

Yud Tet Kislev Farbrengen

19 Kislev 5773

Harav Yitzchak Ginsburgh

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

Lechaim lechaim.

Chag Same'ach and a good year. May you all be inscribed and sealed for a good and sweet year in the learning of Chassidut and the ways of Chassidut.

1. "Great peace to those who love Your Torah"

Let's begin with the nigun פדה בשלום נפשי. Today is also the hilula of the Magid of Mezritch and the day of redemption of the Alter Rebbe. The Alter Rebbe writes that, "I came out in peace, God is peace," while reading the verse, פדה בשלום נפשי.

Most of the ma'amarim of the 19th of Kislev were said about this verse, this verse that the Alter Rebbe was reciting when told that he was being freed. The Mittler Rebbe also was in the midst of saying the same verse. The freedom in peace (פדיה בשלום). There is freedom through conflict and there is freedom through peace. This holiday is based on conflict, but during the conflict itself, peace already sets in. There are two types of holidays. The type that is celebrated after the victory (like Chanukah and Purim) and then there are those that even during the conflict there is already celebration, like in Pesach. These are holidays that contain a paradox, a wonder, which is more than a miracle. Miracles are above nature, but it doesn't mean that nature and the supernatural become one thing, one flesh. But, when there are two opposites completely together, a world that is plural, and out of this we see the wonder itself, out of this we see נפלאים מעשיך ונפשי יודעת מאד. Out of this we see God's absolute oneness. This is the unity of the higher da'at, knowledge, and when it comes together with the lower knowledge and they become one, that is a wonder. And then נגוף ורפא at the same time, there is conflict and celebration at the same time. כי ברבים היו עמדי, with the one.

But, there are also ma'amarim from the Friedeger Rebbe and the Lubavitcher Rebbe that begin with the verse, שלום רב לאהבי תורתך ואין למו מכשול. We say this pasuk every morning right after we say, ורב שלום בניך. The chachamim build the world, just as God created the world in 10 utterances. The true talmid chacham builds the world by making it a dwelling place for the Almighty. ורב שלום בניך. But, then we say this additional verse, which is a higher level. שלום רב, there is just regular peace, sometimes called minor peace (שלום מעט), and then there is שלום רב, great and major peace. Those who love the Torah merit this type of peace. These are those who love God's Torah. They don't love it just because the Torah is the highest intellect, they love it because it is God's, because God and the Torah are one thing. But, the revelation of God's essence and self (עצמות ומדות) in the Torah, that is what they love. Just as the prophet says, על מה אבדה ארץ why was the land destroyed על עוונם תורתך, because they left my Torah, to say a blessing before learning Torah, that is what is required. As the verse says, אנא נפשי כתבית יהבית, the first word of the 10 commandments, God is saying that He wrote Himself into the Torah. So that is the great peace that those who love Hashem's Torah merit. Today we began the Tanya again. At the very end of the Tanya it says that one should learn Shas (Talmud) and

everyday say chapter 119 in Psalms. This is the first chapter in the entire Tanach that this word תורתך, Your Torah appears. The first verse in which this appears is verse 18. גל עיני ואביטה נפלאות מתורתך. ואביטה נפלאות is equal to Shneur (שניאור) the name of the Alter Rebbe. He himself said that his name means combining the two lights of the Torah, the revealed and the concealed. So the wonder of the Torah are Shneur. The first time this word "Your Torah" appears in the Tanach. Then this word appears many times in chapter 119, it appears 18 times. There three 18, חי, alive here in this phenomenon. First that this word appears in verse 18. All the tzadikim are one point of life, the point of life of דוד מלך ישראל, חי וקים, they are all one point of Mashiach, that is what we need to have in mind, when we now think of how to connect with all the true tzadikim. Then this word appears 18 times in chapter 119. The final time, and everything follows the termination, just as everything follows the opening, the final time, the 18th time is שלום רב לאהבי תורתך, this same verse that the ma'amarim for this day were said on. We said there are three 18's in this phenomenon. The word itself is a multiple of 18. תורתך = 1026 is equal to 57 times 18, one of the numbers that the Lubavitcher Rebbe loved, because 57 equals Now (נאו). The gematria of this word is אל הוי, Kel Havayah in the writings of the Arizal. From this unification of these two names, we receive the light of Mashiach, the light that God is dealing with in this week's parashah, parashat Vayeishev. May it be that דוד מלך ישראל חי וקים at this very moment and we merit the true and complete redemption.

In the pasuk שלום רב לאהבי תורתך, after the tzadikim of every generation build the world, when they become partners with Hashem in creation, then God comes to dwell in the building that they have built Him. First we make a dwelling place below, one that is proper for the Almighty and then the Almighty descends to live in this dwelling. He enters the heart of every Jew, and every Jew enjoys the essential pleasure that God Himself receives from us. That is what it means that God dwells within us.

The main point explained in these ma'amarim is that it doesn't say those who learn God's Torah, rather those who love God's Torah. It is like the love of another Jew, without a reason, an essential love. How does one come to this level? With the toil of prayer that comes before learning. To connect to God with true love, בכל לבבך ובכל נפשך, ובכל מאדך, as the Zohar says, there is now service of God like the service that comes out of love. So to come to service out of love, we have to start with prayer. First one needs to pray and then with the burning love of God, to learn Torah. From the shul to the beis midrash. Then God Himself dwells in me. Not only do I merit to construct Him a dwelling place out of material reality, but He dwells within us, the Jewish people, that is שלום רב לאהבי תורתך. So begin with prayer.

