

Yud Tet Kislev Farbrengen

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

Gut yom tov. May you be inscribed and sealed for a good year in the study of Chassidut and the ways of Chassidut. Lecha'im lecha'im.

In the famous letter that the Alter Rebbe wrote Rabbi Levi Yitzchak of Berditchev regarding today, the holiday of rememtion, he stresses that today is both the yahrzeit of the Magid of Mezritch and his day of redemption. He also says that the redemption comes in merit of the yahrzeit. We know that a yahrzeit is like a marriage, as the name in Aramaic is hilula, the same word as for marriage. The marriage is meant to bring about a birth, and redemption is likened to a birth, like the Jewish people when we were redeemed from Egypt, we were born. And thus, thanks to the Magid's marriage with the Almighty on this day, the day of his passing, the result is the birth of the Alter Rebbe's redemption.

From prison, like Joseph, the Alter Rebbe was released in order to become a king. Likewise, any person who is being held in prison because of his efforts to spread Torah, especially here in the Land of Israel, when he is released, he is released in order to become a king. In fact, the word for being incarcerated (מעצר) comes from the same root as the word meaning "sovereignty" or "rule" (עצר), as in the idiom יורש עצר, usually translated as the heir to the crown.

The Septuagint translate the words יורש עצר, as the person who inherits the treasury. The treasure also refers to our holy land which is our treasure. And so the person who comes out of prison is destined to inherit the Land of Israel.

Let us meditate a bit on the word עצר, which in modern Hebrew is also related to "incarceration" and "inhibitions" (מעצורים). There is a verse that reads, איש אשר אין מעצר לרוחו. This is seemingly a negative thing, because this is a person who does not seem to have any inhibitions. But, the only one who really has no inhibitions is the Almighty. This is something that is seen before Yonatan, the son of Saul entered the camp of the Philistines, he described God as one who has no inhibitions and who can bring salvation, be it through the few or the many, אין להוי מעצור להושיע ברב או במעט.

Soon it will be Chanukah, the holiday in which God gave the many in the hands of the few. In general, we the Jewish people are the few among the nations, כי אתם המעט מכל העמים. And even within the Jewish people, those who fight for the eternity of Israel, the eternity of the Jewish people, are themselves few.

So, even though it seems to us that not having inhibitions is a negative thing, we have a mitzvah to be like the Almighty and since he doesn't have any inhibitions, we should be like him. In fact, if someone is incarcerated, than that is an opportunity to get rid of all of are negative inhibitions. The same was true regarding the Alter Rebbe who had inhibitions. During his stay in prison, he relates that the Magid, his Rebbe and the Ba'al Shem Tov came to visit him. He asked them why he was put in prison, is it because he speaks Chassidut too openly? They answered that the opposite is true, that when he gets out he should speak even more and with more freedom. So the whole point of the

prison, as we see from this story, was for the Alter Rebbe to get rid of his inhibitions in teaching chassidut.

The same is also true of Abraham, who at the age of 99 had to remove the final inhibition in his service of the Almighty, the foreskin, which allowed him to serve God freely.

So may we also merit that God remove all our negative inhibitions that we have in spreading Torah without making us have to be in prison.

Now we will open the farbrengen with the singing of פודה בשלום נפשי.

The root of the word עֶזֶר is one of the only 7 in the Hebrew language all of whose 6 permutations have meaning. The permutation עֶזֶר corresponds to might (gevurah). The end is that the many will work for the few, the few who now have a bit of grief (עֶזֶר, another of the 6 permutations of this root) in their struggle to settle the Land of Israel and in their work in spreading the wellsprings of Torah, the Torah of the Land of Israel, the Torah of the Mashiach. The base letter is ע, the ע represents the mother principle, and the ר corresponds to wisdom, from which we can reconstruct the entire model of these permutations.

