

Weekly Shiur

19 Adar 5772

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The Chabad Ponovizh nigun was sung (a nigun from the Chabad Chassidim of Ponovizh).

In Ponovizh there was a Chassidic community, and like in every such community this one had a *mashpia*, the father of one of the people who *davens* in this *shul*, Rabbi Avraham Lison. We sung this *nigun* a great deal in *Shechem*. On *Sukot* we sing another one of his *nigunim*, ובבן צדיקים, the *Chabad* nigun to these words.

If you were here a few weeks ago, a photocopied dollar from the Rebbe was passed out. Now we'll hear the story about this dollar. ...

God willing tomorrow morning the children in the cheider will already be singing this nigun (nigun Ponovizh).

This week we read Vayakhel-Pekudei and parashat Parah. Let's begin with the Zohar on the beginning of parashat Vayakhel, קחו מאתכם תרומה להו'י כל נדיב לבו יביאה את תרומת הו'י זהב, וכסף ונחשת ויקחו. This parashah parallels parashat Terumah, where there is a similar verse, לי תרומה מאת כל איש אשר ידבנו לבו תקחו את תרומתי מאתכם, "from you." We spoke about, "for Me – for my Name" in length. But, here the word is מאתכם, "from you." לי = 40 (Terumah, תרומה is the same letters as מ, the Torah that was given during 40 days), מאתכם = 501 = ראש. So the two together are לי ראש, the same letters as ישראל, Yisrael. So in order to complete the Yisrael, these two pronouns are needed. That is why the Zohar says that מאתכם, from you, is an awakening from below (even though literally it refers to what will be brought from you, the gold, silver, and copper). So the awakening comes from the inner point and will in a Jew's heart. First there must be an awakening of will to serve God, this starts from the heart. To want to serve God is the first step. Then the Zohar says, ליבא פליג לכל שייפין, the heart distributes life-force to all the organs. So once there is will to serve God, the heart distributes it to all the organs so that they all want to serve God. The commentaries on the Zohar say that this is the breath of life within the blood and when the blood circulates through the body, upon the breath of life, dwells the will. Blood and breath of life, and upon that there is the inspiration, the dwelling of will. These are 3 dimensions of השתלשלות התלבשות השראה. The evolution is the blood itself, the enclothment is the breath of life in the blood, and what is inspired over these two is the will. This is also called כי עמך מקור חיים, the word "source" is equal to "will" (רצון) מקור.

After the will is distributed to all the organs, what is realized is that this Jew wants to merit the dwelling of the Shechinah upon him. Why? Because especially during the time of the exile, the galut, a person feels that there is no Shechinah over the community, over the klal, and that he wants to bring it back, so that it dwells over him in his service of God. The Zohar asks, if this is possible, can every Jew do this, make the Shechinah dwell

over his service? The Zohar answers that yes, this is possible, and it depends upon making a proper vessel. What is the vessel? כל נדיב לבו, There has to be a feeling of giving in the heart, a willingness to give. יביאה, "He shall bring it [the offering]," but the Zohar explains that it refers to the Shechinah and this is what is referred to as being what needs to be brought from you, מאתכם. So the terumah, the offering is itself the Shechinah. When a person merits to bring the Shechinah into his life, making it dwell over his life, then it ends with זהב וכסף ונחשת, that a person will have all he needs both materially as well as spiritually (gold, silver, and copper).

Now who says this in the Zohar? It is Rebbe Aba. He taught it before three friends that he met on the way, Rebbe Chiya, Rebbe Yitzchak and Rabbi Yosi, who correspond to yesod, and gevurah, foundation and malchut, kingdom. Rebbe Aba is above the three of them and he is binah, understanding, the source of sweetening the harsh judgments.

Then Rebbe Aba says that everything that I just taught you is actually for the rest of the world, but for you something else is relevant. Why would this not be relevant to them? Rebbe Aba says that this is all for people upon whom the Shechinah does not dwell to begin with, so they have to bring the Shechinah to dwell upon them by volunteering to give to God. But, you three, the Shechinah is always upon you. For you, the terumah, the offering is not in order to bring the Shechinah upon you, but rather to elevate the Shechinah and bring it to join with its husband in the world of atzilut, Emanation. איזהו חסיד המתחסד עם קונו, עם קן דיליה. Who is a Chassid? He who does chesed with his Creator, with His possession. This is elevating the Shechinah to where it can be unified with its husband, with קיב"ה. What does this? The revelation of the secrets of the Torah, רזין דאורייתא. He doesn't explain what gold, silver, and copper refer to according to this interpretation. We can say that it means the same, that such a tzadik also receives all the wealth that he needs in order to serve God in this world.

