clarify the idea of רחבת. Now, we are saying that Dinah was the type of person to sacrifice herself. It's her essence to cast herself aside in order to rectify things. The rape indicates this nature of hers.

There is another example of נורא עלילה, of God orchestrating something terrible, in regards to Samson. As much as we so holy, when he grows up, he goes to Timnat and falls in love with some Philistine woman. All his holiness was for this? But, the verse says that his father and mother did not realize that this was from God. Not only his physical mother and father, but his mother and father, his Aba and Ima in the sefirot too. They did not know that God was orchestrating a whole scene in order to take revenge on the Philistines.

Now what happened with Dinah later on. Rashi says that Shimon married her. What role does Shimon play here? It says that here he is the ox, instead of Yosef, the foundation. He is Yaakov's second child, and the second mazal is the ox. The foundation, yesod, is described as the sword that takes the revenge of the covenant (חרב) (נוקמת נקם ברית). He is the ox that takes revenge on the donkey (חמור). When Yosef became viceroy he circumcised the Egyptians. Shimon was the ox. ותרבק (His soul clung...), same letters as רבקות, is equal to Shimon Levi (שמעון לוי). The moment that the clinging occurred between Shechem's soul and Dinah, this was a sign that Shimon and Levi now had a role to play.

What happens before the story with Dinah, after Yaakov had finished all his clarifications with Laban? The Torah writes that Yaakov came "complete" to the city of Shechem. It means that he had successfully navigated his tension with Laban which required his powers of loving-kindness and done the same with Esau, which required his powers of might. Now he was able to perform a complete and whole unification between the Almighty and the Shechinah. He then travelled to Sukot, which is the higher and lower Ima. He had rectified the entire world of Atzilut. Now he had come down to the 3 lower Worlds, with Dinah performing his task of bringing nullification to their vessels. All this after Yaakov had completed the rectifications in the entire World of Atzilut. Shalem (שלם), wholeness, is an acronym for Shimon, Levi, and Moshe (שמעון לוי משה). Moshe is actually a Levite too, and just as Shimon and Levi killed the people of Shechem, he had to come strike the donkey—the Egyptians—with the 10 plagues to take the Jewish people out of Egypt. We said last week that the word Shalom (שלום) has three

meanings, and apparently the three meanings correspond to the 3, Shimon, Levi, and Moshe Rabbeinu.

We said that Shimon was the warrior here, the sword taking revenge, and that later he married Dinah. First she was raped and then she merited marrying one of the tribes. She couldn't normally have thought that she would merit marrying one of Yaakov's sons. But, now this is what happens. What happens later. In the order of the gilgulim that appears in the Arizal it says that she married the 7 Champions (שבעה אלופים). Among them were good champions and bad ones. The first one was Shechem himself, of course someone bad. The second was Shimon, one of Yaakov's champions, one of his tribes. The third was Job. The sages say that Job's wife was Dinah. The next one was Naval the Carmelite, meaning that she was reincarnated in Avigayil (Abigail), one of the seven prophetesses of the Jewish people. She is related to the sefirah of netzach (victory), the netzach of King David. Naval was a rich man, a sign that a rich man is a champion. The fifth champion was then of course, David (who married Avigayil after Naval died). This is similar to the story with Shechem and Shimon. In both cases, in the same reincarnation she is first married to a bad person, and then to the good one who rectifies her first marriage. There is something in this order, that Dinah is always moving from first a negative husband then to a positive one. Who made the shidduch between Avigayil and Naval? She new he was a negative person. She was a prophetess. But, this too was a case of נורא עליה, of God orchestrating some terrible situation. But, then after it is over, she merits to become the wife of King David. The sixth champion is Tyrannus Rufus the wicked, and the final champion is Rabbi Akiva. Rabbi Akiva is Yaakov (they have the same letters, יעקב—עקיבא), the pillar of the Oral Torah. So in the end Dinah married her "father," as it were, Dinah the daughter of Yaakov. She was to him like a daughter (as it says about Esther and Mordechai), a daughter (בת) is his house, wife (בית). So if a woman goes through a trauma it might be the result of a real problem she has with her father. But, her true rectification to connect with her father. He is the only one who can tell her that it was all worth it. So from Shechem to Shimon, to Job (who is unclear in his character, was he good or bad). We identify Job with the Tanya's beinoni, etc.