It is known that the first three generations of Chassidut correspond to the patriarchs, Avraham is chesed, Yitzchak is davening, prayer. Yitzchak plus Rivkah (יצחק רבקה) is equal to prayer (תפלה), then Yaakov is Torah. But the Torah has to be preceded with prayer. To pray one has to have love of Israel. Therefore one has to actually give tzedakah to a poor person before praying. So the order of serving God is like the order of the patriarchs. First loving-kindness (Avraham), then prayer (Yitzchak) and then Torah (Yaakov) and then one can experience that the Torah is God's Torah and that they are one. According to this we find that the אהבי תורתך is the love that one gets from

prayer, and then it become Your Torah. So it is the unification of the Magid (corresponding to Yitzchak) and the Alter Rebbe (corresponding to Yaakov). They together are the lovers of Your Torah. And that is how we can explain why the Rebbe's said the ma'amarim on this day based on this verse. So with this we've begun with a concentrated form of a few ma'amarim of Chassidut (Da'ch).

We'll now hear a number of nigunim. Since today is the yahrzeit of the Magid we'll hear two nigunim that are attributed to him. The first is from the Ruzhin dynasty, the continuation of the Magid. And the second, which comes from the Breslover tradition, also attributed to the Magid.

We just heard the phrase *אבינו מלכינו*, so we'll sing the Alter Rebbe's nigun Avinu Malkeinu.

We'll now hear a nigun from the new disc, which is called the nigun of faith. There are no words there, but recently we've discovered beautiful verse from Rabbi Yisrael Najarah, the writer of *Kah Ribbon Olam*, and it fits perfectly with this nigun. We invite Rebbe Shlomo Katz, who sings the nigun *Shalom Aleichem* on the disc to sing this nigun for us.

This piyut reminds of Rebbe Mendel of Vitebsk nigun of *gagau'im*, whose words are all about if I had.. wheels of gold, I would ride to you, if I had a pen of gold, I would write to you. This is very similar in concept, if I was so and so... It is worthwhile to meditate upon the words *לוי אהיה*, Would it be. There is a whole meditation in Chassidut on what one wishes for oneself. In the next intermission we will sing the *Arba Bavot*.

2. "The spirit of Havayah" - the four spirits of Mashiach

How many years have passed since the Alter Rebbe's redemption. It was in 5559 and we are now in 5773, so it's been 214 years. The Magid's yahrzeit was 26 years earlier. So since the first reason for our farbrengen tonight there have been 240 years. What does this allude to 214 and 26. 214 is *רוח*, spirit. And 26 is the value of God's essential Name, *Havayah* (י-הוה). So there is a spirit being revealed today, on this day, the spirit of redemption for us and the entire Jewish people. If we add the 26 years from the Magid's yahrzeit, we have 240 years (from 5533 to 5773) and that is the spirit of *Havayah*.

So we should meditate on this phrase, which is said in relation to the Mashiach, *ונחה עליו רוח ה' רוח חכמה ובינה, רוח עצה וגבורה, רוח דעת ויראת ה' והריוחו ביראת ה'*. One of the most important verses about Mashiach in Isaiah. The sign of the Mashiach is a *tzadik*, the foundation of the world upon whom the spirit of Hashem comes. And this spirit becomes 4 separate spirits as in this verse. Each of the 4 spirits contains 2 things. From 4 winds, the spirit will come, as the prophet says.

We meditate upon this twice a day, when we say the *Shema*. The declaration of God's oneness. The *א* of *אחד* is that God is One, in the firmaments and the earth, and the *dalet* refers to the four winds of the earth. Our task is to conquer all 4 directions, like God says to Yaakov in his dream, "You shall spread forth" in all 4 directions, then you can bring these 4 spirits together. This is the place to meditate upon the *dalet* of *אחד* with this idea. One who meditates in length on this word, his life is lengthened. Why? Because if a person spends his life spreading Torah everywhere in the world, spreading the wellsprings of Chassidut to the farthest extremes, he is given a lot of time to do what he

craves. So this is the sign of this year's Yud Tet Kislev and the place to meditate upon it is in the "one" of the Shema.

Now let's get into details, the first direction, the first wind as it is called in Hebrew, is East, מזרח, and it corresponds to "the spirit of Havayah." This is what the verse says that ממזרח שמש עד מבואו מהולל שם ה' (The spirit of Havayah is the spirit of the east, which comes from אחור וקדם צרתני kedem being a reference to the East. In fact, רוח קדם (the spirit of the East) equals Mashiach (משיח).

Then there is the spirit of wisdom and understanding. It says that someone who wants wisdom (and understanding is included therein, like it says in Sefer Yetzirah, הבן (בחכמה וחכם בבניה) should go to the south. So this spirit is south which also relates to love, the right hand, like Abraham, who loves God and is therefore constantly travelling to the south, where the love and wisdom are.

