

## Third Tishrei Shiur

17 Tishrei 5773

Harav Yitzchak Ginsburgh

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

Harav Shalom Arush: The first time I met the Rav I looked very different. I wore jeans and had long hair. The first time we met, he took me in and learnt with me the stories (ספורי מעשיות) of Rebbe Nachman. We miss him a great deal and are full of infinite joy to have him here in our sukah. The Rav will now say a sichah and we'll then begin dancing again.

Harav Ginsburgh: We are all here in a *sukat Shalom* (a sukah of peace). The Almighty will place over all of us a sukah of shalom. We all want Mashiach. Mashiach will come when there is true peace between us. We would like all of the Jewish people to come into this sukah here.

### 1. The Four Species and God Frees Prisoners

#### “Hashem frees prisoners...”

We will now hear a nigun set to the words, “Hashem frees prisoners, Hashem open the eyes of the blind, Hashem straightens the crooked, Hashem loves tzadikim” (ה' מתיר (אסורים, ה' פוקח עורים, ה' זוקף כפופים, ה' אוהב צדיקים). We will then hear how these 4 phrases correspond to the four species of Sukot. It says in the Torah נעשה ונשמע, we will do and then we will hear. First we have to sign and dance the words and then we can understand their meaning.

#### The willow branches

It is known that Rebbe Nathan wrote letters to his son, to strengthen him by relating what he saw by his Rebbe, Rebbe Nachman. He called this book of letters, ועלהו לתרופה, based on the verse in Ezekiel (47:12), that a river will come out of the house of Hashem and on the banks of this river all manner of fruit tree will grow and the leaves of these trees will be a remedy. From this we can understand what it means that God frees prisoners. The sages say that when a leaf is a remedy, it means that Hashem opens the mouth of the moot and the womb of those who are sterile. The covenant of the mouth corresponds to the covenant of procreation. Each of the four species corresponds to one of the parts of the body. The Aravot, the willow branches are like a mouth. The lulav is like the spinal column, the myrtle branches resemble eyes, and the etrog, the citron, symbolizes the heart.

The willow branches are those simple Jews, the simple Jews of the Ba'al Shem Tov who have earnest faith in Hashem and earnest faith in tzadikim. The pure faith comes out and is expressed on every day on Sukot, as we say in the Hallel, האמנתי כי אדבר, “I have faith because I can express it.” Every one believes in the tzadik of the generation. The Egyptian exile represents a spiritual state where our mouths are in exile, where the mouth cannot express what the heart feels. It cannot pronounce faith. The freeing of a prisoner is thus first of all to give freedom to his power of expression. The prisoner is

one who does not feel free, perhaps because of society, perhaps because of his family. He is not free to pronounce his earnest faith in Hashem and in the Tzadik. Every one is connected to a tzadik and has to be free to pronounce this faith with his mouth. Thus, Hashem releasing the prisoner corresponds to the willow branches, about which the sages say that their shape is like lips. The lips must be allowed to open in prayer to Hashem, must be allowed to learn Torah and most importantly of all, must be allowed to express our faith.

### **The myrtle branches**

The next phrase is, "Hashem opens the eyes of the blind." The myrtle branches are likened to the eyes. One has to be able to open his eyes to see that the Mashiach is here, as the Lubavitcher Rebbe told us repeatedly; that the redemption is here. In Chabad we hear a lot of talk about the "revelation" (התגלות) of the Rebbe and of "eternal life" (חיים נצחיים). The one who invented these phrases was Rebbe Nathan, Rebbe Nachman's disciple. Many times he says that we are waiting for the revelation of Rebbe Nachman (התגלות) and that the Rebbe, Rebbe Nachman has eternal life. To see this we need to have the power to open our eyes in order to see that this is indeed already here, but the eyes are closed and remain without the power to see. It is with the myrtle branches that Hashem opens our eyes in order to see this.

First Hashem opens the mouth so that the moot can speak, so that we can give birth to new souls and to bring souls closer to Hashem. Like the Alter Rebbe said that every Jew must make another Jew by bringing him back to Yiddishkeit. The way to do this is by opening our mouth and having the strength to speak our faith. By opening our mouths in faith we open the wombs of those who are sterile.

### **The palm branch**

After that the lulav, the palm branch is like the spinal column. The spinal column is bent over, we do not feel that we are strong, we do not stand upright. Therefore Hashem has to straighten us. If a person is standing upright because of his self-pride, that pushes the Divine Presence, the Shechinah away, God forbid. But, as a community, as a people, especially this holy gathering, we should stand upright, walking proudly toward the redemption. We should clearly speak our faith that Moshe is true and his Torah is true. Of all the species the one we say the blessing over is the lulav, it is the most central and rises above the others.