In what we just explained there is a good example of there being two types of tzadikim. We are learning this a few days before the yahrzeit of Rebbe Elimelech the author of the Noam Elimelech, which explains different levels of tzadikim (and itself is called ספרן של צדיקים, the book of tzadikim).

Just the words, כל נדיב לבו יביאה = יעקב = 7 times יהוה = 14 times 13, or the diamond of 13. There are 14 letters in this phrase, so the average value of each letters if 13, "one" or "love." One might say that the first type of tzadik brings love, while the second type of tzadik, whose task it is to perform avodat hayichudim is to bring "one." In the entire verse there are 14 words. So the particular phrase alludes to the full verse. In the verse itself there is the word "gold" (זהב) which equals 14. So the gold of the verse is "כל נדיב לב יביאה."

Now, it's clear from the Zohar that the second, the higher type of tzadik is not related to the first type of service, bringing the Shechinah as an offering. Before Rebbe Aba started talking with these three tzadikim, he said something else to them, which seems to be unrelated. As we've mentioned many times, the Zohar's explanations usually are told while walking along the road. He said to them, you are broken from the long road you are travelling, all for the benefit of the holy Shechinah. Why is this important for us? Because I might have thought the opposite, that the higher type of tzadik, like the tzadik

vetov lo of the Tanya—which there it means that he is entirely good—while the lower tzadik, has a bit of bad in him. But, the tzadik vetov lo is actually as we explained last week, the ability to enjoy both worlds, material and spiritual in this world. While the literal meaning of the tzadik vera lo, is a tzadik who is suffering in this world. But, we also mentioned last week that Rav Chisda was a tzadik vetov lo, that he had material wealth, this is the main example in the Talmud. We shouldn't think from this that Rav Chisda was a much greater tzadik than Rava. Indeed, in the Talmud there is no reason to think that the tzadik vetov lo is higher than the tzadik vera lo. On the contrary, it is actually quite the opposite, that the one who is suffering is actually higher. The one who is a lower tzadik who is brining the Shechinah upon himself is far less than the one whose entire intent is not to have the Shechinah dwell upon him (to bring it down) but rather to elevate it. These are two opposite directions of service.

The Rebbe explains in a sichah that the purpose of creation, that God wanted to make Himself a dwelling place below, is all according to seder hishtalshelut, to an evolutionary frame of mind. But, if we say that the entire purpose of creation is the Jewish people and the Torah, not the world in and of itself, and the purpose is to elevate the souls of the Jewish people (and the Shechinah) to unify with the Almighty, then we may not need to say that after the elevation there is some new descent of material wealth below.

Whoever was at the Purim farbrengen recalls that there is a level of "the concealed is to God," in the sefirah of binah, where we explained that there is no need to explore and try to measure exactly what we are, tzadikim or resha'im, tzadikim or wicked people. It doesn't matter at all. Actually, the soul is in a state of tohu, of chaos, which equals יש מאין, the crown, because it is not defined at all. This state is called in the Tanya, צדיק ורשע לא קאמר, God does not call the newborn soul a tzadik or a rasha. We can say that if there was no Tanya, then we would not have the benefit of the 10 days of teshuvah between Rosh Hashanah and Yom Kipur, because these are for the benefit of the beinonim, the intermediates. We can certainly say that the inner intent of the Alter Rebbe when he uses the word beinoni, intermediate, is exactly this. That a person is neither this nor that, neither a tzadik nor a rasha, he has no definition. Beinoni stems from the word בינה, binah, which means neither this nor that, as we explained. This is also how we always explain that beinoni means "present" in the language of the sages. The present is a split second, no time at all, not allowing us to define anything this way or that.

There is a parable told in Chassidut, that there was a shochet, a slaughterer, who at first would forget what happened a month ago. As he advanced he couldn't remember what happened a week ago, then an hour ago, then a minute ago, until he came to the point where he forgot everything and then he became the happiest person in the world. If you've forgotten everything then certainly you can't pass any judgments about who is a tzadik and who is a rasha. Certainly this is the inner meaning of Chabad, because the acronym is all the intellectual forces, all the level described as "the concealed is to God," הנסתרות לה' אלקינו. After you leave all the titles behind, you see that "Your people are all tzadikim," in the plural. Each Jew contains two levels of tzadik. The lower and higher tzadik are usually described as Binaymin and Yosef and each Jew contains both.

So much for the first vort tonight.

At the beginning of the parashah Moshe begins by explaining the laws of the Shabbat. מלכות = ויקהל משה. In the Yerushalmi Talmud the first word, אלה, is an allusion to the 39 laws of Shabbat. Moshe mentions this in order to tell us that building the Tabernacle does not supersede the prohibitions of Shabbat. The final verse is, לא תבערו אש, בכל מושבותיכם ביום השבת. The first two words mirror the structure of the entire verse, but in reverse, because the verse divides into 5 words and 2 words, like the first two words have 2 and 5 letters.