Then there is the spirit of עצה וגבורה, advice and might. How can we relate this to a direction? The sages say that, "He who wants to grow wealthy should go northward." The most important type of wealth is when a person is happy with his lot (איזהו עשיר? השמח) (בחלקו). What is the best advice we can give someone who comes to us with a problem? That you should be happy with your lot, with what you have. That is found in the north. You can give this advice with complete confidence. It is the best advice to give anyone: whatever you have is the very best, what God gives you is the best, and in a moment it will get even better. Joy is the inner aspect of understanding, of Ima. So the advice is like understanding here, and the might is the daughter of understanding, אני בינה לי גבורה. The best advice to overcome (to have might) over the evil inclination is a joyful and pure heart. This gives the might to conquer our evil inclination. This is the spirit to the left.

Finally, the spirit of דעת ויראת ה', knowledge (consciousness) and fear of God. There are three recesses in the brain. Understanding and wisdom in the front, and da'at (knowledge) is in the back. Da'at stands at the top of the spinal column and chord. It is what bends down when we משתחיים before Hashem, which is what we do during davening, as we said earlier. And from da'at comes fear of God. The fear of God is a woman who is fearful of God, אשה יראת ה' היא תהלל. She is the Shechinah in the west. And da'at is the ability to unite with the fear of God that is in the west.

So in short, we have just explained this meditation of Shema, when we meditate on the final dalet of "one" (אחד). When Yaakov first left for Haran he said to him, you shall spread forth in four directions, alluding to the four wives he will have. In our parashah, Peretz is born, he is the Mashiach, from him comes David. So what God promised Yaakov that he will spread forth by going to Haran it comes to fruition with the birth of Peretz. There is the potential of the essence, who is Peretz, but there is also the light of the essence (אור העצם), which is Zerach. The main point of strength is in Peretz, which manifests the promise to spread forth. When we say echad (one), we are supplicating before Hashem, may this be fulfilled in me (ויתקיים בנו). We do this twice a year. In the Festivals, ויתקיים בנו מקרא שכתוב, when we open the Ark, we ask Hashem that this spark of Mashiach be manifest in each and everyone of us. The second time is when we bless the new moon, kidush levanah. There we say, ויתקיים בנו מקרא שכתוב ובקשו את ה' אלקיהם ואת דוד מלכם. In both cases, we are asking that Mashiach be manifest in us. In both cases, we quote

verses about the Mashiach. So this is the general meditation for this year, whose sign is the spirit of Havayah (רוח הוי').

Now we'll play the nigun hachanah before the Arba Bavot and after, the nigun simchah that follows.

They're bringing sheet music, so we'll say something more. When it says that the spirit of God was upon someone in the Tanach, sometimes Yonatan translates it as the spirit of Havayah that comes from before God. But, sometimes he says that it is the spirit of prophecy that comes from before Hashem. So it means both a spirit of might and a spirit of prophecy. It divides into both, so it is also a wonder. It is a רו, as opposed to a secret (סוד). The רו is always a carrying of opposites. Just as we said before regarding the difference between a miracle and a wonder. When we came out of Egypt and in the true and complete redemption we saw and will see wonders, not just miracles.

3. The renewal of prophecy

We spoke of the year of the spirit of Havayah from the Jahrzeit of the Magid may his merit protect us all. Moshe Rabbeinu says to Yehoshua, המקנא אתה לי, are you jealous for me, May it be that the entire people of God be prophets, that God should put his spirit on them. He said in the context of Eldad and Meidad prophecizing in the camp, and they had the prophecy that they had, which made Yehoshua angry. But, Moshe did not fret, a sign that he is the first redeemer and he is the final redeemer, he wants us all to be prophets. This will come to pass when he appears again as the final redeemer, for all that Moshe wants will come to pass. The initials of this phrase is עין (עם י-הוה נביאים). Eye to eye they will see when Hashem comes to Zion. And it will be on this day.

Where do we see that this is indeed the destiny of the future that all Jews will be prophets? From a verse in Joel, והיה אחרי כן, אשפוך את רוחי, after all the difficulties of the exile, עליכם ונבאו בניכם ובנותיכם, I will pour my spirit over you [the spirit that we mentioned earlier], and all your sons and daughter will have prophecy and then it says, וזקניכם חלומות, וזקניכם חלומות, like the dreams in this week's prophecy, dreams of prophecy, and then it says, בחוריהם, all the young men sitting here, this also includes the young women, חזיונות יראו, they will see visions. The rest of the pasuk is וגם על העבדים והשפחות בימים ההמה אשפוך את רוחי, upon the servants and maidservants I will also pour my spirit in those days, the days of Mashiach.

What is interesting is that when you meditate upon these verses there are a number of different levels: your sons and daughters, your old men will have dreams, we said that in the parashah it is Joseph that has the dreams, then Pharaoh's ministers. The brothers call Joseph the one with dreams, it takes 22 years for them to come to pass. His father kept the thing, Yaakov waited for 22 years to see it happen. The Magid, the ba'al hahilula also says that every word should be kept, guarded in makif. But, Joseph already from his youth is called בן זקנים, a child of old age, it is like he is an old man from youth. In any case returning to the verses from Joel, the next level is the young men (בחוריהם) who will see visions. Notice that a vision is not the same thing as seeing. It is connected, but the Rebbe's explain that like in the verse, משרי אחזה אליו, it is seeing the backside, it is like seeing through a metaphor. But, to see is to see the essence itself. So the old men

will have dreams, but the young men will see the visions, what is special about the young men, about בחור. And then, not to exclude anyone, the servants and the maidservants, in those days, which are now, I will pour my spirit.