### **The citron**

Then it says that Hashem loves the tzadik, the individual who has both Torah and good deeds. This is the etrog, which is like the heart. The tzadik's essence is in his heart, and the heart is what God seeks, as the sages say, רחמנא ליבא בעי, "God wants the heart." A special thing happens when a Jew merits to connect with the tzadik that is of his soul root. The Alter Rebbe says that consummate love is when you love what the beloved loves. Hashem loves every Jew, therefore he also loves whomever that Jew loves, and therefore God doesn't just love the tzadikim directly, He also loves the tzadikim because we, His beloved people love them. Every Jew loves a tzadik for whom he is willing to

give himself over to fully in body and spirit. There are Chassidim that connect with their Rebbe if he performs miracles for them, but if he doesn't then they have doubts. But, in Breslov and Chabad there is no such sentiment. It doesn't matter what the tzadik does or doesn't do for you. Rather, like with Hashem: whatever he gives you, you love him. Rebbe Nachman stresses that we have to find an etrog that is beautiful and kosher. Especially in the etrog, there has to be hidur, the most beautiful and it all depends on my own inner tzdaik, on my heart, that I be able to find a true tzadik. Now tomorrow morning when we take the 4 species to be joyful before Hashem these seven days, we can have this kavanah in mind.

Now we can sing it once again with this kavanah.

### **Sukot and the holy spirit**

Today is זמן שמחתנו, the time of Simchat Beit Hasho'evah. One who never saw this joy, has never seen joy in his life. This is the time that we draw the holy spirit (רוח הקדוש). Rashi says that da'at is the holy spirit, and the reception of da'at (knowledge) is particularly related to Sukot, since the verse says that we dwell in the sukah, "So that your generations *know* that I placed the Jewish people in Sukot." The mitzvah in this holiday is to know. But the action is to enjoy the mitzvah and joy breaks through all barriers, like the king who breaks through all barriers.

### **Rebbe Nachman's 202nd yahrzeit**

We are now on the night before the 18<sup>th</sup> of Tishrei, the yahrzeit (day of passing) of Rebbe Nachman of Breslov. This is the 202<sup>nd</sup> year, רב, since his passing and his strength is great (רב). He taught us that it is a mitzvah to be in joy always, like King David who danced with all his strength before the Ark.

## **2. Attaining Joy**

### **Joy and the secret of impregnation**

Rebbe Nachman also says that whomever is from the seed of King David is always crying on the inside, yet outwardly he is always shining brightly with joy. Especially according to Torah 61 in Likutei Moharan which we will shortly explain, a Torah which begins with the words, "Rabbi Shimon [bar Yochai] wept..." The inner weeping is because of the grace (חן) of the Jewish people that was taken from them and given to the nations. The loss of our grace and its having been given to the nations is the thread that connects all of Rebbe Nachman's teachings from the beginning of Likutei Moharan all the way through. The remedy is to bring back the secret of impregnation (סוד העביר)—be it of the year or of those who cannot bear children. The verse says that, "The secret of God is to those who fear Him" (סוד י-הוה ליראיו). The value of the entire phrase is equal to "joy" (שמחה). That secret is the secret of impregnation and it is what gives us joy. When we merit to be able to open the mouth of those who are imprisoned, to release them from their binds, when we merit to open the womb of those who are sterile, that is the recipe for attaining joy in the heart.

### **Rebbe Nachman's advice for filling the heart with joy**

Now, if we open Rebbe Nachman's *Sefer Hamidot* and we look under the heading "joy," we find Rebbe Nachman's advice for filling our hearts with joy. Even though it's a relatively short passage, he says many things there. Our methodology is to try and arrange all the pieces of advice that he gives in correspondence to the sefirot and make a partzuf out of it.

### **Wisdom: Joy from new Torah**

Apart from *Sefer Hamidot* there is another work called *Likutei Eitzot*, which is an anthology of advice taken from Rebbe Nachman's central book of teachings, *Likutei Moharan*. Some of the things brought in *Likutei Eitzot* for some reason do not appear in *Sefer Hamidot*. One such point made in the former and not in the latter is that by making novel understandings in the Torah (חדושי תורה), a person merits having joy. The source for this is the passage in *Tehilim*, "The mitzvot of Hashem give joy to the heart" (פְּקוּדֵי ה' מְשַׂמְּחֵי לֵב). This phrase appears in the larger context of six phrases with five words in each describing the Torah. Since there are 6 phrases in all, each phrase corresponds to one of the six orders of Mishnah and to one of the six directions in which we shake the lulav, so this is an intent to have in mind when doing so.

In *Likutei Eitzot*, Rebbe Nachman stresses a number of times that both Torah and davening bring joy to the heart. Perhaps, because this is such a simple thing, that Rebbe Nachman did not need to write it down in his other book of advice, *Sefer Hamidot*. In any case, this connection between Torah, prayer and joy, we place in correspondence with *chochmah* (חִכְמָה), wisdom, because it has to do with Torah and Torah comes out of wisdom, *chochmah*. This point is explained in particular in Torah 61 of *Likutei Moharan*, a teaching that the entire year 5773 is connected with. This Torah, Rebbe Nachman taught on Rosh Hashanah of 5568 (תקס"ח), just a few months after he became ill. In this Torah he begins transferring the mantle of leadership to his disciple, Rebbe Nathan. There he explains that the Torah comes out of the supernal wisdom, the secret of the Stone of Foundation (אֶבֶן שִׁתְּיָה), as we will soon explain in length.