Whenever we learn a root in the Hebrew language, we look for its first instance in the Torah. And everything follows the inception. The first time it appears in the verse, הנה עֶזְרָנִי ה' מִלֵּדָת, Hashem has inhibited me from giving birth. As we said the whole concept of redemption is related to giving birth. These are words spoken by Sarah, our first Matriarch. Then it says in regard to Avimelech, that because of his taking Sarah, God inhibited all the people of his household. כִּי עֶזֶר עֶזֶר ה' בְּעַד כָּל רַחֵם לְבַיִת אֲבִימֶלֶךְ עַד דְּבַר שְׂרָה. The words, עֶזֶר עֶזֶר, are the source form (מקור) and another form in the same verse. Who inhibited this case, it was Sarah, she stopped whomever she wanted. So it is Sarah, the first person to be inhibited which is given the power to inhibit others, and as she says, it's not because of her own merit, but because she is the wife of Abraham. This even though God told Abraham to listen to his wife, meaning that she was greater in prophecy than Abraham.

There is something special by Chassidim, that the yahrzeit occurs on the same date as a day of redemption. We have this today, with the yahrzeit of the Magid and the day of redemption of the Alter Rebbe occurring on the same day. The same thing happened on the 9th and 10th of Kislev with the Mittler Rebbe.

The word "from giving birth" (מִלֵּדָת) is equal to the word "knowledge" (דַּעַת). The redemption is the possibility of giving birth, to another son, another daughter. The redemption is "the time to give birth" among the 28 epochs described by Ecclesiastes.

The Magid once said that he could attract the Gaon of Vilna, like a person pulls a hair out of a cup of milk. But, the evil inclination told me that if I do so, then the entire world will become Chassidim. Why is this negative? He explained that the problem would be that there would be a mixture of real and fake Chassidim together. In the Magid's generation, when Chassidut was still in its infancy, still being developed, this would have caused Chassidut to be a very shallow movement, and there would be no depth to

it. Still the cause is the same, to spread the wellsprings, but the wellspring has to start from something that is deep.

This is similar to how Abraham and Sarah converted people, but they did it one by one. They were on one side of the world, and the entire was on the other side.

This is similar to how we are today. That we have to draw people one by one. Each Jew is an individual and you have to draw him personally. The sages say that the Mashiach will come when there are no more "individual coins in the pocket." When there are no longer any individuals that are not related to Chassidut. Because we have inhibitions there are people put in prison. But soon the time will come when everybody will become a Chassid. We can say that already in the generation of the Alter Rebbe it was fine to turn everyone into Chassidim.

There is a verse, ומעשה ידיו מגיד הרקיע, which alludes to the Magid. But, if so, then השמים must refer to the Ba'al Shem Tov. There is a difference between the glory of God and the work of his hands. One explanation is that the glory of God is the rain, or stars. The work of his hands alludes to the many students that the Magid way and surrounded him.

If we continue in this chapter we have the whole lineage of the Rebbeim. We come to our generation, בכל הארץ יצא קום, throughout the entire land, their path has emerged. The Ibn Ezra says that their path refers to their writings. Until now, it has been talking about oral things, but our generation is about writing. The idea is that our way of thinking is written down and emerges everywhere. Then it says, לשמש שם אהל בהם, in the heavens, within and between all the Rebbeim, between all the tzadikim, there is a sun. And the tent may refer to the Mashiach. All this about the word מגיד in this chapter.

Now what about the form of King which is נגיד. The root is נגד. The first meaning is to say, to speak (like in Hagadah). The second meaning is "opposite me" or "before me" as in the verse, שויתי ה' לנגדי תמיד (corresponding to the daily morning sacrifice) and והטאתי נגד תמיד (corresponding to the daily afternoon sacrifice).

Once the Alter Rebbe asked that the Magid invite him for the Seder night. The magid was terribly poor, even when he was a Rebbe. He also suffered terribly throughout his life because of his ailments, which is why he came to the Ba'al Shem Tov in the first place. He was so poor that one day a week, he didn't eat, because there was no food. And his wife agreed to fast one day, also to save food. When it came time for her to go to the mikveh they didn't even have a coin to give to the woman who makes sure that the woman completely immerses, so they both fasted.

