Weekly shiur

14 Sivan 5773

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

We are now in parashat Beha'alotcha, until the flame rises up on its own. The initials of this verse are שמע. And the famous remez is that the words, בכל לבבך ובכל נפשך ובכל מאדך is equal to the value of "flame" (שלהבת). There are three levels of the ascent of love here, and one needs a tzadik to have the love asend. The flame alludes to the soul, the human soul. The flame is also related to Moshe Rabbeinu. The Arizal says that the acornym of Moshe משה is משה שת הבל, Moshe, Seth, and Abel. When we add the letters of Abel to Seth, we get the word "flame" (שלהבת). The גחלת, the ember is equal to "truth," Moshe is true and his Torah is true.

At the end of the parashah we read about Miriam and Aharon speaking ill about Moshe, regarding Moshe's wife. They two were prophets and in a literal reading it seems that they are speaking ill of their younger brother, Moshe. What God did is that he invited them to the Tent of Mo'ed when they were impure, and they cried out for water, so they could purify themselves. The moral of the lesson being that Moshe, who would hear God's words at any moment, could not be with his wife, because of the impurity of relations.

In any case, this entire incident comes to teach us the differnce between Moshe's prophecy and that of the rest of the prophets. The Torah describes Moshe's prophecy as coming through a clear lens, and Moshe sees God's picture, meaning he see reality from the same perspective as God, so explains the Alter Rebbe. But, Rashi writes that the meaning is that he sees God's backside as it were, he sees reality, the backside.

As a result of this incident, Miriam is afflicted with leprosy. Moshe prays for her a short prayer. Even though Chassidim tend to pray a long time, it says that there is some advantage, more power to a short prayer over a long one. And that is what Moshe Rabbeinu prays, אל נא רפא נא לא, Please God heal her please. Miriam stayed in quarantine for 7 days and only then returned to the camp.

This is all a strange story, with the older siblings talking negatively about their younger brother and with Miriam being afflicted with leprosy and being quarantined. This all happened in a place called חצרות. The place where they reached after קברות התאוה, the place where they buried those people that could not hold back from eating meat without slaughtering it. From חצרות they travelled to מדבר פארן. But, the main story is here in Chatzerot, one of the 42 journeys they made in the wilderness.

There is another important verse in this story, which totally encompasses 16 verses. These 16 verses are divided into a number of paragraphs, with 3-10-3 verses in each. Then we end Be'haalotcha and continue with parashat Shelach. Let's quote the first three verses:

ותדבר מרים ואהרן במשה על אודות האשה הכושית אשר לקח כי אשה כושית לקח.

It is not clear what the story here is all about, we have to rely on the sages' holy spirit and their teachings transferred down, to understand what the background is.

The next verse is ויאמרו האך במשה…

Then the final verse is perhaps the most important: והאיש משה ענו מאד מכל האדם אשר על פני האדמה.

Moshe is more humble than any man on the face of the Earth. There is a dispute among the sages whether he is more humble than the Patriarchs too (those who are under the Earth), or only those living. There are differing opinions. The ill speak about Moshe revealed great things about Moshe. First of all it reveals that he is humble, his essential trait. And it also causes the Almighty to reveal something important about the levels of prophecy. He tells us that the nature of Moshe's prophecy is that he sees a picture and not a parable. And more importantly than all, that he sees "God's picture." On the one hand it says that God has no picture, לא ראיתם כל תמונה. Still, as Rashi says, what was seen is God's backside, or according to the Alter Rebbe that Moshe is able to see reality from God's perspective.