### **Understanding: Joy by fulfilling one's vows**

Rebbe Nathan next brings that a person who makes a vow (נדר) to give tzedakah or do something else, he decides in his heart to learn the entire Shas for example, especially which according to Rebbe Nachman which is with the poskim, then performing what one vowed to do adds joy in the heart. This corresponds to *binah* (בִּינָה) because כל הנודר בל הנודר בחיי המלך, which is the supernal understanding.

### **Knowledge: Joy through good advice**

The third thing that is mentioned is whomever gives a good piece of advice to someone else. It is not simple to give good advice. You have to have a lot of help from the Heavens, you have to be pure. This is also connected with Torah 61, so that no bad vapors go up to the mind to cloud it. A person who merits giving good advice reveals a great source of joy. To give good advice is from da'at, as it says that בן חמישים לעצה. The 50 corresponds to the 50 gates of understanding, which give birth to da'at (אם אין בינה אין דעת).

This is the פלא יעץ the wondrous advisor who is born now in Sukot from the holy spirit of Simchat Beit Hasho'eivah. When I merit giving good advice, I feel that there has been help from Above, and that the advice did not come from me. Hashem gave it to me.

So far we have covered the intellectual sefirot, new novelties in Torah, then a vow that we keep, and finally good advice.

### **Loving-kindness: Joy through tzedakah**

The next thing is tzedakah. It is known that tzedakah includes all the mitzvot in the Torah and the entire Torah is likened to tzedakah—רחבה מצותך מאד. The world is built out of tzedakah and loving-kindness and so this corresponds to chesed (loving-kindness). With this we can explain why the Arizal writes that the day most auspicious for giving tzedakah is the eve of Sukot. You want to leave your home in order to gather the holy spirit, then give tzedakah on the eve of Sukot.

### **Might: Joy through awe**

The next thing in Sefer Hamidot is that a person who truly has awe of Heaven merits joy. It says, יראת ה' לחיים. It says in Chassidut that life is joy. To feel alive is to live with Torah and mitzvot. A person who like Isaac is fearful of God, just as the BST's father told him to fear nothing but God—as Rebbe Nachman said that whomever can go into the forest and is not afraid of anything, for that person the fear becomes laughter, הפחד יצחק.

### **Beauty: Joy through intent**

Next it says that a person who has intent, kavanah, in his heart merits joy. Before we spoke about the etrog being God wanting the heart. What is in the heart? An intent for God. The will of the heart is the point of Zion in the person. About Zion it says, מציון מכלל יופי אלקים הופיע. If there is intent, kavanah in the heart, that is the beauty of the heart, and this is tiferet (beauty). The will of the heart, רעותא דליבא is compassion for the Jewish people and compassion for the Almighty and the Shechinah. It says that when the Alter Rebbe met Rebbe Nachman this was the idea that Rebbe Nachman was taken by. A person who has kavanah in the heart, it brings joy to the heart, like king David who is lowly inside and is externally over everyone, מתנשא, which means that he is able to who joy all the time to everyone.

### **Victory and Acknowledgment: Joy through dancing**

Netzach and hod go together. Says Rebbe Nachman that by dancing we merit joy. He says dancing, movement, and song. Of course, all of these things affect themselves. If a person is full of joy, he begins dancing, and if he dances it adds to his joy.

Another thing in netzach and hod is that whomever has confidence, trust in God, merits joy in God. As it says, כי בו ישמח לבנו כי בשם קדשו בטחו, Confidence is a synonym for the kidneys (בטוחות).

### **Foundation: Joy through one's connection with a tzadik**

In yesod he writes three things about the tzadik. First he writes that if you suddenly merit to be joyful, spontaneously, and you don't know where it came from, then know that at that moment a tzadik has been born—somewhere in the world. Apparently you

are connected to the soul root of that tzadik. When a tzadik is born into the world everyone is full of joy. Rebbe Nachman may have received this from the BST, his grandfather. There are many stories that the BST when a great tzadik was born would go out and make a great se'udah for his disciples. He did this for Rebbe Levi Yitzchak of Berditchev and likewise when he was 47 when the Alter Rebbe was born, the Ga'on Ya'akov as he called him. There is no greater joy then the birth of a tzadik who is destined to redeem the Jewish people. We need to think about this, that it should be that a tzadik be born. Every time we merit bringing a Jew back to yiddishkeit, a tzadik is born. Another thing he writes is that if one makes a tzadik happy. This is an important point by many Chassidim. In some places the Chassidim don't like the Rebbe to be too serious, so they do all kinds of things to ensure that the Rebbe smile. [People in the audience began whistling loudly to make the Rav happy]. This is all connected with the tzadik, in yesod (foundation). The third thing in yesod is if you merit to make the tzadik known in the world. A person who merits to make the tzadik known to the world merits joy without end. This is why Rebbe Nachman said in the last 3 years of his life that the most important shlichus of Chasidei Breslov is to spread his teachings all over the world. As Ecclesiastes says at the end of his book: יותר מכל בני הזהר עשות ספרים הרבה. Be careful to make an infinite number of books. The more we merit to make the tzadik known, the greater joy we merit. These three parts of yesod divide into 1 in the body and 2 outside the body. The birth of the tzadik happens of itself, but the two actions we can take are making the tzadik happy and making him known.