So the magid told the Alter Rebbe that he doesn't have a cup for him. The Alter Rebbe then took a cup made out of glass which was chametzdik and put it in water for 3 days, making it according to the Shulchan Aruch is permissible. The Alter Rebbe came to the Magid's house, but the Magid didn't come out of his room. Even though it was near midnight already. The Alter Rebbe thought a little then decided that it was because of his cup, so he threw it out. Then the magid came out. The Alter Rebbe said, if it was because of the cup, why didn't you just tell me. The Magid said that he didn't know

about the cup, he just saw that the Rama (who doesn't hold like the Shulchan Aruch in this case) was standing by him with an angry face. So he didn't come out. Only when the Alter Rebbe threw the cup out did the Rama smile and then the Magid came out.

The Magid first lived in a place called Rovna, then in Mezritch, and finally in Anapoli, where he is buried. The initials of these 3 places is Rama. So we said that the root of Magid is to stand opposite. And indeed in his generation, the opposition to Chassidut increased greatly. The first time that this verse appears in the Torah is in the verse, עור כנגדו, the real type of opposition, the good mitnaged. This is a mitnaged who is positive because he's actually a chassid. There are people who call themselves Chassidim but are actually mitnagdim. There are those who think that they are mitnagdim but are actually very good Chassidim.

Only the second instance has the meaning of saying, מי הגיד לך כי ערום אתה,

The third meaning of נגיד is נגיד, one of the synonyms for "king" in Hebrew. Why is this a word for "king." One explanation is that he is of higher stature than everyone else in the kingdom, so everyone puts him before them, looking at him as an example. There is another explanation that the king is someone who draws down (נגיד ומשיך). The mitnaged is also a גיד, but he is the גיד הנשה, the sciatic nerve. The chassid is also a גיד, but holiness of the covenant.

With this meaning we find the verse in Proverbs: שמעו כי נגידים אדבר (the gematria of these words is 770). What does it mean to speak "נגידים"? It means to speak wisdom. A Nagid therefore is a person who is looked upon by everyone because of his wisdom.

With this we can better understand the best and most exact explanation of what a mitnaged is. In our generation, our path has to emerge and spread throughout the land, the path of all the Rebbe's from the Ba'al Shem Tov. The mitnaged is thus someone who always thinks about how important, how honorable, and how wise he is. The Magid despises such a mitnaged, who makes himself into something important, honorable and wise.

When the holy brothers, Rebbe Shmalkee and Rebbe Pinchas came to the Magid the first time, they asked him to give them a path in serving God. When they first came in, he asked them whatever did you travel to me for? You have everything already?

They answered that nonetheless, they had come to seek a path in serving God. So the Magid told them: when you wake up at midnight, wash your hands with all the intentions of the Arizal, then you say the morning blessings, and say tikun chatzot, then you learn with great commitment until daybreak when you go to wash in the mikveh and then pray with great devotion with all the intentions of the Arizal, if after all this you feel even a little bit that you have done something for the Almighty, then the Almighty takes everything you did, rolls it up into a ball and throws down to the pit of תהומות רבה. They were very taken by this and said, indeed you are right, we shouldn't have travelled to you, we should have crawled to you.

There are two points, two foundational points of Chassidut, that come from the first three generations of Chassidut: they are devotion (דבקות) and selflessness (בטול). They are different. Devotion is the revelation of light, the revelation of the light of the crown that

is above rational knowledge and is revealed in the psyche, in the nefesh. But, selflessness is the nullification of the vessel, the state of a rectified vessel. Selflessness is in wisdom, which comes after the crown. The goal of all selflessness is in the kingdom. ה' בחכמה יסד ארץ. In the wisdom it is called the nullification of being, in kingdom it is called the nullification of being something.