Now let's return to the first verse. We said that the background is not clear at all, it is unclear what their criticism is about. The sages say that "a Kushite woman he took," means that he now divorced her. He took her in the past, but now it is the opposite, he has divorced her. This itself motivates us to meditate if in pnimiyut we can explain these words differently. Indeed, there is a different explanation brought in Chassidut, that the criticism is that he took a Kushite woman. According to the sages this was Tziporah. Even the Ibn Ezra who is a literalist and doesn't always follow the sages explanations, says that this is indeed literally Tziporah, and she is called Kushite even though she was a Midianite, because they dwelt in tents, and it made them dark. Rashi says she was beautiful, but the Ibn Ezra says she wasn't. He adds that this was the reason that Moshe divorced her, because he didn't like what she looked like anymore. A very colloquial interpretation. Very strange. But, we said that in Chassidut there is another explanation that the criticism came because he had wed a Kushite woman, not because he had divorced one. According to this interpretation it is not clear if this was Tziporah. We know that Moshe Rabbeinu was a king in Kush when he fled from Egypt and so he took a woman there and married her.

Returning to the Ibn Ezra and the statement that she was not beautiful. The opposite from Rashi who says that the verb "Kushite" meaning black is a sagi nahor, which is to say that she was very beautiful. Rashi adds also a gematria that Kushite is equal to "beautiful" (יפת מראה). Now if we check this gematria, we see that for them to be equal we have to write כושית (Kushite), even though in the Torah it is written כשית. How do we know that this is Rashi's method in general, to change the spelling to use ktiv maleh when doing a gematria. At the end of Parashat Shelach, there is the description of the tzitzith, and there Rashi writes that the tzitzit is equal to 600 and with 5 double knots and 8 strings, equals 613. And so it reminds us of all the commandments. But, in the Torah it says, ציצית, which is equal to 590. So it is simple that he adds another yud, the way we would write the word today, ציציות, it equals 600. This is a connection between

the reading and the writing forms. And Rashi connects them when he teaches us gematria.

So again, according to Rashi she is beautiful, but according to the Ibn Ezra she isn't. But, both of them agree that the criticism was because Moshe had now divorced her. The Ibn Ezra says it was because she wasn't beautiful, but Rashi says it wasn't because of that. So what was the reason according to Rashi following the sages? That to be a prophet he could not have a relationship with a woman. And this is what Aaron and Miriam criticized, for they too were prophets, yet remained married. Then it says that God heard, of course God hears, and then we learn that Moshe is the most humble of all people.

According to both Rashi and the Ibn Ezra, neither Aaron nor Miriam know that Moshe has left his wife because of God's constant and sudden speech to him. Only because now he shows them that they too need water to purify themselves when God begins to talk to them suddenly. But, indeed, God had told Moshe directly to leave his wife, when he said to him after the Ten Commandments, ואתה פה עמוד עמדי, And you remain standing here with Me. Moshe understood that God was telling him to be wedded to the Divine Presence, the shechinah, as it says in the Zohar, he is to be איש האלקים, the husband of אלקים, the Divine Presence. This is the lowest level of understanding this story. At this level, even though Rashi and the Ibn Ezra differ, they are in the end saying the same thing: Moshe Rabbeinu divorced his wife, Aharon and Miriam do not understand why, and God has to explain to them what the difference between their prophecy and Moshe's prophecy is.

Apparently everything here is connected with Moshe's humility. Indeed it says in the commentaries, that the reason Moshe has such a different level of prophecy is in merit of his humility.

Now there is a second level, higher than this. This is the Chassidic explanation we mentioned earlier, that the criticism was not that he had divorced his wife, but because he had taken a Kushite wife. What this means is that his Divine service was of a Kushite nature, he identified with blackness, the early dawn. This already sounds like something very special. This is something they didn't like. They didn't like this type of Divine service that Moshe Rabbeinu had undertaken, which is called wedding Kush, wedding blackness (שחרות). This needs to be understood. But, later, there is another even higher level of explanation that returns to the first level, the sages' explanation, that the criticism was because he was now divorcing his Kushite wife. But, according to this explanation, the highest of all three, they know exactly why Moshe did this, why he had to divorce her. Even more so, they knew that God had told Moshe to divorce her. How can this be a reason for criticism. They know everything about Moshe's prophecy and his state, yet this angers them that he did this. How can this be? What according to this does the verse וישמע ה', God heard, mean? It means that God understood and accepted their argument, He now knows their deepest intent. They were not wrong according to this explanation, unlike the first two.