Altogether there are 6 categories here: son, daughter, old man, young man, servant, maidservant, בן בת זקן בחור עבד שפוחה. Their combined value is 1296 which is 36 squared or 6 to the fourth power, a very special number. There are 6 categories as we said. But, if we divide it by 6 we get 216, or 6 to the third power. 216 is the average value of all 6 categories, then. 6 to the third is 6 by 6 by 6, the measurements of the Tablets of the Covenant. 216 is many things, awe, lion, etc. But, one of the six itself, the בחור is equal to 216, the young man. So instead of saying these 6 categories you could just say "young man" (בחור) 6 times. They see visions, that is the main thing.

What starts out as a vision, which is seeing the backside, seeing things through a metaphor, turns around and becomes seeing straight on and directly the essence. This is the special quality of the young man. To have a vision is like seeing the Mashiach, as the Rebbe said that we can open our eyes and see the Mashiach. We see something, but it's still virtual, it's not yet actual. But, if the vision becomes a sight, then it becomes reality. Who has the psychological strength to turn the vision into a sight? Who has the power of giving all the people of God the strength to prophecize. That is the young man. By Chassidim it says that there is no such thing as an old chassid. If he's old he's already not a chassid. There are many young men here. The secret the יו of this holiday is the carrying of opposites of the conflict together with the peace. They are the ones who can see and manifest the vision in reality. As the Rebbe says.

Let's go a little deeper. If there are 6 categories whose average value is בחור, a young man, all of them are worthy of being young men, then we have to first explain what each category refers to, those upon whom God pours his prophecy in the future, which is actually right now. It's interesting to meditate upon the word "I will pour" (אשפוך), as in the verse also in Isaiah, ושפכתי על בית דוד ועל יושב ירושלים רוח חן ותחנונים. The thing that is most poured in the Tanach is blood, but blood is a liquid like water. Why is spirit then poured? Looking in the Tanach we see that all four basic elements are poured, to pour fire, to pour water, spirit and even to pour earth (עפר). This is a meditation in and of itself. All 4 elements can be poured. It means that in each of them there is water inter-included. Because water is the main thing that is poured. But, all of them contain some aspect of water so they can be poured. Here the spirit is being poured. The spirit of grace and supplication (חן ותחנונים).

Son and daughter (בן ובת) in Kabbalah are Ze'er Anpin and Nukva, tiferet and malchut, or compassion and lowliness. The inner aspect of malchut is lowliness as King David says, I will be lowly in my own eyes. The inner aspect of the malchut, the kingdom of holiness. But, in the profane, it is the opposite, the king there is someone who has hubris and pride. A person who has lowliness merits having infinite compassion from God. This is called the unification of compassion and lowliness. In the letters of Havayah, they correspond to the two final letters, vav and hei. So if it says that after this I will pour my spirit over all flesh and your sons and daughters will have prophecy, then if we would like to merit prophecy on this Yud Tet Kislev then first of all

we have to unify in ourselves the compassion and lowliness (the son and daughter). Then the old men will have prophecy.

The old men are the intellectual faculties. It refers to יששׁוּׁיָת, Yisrael Saba and Tevunah, the part of the intellectual faculties that sustain the emotions. They have dreams, these old men. These dreams become a reality. Every chassid who goes to sleep tells his household, have Chassidische dreams, meaning dream about the Rebbe. So your old men will have dreams. This is the drawing down of intellect into the emotions.

Then your young men will see visions, which we said is the main chiddush. And then the servants and maidservants will prophecy. If the son and daughter and vav and hei, then the servant and maidservant are the netzach (victory) and hod (acknowledgment), they are the servants. They serve the soul by giving as the confidence (בטחון), the active confidence of the netzach and the passive confidence of hod, that give us the power to act, allowing us to trust that are actions will bear fruit, that reality will accept them.

So now if we first have to unify the son and daughter, then draw down the intellect, the old men, and then upon the servants, the psyche's servants, which are netzach and hod, the prophecy will be poured. But, the ones who truly bring Mashiach are the young men, בהורייכם. What is left in the sefirot? The yesod, the foundation, the tzadik is the young man. What a generic vision is, is learnt from the verse, "From my flesh I will have a vision of God." There are many explanations of what the flesh in this verse is referring to. But, there is one explanation that it alludes to the rectification of the covenant (שמירת הברית). That is why this week's parashah talks about Joseph keeping the covenant.

But, according to the Zohar, the most secretive story in the parshah is about Yehudah and Tamar. It has a literal interpretation, but it has a depth of secret (ריזין דריזין), where here the literal interpretation contains a secret. That God sent Yehudah an angel who is responsible for cravings, and what happened happened, and then the elevation of the sparks, as the midrash says, the Almighty was busy with elevating the spark of Mashiach. The tribes at the time were busy with selling Joseph, Yaakov was busy mourning Joseph. Reuven was busy with his teshuvah (over what he did to his father's bed) and Yehudah was busy with something entirely different, with getting married. While at the same time, the Almighty was busy creating the light of Mashiach. Level upon level of secrets in the same story, there is no other such story in the Tanach.