The initials of Dov, the name of the Magid are these two words, devotion and selflessness.

By the Ba'al Shem Tov the selflessness was still contained within the devotion. The way the Ba'al Shem Tov and his students prayed was entirely with devotion. The novelty of the Magid was that he revealed the vessel and thus brought the selflessness out of the devotion.

What about the Alter Rebbe. When the magid passed away, his students met in order to think about how to continue to spread their path so that it would fill the earth. Each one said something else. By every tzadik you see something different. By the Berditchever it was his devotion during prayer. One would see the lights, the lightning during his prayer. Each one of the students said something else.

The Alter Rebbe who was the youngest of them begged his friends to lessen the lights and to make more vessels. How do you make more vessels? By increasing the selflessness. In Chabad writings you hardly hear the word devotion (דבקות). As Rebbe Hilel explains in his commentary on the Mittler Rebbe's Sha'ar Hayichud, you begin with meditation (התבוננות), the understanding, the middle (it also comes from the word that means in between). Then you go up to wisdom to gazing (הסתכלות) and then to crown from there to beauty and the emotions. Finally, one descends into kingdom, the real goal of all of Chabad. Again this is to show that it is not that devotion is missing but rather that the goal is not devotion but selflessness, beginning with the nullification of your feeling of self בטול היש.

So we see that there are three stages here. The Ba'al Shem Tov began with devotion alone (the selflessness was not apparent), the Magid brought the selflessness out of the devotion; not that he gave up on devotion but he has teachings about both. Finally, for the Alter Rebbe, the main point is the selflessness, the nullification, bitul, one has before God, while the devotion is hidden but included within. The light (devotion) is contained within the vessel (selflessness). By the Alter Rebbe it becomes אכן אתה אל מסתתר, as opposed to the Ba'al Shem Tov where it was השמים מספרים כבוד אל, devotion is the revelation of God's glory.

Numerically, we have that "devotion selflessness" (דבקות בטול) equals 559, which is half the numerical value of the *Shema* (שמע ישראל יהוה אלהינו יהוה אחד), which is 1118. But since altogether we have here devotion, then devotion and selflessness, and finally selflessness, then altogether we have two instances of devotion and two of selflessness. then the words "devotion, devotion, selflessness, selflessness (דבקות דבקות בטול בטול) together equal 1118.

The Mishnah in Pirkei Avot says that if a person is walking and suddenly stops learning his mishnah by heart because he is excited by something in nature, it is as if he is worthy of death.

The Magid explains that everything in the Torah has two explanations and everything in the Torah is meant to reveal the fact that God is beyond opposites, God's nature is paradoxical (נישא הפכים). This paradoxical nature must be revealed in every verse, in every word of Torah. [this is the difference between secret סוד and רז. The first is just something that is concealed, the second is something that is incromphensible, because it is paradoxical].

So the Magid explains that the mishnah should be understood as saying that a person who because of his learning stops from being devoted to God, that is when he is worthy of death. It might be that he is also calculating gematriot and that stops him from his devotion to the Almighty. מפסיק משנתו, means that he stops learning Torah. But the wording is מפסיק ממשנתו, it means exactly the opposite, that because of his learning he stops something else. He stops his dveikut, his devotion to God. So when he was walking, he was in an ideal state, he was in a state of selflessness, like walking bitul. When he is learning in a manner that he is completely devoted and clinging to the Giver of the Torah, that is the ideal state of selflessness. But, if the Torah causes him to stop clinging to the Almighty, then that is the kelipah called Tanya, as explained in the Zohar in the Idra. That is why the Alter Rebbe began his book with this word, because his main point is to battle one's self consciousness. This is self consciousness, which causes one to begin to say that how beautiful is this tree, etc.