We are familiar with the first level of explanation. We are less familiar with the two others. When we think of Kush we think of another place, India. As it says, In the time of

Achashverosh, who ruled from India to Kush, מהודו ועד כוש. Kush is a compliment to India in Divine service. But, initially they contradict. It says that Miriam and Aharon serve God like "India" but Moshe Rabbeinu serves God like "Kush." What does India-like service mean? India in Hebrew is הודו, like הודו לה' כי טוב. It means serving God out of a consciousness of his surrounding light. Hod is splendor that does not conceal Divinity. To come to this level of Divine service requires a great deal of meditation.

But Kush is Divine service that serves God even out of darkness, when God is absolutely concealed. A baby is born into this world, and without even a bit of meditation, the way the world is, black and void of Divinity, God is absolutely concealed. Is it possible to serve God in such a reality, without any illumination of splendor of Hod? הודו Hod means serving God out of great meditation, until the flame rises on its own.

Who are the three siblings? The order of their birth is also the order of their stature. Miriam is the eldest, and Aharon and Moshe are born out her soul, and Aharon is of higher stature than Moshe. We know the famous allusion that the value of these three siblings' names, מרים אהרן משה is equal to שלשה דברים, three leaders. There are three leaders here: Miriam, Aharon and Moshe. Like a court, there have to be three. Elokim, a court, is made up of three judges. In the sefirot, Miriam corresponds to wisdom, as it says, אמור לחכמה אחתי את, Say to wisdom you are my sister. About Moshe it also says that he is connected to wisdom, but relatively speaking, Miriam is essentially wisdom, Aharon is the high love, he is the main manifestation of בכל לבבך ובכל נפשך ובכל מאדך, Aharon is the one who meditates the most, which is connected to binah, understanding. And from his meditation he gives birth to great love (אהבה רבה), which extends all the way down to hod, acknowledgment. Moshe is of course da'at, knowledge. He is the universal da'at of the Jewish people. So these three are the Chabad of the Jewish people. Da'at is the small brain, that is in the back. That is why he has a special sense about God's backside. What God showed him is the knot of the tefilin, the knot on God's as it were tefilin, which in Kabbalah is the partzuf of Leah, and her trait is humility (ענוה). Moshe is so humble because of his connection with partzuf Leah. It says that he has a special sense about the backside. The frontside is revelation, without anything concealed. But, the backside is what is concealed, what is black. He has a special sense about this.

So now it is the wisdom and understanding that are speaking against the da'at, the knowledge. Wisdom and understanding meditate, their toil is to meditate upon God and to give birth to love of God, and now they see that Moshe Rabbeinu willingly weds a black woman. He loves concealment. The darkest concealment. What kind of Divine service is this?

The idea here is that Moshe Rabbeinu is able to reveal the Divine not just through meditation, where God is revealed. He is able to reveal God's very essence (עצמותו יתברך) even in the lowest reality, in the darkest reality without any need to meditate, directly, just like the very short prayer we mentioned before. He doesn't need any heartfelt love. He doesn't serve God through his experienced emotions. He reveals God Himself in the darkest place. And they could not understand what this is. It is against all the rules,

against all of Chassidut. One is supposed to reveal feelings in the heart, feelings of love and awe from God, through meditation. There is no service like the service of love. And yet, the father of all prophets chooses to serve God in a different way.

But, as we said, they can't fathom his consciousness, they don't have his da'at at all. In the Chassidic interpretations that explain this whole model, it says that in truth, until the coming of Mashiach, serving God through Kushite, through darkness is not for everyone. Hodu, India is universal for eveyrone, there are not too many Chabad houses in Kush, just in India. Even Achashverosh starts with India and then extends to Kush.