If there are 7 champions here, they must correspond to the 7 powers of the heart, some rectification of them. The correspondence is not in order. Who is Shechem, the original rapist? In holiness שם is the acronym of שם כבוד מלכותו. Shechem here is the malchut. You might think that King David is the malchut in this model, but no, it's Shechem. In this case, Shimon is the yesod as we said earlier, the revengeful sword. So the malchut of the kelipah (Shechem) rapes her and the yesod of holiness saves her. Job is the hod, acknowledgment as it says that hod is prone to turning against oneself (הודי) (נהפך עלי למשחית). Job's wife tells him to bless (i.e., curse) God and die, cursing God corresponds to hod in the seven Noahide laws. Now we've come to David and Naval. About Avigayil it says that it means that it is the father of joy, relating to chesed, loving-kindness. Who is Naval, it says that he is a reincarnation of Laban, who was the opposite of Yaakov's loving-kindness. Naval is the blemish in the measure of loving-kindness, and David who saved Avigayil, it the netzach, the victory, which is why Avigayil

showed him her right lower foot). So the loving-kindness here was in the kelipah and the netzach in holiness. Finally we come to Rabbi Akiva who is tiferet, the pillar of (Oral) Torah and thus Tyrannus Rufus was the gevurah here (might). He was simply a reincarnation of Esau who is of course gevurah of kelipah. So with this we've explained the root of all 7 champions that Dinah's soul was married to.

7. *Ayin Beis, Dibur Hamatchil "Va'etchanan el Hashem" 5674*

Now let's end with something from this week's ma'amar in Ayin Beis. We'll see if we can connect it to our parshah. This week's ma'amar is about the vessels. Lights are nothingness (ayin) and vessels are somethingness, being (yesh, יש). The nature of lights is to ascend and even when they are in vessels. The nature of vessels is to descend. The main point in the ma'amar is to explain the difference between the inner aspect of the vessels and their external aspect. He writes that a vessel is a name. There are many types of "name" in grammar, there are adjectives (שם התיאור) and adverbs (שם הפועל), which correspond to the inner and external aspects of the vessels. We said that Shechem is שם כבוד מלכותו, already a connection. And we said that Dinah came down into the 3 lower Worlds to rectify the vessels.

One point we didn't mention is that Yaakov did not have as much self-sacrifice as Dinah. He didn't really understand (perhaps until he married her as Rabbi Akiva). Why was he punished with her rape and the whole affair? The sages say that he hid her from Esau, if she would have married Esau, she would have rectified him. It would not have been rape. This is also scary to think about. Esau was 100 and something already, and Dinah is a young girl, so he hides her. And yet, he's punished for it. He should have let them marry, which according to the principle that "everything comes from the woman" Esau, who is still just a wayward son, still a Jew who has strayed off the path (יהודי משומד), he still has hope. Only when he died, was all hope lost. It was still possible for Yaakov and Esau to forge a bond and this would have happened if Esau would have married Dinah. Dinah has more power than Yitzchak. Yitzchak wanted to rectify Esau by giving him the most supernal blessings, but Rivkah saw that this would not work. But, the sages say that what Yitzchak could not have accomplished, Dinah, this young girl could have accomplished if she would have married him. Even after she was raped, there was still a possibility that she could rectify Shechem. She's a very strong power in the world. Dinah front and back, דיני דיני דיני דיני equals Moshe (משה), just to show what a great power she is. Dinah was ready to marry Esau, Yaakov didn't understand this. All this was because in the ma'amar we are speaking of lights and vessels.

Again, the vessels have an inner and external aspect. About the inner aspect he gives two examples one in the intellect the other in the emotions. The first is that the fact that a person is essentially wise, not that he has some degree from a university, rather that in his essence he is wise, he can understand anything you teach him. Not because of his current knowledge—that is called the adjective "wise." That is the inner aspect of the vessel. But, the fact that he has worked hard to gain a great deal of wisdom, to learn a great deal, and this is the type of person that most people will call wise (not a young child who is very wise), this is the external aspect of the vessel, the adverb. Most people

only see the external aspect, not the inner. One who is truly wise, doesn't need to know anything right now, he just needs to be able to quickly learn anything.