### **Kingdom: Joy through lowliness**

Finally, corresponding to malchut is what he writes that a person who is lowly in his own eyes, or makes himself like nothing in his own eyes, he merits joy. This is of course the inner quality of malchut, like King David who is lowly in his holiness, he makes himself like something unneeded. There is an entire book in Chabad called מאמר השפלות והשמחה, explaining that the person who is lowly merits joy. Now we have an entire *partzuf* (model) of how to attain joy.

### **3. Likutei Moharan 61**

#### **Rebbe Nachman's prophecy**

We said that this year is particularly related to Torah 61 and Rabbi Shimon (on whose words in the Zohar this Torah is based) because in it, Rebbe Nachman talks about the foundation stone (אבן שתייה). Rebbe Nachman said this Torah on the RH just after he fell ill. This Torah is like a prophecy, perfectly describing all that would happen with him in the final years of his life.

When Rebbe Nachman was nearing his passing (on Tishrei of 5571), one of the last things that Rebbe Nathan, his disciple heard from him were the words, "Save the foundation stone" (הושענא אבן שתייה). On the day of his passing, the 18th of Tishrei, the 4th day of *Sukot*, he was on his bed and he was brought his lulav for Hoshan'ot and with great difficulty he said his final words.

In *Likutei Halachot* (written by Rebbe Nathan) the foundation stone is mentioned hundreds of times. It is the term that Rebbe Nachman felt truly expressed his essentially connected to Rebbe Nachman, as he sees himself as the foundation stone. Thus, when praying to Hashem to save the foundation stone, Rebbe Nachman was actually also referring to himself.

### **Two variants on the foundation stone**

The foundation stone is the stone from which the world was founded. The sages give three explanations to the meaning of the term, and all three are alluded to in Torah 61, even though not all three are mentioned explicitly.

Incidentally, the sages use both forms, “stone of foundation” (אֶבֶן שְׂתִיָּה) and “stone of the foundation” (אֶבֶן הַשְּׂתִיָּה). In the Hoshanot, for instance, it says “stone of foundation” (אֶבֶן שְׂתִיָּה). But, in the description of the High Priests Order of Service of Yom Kipur, when the High Priest prayed for the entire world and first placed the incense on the foundation stone, the sages use the phrase, “the foundation stone” (אֶבֶן הַשְּׂתִיָּה). In the Tikunei Zohar it is usually written with a hei. Only on one occasion does the Tikunei Zohar refer to “the foundation stone,” with a hei.

### **5773: Year of the foundation stone**

In the entire Torah 61, only the term אבן שתיה without the hei—stone of foundation. As a devoted disciple, Rebbe Nathan in *Likutei Halachot* always writes likewise אבן שתיה. In any case, since the sages use both terminologies, with a hei and without, then we should note that 5 years ago, in 5768 we said that it was the year of אבן שתיה, which equals 768. But, now 5 years later, it is אֶבֶן הַשְּׂתִיָּה, 773. We need to take this year to find in ourselves and in the tzadik of the world, the secret of the foundation stone. He says that the foundation stone is the supernal wisdom (הַכְּמָה עֵילְאָה).

### **Three meanings to the foundation stone**

We noted that there are three explanations in the sages for the foundation stone. The first is that from this stone, God founded the world. This is learnt from the pasuk, מִצִּיּוֹן מִכָּל יְמֵי אֱלֹהִים הוֹשַׁתָּהּ. The entire world was founded, הוֹשַׁתָּהּ from Zion, which is the foundation stone in the Holy of Holies. This is what we mentioned earlier, that the point of Zion in the heart is the point of understanding in the heart, which is in the inner aspect of every Jew—it is the tzadik in each of our hearts and this is where we connect to the tzadik. As it is known that the tzadik of the generation is the Mashiach of the generation.

A second interpretation is that when Yaakov left Be'er Sheva for Haran on the way he stopped at the place of the Temple and he gathered 12 stones which he placed around his head and under it. The stones argued who would be under the tzadik's head and so they fused into a single stone. When he awoke, Yaakov took the stone and anointed it with oil. This is the foundation stone. He made it into a one-stone altar (מִצְבֵּה). God with His right leg as it were stood on this stone and brought it down to the abyss and made it into a foundation for the world. This is a story that comes later than the six days of creation. Again, the verse is, “He took the stone he had placed under his head and made

into a one-stone altar, and he anointed it from above” ( וַיִּקַּח אֶת הָאֶבֶן אֲשֶׁר שָׁם מִרְאֲשׁוֹתָיו וַיִּשֶׂם אוֹתָהּ (מַצֵּבָה וַיִּצַק שָׁמֶן עַל רֵאשֵׁי

A third interpretation is based on a verse in Tehillim (11:3; see *Sanhedrin* 26b), “For the foundations will be demolished, what has the tzadik done?” ( כִּי הַשְּׁתוֹת יִהְרָסוּן, צְדִיק מַה (פָּעַל). The sages say that the “foundations” referred to in this verse is the Beit Hamikdash, the Holy Temple. The Temple is referred to by this name because of its altar, the center of the Temple service where the sacrifices were burnt. The sages say that the world has three foundations: Torah, the Temple service, and deeds of loving-kindness. The Temple service is at the center of the Temple. But, surprisingly, as the verse says, these foundations be destroyed.