Before we end this part, let us note another point. Why did God create the world such that His essence is revealed only through the greatest concealment, through the הסתר אסתיר פני ביום ההוא? There is another verse, יצב גבולות עמים כמספר בני ישראל. This is from the song of Ha'azinu, which among the songs of the Tanach corresponds to da'at, like Moshe Rabbeinu. The vort is that we are part of God, כי יעקב חלק נחלתו, and this essence of ours can only be revealed by their being the reality of other nations, of the other side, of the opposite. Revealing any kind of essential nature (עצמות) is only possible when there is some kind of opposition. In fact, essence עצמות, cannot be revealed at all. It is a contradiction. Yet, God craved having a dwelling place below, why? Because among the nations that is the only place that God's essence and the Jewish people's essence can be revealed. The question is whether we are at the level of Moshe Rabbeinu who doesn't need India at all, הודו, and can immediately wed a Kushite wife (darkness). Or whether we have to begin with India and then move to Kush.

All this was the second interpretation. Just a stepping stone on our way to the third one. We said that according to this interpretation Miriam and Aharon know everything. They know that God commanded Moshe to leave his wife, and yet Miriam speaks ill about Moshe because of the Kushite woman that he divorced. This interpreation is most relevant to us in our current state today. According to it, there is not some dispute between the siblings. Miriam and Aharon greatly admire their younger brother. They know his greatness. But, they want nothing less than what Moshe himself wanted at the Burning Bush, שלח נא ביד תשלח. It is not good enough for you to call me a redeemer, send the Mashiach.

The difficult stories in the book of Numbers being in our parashah. For instance, the story about the people killed in Kivrot Hata'avah and then the spies, etc. etc. These are all clarifications regarding Moshe Rabbeinu's leadership. If Moshe was able to rebuke, indeed his sefirah is netzach, victory, if he would have been able to truly be victorious, then he would indeed have entered the land of Israel and in that very reincarnation would have merited being the final redeemer. Moshe Rabbeinu is supposed to be the Mashiach. If he is not, then he has not succeeded. All the great accomplishments he had, the Exodus, Mt. Sinai, Giving the Torah, they are all limited. We want him to be Mashiach. What got everyone angry earlier? That Eldad and Meidad prophecized that Moshe Rabbeinu would die in the wilderness, he would not bring the people into the land. Moshe Rabbeinu had already despaired of being Mashiach. Chaval, too bad. But, his older siblings had not despaired of this happening. Miriam and Aharon want to give power to Moshe Rabbeinu to lead the people with strength, more than he was doing so

at the time so that he would merit being the Mashiach. On the one hand, Moshe is victorious against all the challenges, Korach, the spies, etc. He wins against them all. But, is this Mashiach? They want him to be Mashiach. So that this happen, maybe the end of all the challenges should be different. All the ends were very harsh and difficult. Moshe comes out ok and eveyrone else now. Is this what Mashiach is about?

What then did Miriam and Aharon speak about. It doesn't say explicitly that they spoke something negative against him, only implicitly. The inner meaning of ותדבר מרים ואהרן במשה, is that they wanted to imbue, to draw down the power of perfect leadership into Moshe (במשה – into Moshe). And they are for the Kushite woman. They don't think he should have divorced his wife, even after God told him to wed the Divine Presence. Because Moshe, as Mashiach is not to divorce his wife. The Mashiach stays with his wife. Only Moshe is required to divorce from his wife. And they argue, that perhaps that was a temporary command from God, maybe only during the time at Mt. Sinai. But, after they travel from Mt. Sinai when they being to encounter all kinds of adventures in leadership, perhaps then he can't stand alone, he must be married.