Indeed, it says in Chassidut, that the Almighty was closest to Yehudah. When he wants to create the Mahshiach, he created them from Yehudah and Tamar, thanks to the fact that Yehudah doesn't realize that he's going to give birth to the Mashiach here, through Peretz, manifesting Yaakov's ופרצת, spreading out. Yaakov's teshuvah is apparently getting married here. Again the Zohar says there is no other story in the Tanach that contains so many levels of secrets.

Returning to our topic, there are a son and daughter, tiferet and malchut, servant and maidservant that are netzach and hod, and there are the old men, יששׁוּׁיָת. And then there are the young men, yesod, foundation, who see visions and the vision relates first of all to rectifying the flesh, the covenant. The Rebbe Rashab says that there cannot be a young man who has any good taste in learning Chassidut, if they have not gone through, at

least in a delicate manner, the blemish and rectification of the covenant, of the flesh. So the young men, from the visions of the flesh, they turn the vision into seeing the essence (ראית המהות). They see the vision, and when they begin to see, that is when the Mashiach himself actually comes, and we can open our eyes and see the Mashiach himself standing here before us. So in every generation, the extension of Moshe Rabbeinu wants to see the entire people of Israel prophets. And the prophet, Joel, affirms this and says this is indeed so, as we quoted.

Let's say something more about the connection between Yud Tet Kislev and the next holiday, Chanukah, which is about מהדרין מן המהדרין, related to the king Hadar, the eighth of the kings of Edom, that the Torah says lived, but did not die. The name of his wife was Meheitavel. None of the other kings had a wife that we are told about. Yud Tet Kislev is a preparation for Chanukah, the secret of Hadar's wife, Meheitavel, who name equals 97, the unification of מה and בן, which also equals אילדד מידד, which we said before were the ones to prepare the fact that all the Jews should be prophets.

So Meheitavel is the secret of Eldad and Meidad together. She is the secret of the holiday of Chassidut, Yud Tet Kislev, when we connect with the phrase, יפוצו מעינותיך חוצה, "May your wellsprings spread forth" which is equal to אורו של משיח, "the light of Mashiach." This is learnt from the famous letter written by the Ba'al Shem Tov, where he writes that the Mashiach's soul told him that he will come when his wellsprings spread forth. The sign of the coming of the Mashiach is when the Almighty will pour the spirit of the Ba'al Shem Tov upon everyone, all the tzadikim, all Jews. This is what Yud Tet Kislev is all about, that we should all come out of here with a spirit of God, with the ability to spread the teachings further. This is all the rectification of Meheitavel, and then comes Hadar, alluding to Chanukah, the light that rises higher and higher (מוסיף והולך מוסיף) (ואור), when the light of Mashiach is revealed, just as the Ba'al Shem Tov liked there to be a lot of light, wherever he went. The culmination and manifestation of the redemption is the ability to see the unification of both our perspective and God's perspective, making them one.

The first place that God will pour his spirit is upon those playing the musical instruments here. One of the Alter Rebbe's nigunim is a nigun for a wedding, קול דודי דופק.

4. What Tamar represents in our Divine service

We said that in the holy Zohar the most secret story is that of Yehudah and Tamar in this week's parashah. From this story the Mashiach sprouts. For this reason, God created the world, and here he creates the light of the Mashiach. The one who motivates this is Tamar. The Magid, the ba'al hahilula of Yud Tet Kislev explains that the secret of Tamar is תם מר, even though he seems to be bitter, he is whole. What is bitter, a bad thought. But, in this thought there is a Divine spark, and when a person realizes this, it is transformed into a Tamar, which also means transformation (תמר), like the tree called a Tamar, the date palm. The Jewish people are likened to this tree.

In the Chabad tradition there is another deeper explanation of what it means that Tamar transforms, transforming darkness into light and bitter taste into sweetness. The bitterness is the מר is the nullification of being (בטול היש) of the lower worlds. In Yehudah

there are all the letters of Havayah. But, the additional letter dalet is the malchut of Atzilut (emanation). Tamar though is the malchut that descends into the lower worlds to rectify them, that is why she initiates the whole story as she has more spirit of holiness than Yehudah in these matters. Her toil, her bitterness is the nullification of being, בטל היש לאין. As the Magid explains that just as God created the world by bringing something out of nothing, so the tzadikim, our task is to bring the nothingness out of the somethingness, that is the task of nullification of being. Not to cancel the being altogether but to reveal its source in nothingness. This is also the meaning of the verse, וישב יעקב בארץ מגורי אביו, that Yaakov dwelt in the land of the sojourn of his father. Yaakov gather the sparks for His father in Heaven, still the one who has a real sense of how to go about rectifying the lower worlds, is Tamar. Yehudah is in the World of Emanation and Tamar descends lower. The one who descends feels bitterness. To nullify being is a bitter business, but sweetness comes out of it. The bitterness as the Magid says is a foreign thought, a bad thought. But, now according to what we learnt from Chabad, the bitterness is returning the somethingness of being to its source in nothingness. But, this type of toil is also "complete" (עבודה תמה). This is the way of Chassidut in general, to take something negative, and to elevate it by showing that even it contains something positive. Even a foreign thought during davening can be taken and transformed into a burning fire for God, just as we mentioned earlier regarding the 7 kings of Edom, the first one being Bela ben Be'or, and the name of his city was Din hava. The Magid says that his name, Bela, refers to being able to swallow and he swallows up the excitement that a person has for God during davening with a foreign thought. To rectify that a "ben" is needed, which is the unification of יראה נורא according to the BST, that in a place that seems to be the opposite of holiness (מה נורא המקום הזה), there is a spark of the Shechinah. And the unification of the spark with its source, transforms everything into even more excitement. So the ben, is to understand (להבין), that there is a spark here, and then Be'or is the בעור, the burning that emanates from that. And the name of his city, what awakens him, ושם עירו, דנהבה (לשון התעוררות) is that he is destined to be judged for any thought that is not elevated. In the Tanya it says that this type of service is the service of tzadikim, but in our generation, the Rebbe especially stressed, that all that was delegated to the tzadikim now applies to each and everyone of us. In any case, this is the bitterness of a foreign thought. But, again, according to Chabad, the bitterness is nullifying being and connecting it with its source in the Divine nothingness.