### **Worlds, souls, and Divinity in the foundation stone**

According to the Ba'al Shem Tov, in everything in reality there are three dimensions: worlds, souls, and Divinity. The more external aspect which can be destroyed corresponds to the altar in the Temple. It says in the Yerushalmi and in the Shulchan Aruch that a good custom (minhag) to adopt is that from Rosh Chodesh Av until the 9<sup>th</sup> of Av, לֹא לְמַשְׁתָּיָא. One meaning is that a person should not make שְׂתֵי יָעָרֵב, meaning that one should not make new clothing. But, in the Yalkut and in the Me'i'ri it says that one should not drink wine. They say this is a custom for women specifically, because on the 9<sup>th</sup> of Av the stone of foundation ended. We see that the entire Temple is names after the foundations, the foundation stone and that is what ended on the 9<sup>th</sup> of Av. But how can this be? The foundation stone is eternal, even when the Ark is not placed on it. Still, there is some external aspect of the foundation stone that does end and that is what the destruction was. Now we are in the joy of Sukot and because of this joy, we experience ourselves already in the reality of the Third Temple.

The dimension of souls corresponds to Yaakov's unified and fused stone, and today the Ushpizin is Yaakov our patriarch. His stone connects all 12 tribes, all the souls of Israel. In a certain sense they all argue between them, who the tzadik shall place his head upon, but God brings peace between them and makes them into a single stone. What is the oil that Yaakov anointed the stone with? It says that this oil came from heaven (שָׁמֶן = שָׁמַיִם). And then the Almighty stepped on this stone as it were and pushed it down into the abyss making it a foundation stone.

The most well known explanation that this stone was the foundation of all creation corresponds with Divinity dimension in the stone of foundation. In the Ramban's (Nachmanides') commentary on *Berishesheet* (Genesis), he writes on the words, “And the earth was chaotic and void” (וְהָאָרֶץ הָיְתָה תְהוֹ וָבִהוּ), that “chaotic” (תְהוֹ) refers to the hyle, matter without any form, while the “void” (בִהוּ) refers to the initial form, which already includes all 4 of the basic elements, but in a state prior to their division. The unification of “chaotic” and “void” is the unification of wisdom and understanding. What Rebbe Nachman says in Torah 61 is that when these two are united they become the foundation stone, exactly what the Ramban writes. So the unification of chochmah and binah, wisdom and understanding at the highest level, to the point of “Levanon,” לְבָנוֹן (a word composed of לב, which equals 32—referring to the 32 pathways of wisdom, and נון—



meaning 50, or 50, referring to the 50 gates of understanding) in Radla, which is the inner aspect of Atik, the “the king’s recreation in his self” (שְׁעֵשׂוּעֵי הַמֶּלֶךְ בְּעֲצֻמּוֹתָו) that is the secret of the foundation stone. There is even one place where it says that the foundation stone is the malchut (kingdom) of Primordial Man (אָדָם קְדָמוֹן), meaning that it is a symbol for the Mashiach.

So the foundation stone contains all 3 dimensions of worlds, souls, and Divinity. Where we see that there is change in the foundation stone is only in the dimension of the worlds. But, in the dimension of souls and Divinity, it has no nullification and God forbid cannot be destroyed. Since Rebbe Nachman referred to himself as “the foundation stone,” this is the source for Rebbe Nathan saying that Rebbe Nachman continues to live in eternal life and we are just waiting for his revelation.

### **From words to laughter – unifying wisdom and understanding**

What is the main point here in Divine service, in our avodat Hashem, that this year is the year of the foundation stone. Rebbe Nachman brings a verse from Job, he loves initial letters and final letters. In the prior Torah, the 60<sup>th</sup> Torah, which starts, פְּתַח רַבִּי שִׁמְעוֹן, “Rabbi Shimon opened...” After that in Torah 61, from the continuation of the same place in the Zohar, it begins with תַּדְרִי רַבִּי שִׁמְעוֹן, “Rabbi Shimon laughed...”

These two Torahs were said by Rebbe Nachman on the Rosh Hashanah of two consecutive years. He and many tzadikim said that the first words, the first prayers we say on Rosh Hashanah, include all that we will do the entire year. Indeed, Rebbe Nachman’s Rosh Hashanah was the foundation stone. Before he fell ill with his last illness he taught Torah 60, “Rabbi Shimon opened...” and the following year he said Torah 61, “Rabbi Shimon laughed...” After he was ill, he began his teaching with the quote that Rabbi Shimon laughed. These two teachings, 60 and 61 themselves represent (like the foundation stone in Divinity) the unification of Abba and Ima, wisdom and understanding. To open is wisdom and to laugh is understanding (joy).