The second example but in the emotive powers is in regard to goodness (טוב). There is a person who has done great good to many people. This is the external aspect of the vessel of loving-kindness. but, there is another person who is capable of an infinite amount of kindness, but has yet to do it. If the person is good in his essence, he is infinitely good, even if he has yet to do good. This is the inner aspect.

Now we have חכם and טוב, wise and good. The ratio between these two words are 4:1. Meaning that ט ט טוב טוב וב (ט ט טוב טוב וב) is equal to 4 times the value of טוב, which is חכם! They are truly connected. That someone who is truly wise, and wisdom is selflessness, בטול, bitul, and בטול equals כי טוב. This is related to the gematria that אהבת ישראל is equal to אהבה times חכמה, love times wisdom.

Now if the inner aspect of the vessel is being essentially wise and the external aspect is the wisdom one has learnt, then the light is neither, it is the ayin, the nothingness in the vessel. According to the Ramak who says that the light is the same in all the sefirot, the light is not related at all to the vessel. But, according to the Arizal, who says that there is a special light related to wisdom, אור החכמה, how can we explain this according to this ma'amar? What then is the light of wisdom? We have to say that this is related to the three states of ability, potential, and actual. The ability is something hidden not in reality, potential is something hidden but in reality. The inner aspect of the vessel is something concealed in reality, since the meaning of vessel itself is reality. So the inner aspect of the vessel is potential. The external aspect is the actual. But, then the light is the first thing, the ability, which is something concealed not in reality (העלם שאינו במציאות). How do the light and vessel connect, that the light really has some predicate of wisdom in it, but it's an ability (יכולת), but not potential yet.

This in short is the point in this week's ma'amar and how it's related to our story of Dinah and our task of bringing Divinity into the 3 lower Worlds. And there is a situation of נרא עלילה in which the vessel from below rapes the light coming down. The Arizal used his knowledge of reincarnations to help people understand what the rectification in every such situation was. We without the gilgulim have to understand how to apply these principles to every situation in order to rectify even situations that look like lost causes.

The donkey in holiness is what in Chabad is called ohne hispa'alus, don't get excited. Someone has experienced a trauma and comes to a graduate of Torat Hanefesh—someone who's learnt for 13 years—and he tells him his story. Should the counselor be engulfed by the story? Of course he's not indifferent, he's compassionate. But, he's also somewhere else entirely. He is like a donkey of holiness. You can put on him all the most terrible stories in the world. On the one hand he has great-mindedness (גדלות מוחין), but this is a result of his שפלות, of his lowliness. It is all a rectification of the nukva, the feminine. And thus the counselor becomes a vessel to understand how everything is for the best.

We'll end with another vort. It says that Leah is the concealed world, where there are harsh judgments (emerging as Dinah) and Rachel is the world of speech, soft judgment.

Harsh judgment is general nullification and soft judgment is particular nullification. A person can't say everything he thinks. When he speaks, he has to speak in detail. It says that if a person would speak what he thinks, he would seem to be completely mad. Apart from this, he would also seem like many other things, like a bigot and other adjectives. It doesn't say this in the original, just that he would seem like a madman. The goal should be to combine the two aspects of Sukot that Yaakov came to before he came to Shechem, connecting speech and thought, as the Ba'al Shem Tov did, with the verse, *מי זאת. מי זאת עולה מן המדבר*, being the thought and speech. Speech and thought nullify in different ways, speech should be to say things in a way that can be accepted, it is detailed nullification, it is soft judgment, which already sweetens one's thought whose nullification is more general. What did Dinah speak with the daughters of the land before Shechem caught her? Apparently she spoke her mind, which was very high thoughts, so she seemed like a madwoman. That's why no one came to her help. They thought she was crazy. But, Shechem just like her looks. This principle of unifying thought and speech (*מי זאת*) is the third important principle taught by the BST.

The Rebbe spoke crazy things about Mashiach, he spoke his mind, and that's why he said "I'm crazy about Mashiach." Someone who speaks his mind is Dinah. If you're going out on a shidduch date, this is a good way to tell what kind of woman this is, whether she speaks her mind or not. Of course, anyone whose studied in Shechem can only connect with the likes of Dinah. This is a good place to end.