We spoke earlier about this being the year of the spirit of Havayah (which equals 240), also the value of מר, bitterness. Meaning that apparently there is an even higher explanation than the two we mentioned: the first being that the bitterness is transformed, and the second that it is the work of nullification of being. Now, we are saying that it is the spirit of Havayah. The fact that Peretz and Zerach come out (they are the rectification of Er and Onan, respectively, and especially Peretz who rectifies Er is the source of Mashiach and the entire point of Mashiach is to pour the spirit of Havayah upon all flesh, implies that within the תמר, the מר is indeed the spirit of God that is to be poured on all flesh. We still need to understand what the ת of תמר alludes to. Of all the trees the תמר, the datepalm is the one that corresponds with kingdom, as in the order of

the 7 species with which the land of Israel was blessed. First Yehudah was married to the daughter of Shua, who is later reincarnated in Batsheva. The unification of David and Batsheva is also a source of the Mashiach. The Mashiach has to come out of both Ruth and Na'amah the Amonite. Ruth is the Tamar that returns once again, just as Tamar rectified using leverite marriage, so Ruth rectifies through leverite marriage (the soul of her husband Machlon, by marriage to Bo'az and having her so Oved, the rectification of the soul of Machlon). In the secrets of the Almighty, we have no way to think about, because there are secrets upon secrets: this soul has to be drawn down in ways that don't seem kosher to us. Still, Tamar understands something about this, and that is her bitterness.

5. The spirit of Elokim and the spirit of Havayah

Now, how do we know that spirit, wind, or air is the element most connected with Mashiach. There are 4 elements: fire, air, water, and earth. Normally, fire is the highest, but the Alter Rebbe writes that when we correspond these 4 elements with the 4 levels of life on earth **דב"ח**, inanimate-plant-animal-speaker, the air corresponds to the speaker, to man who speaks with the breath of life. The same is true in the Book of Formation, where there are two levels of spirit, the higher being the spirit of the Living God, already mentioned in the Torah's second verse. The sages explain and the Ba'al Haturim brings this that this spirit of God hovering over the waters is the spirit of Mashiach. So he appears already in the Torah's second verse. There it is the spirit of Elokim (God), not the spirit of Havayah. So first of all what is the difference between them? We might say that the spirit of Elokim is Mashiach ben Yosef and the spirit of Havayah is the Mashiach ben David. The first is in binah (understanding), Havayah with the vocalization of Elokim. While the Mashiach ben David is in Abba, in chochmah (wisdom). This is the first explanation, that the spirit of Elokim in the Torah's second verse is the Mashiach son of Joseph. We can say something else, as the Rebbe explains that there are two eras in the time of Mashiach. In the first, the world continues to act as it is now, but in the second era, nature changes. These are the two different interpretations on the verse, **וְגַרְשׁוּ**, **וְזָאֵב עִם כְּבִישׁ**, the wolf will live with the lamb. The Rambam writes that this is a metaphor, that the nations of the world will be able to live peacefully with the Jewish people. But, the Raavad explains that this is literal—meaning that nature will change. So we can say that the spirit of Elokim hovering over the waters and Elokim equals “nature” (**הַטִּבֵּעַ**) in Hebrew, so that refers to the first era. While the spirit of Havayah, that refers to the second era when nature will change, a miraculous time.

There is yet a third explanation for the difference between them. There are two types of secrets, as it says in Chagigah, the secrets of Creation and the secrets of the Divine Chariot. The first relate to God's Name Elokim, as it says, In the beginning God (Elokim) created the heavens and the earth. So all the secrets of creation relate to Elokim. The Mashiach will reveal secrets, he will reveal the secrets of reality as we understand it right now. We have to reveal the secret of what is really happening here, reveal the secret Divine Providence that is guiding all the laws of nature. That is the first Messianic era. About this we can explain the second verse in the Torah, that in the first era, the spirit of Elokim will hover over the waters, over reality as it is. There are people for whom

reality as it is, is bitter. He will reveal that it is all sweet, it is all God. Even Elokim is sweet, it is in the end Havayah Elokim. But, the second era is the time of the Chariot, the secrets of the Chariot. The patriarchs are God's chariot. Every Jew should strive, should wish himself that his actions reach the level of the actions of the patriarchs. He wishes himself. It is not a metaphor, they should actually reach that level. When will this happen? When we all become a chariot for God. This is the actual pouring of the spirit of Havayah on all flesh.