It says that every Rabbi has his mishnah, meaning the things that he holds to be true, his path, his way in Torah and his way in the world. But, one must know that there is great danger in all paths. The danger is that a person looks at his path, at what he is doing, and becomes impressed with how special it is and how unique it is. That is what leads him to stop being devoted to the Almighty in his path, when he begins to think about it.

The teachings of the Magid are a collection of sayings. Like the Ba'al Shem Tov, he did not write at all. If it was difficult to write down what the Ba'al Shem Tov taught, it was even more difficult to write down the teachings of the Magid. The first collection was called מגיד דבריו ליעקב, from which we see that his students felt that this was his essential name. What does this verse reflect? It reflects that God tells us to do that which he does himself. How does God perform the first and most essential of all commandments, faith in God? The way in which it is explained in the Torah is that "I am Havayah your God who took you out of the Land of Egypt from the house of bondage." So God turns faith into an act, of giving birth to the Jewish people.

Now the meaning of a Magid is someone who tells new things, like a reporter to a certain extent. To tell others what is happening. The one who will tell us that the Mashiach has come is called a Magid. That is the meaning of מעשה ידיו מגיד הרקיע, the new deeds of Hasham are told by the Magid. It is like a newspaper. It is told that there was a certain period in which the Magid worked very hard to bring the Mashiach. He started affecting the heavens, and the angels came down to him, asking him, Why are you

bothering us? So the Magid answered that "I am a great tzadik and I have the power to bring the redemption now, not in a long time from now." They asked him, who is willing to vouch for you that you are indeed a great tzadik? He answered, my students will vouch for me. He went out to his students and asked them straight out: Am I a great tzadik? Out of astonishment and bewilderment, not a single one was able to utter a word. He looked at this with sadness, saying, we have missed an opportunity.

So we see that there has to be someone in the generation who is an embossed seal, he is a sign in the world, *סימנא בעלמא*, someone who everyone agrees is a great tzadik and is the tzadik of the generation. Without a *חותם בולט* in this manner, with all the importance of having devotion and selflessness, it is necessary to have a tzadik who can say about himself that he is a tzadik. That is why the Rebbe tried to have as many Rabbis as possible give an approbation about him. That is why Moshe Rabbeinu was able to say about himself that he was more humble than everyone to ever live.

How many times does the word Magid appear in the entire Bible? 10 times. Once in the Torah and 9 times in the rest of the Bible. The first instance is in the verse, *ואומר אל לי החרטומים ואין מגיד לי*. Pharaoh has no Magid until Joseph arrives to solve his dreams. To be a true Magid, we learn from this verse, that one must be *אין*, selfless.

The largest number of times that the word appears is in the book of Isaiah. The first time is in the verse, *אף אין מגיד, אף אין משמעני אף אין שומע אליכם*, which is said to the prophets of the false god the ba'al, but we will take it out of its context and explain how this relates in holiness. First there is the speaker, the magid, then there is someone who makes his words heard, and hopefully there is then someone listening to their words. When the Chassidim first came to the Alter Rebbe, he was unwilling to go out to them. His wife convinced him that all they want is for him to repeat what he heard from his own Rebbe, the Magid. This is what happened in the controversy between Rabbi Avraham of Kalisk and the Alter Rebbe. The Alter Rebbe told him once, what do you want from me, all I do is repeat what I heard from the Magid. The Kalisker did not argue about this, but said that if the Magid felt that the shechinah was no longer speaking out of his mouth, he would stop talking in mid-sentence. The Kalisker was saying that by the Alter Rebbe this was not true. Of course, one cannot expect someone from the same generation to experience the Shechinah coming out of a colleague's mouth.

Once the Tzemach Tzedek asked the Alter Rebbe what he saw by the Magid. The Alter Rebbe answered that the other students felt that if for a moment the Magid felt that he was no longer in devotion and clinging to God, he would stop talking. Now, the Alter Rebbe in the beginning had small vessels, so he said short teachings. But, as the vessel expanded, the Alter Rebbe said longer teachings with more explanations. The more he expanded the more the Kalisker questioned him. He kept telling him, with so much oil you are extinguishing the candle. In the end, even though the Alter Rebbe once saved the Kalisker from being thrown out of the Magid's favor, they had a falling out because of people who said false things about the Alter Rebbe before the Kalisker.