### **The foundation stone’s secret in Job**

In Torah 61, Rebbe Nachman brings a verse from Job (31:35), מִי יִתֵּן לִי שִׁמְעָה לִי הֲיֵן תְּוִי שְׂדֵי, יַעֲנֵנִי וְסִפֵּר בְּתַב אִישׁ רִיבִי. Like many of the verses in Job this one too is a very difficult one to understand. Rebbe Nachman focuses on the words, הֲיֵן תְּוִי שְׂדֵי יַעֲנֵנִי whose initials spell the word “foundation” (שְׂתִיָּה), and which he identifies as the secret of the foundation stone in this chapter in Job. There are other grammatically complete four-word phrases in the Tanach whose initials spell the word “foundation” (see Tehillim 143:1 and 1 Chronicles 29:24), but Rebbe Nachman inspired by his *ru’ach hakodesh* (holy spirit) brings this phrase, knowing that this is where the secret of the foundation stone is explained.

### **What good comes out of opposition?**

The continuation of the verse speaks of וְסִפֵּר בְּתַב אִישׁ רִיבִי, “a book was written by the man who opposes me.” Rebbe Nachman had many who opposed him. Every true tzadik experiences a great deal of opposition. But, the way Rebbe Nachman interprets this is that thanks to the opposition, many books of his teachings will be written. Rebbe Nachman explains that dispute and opposition is like water. Water is a symbol of

dispute, as we see how the tributaries of a river separate from one another and rivers split and form many smaller rivers. But, with all the divisions, the waters have depth. There is a concealed reason behind all the divisions. They exist in order that from these disputes, from all these waters, the Mashiach can grow. From the dispute a book is written וספר כתב איש ריבי. A book is written by the one who opposes me.

### Seeking advice

But, before that, the verse contains the words, הָן תְּנִי שְׂדֵי יַעֲנֵנִי. Starting with the two words, “God shall answer me” (שְׂדֵי יַעֲנֵנִי). Whenever I experience difficulty, whenever I experience a contraction, a tzimtzum, I call out to God and He answers me. When a person experiences difficulty in life, he has to reach their root and sweeten the harsh judgments there. The meaning of contraction here, and this is explained in the commentaries on Likutei Moharan, is that a person is caught in a situation in life and he doesn’t know where to go. He has no idea what to do. He is confounded. He needs advice and can’t find it. If you are looking for good advice, you go to a tzadik. If a person is confounded because of some problem in his home, or with his livelihood he is in contraction, in tzimtzum. This is a very simple and straightforward explanation of what din (דִּין), harsh judgments are: you find yourself in a situation where you don’t know what to do. (Harav Ginsburgh later added: We can use this as a possible image for understanding what the first contraction in the Arizal is about. The Almighty, while creating the world, as it were, found Himself in a conundrum to which there was no obvious answer, and that is why he too had to turn to the tzadik to help him rectify the situation, to find a way out. Indeed, the first contraction, as explained in Kabbalah and Chassidut is the creation of judgment, *din*).

Who can יַעֲנֵנִי, who can answer you and give you advice? The only thing that can help you is new insight, inner insight into what is going on. There is a particular insight that is related to the particular difficulty you are experiencing, and if you find it, it will help you sweeten the harsh judgments you are locked-in by.

### The foundation’s stones markings

But, above all the particular insights for particular difficulties there is also a שָׂבֵל הַכּוֹלֵל, an all-inclusive mind, which in gematria equals אֱמֶת, truth, the attribute of Yaakov. The foundation stone, the all-inclusive tzadik of the generation is able to solve all the צַמְצוּמִים, all the contractions of all the people in the world. He is the holy of holies, the foundation stone of the world. How is this possible? Because of the two words that precede “God will answer me,” which are, “For I have been inscribed” (הָן תְּנִי). The word תְּנִי is here understood like a mark (תָּי), an inscription. The tzadik of the generation is the foundation stone. This stone is an actual stone. Rebbe Nachman here adopts the understanding that the Ramban means that the foundation stone is both “chaos” and “void” together, meaning that it is an actual physical entity, containing both hyle and form as opposed to certain opinions that mistakenly understand that the Ramban means to say that the stone is just hyle without form. In any case the foundation stone is a stone, and on it are inscribed in very delicate and thin lines all the contractions, all the straits, all the difficulties that will be experienced by all people; this is the meaning of the words, “For I have been inscribed” my markings are on the foundation stone. The tzadik of the generation, the all inclusive mind of the generation already has my contraction inscribed on him, he knows about it and he can solve it. He

can sweeten the harsh judgments that afflict me at their source. So the one who is the foundation stone can sweeten all the contractions of all the people from the creation of the world to the coming of Mashiach.

How is this exemplified in a Chassidic story. It says that a true tzadik when someone comes to ask for his advice and his tikun to help him with his problems (which of courses causes the tzadik great joy when he is able to give the right advice), the tzadik has to find the same problem, in a delicate and residual way in himself. The foundation stone, this tzadik is an all-inclusive soul who has all the markings of all people on him.