It is known that the sages dispute whether the prohibition of lighting a fire on Shabbat לחלק יצאת or ללא יצאת, and we rule that it is לחלק. These two words are multiples of 23 and 37. The Rambam learns from this verse one of the 613 commandments. Altogether the Shabbat accounts for 5 of the 613 commandments in the Rambam. What is the mitzvah? That it is not permissible to execute or even judge a capital offense on Shabbat. Now if you look in the Shulchan Aruch in Choshen Mishpat, siman 5, that even though we don't have capital punishment today, the court is not allowed to judge at all on Shabbat, lest they come to write on Shabbat, whether it be the litigation or the ruling. All this is learnt from this verse. What we get from this is the principle that every judgment, every ruling parallels fire. This fits very well with our understanding that din, judgment corresponds to fire in Kabbalah. There is a prohibition not to "burn" anyone on Shabbat, even if you think they deserve it, and even more than that, that no judgment should be passed on Shabbat. There are two more laws learnt from this. The Mishneh Lemelech on the Rambam talks about the laws of a rodef (pursuer, someone who is pursuing someone else to kill him) on Shabbat. Rodef has to do with instantaneous and spontaneous judgment, because I see someone threatening someone else, I have to decide what to do, I have to judge him, nonetheless says the Mishneh Lemelech that you have to judge him in order to save the one being pursued. The question is not about a case that is life-threatening. But, what about if someone is pursuing a woman in order to have his way with her. Here there is theoretically not such a strong case of it being life-threatening. After a lot of legal discussion, he says that there is no real difference between the two in terms of practice, because someone who is pursuing a woman is prone to also murdering her. But, this is only if indeed this person is known to be such a kofer an apikoros against the Torah that he might come to actually murder.

But, there is another commentary the Pri Megadim (that the Rebbe said there is a voice in Heaven that says that we rule like him), who says that there is no din of קנאים בו פוגעים בו on Shabbat. But, if this is so, we have to think about what the reasoning is and what this means for weekdays.

Now let's explain all of this from its inner dimension. In the Zohar it says that just as Gehenom is closed on Shabbat (Gehenom is made of fire) there were tzadikim who postponed the end of Shabbat (and everyone can be a tzadik to fulfill this) in order to do a favor with the souls that are in Gehenom. What the Zohar also says, is that the fire that we should not kindle on Shabbat represents the fire of anger. There is a special prohibition not to get angry on Shabbat. It says in books that the main nisayon, the test for all husbands is not to get angry at their wives on Friday evening. To prepare for the

Shabbat means to quiet the psyche, to calm down before Shabbat. We know that fire quiets fire, and that is why there is a mitzvah to immerse in a very hot mikveh on Friday afternoon in preparation for Shabbat (like the Alter Rebbe who washed his head with water that no one else could tolerate for its heat).

The commentaries ask, what is the difference between the fire of anger on weekdays and on Shabbat. The answer is based on the cantillation marks in the verse, *לא תבערו אש*, the etnachta could have been under the word "fire," but it is under the word, "your dwelling places," *מושבתיכם*. This word is similar to the word Shabbat, *שבת*, but it actually comes from a different root. *לא תבערו אש בכל מושבותיכם | ביום השבת*. This is a sign, that even though wherever you dwell you should not get angry, there should be no fire. But, then there is an additional stress on "on the day of the Shabbat." If you get angry on Shabbat your additional soul, *נפש יתירה*, will leave you. There is a famous story with the BST about his student Rabbi Yaakov Yosef of Pola'anah, the *בעל התולדות*. The character trait that is most prone to hurt a person is anger. 10 times "pride" or "hubris" (*גאוה*) is equal to anger, because the source of all anger is in a person's prideful nature. In the Tanya, these are the two character traits that emanate from the element of fire in the psyche. The BST told his disciple, the Ba'al Hatoladot that on a day in which he finds himself becoming angry, he should not reveal new interpretations in the Torah, because on such a day, your soul leaves you and it is lost to this purpose. It also says that a scholar should be all his days like on Shabbat. There is the famous story about Rebbe Shmelkeh and Rebbe Pinchas who wanted to test and see if they could make Shabbat in the middle of the week. They dressed up like it was Shabbat and indeed felt the light of Shabbat. They asked the Magid of Mezritch how this was possible and he told them that it was indeed possible for a scholar. What is the condition? That a person not get angry. To get angry includes any level of *הקפדה*, *קפידא*, *הקפדה*, in fact we can say that it even includes any level of getting excited by the actions of someone else. The rectification of anger is submission, submitting yourself (*כעס = הכנעה*, anger = submission). Every excitement that you might get excited over what you think are the negative actions or words of someone else, that is like occult blood in medicine, occult anger. This is also true about placing blame. When a person has pride and is egotistical he blames everyone else for everything that is wrong. Holiness is also fire, but it is holy fire. Anger is negative fire that burns. So it is forbidden to get angry on any day, but all the more so and the stress is to not get angry on Shabbat.