All three of these interpretations are one thing, as we just saw. Let's see a nice gematria. There is the spirit of Elokim (רוח א-לויים) and in the Prophets, the spirit of Havayah (רוח י-הוה), together they equal 540, and the average value is יט כסלו, Yud Tet Kislev. Every Yud Tet Kislev is מה מה מה, 135. Three times מה is in Kabbalah, the Rebbe Rashab mentions this in Ayin Beis, that there is the Name mah even before the new Name of mah. The main appearance of mah is in connection with rectifying the vessels that were broken in the World of Chaos, it is called the new name mah (שם מה החדש) that comes out of the forehead of the Primordial Man (אדם קדמון). But, its real source is in the inner aspect of PM and there it is above the whole process of shattering and rectification. This is the inner aspect of every person which is beyond all the difficulties of life, it always remains whole (also referred to as the איתן of the neshamah, also the עב in PM). So there is always something in a person that is not broken, regardless of what a person has experienced in life, there is "something" (מה) that has not been broken. When it emanates from the forehead of PM, it has the power to heal, to rectify. It does this by nullifying all aspects of being, all the sense of pride and self that a person has, which is the source of all the difficulties in life. Then there is a third name mah, mentioned in the Patach Eliyahu, described as אורה אצילות, the road of Atzilut, the spinal chord, which connects all the levels of all the worlds, just as today the World of Emanation is entirely made up of loving-kindness (חסד), so in the future, all the worlds will be connected with this power. This is called the elevation of all the worlds into Emanation (אצילות), through the spinal chord of the Primordial Man. This chord is what connects all the levels of the interpretation of Torah, the Pardes. This is the third type of the name of mah. So we had the inner mah of PM and then the new mah that came out of PM's forehead and the third is what sustains reality forever. The second has the power to bring the dead back to life (to rectify that which is broken), the third is the power to sustain things forever. When we say that דוד מלך ישראל חי וקיים, we are referring to these two levels. חי alive is the level of bringing the dead back to life and קיים is to sustain things forever.

6. Ayin Beis: Dibur hamatchil "Vehayah Eikev Tishme'un" 5674

There are two stories about the Alter Rebbe and the moon when he was taken under arrest. The first is famous. The second happened on the second month of the arrest. Greeting and blessing the new moon is a revelation of King David, it is a very special mitzvah that we do once a month. The Jewish people are like the moon, we are destined to be renewed like it. In the story of Tamar and Yehudah, Peretz is like the moon, and Zerach is like the sun. And Peretz is considered more than Zerach. Why? Because the moon breaks out from nothingness to something, from non-being to being, that is why it

is corresponded with Peretz whose name means to break out (לפרוץ). Yud Tet Kislev and Chanukah both take place on the days of the month when the moon lessens in size. The first days are the potential of the essence, בַּהּ הַעֵצָם, while in the final days of the month, there is a revelation of the light of the essence. So there is actually more essence revealed in the final days of the month. In the Rebbe Rashab's teachings there is a vort about the difference between צֶלֶם אֱלֹקִים and צֶלֶם הוֹי, the image of Elokim and the image of God. There are two types of images. There is an image made in the essence, and there is another image of the essence itself, the essence itself is made into an image. There is the tzelem and the demut, the tzelem is the light that is in the inner aspect of the vessel. But the essence is when the essence itself becomes an image. An example of the latter is like the shin on our tefilin, it is also seen in the form of the Menorah in the Temple. There is no engraving there. There was no one even to form the image by fashioning it in some way. But, the former is an engraving, it is an engraving (אוֹתֵיית הַחִקְיָה), but it is still writing. This latter is like the inner aspect of the vessels of Atzilut. The former is the vessels in PM. The light of the first half of the month is like an image in the essence. But, as the essence is revealed more and more, the image lessens and what is revealed is the essence itself, the essence becomes an image. This can also be seen in the story of Yehudah and Tamar. Tamar asked for three things from Yehudah, his signatory ring, his tzitzis (the Sanhedrin), and his staff (the Mashiach). The sages say that from here we learn that he sanctified her with a ring. This is the source of our tradition to sanctify a woman with a ring. You could theoretically give her any object that is worth something, but we give a ring. This was a signatory ring, as it appears in the Targum on the verse, as the Rebbe explains. The Rebbe asks, if this is the source for sanctifying with a ring, then every Jew should know that when he sanctifies, he is like Yehudah sanctifying Tamar. In fact, this was the minhag in the land of Israel, while in Babylon they sanctified using a different object. We see that the minhag of the land of Israel caught on. The Rebbe asks, why don't we sanctify then with a ring that has a signature on it? Especially in Chabad there is a custom to make sure the ring is completely glatt. The Rebbe leaves this as a question and seems to imply that perhaps in the future, we will indeed do so. In any case, the ring is nature and the signature on it is the supernatural. This is learnt from the midrash that says that a king had a ring that had everything but a signature, the ring was the world and the signature was Shabbat. In any case, according to the Rashab, there is a ring that has a form on it, that is its signature. That is the type of ring that we don't use. But, we need to say that the ring has some kind of simple form in it. One of the other meanings of ring (טבעת) is related to טביעת עין, the impression of the eye, a power of recognition, that the ring is like an image in our eyes, allowing the chatan to recognize his bride and vice versa. The image that is the ring is very important here. We can now say that when the Rabbi asks the groom if the ring is his, it is important not just to ascertain who it belongs to (it has to be his), but that with these words, the groom's image is placed on the ring, so that the bride always recognize her groom. This is like how the Magid says that the tzadik can see the artisan in his piece of art, the tzadik can see God in his artwork, in creation. This is what it means that the essence itself becomes an image. The revelation of this secret is specifically in the second half of the month.