### **Singing all the nigunim**

Today, this same word, נָתַו is the one used for “a musical note.” So all the songs of all the souls are written in the tzadik, that is why there is importance to singing many different nigunim. All these markings are on the tzadik’s soul and that is why he can sweeten every contraction in its source, because all the contractions are in him in a very thin and delicate way. So this year, 5773, the year of “the foundation stone” (אֶבֶן הַשְּׂתִיבָה) is the year that we all need to seek the tzadik, the foundation stone.

### **Faith in the sages**

How does this Torah begin? That one needs faith in a tzadik. Many think that the main thing in Rebbe Nachman’s teachings is *tikun habit*, the rectification of the covenant, but like here and in many other teachings, it all revolves around the faith in *chachamim*, in the sages, in the *tzadik*. (Harav Ginsburgh added later: The first word of the Shulchan Aruch, “One should strengthen oneself [like a lion to serve God]” יִתְגַּבֵּר is exactly equal to “faith in chachamim” אֱמוּנַת חֲכָמִים. The Megaleh Amukot notes that this word, יִתְגַּבֵּר, permutes to spell “With Taryag,” meaning “With 613,” indicating that the only way to properly perform God’s 613 commandments, which means to put form over matter, is through steadfast faith in the words of the sages, of the tzadikim, because without that, there is nothing. When we fill the word יִתְגַּבֵּר, it becomes יוּד תוּ גִמְלָה בֵּית רֵישׁ. The value of just the filling letters, יוּד ו גִמְלָה בֵּית רֵישׁ is equal to “lowliness,” שְׂפִלוּת, or 8 times “faith” אֱמוּנָה.)

The one who merits to have faith in the sages, he is the one who merits the middle pillar of the sefirot. He is the one who merits to recognize the middle pillar who is the tzadik of the generation. In one of the Kabbalah books it says that the word for “stone,” אֶבֶן is an acronym of אֶלֶף בִּינָה, “teach understanding.” But, it can also be interpreted as “faith gives understanding” (אֱמוּנָה בִּינָה). Because of one’s faith in the sages, when merits to understand, to be able to tell the difference between the real tzadik of the generation and the imposters whose mind is full of negative vapors causing their mind and thought to be cloudy, making them give bad advice. This imposter cannot even give himself the proper advice, let alone someone else. It is important that he never be called Rebbe and that he not be given any power or importance.

### **Torah 61’s source in Tikunei Zohar**

In any case, it all begins with faith in the sages, from which we merit to come to recognize the real tzadik. All this has an explicit source in Tikunei Zohar. It says that the vav of Havayah is the middle column and the yud of Havayah is the foundation stone. From the vav we come to the yud. But, let’s not use too much Kabbalistic terminology.

Why are we celebrating the *yahrzeit* of Rebbe Nachman today, the *ushpizin* of Yaakov, today is the 17<sup>th</sup> of Tishrei, while the *yahrzeit* is the 18<sup>th</sup>? What is happening today is the preparation, and tomorrow will be the revelation. The *yahrzeit* is on the *ushpizin* of Moshe Rabbeinu. But, as the Ba'al Shem Tov explains, the most important part of a *mitzvah* is the preparation for it. So our preparing now for Rebbe Nachman's *yahrzeit* is central. The Tikunei Zohar is explaining that Moshe is the *vav* the middle column or pillar and from the *vav* we come to the *yud*. Because of our work today, in the middle pillar, we merit tomorrow to connect with the foundation stone, which is the *yud*.

### **Faith and recognition of all books written by tzadikim**

Now we said that the main verse in the whole Torah is *הן תני שרדי יענני* whose initials spell *שתייה* and then it says *וספר כתב איש ריבי*. With this Torah, three years before his passing, Rebbe Nachman is placing his hands on his main disciple, Rebbe Nathan and preparing him for the difficulties ahead. He asks, why do we face opposition? Because we have some contraction, some *din*, some harsh judgment that is caused by our lack of faith in *tzadikim*.

Everyone here certainly thinks that he has faith in *tzadikim*. What do the commentaries here say? They say that if there is some book that was written by a *tzadik* that doesn't interest me. For instance, if I am a Breslover and the Tanya does not interest me, or I am a Lubavitcher and Likutei Moharan does not interest me, that is lack in faith in *tzadikim*. That book becomes like nothingness for me. Even if you are completely God fearing, and act properly in all other ways, you are awakening judgments upon yourself because you don't believe at some level in this book. Because you ignore this book written by a *tzadik*, you are awakening opposition to yourself and to what you are doing. In a way, by ignoring a book written by a *tzadik*, you are saying that you lack faith in that book, lack faith in that *tzadik*.

It is well known that when a person is beginning to learn, his foundation, the *girsah* (what one knows) should come from one Rebbe. But, as a person grows in Torah, his *svara*, his contemplation and innovation should include many Rebbe's. There is no contradiction in being a Lubavitcher or being a Breslover and respecting and loving all other Rebbes and all other books by other *tzadikim*. The Rebbe says that one should have a house full of books, so there is no question that this will actually increase your connection (*התקשרות*) with your own Rebbe.