The word *מושבתיכם* appears many times in the Torah. It usually is prefixed by the word "in all" (*בכל*). This word only appears in the Torah. three times it appears without all the letters, *כתיב חסר*, *משבתיכם*. But, the full spelling is *מושבתיכם*. The reason to add the letter vav after the mem, is because the vav is like the pei of the root (*פ הפעל*). The root is *ישב*. But, sometimes the *פ* of the verb when it is a yud is left out.

Three times this word appears without the first vav, and then it has 7 letters. But with the first vav—which is good because the letter of the root does not fall down—it has 8 letters. In the Torah it appears altogether 10 times, 3 without the vav and 7 with. Apparently this is "dwelling" within all 10 sefirot. The first of the 3 is in our verse. The malchut, the 10th time this word appears is the same verse from which the sages learn

that this verse is talking about judging a capital offense, לחקת משפט בכל מושבתיכם. There is a גזירה שווה between the first and the tenth times.

Since we've come to this, let's explain all 10 instances of this word. The gate that we will be learning to tonight is שב. We have to include the roots that include the letter seen (ש) not just shin (ש). One of the meanings of to sit, שב, is also to wait, to postpone. And the more a person sits on something and waits, the person gets older, which is שיבה, seivah, being old.

The first root is שבת. This means to halt, to stop, to nullify. So this fits very well with the sefirah of chochmah, as is said many times in Kabbalah that Shabbat corresponds to wisdom, chochmah. The main thing to nullify inside (not just in terms of external actions) is our pride. The upcoming holiday of Pesach, Passover, is also about nullifying and halting, תשביתו שאור מבתים, nullify, get rid of all leaven bread. Leaven bread, what makes the bread rise parallels what makes a person full of pride.

The root that goes together with שבת is שוב, the root of teshuvah. Teshuvah goes together with binah always. So clearly these go together, as the Tanya writes. The Shabbat before Yom Kipur is called שבת תשובה, bringing the two together. שבת only means to halt, while the root שוב has 3 different meanings (see in Sefer Hashorashim of the Radak). They are related but different. To return, to give back (something that was lost), and to repeat—these are all one meaning.

Another meaning is to calm down. In the Tanya's introduction, the Alter Rebbe brings the phrase, ובהם ימצא מרגוע לנפשו, with the advice in this book a person will find calm in his soul. One cannot do teshuvah without calming down. We can say from this that lower teshuvah, teshuvah that does not come out of love, does not come with being calm. But, higher teshuvah, it starts from being calm. This type of teshuvah begins with the BST, who was born in the year, נחת, calmness.

A third meaning, which is even further is שובב, someone who is rebellious. Rebellious children are considered smart, so even if you have a rebellious child you should know that he or she is probably very smart. This is like in the verse, שובו בנים שובבים, return rebellious children. The שובבים do not come from the root שבב (שבבניקים) which is something else. How can these three things go together? How can they come from the same root. This is like how we always say that in Kabbalah on the one hand binah is return to Hashem it is teshuvah, but on the other hand, harsh judgments also come out of binah. To be rebellious is to understand what is really going on in the home. It may not be entirely conscious, but the child gets it, he also gets what is going on in society. At some level, his understanding of what is going on here leads him to be rebellious.

What about da'at? ישב. To settle, to dwell, this fits with ישוב הדעת, settling the mind. Da'at is the key that opens the six midot.

There is one root that we will put in both chesed and netzach—the right axis and another that works the same for gevurah and hod.

In chesed we will put שב (sav). If I wouldn't have put שבת in chochmah, I could have put this root, which means being old, in chochmah. But, the first who had a good seivah (שיבה), old age was Avraham, who corresponds to chesed.

In gevurah we will put, שבב, which in the Torah is שביבי אש, sparks of fire. This of course fits with gevruah, might. There are also שביבין דינור in Daniel, with the same meaning. There are other meanings to this root. כִּי שָׁבְבִים יְהִי עַגְלֵי שְׁמֵרוֹן, which means to shatter. So this also fits with gevurah, with the might to break something. Specifically the meaning to shatter fits with hod.

In Tiferet we will put נשב, to blow. The spirit of God blew in him. רוח ה' נשבה בו. Like we say in davening: משיב הרוח. A desolate land, ארץ נושבת is in da'at as we said before.