How can we say this even more clearly? To be Mashiach Moshe Rabbeinu has to include the level of King David who was not born yet. In this generation, King David is in his mother still. Who is his pedigree in this generation? Miriam (Efrat). Miriam represents King David here. ותדבר מרים ואהרן במשה, saying to him, you must include the essence of David, because the inner essence of the Mashiach is Moshe, but the external is David. What is the difference between them? The Rebbe explains that even though Moshe is the leader and a king, he is a king only by virtue of the Torah, and David is essentially a king—not that he has no virtue from the Torah, because the halachah is like him everywhere—but he is essentially kingdom, malchut. It is like the kingdom of all the nations around us. A kingdom, sovereign power in the darkness of reality. The fact that Moshe was a king in Kush for 20 or 40 years, that already tells us that he is worthy of being a king essentially. But, then something happened that he didn't merit to include both Moshe and David in the same reincarnation. And that is what Miriam and Aharon want from him.

structure the at look s'let all of First .said just we all to allusions using support some give to have We ותדבר מרים ואהרן במשה על אדות האשה הכשית אשר לקח כי אשה כשית לקח .verse first the of. If we divide the verse based on the cantillation, the טעמים, the first part is ותדבר מרים ואהרן במשה. The second is על אדות האשה הכשית אשר לקח. The etnachta. And then the final 4 words. The structure is then 4-6-4, the same as דוד, the letters of David. David has not yet been born, but both Miriam and Aharon are prophets. The first verse tells us that the entire story is about David, they want Moshe Rabbeinu to be a king like David.

There is another allusion. We have to look for the name David in equidistant skips to convince ourselves. We'll start from the second dalat in the paragraph, אודות, about. We skip 30 letters, because the kingdom is bought, acquired with 30 traits (מעלות 30), and 30 is equal to Yehudah (יהודה), the tribe of King David. So we do this and we come to the first letter in the second verse, ויאמרו, the vav (ו). Skipping again 30 letters we come to the dalet of דבר. This is a very beautiful allusion. The main point of this allusion is the 30

letters in the skip, which again alludes to malchut, kingdom. But, there is something even more incredible in this allusion.

We know that Moshe Rabbeinu is connected with Mashiach, but not particularly Mashiach the son of David. It seems that he is more connected with Mashiach the son of Yosef, as it says that he took the bones of Yosef with him. The fact that he is the head ראש of the Jewish people is equal to משה יוסף. He rules thanks to the power of the Torah, not like king David. As much as David too is a halachic authority. Again, the skip here is from אודות to ויאמרו to דבר. If we look at the location of these letters in the paragraph. The dalet in אודות is the 22nd letter in the verse. We then skip 30 and come to the vav of ויאמרו, so the vav is the 52nd letter. We skip 30 more and come to the 82nd letter in the paragraph, the dalet of דבר. 22 plus 52 plus 82 is equal to 156, which is equal to Yosef (יוסף). Meaning that this allusion includes reference to both David and to Yosef, the Mashiach son of David and son of Yosef. Meaning that Miriam and Aharon want both of them to enter and be included within Moshe Rabbeinu and then the challenges against Moshe won't end the way they did. Mashiach doesn't work this way, by burying Korach in the ground, etc. This is because Mashiach is connected with the lowest Jews. He is connected with the most wicked of Jews. This relates to the second interpretation we mentioned. And this is what the younger siblings want to give their younger brother.

Now in this allusion there is something even more wondrous, but first lets see other remazim about how Miriam and Aharon want David in Moshe.