But, the Alter Rebbe said that he had to choose between Vilna where they learnt how to learn Torah and Mezritch where they learned how to pray, and he said that since he

felt that he already knew how to learn a little, he preferred to go to Mezritch to learn how to pray.

The first laws of his shulchan Aruch that the Alter Rebbe published was about the laws of Torah study, where he explains that when someone prays with devotion, it is more than learning Torah...

He answered that he saw on the Magid 10 different things that the sages say about Rabbi Yochanan ben Zakkai in Sukah 28a. This is a very strong hint that there was an essential soul connection between the Magid and Rabbi Yochanan. What is the common denominator of these 10 things, that Rabbi Yochanan never stopped his devotion, his clinging to God. After the Talmud enumerates these 10 qualities that Rabbi Yochanan had, it also enumerates 18 things that he learnt fully, subjects within the Torah that he new perfectly. Altogether 28 or 29 qualities of Rabbi Yochanan. Who was his greatest student, Rabbi Eliezer ben Horkanos, who never said anything he had not heard from Rabbi Yochanan, just like the Alter Rebbe didn't say anything he had not heard from his teacher, the Magid.

If we've gone into this topic, we'll mention what the Arizal says about Rabbi Yochanan's life. It was divided into 3 parts, each 40 years. Just like Moshe Rabbeinu and Rabbi Akiva. There is a very strong resemblance between the three of them. ידע ה' מי תמימים, the order of the life of an earnest man, a tzadik is very important to God. So the Arizal says that the source of both these individuals is in a verse from today's Torah reading, the sixth reading of Vayeishev. Both Rabbi Akiva and Rabbi Yochanan come from the 10 drops of seed that came out of Joseph's hands. He says something incredible. The two of them were unlearned for 40 years, so it is impossible that they did not blemish the covenant, that is because they come out of these drops of seed. But, though both of them are related to the spiritual root of Cain, Rabbi Yochanan comes out of the right hand and Rabbi Akiva out of the left. So even though the source of their later lives is in Moshe, earlier they are from Joseph. Rabbi Yochana ben Zakkai, as he was dying said that he did not know what path he would be shown in the heavens. Many explain that this is because he was still in doubt about taking Yavneh over Jerusalem. But the Arizal commends him for this decision saying that he saved the Jewish people, both physically and spiritually. So the Magid is like Rabbi Yochanan, but the Alter Rebbe said that he does not know down what path he will go.

Now going back to the 10 instances of the word Magid in the Bible. The third is וחדשות אני מגיד.

The fourth time is in the verse, קול מגיד, in the verse, לקראת קץ ירוץ ומגיד לקראת מגיד להגיד, The Magid is someone who runs in order to speak.

The fifth time is in Zechariah, גם היום מגיד משנה אשיב לך, This is the source of the מגיד משנה, another of the greatest scholars in Jewish history.

He is prophesying about the future redemption. He has two good tidings, the victory of the Maccabees and the victory of the Mashiach. Or, the two good tidings are about the Mashiach, and the two stages of Mashiach as explained in the Rambam.

Then come the two verses from Psalms, מגיד דבריו ליעקב and ומעשה ידיו מגיד הרקיע, Which correspond to foundation and kingdom. The final one indicates that the king does not

command to do anything that he himself does not do, that is the essence of true kingship.

Magid is equal to 57 and 10 times Magid is therefore 570, which exactly the value of the word, "ten" (עשר).