In Yesod we put the root שבה, which means to take prisoner, ושביה בצדקה, this is the most important mitzvah by the BST, which is to release someone who is imprisoned. We put this in yesod, because this is the punishment for the blemish of the covenant. When a person breaks the covenant, he is cast and taken prisoner by the kelipot. That is why it is so important to be connected to a tzadik who can release me from their prison. What kind of tzadik can release you and free you. One who captures you in another sense, שובה לב, something that captures the heart. There is a tzadik who talks to you in a way that you are drawn to him and it is like these words capture your heart, helping you release yourself from the prison of the kelipot. You should look for a tzadik who captures your heart in this way. It is מיניה וביה, the same word applies in both directions. By the Rebbe, the campaign that corresponds to yesod is charity, ושביה בצדקה.

Finally we have שנב, a rare verse, which is like in the word אשנב, which means an opening. It appears as בעד האשנב, משיח = האשנב. This is the small window through which the Mashiach is peeping into reality, מצוץ מן החרכים. This small window or opening is corresponded to malchut in Kabbalah.

So this is the complete partzuf of the two-letter root, the gate of שב.

The bottom line of this all is to not get angry and to connect with a tzadik who captures your heart.

Now another small thing from the Zohar. The Zohar brings a verse said by Sholomo at the inauguration of the Temple. מן היום אשר הוצאתי את עמי את ישראל ממצרים לא בחרתי בעיר מכל. שבטי ישראל להיות שמי שם ואבחר בדוד להיות על עמי ישראל. "From the day that I took my people Israel out of Egypt I have not chosen a city to put My Name there, and I chose David to be over my people Israel." Asks Rebbe Aba, the end of the verse does not match the beginning. It begins with a city and ends with a person (David).

This is how the verse appears in Melachim (Kings). But, there is a parallel verse in Divrei Hayamim (Chronicles), where this question is moot, because the two parts of the verse fit.

Rebbe Aba obviously also knows the verse in Divrei hayamim, but he focuses on the one in Melachim because it is a prophecy and in prophecy this strange parallel is drawn. There is a long commentary on this piece of Zohar by Rebbe Levik, the Rebbe's father. But, the idea in short is that there cannot be a city without a king. There is no meaning to a capitol if there is no king. So you can't say that God chose Yerushalayim if you don't say that he chose David. The way we chose to say this here is because it is similar to the idiom, אין מלך בלא עם, "there is no king without a people." But, in that idiom it seems that first there is a people and then the king appears to rule over them. Does this mean that

the king did not exist before the people became a people? No. Because the essence of the king was there, just not his reality, not his revealed aspect. The reality of the king, his revelation cannot occur before the people become a people. We can say something similar about the city and the king. There is no city without a king. All this is about the revelation of the city, not necessarily about the essence.

Like today there is problem with Yerushalayim. There is the Temple and there is the city. And God forbid they want to sever it in two. Why is the choice of Yerushalayim not clear, forbidding something like this from happening? Because there is no king, there is no choice of a king. As much as Jews love Yerushalayim, as much as they feel it is important, they are willing to cut it in two. Whatever we say about Yerushalayim is also true about the entire Land of Israel. Jews certainly love the land. But, specifically regarding Yerushalayim—where there is a neighborhood called עיר דוד, the city of David, which itself equals אין מלך בלא עם, there is no king without a people.

Now says that Zohar, that there is choice of the city and there is the goal of choosing it, which is to build a House, a Temple. לבנות בית. This phrase appears 15 times in the Tanach. It's initials are לב, "heart" and the phrase equals 900 or 30 squared, the secret of the Jewish heart. You can't choose the city to build a house for God in it if you have not chosen David, from all eternity, to be a king over the people. It is known from the Rogochover that there is no law of community if they people are not in the Land of Israel. There is no people, meaning no communal law, if there is no land. Every nation needs a land (sounds like Zionism, but we are talking about holy zionism here). That is why the Rebbe says that every Jew has a plot of land in the land of Israel, even now during our exile. There is no people without a land. And there is no king without a people and there is no city without a king. So which comes first? The logic of what we just described is that the land comes first, like In the beginning God created the heavens and the earth. We see this in the two covenants that God made with Abraham. When he was 70, God made the covenant between the shards which is about the land. It is so simple by Abraham that if you want to make me into a people, you have to give me a land. This is the content of the entire Book of Bereisheet. Then at the age of 99 he receives the covenant of circumcision which allows him to give birth to a people.