ותדבר מרים ואהרן במשה. Miriam plus Aharon is equal to מרים אהרן = 546, which is 14 times 39, or 39 times David (דוד). 39 is the value of someone in the parashah, אלדד, Eldad who prophecized that Moshe would die, that he wouldn't be the Mashiach, and Miriam and Aharon want to rectify this. By the way, of all the tzadikim, we see that David cannot be outside the land of Israel. Only when he is in the land of Israel can he considered to have God. Likewise, Moshe Rabbeinu prayed 515 prayers to enter the land of Israel. In Miriam and Aharon's names there are 4 letters each. So we can take their dot product (הכאה פרטית): מ times א = 40. ר times ה = 1000. י times ר = 2000. ם times נ = 2000. And altogether we have 5040. Whomever remembers this is a very important number in the book of Formation, since 5040 is 7 factorial (7!), the final form of factorial found in the opening of the book. 7 factorial is the number of different combinations you can make from 7 different letters, for instance. The Tikunei Zohar is based on their being only 6 factorial, the 6 letters of the Torah's first word, בראשית, or 720 (out of which the Tikunei Zohar explains 70 permutations). Of course, David himself is 2 times 7 (14), דוד. And actually, 5040 is the product of 14 times 3 times 4 times 5 times 6 (if you think about it).

So on the one hand, Miriam is David's pedigree, his mother in that generation. What is the strongest connection between them? That Miriam was afflicted by leprosy. What happened to David? Even though David did not sin, yet the sage Rav says that still he was afflicted by leprosy for 6 months after the story with Batsheva. These are two great tzadikim that were afflicted by leprosy.

Now going back to the equidistant skip of David in the parashah. The word humble, ענו, is itself a multiple of 14, דוד, David, 9 times 14. IN another sichah on this verse, the

Rebbe explains that there are 2 levels of humility, but in another sichah the Rebbe explains that there are 3 levels. There is the humility of binah (as we explained before reagrding Leah) and there is the humility of keter. The first is based on a rational mind: Moshe Rabbeinu knows his good traits but clearly understands that they are all a gift from God. And if God would not have given him these traits and given them to someone else, that other person would certainly be as great as him, and then there are 2 versions: either that he might be greater than Moshe, or that he would certainly be greater than Moshe. This is humility based on a rational calculation.

But, there is humility that is essential. About this type of humility, Rabbi Yehoshua ben Levi says that it is the end of all traits, the final and highest levels of character. Rabbi Pinchas ben Yair says that humility is not the greatest. This is the Rebbe's first sichah in the shortest form possible.

In the other sichah, the Rebbe lists three levels of humility. He doesn't correspond them there to the sefirot, but it is clear that if the first is binah and the second, the highest is in keter, then based on the same model as the Name אהיה אשר אהיה, they correspond to keter, chochmah, and binah. The rationally based humility corresponds to binah. But, as we said there are two versions to the second logical inference. Either he might be greater than Moshe (someone else receiving the same traits), or he would certainly be greater than Moshe. The second level is already a rational calculation that includes some self-nullification, because it assumes that certainly this other person would attain a higher level than what Moshe had attained. The bitul causes the inference to be as it is. The third level of humility, which earlier was said to be essential, not because it is man recognizing his humility, but because of God's essential humility. Before explaining what this is, let us say something about the conditions for being a prophet. Humility is the main instrument, the most important condition for receiving prophecy. And the man Moshe was very humble. The main letters of humility, ענו are ענ, ayin and nun. The michlol, the idiom that relates to these two letters, is ענוה נבואה. The nun of נבואה comes from the nun of ענוה.

There are two places that the sages bring the conditions for prophecy. The Rambam also lists these conditions, but he doesn't bring the same list as the sages, but the basis is in our parashah—it is the source for the Rambam's seventh chapter of יסודי התורה. The sages say the following: גבור עשיר חכם וענו, brave, wealthy, wise, and humble. In another place the sages say almost the same thing but in a different order. The conditions for prophecy, for the Divine Presence dwelling is that the person be, חכם גבור עשיר ובעל קומה. Wise, brave, wealthy and of high stature. This is the source from the tractate of Shabbat. Instead of humility, being humble it says that the fourth condition is בעל קומה of high stature. The well-known order is the second. This is how Pirkei Avot begins. This is also the order in Isaiah: חכם גבור עשיר. The wisdom is wisdom, the brave is from binah and welath if from knowledge, da'at. The Rebbe's father explains all the differences between these two lists of conditions and between the list given by the Rambam. The Rebbe's father wrote his commentary in response to his son's (the Rebbe's) question about the difference only in the last condition. The Rebbe suggested that perhaps the reason for the difference is that if someone is humble, then God gives him high stature. The Rebbe'

sfather answered, that is a good answer, but since you asked, let's analyze all the differences between them.