### **Lack of faith in the lowest sense**

So why is there opposition to someone? Because he has lack of faith in *tzadikim*, meaning that there is some book written by a true God fearing *tzadik* that he doesn't hold from, that for him is as if it doesn't exist. Opposition is like a *קשיא*, a question on you. If there was some such book that you do not hold as being important in your *hashkafah*, then you need to change your approach. And then *וספר כתב איש ריבי*, the one who opposes you, in his merit, this book began to shine in your library. Thanks to the opposition, I realized there was some new book that I need to learn. This is when lack of faith in *tzadikim* is at the lowest level.

### **The tzadik carries the burden of other's lack of faith**

But, sometimes the opposition is not against someone who lacks faith in tzadikim. It might be aimed at someone at the highest level of faith in tzadikim, like Rebbe Nachman himself. Why is such a person opposed? Rebbe Nachman answers very simply, as it says in Isaiah (53:12), "And he carried the sins of many" (וְהוּא חָטָא רַבִּים נְשָׂא). There is a tzadik who carries the burden of the lack of faith in tzadikim of the entire Jewish people. This is not carrying the blemish of the covenant of the Jewish people (at least not in the usual sense), but all the lack of faith in the books of tzadikim of all times.

These are the two extremes. The tzadik also has to do teshuvah here. When he succeeds in doing this, he is able to restore the faith in all the tzadikim throughout the Jewish people.

### **Having faith in one's own novel teachings**

Then Rebbe Nachman mentions a middle level. The middle level, the commentaries say, refers to Rebbe Nathan himself. Someone at this middle level has complete faith in all other tzadikim, but he doesn't believe in the *chidushei Torah* the novel Torah insights that he merits to receive from God. He doesn't believe that God is the one sending him these novel ideas.

Everyone who knows Rebbe Nathan knows that this was indeed his nature. Rebbe Nathan truly had faith in every single holy work in the Torha library, but he could not find the faith to publish his own teachings. With these words, Rebbe Nachman gave him the strength to do all his life's work and eventually to publish all the new Torah that he merited to bring into the world based on his Rebbe's teachings.

Rebbe Nachman says that there are books that are destined to be written in the future before the coming of the Mashiach. And if there is anybody who doesn't hold from them, then exile will come to the world. Rebbe Nachman states that the holiness of every Jewish settlement outside the land of Israel receives from the holiness of the land of Israel. And if anyone should contest the validity of any of the books written by tzadikim, Jews will be banished from where they are now in exile. Only with all of these books together will we have the "stone tablets" (לְחֹתֶי הַאֲבָנִים).

### **All the books reveal the foundation stone**

There is a verse that states (Exodus 24:12), "God said to Moshe: 'Ascend the mountain and come to Me, and be there, and I will give you the stone tablets, and the Torah, and the commandment, that I have written, in order to teach them.'" In the Talmud, Reish Lakish says that the "stone tablets" refers to the Ten Commandments, the Torah refers to the Pentateuch, the commandment refers to the Mishnah, "that I have written" corresponds to the Prophets and the Writings, and "in order to teach them" refers to the Gemara. Four of these correspond to the 4 letters of Havayah: the Pentateuch corresponds to the yud, the Mishnah to the first hei. Then the Prophets and the Writings correspond to the vav and the Gemara to the final hei. But, that leaves the stone tablets above these four. Rebbe Nachman is saying that only when all the books written by tzadikim are together can the stone tablets become able to receive the effluence from the foundation stone above it. This means that in the complete partzuf

(model) we have the foundation stone in Atik, the higher part of the crown and the stone tablets in Arich, the lower part of the crown.

### **Prerogatives**

In any case, there are three types of tzadikim that people oppose and all the opposition is in order to bring out new books. Since this year is the year of the foundation stone, the first thing to learn is that when we are in contraction, when we have difficulties and do not know what to do, we have to come to the Rebbe, where all our contractions are written. He can sweeten them.

The second thing is that new books should be written. When all the souls are brought together through faith in tzadikim, then like Aharon lighting all the candles in the Menorah, a great light, אור צַדִּיקִים יִשְׁמַח, causes Rabbi Shimon to smile, because he knows that unlike the students of Rabbi Akiva, his students are connected with הַבִּיבּוּתָא, we endear each other, everything is hanging on the love between us. How do we connect? With our faith in the sages, with our ability to discern who the foundation stone is.

May we merit the foundation stone. Indeed, the foundation stone is right here with us right now.

[After the dancing, Harav Arush told Harav Ginsburgh: “Thank God that we have merited to reconnect again.” Harav Ginsburgh said in reply: “The letters of ‘the foundation stone’ (אֶבֶן הַשְּׂתִיבָה) also spell ‘love again’ (אַהֲבָה שְׁנִית), alluding to the verse, ‘It will come to pass on that day, that God will again stretch out His hand to procure the remainder of His people,’ an allusion to the final redemption, which the sages say is “again” after the redemption from Egypt, a redemption that was based on our mutual love with God. The final redemption will be even more so based on love. May it indeed be a year of eternal redemption, [תְּהֵא שְׁנַת גְּאֻלַּת עוֹלָמִים].]