After the land there is the people, then there is a king, and then there is a city, and finally a house for God. The first thing that comes to mind is to compare this with the 3 mitzvot that we are commanded to perform upon entering the Land of Israel: to install a king, to destroy Amalek and to build a house for God. What we see is that to destroy Amalek corresponds with the city stage. So we will not have a city, Yerushalayim will not be whole until we have a king who can win the war against Amalek. In the Tanach, Yerushalayim was conquered by David (the problem was that he first conquered lands that were far away from the center of the land). This is exactly what needs to happen today in Yerushalayim.

Now if there are 5 things here in series, we have to give it another correspondence to another model. Apparently this corresponds to the five levels of souls in the beginning of the Tanya. The end, building the House of God, the Temple corresponds to the tzadik vetov lo. To be in the middle of a war, to conquer, which is what is needed in order to

build the city, that is tzadik vera lo. Who is the king himself? That is the Tanya's beinoni, who forgot all the past and passes out no grades neither to himself nor to others, because if he is either a tzadik or a rasha, he is not truly a general soul, he cannot rule. Who is the people, that is the rasha vetov lo and the land itself is the rasha vera lo. The lowest level of Jews are always likened to the land, עם הארץ, the people for whom the land was created in the first place. First there need to be a lot of עמאריצים, simple Jews, like in the Talmud who are willing to bite a talmid chacham like a donkey. Then there needs to be some awakening to go out of this ignorance in order to install a king. This king then merits to conquer the capitol city, to build a city and finally he merits building the House of God.

This is the first part of our shiur tonight.

We have to complete the gate שב. The final root we didn't say is שאב, which means to draw up, like from a well, ושאבתם מים בששון ממעיני הישועה. This corresponds to the keter, crown, specifically drawing thoughts/water/Torah from the gulgalta (not just from the mocha stima'ah). These are wellsprings from which we draw the waters of Torah and like in Simchat Beit Hasho'eivah, draw ru'ach hakodesh, holy spirit.

The ma'amar in Ayin Beis this week continues the topic of what the Avot, the patriarchs brought down, this time about the levels of seder hahishtalshelut, from chesed and below. Above this level, it is called the law of the Torah, חקת התורה. Shlomo was versed in all that is up to Atzilut, but above Atzilut, he did not know. The source of the entire order of evolution, seder hahishtalshelut, which in general is ישש"ר, in this Shlomo was well versed. About this the Rebbe Rashab learns the saying דעה קניית מה חסרת, דעה חסרת מה קניית. If you possess da'at, what do you lack? If you lack da'at what have do you possess? The two halves of the phrase are each equal to the double square of 26. That Shlomo does not have the secret of the Red Heifer, does not at all touch what he does know about the order of evolution.

This phrase has 26 letters exactly. While the value is 4 times the double square of 26, so the average value of each letters is 104, the initials of the first two words, דק, דעה קניית.

The Rebbe explains that in every sefirah there is a point-sefirah-partzuf. The point is the keter, the sefirah is the 9 sefirot from chochmah to malchut. What then is the partzuf? Here he quotes from the Arizal that the partzuf includes Abiya, Atzilut, Beri'ah, Yetzirah, and Asiyah—the 4 worlds, Emanation, Creation, Formation, and Action. I could think that this means that every sefirah develops into 10 in each world, altogether 40 sefirot. But, the idea here is that apart from the ten sefirot within each sefirah, the expansion here is not another inter-inclusion in two dimensions yielding more parts, but rather a jump in dimension to three dimensional thinking. So really the Abiya here is like the דעוהים, the speaking-living-growing-inanimate dimensions in this sefirah. These are things that are added to the sefirah, this is like the נפח, volume.

An example would be that from the contemplation about a particular topic, we find that it can lead to new areas of discovery that have no connection to the original topic. Sometimes as we see in modern technology or science, the innovation is actually even more important than the original discovery or topic. Particularly when we use the model

of דצח"מ (datzcham), we are referring to entirely separate worlds of discovery that come out of the sefirah. Without having datzcham, the sefirah is not worthy of being called a partzuf yet. The same is true about a person. If you don't have many worlds extending out of you, like datzcham, you are not yet worthy of being called a partzuf. Yet, even after you extend into all the partzufim of the world of Atzilut, you are still at the level of what the Avot, the patriarchs revealed, the order of evolution.

So the main topic in this ma'amar is that of partzuf.

He explains that partzuf of datzcham in 4 levels. First of all in nature. Second in the soul of the speaker (מדבר). Then within the speaker, in the intellect of the speaker (שכל המדבר). Then he explains what datzcham is in serving God. This divides into two, because he first brings the Tanya which says one thing, and then he says there is another way to approach this. Finally, he explains what datzcham is in malchut de'atzilut, in the kingdom of emanation, how it affects all the worlds from there.