Let's look at the Rambam's list. He writes, חכם גדול בחכמה, a great sage in wisdom. Then he writes, גבור במדותיו, brave in his character. The literal meaning is that he should be brave physically. But the Rambam explains that no, this is brave like in Pirkei Avot, someone that always has his inclination in control. The third condition according to the Rambam is בעל דעה רחבה נכונה עד מאד. The next is that he should be שלם בגופו, whole in his body. There are those who want to say that a high stature and being of a whole body is the same, but they are not the same.

Going back to a sage, a brave man in his character, and then having a very wide and good consciousness, or awareness. This of course corresponds to da'at, knowledge. But the Rebbe's father adds that רחבה עד מאד is related to understanding (בינה). ונכונה עד מאד is the crown of loving-kindness of da'at. Humility is from the crown of might in the da'at, which is why Rabbi Akiva was able to enter the Pardes and come out in peace. Indeed, the value of נכונה is ענוה, meaning that the most proper (נכון) thing in the world is to be humble. והוכן בחסד כסא this is how one prepares the throne for the Almighty. Very good, so all this was just to say that in one place in the sages it says that humility is a condition for prophecy. But, this is suprising, because the literal and explicit verse in this week's parashah is that humility is the only condition. It is Moshe's humility that brought him to his highest level of prophecy. Based on this the Rebbe in the second sichah explains that this is a different type of humility from the one that is a condition for prophecy. The moment that humility is actually selflessness, like we said that Moshe says that certainly someone else would be greater than him given the same gifts from God, in such a case, humility is actually no longer a condition (it is also explained that all conditions are from binah, from Ima). But, the moment you say that humility is not a condition, but it necessarily causes prophecy that is the humility that corresponds with selflessness, with Abba.

a not is humility the ,humility of type this has who Someone ?humility of level third the is then What The ?itself prophecy is humility that be it can How .itself prophecy is it ,for preparation a nor ,condition it ,is God what rather but ,all at me longer no is humility If .Presence s'God of indwelling the is spirit holy that saying 'sages the to according trait s'God is This .prophecy indeed is humility that then ,trait s'God is willing is God that fact The .humility His find you where is that greatness s'dGo find you that place the in כי כה ,verse beautiful most the on based is This .humility His is that ,us over great be to Himself lower to אמר רם ונשא שוכן עד וקדוש שמו מרום וקדוש אשכון ואת דכא ושפל רוח להחיות רוח שפלים ולהחיות לב נדכאים. It is imporant to write this exactly, because in this verse we will see a beautiful allusion to king David.

Let's return to our thesis: Miriam and Aharon want to include the level of David in Moshe. The foundation of all our foundations is that Moshe is selflessness, bitul (בטול במציאות ממש) while David is lowliness, shfilut (שפלות). Moshe is the Name מה and David the Name בן. We said that Moshe Rabbienu comes to rectify Abel, but to be Msahiach you have to also include Cain, who killed Abel. If you are able to include Cain then you don't have to bury Korach and his council. You don't have to end all the challenges against Moshe's leadership the way they end. These people all have a rectification. But

to be able to do this you also have to be lowly, שפל. In Rashi's inner sense, there is the same direction, to give Moshe Rabbeinu David's level. We see this because Rashi writes that ענו, humble means שפל וסבלן, which means lowly and patient. To be Mashiach you have to include the left in the right to the point where the left overbears the right. Moshe is a Levite, he must manifest his left side.