Every week we say something from the Zohar related to the parshah of the week and based on the writings of Rabbi Levik the Rebbe's father. Regarding the verse, ולא שמע אליה Rashi writes that he was not willing to be with her in the World to Come. The Ibn Ezra though says that he was not willing to even speak with her. These are seemingly two very opposite explanations. The person with whom you are willing to talk to over coffee is going to be your mate in the World to Come, because in the World to Come there will be no eating or drinking, there will be no procreation, so what's left, just sitting and talking (without the coffee). The Zohar brings a third explanation, that Joseph was not willing to be with her, because she was trying to seduce him. To be with her (the gematria of these words is להיות עמה), the Zohar says is that he was not willing to give her greatness, blessing, or help (רבו וברכה ועזר). How can you say that not to be with her is not to give her something, anything.

So Rabbi Levik says that these correspond to שאר כסות עונה, which correspond to the three worlds of Creation, Formation, and Action, in reverse order. These three words also equal שנים מקרא ואחד תרגום. But, the way he corresponds them is not so clearly obvious, so we won't even relate it now. But, a second way he explains is that she is like a vessel into which Joseph is supposed to draw light down to. In general there are three types of light, פנימי מקיף חיצון, inner, surrounding, and external. This is a little bit of a chidush because we usually talk of two types of light, פנימי and מקיף. He says that these three types of light correspond to these three things he was not willing to give her.

מקיף is to give her greatness

פנימי is to give her blessing

חיצון is to give her help

Without Rabbi Levik's explanation what would we have thought of? That these 3 correspond to the three Worlds, Creation, Formation, and Action. In the psyche these are the intellectual, the emotive, and the habitual forces. We have to give an example. Every week we try to connect it with something from current events. Who does the wife of Potiphar represent? She is the state. ויהי כדבר אל יוסף יום יום ולא שמע אליה לשכב אצלה להיות עמה. Everyone agrees that the meaning of to sleep with her means to be lie near her, even without a sexual act. How is Joseph able to resist? The first things is that he is not willing to budge, not even according to the Ibn Ezra to conduct talks with her. What we understand is that if you are just with her, you automatically give her three things. Just talking with the establishment is making you give it greatness, meaning importance. You make the establishment feels exactly what it wants to feel: important. Importance is in the intellect. I am giving her to this wicked woman, greatness and importance (השיבות, which comes from the word for thought). But, more than that, I also give her some emotional connection, and that causes a blessing. The establishment feels that I am

blessing it. I am giving it my blessings. And more than that I am helping the establishment, helping it do what it set out to do.

What is the moral of yud tes kislev. That the more the young and small are tortured, the more they grow in numbers, וכאשר יענו אותו בן ירבה ובן יפרץ.

Let us look at these words. It has 25 letters so we can draw it as a square of 5 by 5

ו	כ	א	ש	ך
י	ע	נ	ו	א
י	ת	ו	כ	ן
ך	ב	ה	ו	כ
ן	י	פ	ר	ץ

The corners spell the word "will" רצון. And in correspondence to the Rabbeim, the Magid corresponds to will, the partzuf of Arich.

When the Magid was about to depart from the Ba'al Shem Tov, the Ba'al Shem Tov put his hand on his heart. He knew already that the Magid was destined to fill his place. He then asked the Magid to place his hands on the Ba'al Shem Tov's head to bless him. Just as I blessed you, you should bless me. The Magid was unwilling. So the Ba'al Shem Tov grabbed his hands and put his hands, מעשה ידיו מגיד הרקיע, and forced him to bless him.

What is the meaning of this story. That the Ba'al Shem Tov is the inner partzuf of the crown, the pleasure principle. But, the Magid is Arich, the beginning of the revelation of the vessels, the power of nullification. There is a principle that a person wants, has will, for those things that cause him pleasure. But, there is sometimes an event when the will forces the pleasure to do something that causes distress to the person. That is what the Ba'al Shem Tov wanted. So this is a story that is very connected to the Magid being will, as we just saw. The Magid was in tremendous suffering his entire life, and that was the essence of his being will, as it was always will over pleasure.

With the strength of will that Baruch Hashem we have here, this is how we create reality.