The entire ma'amar begins from the idea that is quite rare in Chassidut, that there is a hamshachah, a drawing down of light from atzilut, that is for the purpose of the world of Atzilut itself. Usually we talk of drawing down light for the sake of the lower worlds. The former is called letters, the latter is called "hairs" (שערות). His conclusion is that the letters are the hamshachah of the speaker, the medaber in atzilut. While the hairs, that is the datzcham, the inanimate-growing-living of atzilut. In the nefesh, in the psyche of the rectified individual there are flows that are within. The person has to draw Torah down from his own keter, crown, his super-conscious in order to function properly. For the same reason we have to drink water after we eat, so that everything flows well on the inside. Drawing down for my own sake, that is called "letters," that is like the voice that talks within me. How can we give an example? Apparently, in order for everything to flow well within me, a person has to speak inside himself a great deal. Perhaps this means that one should do hitbodedut.

But there are hamshachot, drawing down of light, for the sake of others, those who are outside of me. These are the hairs, and hairs in Hebrew is akin to "approximating" or "measuring," specifically referring to the creation of possible worlds. Apparently this is also related to intellect (like the letters), but the purpose here is to take it out, to give it to others.

Let's say another word of introduction. He explains that the point of every sefirah is its keter. He gives an example of chochmah, whose point is the will to become wise. It also is expressed by the idea that a person cannot learn in a place that he doesn't want to be. First of all you have to have will and a want to study the topic. This is relatively straightforward. But, then he adds that the point is the consciousness that you are capable of becoming wise. It is the self-knowledge that a person has that if he really to commits to studying, you will be able to understand everything. He says for example, perhaps when you hear a new topic, you simply do not understand the language it is being explained in. For example with science. The language of science is higher mathematics. If you don't understand the language, just believe, like a young baby believes that it can understand what is being spoken even though it is born not knowing the language. The keter of chochmah, of wisdom is not just the will to become wise, but

also an innate consciousness that I can become wise. Let's add something that will also explain why the second explanation is higher than the first. The first is that he wants, the second is that he knows his will, that he knows his capability. To be conscious of my ability to learn anything (and that the only thing I need to learn is the language in which this particular wisdom is spoken—like mathematics, or programming), the word that he doesn't use, and this is what I hear when I read his words, is that consciousness is not the usual da'at here, but rather belief in myself. The belief in myself that I can become wise, that I can understand. This all precedes the intellect and the understanding that will then come. To believe in myself is actually to have faith in myself, which as we know is the highest part of the keter, so da'at here is really faith, that is why it is connected with keter. This is how consciousness is connected with keter. Every child and every ba'al teshuvah has to be given this sense, this feeling that they can master this knowledge. Today in psychology this is called believing in yourself. Of course, faith is higher than will. But, where is ta'anug, the pleasure? He says that either it is the will or the faith, but where is pleasure? Many times we explain that faith contains pleasure, except that this is the future pleasure. As long as you have not yet mastered a particular wisdom, you cannot really get pleasure from it, that is why you only have pleasure in the faith that you can master it, and you believe in the pleasure that you will receive from it when you do master it.

The general topic of the ma'amar is datzcham, explained as we said in 4 levels, corresponding to yud-hei-vav-hei, so this ma'amar lends itself to drawing a lot of 4 level models.

Let's discuss the main point. In previous ma'amarim we talked about the connection between Torah and science. The topic of datzcham here is grasped exactly the opposite of the way it is grasped and treated in science. According to Chassidut, the higher you go, the differences are greater. The greatest difference is between the chimp and man. The difference between the plant and the animal is less, while the difference between the inanimate and the plant is the smallest. Of course the levels are still separate and distinct. But, the question is how great the difference between them is.

Science on the other hand understands that things are exactly the opposite. The greatest difference, the greatest quantum leap is between the inanimate stone and the plant, etc. The least is between a chimp and a human, the speaker (medaber). In fact, the last leap is so small, that it might not be a leap at all, they might be part of the same level.

What is the reason for this difference? Because each is looking at something else. Science is looking at the external dimension, the Rebbe Rashab is looking at the inner dimension. This is a very basic class, one of the first that every child learning science should be taught. This is one of the best examples of how there are two completely different viewpoints on reality and how both are correct. From the point of view of the body and that which can be measured... Why does he say that a stone and a plant are almost the same? Because, he says, that the stone has some inanimate nefesh (anima) in it, the plant too has one. But relative to the nefesh of the living animal, the nefesh of the plant is almost not worthy of being called a nefesh. He doesn't say this but another word

for nefesh is "will" (רצון). So the greatest will is of course in the human. The plant, it is very difficult to see that it has any kind of will at all. Only when you come to the animal, to the living (חי), do you begin to see actual will. So the Rebbe Rashab writes that at the first two levels there is "life-force" but not actual nefesh.