Again, the verse here is that you like the Almighty are able to lower yourself to identify with the lowest of the low, that is what it means to be in absolute humility. Such a person is able to bring himself down to every single person. In fact, he is so humble that he is humble even before every non-Jew. He is like Hilel the elder, who unlike Shamai accepted conditional converts, people who wanted to convert conditionally. Hillel is a descendant of King David. How can he halachically accept such converts? First of all because he is more humble than even any non-Jew, not just converts. And secondly, that even as much as he is humble, he trusts himself to be able to carry these converts through their conversion and make sure they do it properly. Indeed later these convets admitted that it was only thanks to Hillel's perseverance that they were able to remain Jewish.

Now we said that in this verse from Isaiah there is a beautiful allusion to David. Earlier we counted the location of the letters that equidistantly spelled David. Every verse in the Bible has a siman, a sign defined as the number of letters time the number of words. For instance, the Torah's first verse is 28 letters times 7 words, which is 196, or 14 squared, or David squared. What about this verse from Isaiah describing God's humility, which descends to dwell in a person. To actually lower itself to the lowest of the low. Let's see the verse again…

If you count (why are the sages called Sofrim, סופרים, because they count the letters of the Torah). When we count the letters in this verse, we find that there are 22 words and 82 letters, meaning that they are exactly the position of the letters dalet and dalet earlier.

The Magid of Mezritch explains David's name as follows: the letter dalet refers to דלית ליה מגרמיה כלום, that it has nothing of its own. What is the dalet of dalet, the first dalet is that the teacher hsould nullify himself before his student and the second is that the student should nullify himself before his teacher. Again, what to Miriam and Aharon want from Moshe? They want him to be willing to take risks, even where what the Torah seems to say is not very clear. David and Mashiach are described as בר נפלא, fallers, people who are not afraid to fall. They are afraid of sin, but they have self-confidence and are able to make decisions.

Indeed God heard, וישמע ה׳, he heard their deep argument. And thus we see that God then says to Moshe "שלח לך", Send the spies if you so like. God wants Moshe to be independent. A leader that follows the people is like a dog, as the sages say. He is a dog only if he follows the people, but they don't follow him. But, David, is mutual self-nullification. He follows the people, but at the same time he is strong and steadfast and willing to pursue his opinion even after making a mistake. Unlike Moshe Rabbeinu, David rules because he is essentially a king, not because of the right answer available in the Torah. He is a king like the kings of all nations.

So the first dalet is how the king nullifies himself before the people, and the second dalet is how the people nullify themselves before the king. This is what God was looking for when He told Moshe, שלח לך.

So now, when we mutliply 22 by 82 we get 1764, which is the end of the tractate of Sotah. משמת רבי בטלה ענוה ויראת חטא, When Rebbi died, humility and fear of sin were no more. אמר רב נחמן לתנא לא תתני ענוה, דאיכא אנא, Rav Nachamn said, don't learn humility, because I am still here. We can't get into all the details, but from this itself, the first thing we see is that there are at least two levels of humility.

Rebbi (Rabbi Yehudah the Prince) is the Mashiach in his generation. Rav Yosef (רב יוסף) is equal to Mashiach (משיח, 358). And Rav Nachman says that he is at the same level, so he is also part of Mashiach.

Now the phrase, משמת רבי בטלה ענוה ויראת חטא is exactly equal to 82 times 22.

If we add what Rav Yosef said to what Rav Nachman said, we find that their average value is 37 squared, 1369. We again can't get into the particulars right now, but there are a lot of them. After this ending it is customary to add the famous braita from Rabbi Pinchas ben Yair.

In any case one of the paradoxes in the Mashiach is that on the one hand he has to fear sin, yet on the other hand he has to not be afraid to sin if he has made a mistake. It is confidence on the one side and fear of sin on the other. How they can go together, that requires meditation.

It says that Rav Nachman was a chassid (Babylonian) and Rav Yosef was Sinai (related to the land of Israel), even though both lived in Babylon. Still, relatively, Rav Yosef is more the land of Israel and Rav Nachman is Babylon.

So we will end here tonight, and here some more music.