But, for science, the stone contains no life at all. There is organic and inorganic matter. What is inorganic is not alive at all and the difference is readily apparent chemically. So the biggest difference is between inorganic and organic matter. This is the root of the difference between viewpoints. The Arizal says there is something alive inside the stone. How do you explain this to a child? We explain that there is something that science cannot yet measure inside the stone. We see this today for instance in regard to water molecules. We see that water molecules are affected by human behavior (for instance if you get angry). How do we know that water is so affected, because we see that there is a river called the Sambatyon that is rushing and gushing all week long, but when Shabbat comes (like Gehenom) it quiets down.

We hope that all these things eventually become accepted in science. For us it is simple that a stone has a nefesh, that is why it says that a soul can be reincarnated (מגולגלת) inside a stone. This certainly science cannot measure yet.

If you want to understand this really well you should read the sichah on parashat Yitro in part 6 of Likutei Sichot, which the elder Chassidim say is one of the first sichot everyone should learn.

Also, in favor of science we can say that it has the potential to be smarter and to convert, because it has stated for some time already that what is visible externally is not the truth. So there is a key in science itself that can redeem it fully.

So these were the two general viewpoints on datzcham.

About the speaker, the medaber he says another innovation. He says that the domem of the sechel, of the intellect is practical intellect, like being a painter. What about the tzome'ach the growing power in the intellect? He says something that can sound very negative about all artists. The ability to use the most complex machine is all practical intellect. But, to be invent the plow itself that is the growing part of the intellect. Even all the scientific understanding of nature is just the growing power of the intellect. So all that Einstein is, is the growing power of the intellect. The living power of the intellect is the ability to receive an entirely new mindset from somewhere else. He says for instance that retardation in speech is because of the inability of the child to completely accept how each object is something else, because his knowledge of things is still circumspect (bemakif) and it is not fully integrated in the mind. What comes to the mouth is automatic, it is not like learning a language. But the ability itself to speak, is because the intellect has been integrated. There are people that in order to say something have to wait a little, this is a little like chashmal, but here it is a negative quality, because the person cannot express himself, because the thought is not yet integrated in his mind. That is like why a child can experience retarded speech. This is an example of the difference between the world of Chaos and the world of rectification. In the former there was no good communication because of the great lights that made everything circumspect (bemakif). This is also the reason that Moshe Rabbeinu found it hard to

express himself, because the root of his soul is in the previous shemitah, in the World of Tohu, Chaos.

What then is the medaber of medaber, the speaker in the speaker is the ability to understand Divinity, specifically to see the Divine nothingness behind everything. I might have thought that this is the inner aspect of the Working of Creation, מעשה בראשית. But, if a person can already understand abstract concepts, then the next stage is to understand and grasp the nothingness. According to the Rambam, the scientific understanding of nature is the Working of Creation. One shouldn't be ashamed to admit this. But, here it means understanding the nothingness that is within, and this begins to be the Working of the Chariot.

Now for the datzcham in Divine service. The inanimate level is to serve God entirely with kabalat ol, like a yoke forcing one to work.

The moment that a person has even a little bit of liveliness in their service, then that is already like the growing of Divine service. The moment that a person has even a bit of liveliness in performing a mitzvah, even if you do it for the wrong reason, like aggrandizing your ego, as long as you know that the Master wants you to do this, and you have some joy from that, that is already growing, tzome'ach. The living aspect of Divine service is doing things with some feeling, love or fear. The medaber of Divine service is to do things because you are clinging to the Almighty.

In the Tanya it is clear that doing mitzvot that are dependent on speech without intent, that corresponds to the growing aspect (from this we see that normally speech is related to the tzome'ach). In the Tanya the two higher levels are performing a mitzvah because of natural love and because of intellectual love. But, for the Rashab, these two belong to the 3rd level together. So, he says, for me the level of atzilut, the speaker in the speaker is already doing a mitzvah because of Divine union. He says that the difference is because of how they see Atzilut.

There is a rule that if the Rebbe Rashab writes something, he has some source in some other ma'amar from the Alter Rebbe (90% of the time it is from Likutei Torah from the Alter Rebbe himself). Sometimes he takes from the Mittler Rebbe.

The final datzcham is how datzcham is in Atzilut and what illuminates in the lower worlds. He says there are two unifications of malchut, either with yesod or with tiferet. If malchut receives only from (the external aspect) of yesod, then the deebur, speech is called action. But, if malchut can receive directly from tiferet, then the speech becomes real. When speech is real, when it has power, it corresponds to yetzilah.

What about creation? If the point of malchut goes through the curtain between atzilut and beri'ah, then the speech receives from the letters (we mentioned at the beginning of the ma'amar), the inner speech that a person speaks to himself.