7. The Alter Rebbe's Kidush Levanah when in jail

Returning to the story about Kidush Levanah. The Alter Rebbe's warden had already come to realize that he was a holy man. He asked the warden to let him out to do kidush levanah. The warden said that it was a great danger for him to do this, because it was against the rules and he might be killed for it. In the end, he agreed if the Alter Rebbe would write him a promise that he would have long life and wealth and respect. The Alter Rebbe did this. First of all what we see here is that it is not a light thing to bless the new moon, it is not a simple thing to promise such a thing to a non-Jew. The Alter Rebbe will eventually receive the repercussions of such a promise. The guard let him out into a courtyard and told him, you have exactly half an hour, because in half an hour the guards change and if we're caught I will be killed and you might be too. He told him, now it's 11:30pm, you have to come back by midnight. The Alter Rebbe went out and was not done by midnight, it went on and on, an hour, and for some reason the other guard does not arrive. When he finally finished he returned to his cell, and all the while his guard was completely nerve-racken. The moment he returned, the replacement guard arrived and asked the first guard to forgive him. He pleaded with him saying I don't know how it's possible, but I've come here at this hour for 20 years, but tonight when I tried to come here, I kept losing my way and couldn't make it on time. The first guard forgave him. This is the first part of the story. From it we learn that Kiddush levanah is a very great thing, and apparently the entire redemption depends on it. But, the story continues. Many years later, 40 or 50 years later, in the time of the Tzemach Tzedek, there were a number of Chassidim of the Tzemach Tzedek who researched the arrest of the Alter Rebbe. They were able to get an archive open to learn what had actually happened. The person they bribed to have this archive open told them that in a few hours some general will come and check what is going on in this building. After he leaves, he won't come back for another month. Wait until he leaves, and then you'll have an entire month to read the archive. They waited, the general came and left and then they entered the archive. Suddenly, the general remembered that he had forgotten something and returned. He caught them red-handed. It was illegal for all of them and the man that opened the archive for them. They pleaded with the general, telling him that they had no illegal intentions, but rather wanted to learn about the Alter Rebbe. That's all, they just want to know what the facts were. The general's face lit up and he took the Chassidim to his room. He told them, know that I was the Alter Rebbe's guard. Without this second part, we would not have known about this second story with the kidush levanah. He told them the story and then said, I'll tell you something more, how I became a general. He was already an old person and he had wealth and respect as a general. He took out of his drawer the note the Alter Rebbe had written him, promising him longevity, wealth and respect. He says, I was a simple guard. One day I was given the task of guarding the entrance to the whole prison. One day, the Czar's family and he passed me in their *כרכרה*. Suddenly the door opened and one of the children was about to fall out. I ran and caught this child, the Czar's son. The Czar said to me: You are a guard here? Anyone who leaves his guardpost has to be killed. The guard answered that even though I am guilty, and I am willing to die, it is more important for me to save the

Czar's child. So the Czar said, I'll make you a general. But, since he had no knowledge of how to be a general, he gave him a job as an honorary general and his only duty was to guard the archive. This whole story was orchestrated by the Alter Rebbe, it was probably him who put into the guard's mind and mouth this sentence, that it's better for him to save the Czar's son than to stay alive. Even within the stone heart of this non-Jew, there is an inkling of self-sacrifice that entered, in merit of the Alter Rebbe's own self-sacrifice. In every Chassidic farbrengen, there has to be a story, so this was it.

8. From "Hashem is compassionate and full of grace" to "the spirit of Havayah"

Returning to Tamar. The מר of Tamar is the spirit of Havayah (רוח הוי). Let's make these words into a notarikon. There is a book called Ma'ayan Hachochmah, attributed to Moshe Rabbeinu. There, a notarikon is referred to as a ma'amar. The phrase we will look at is רחום ותנון ה' ארך אפים ורב חסד in chapter 103 in Tehilim. It then appears two more times in Tehilim, חנון ורחום ה'. Then in Chronicles this phrase appears once again. רחום ותנון is a notarikon for the word רוח. God is compassionate and full of grace. Just as He is these things, we too should act in the same way, being like God. To receive the spirit of Havayah, to receive the spirit of Mashiach is a person whose essence is in the image of God's image. Again, there is one time רחום ותנון ה' and three times חנון ורחום. The Ibn Ezra says that רחמים, compassion is an awakening out of seeing someone else in trouble, while grace is something that is awakened out of hearing. Seeing is in Abba (this is pshat in the Ibn Ezra), seeing the trouble, but when someone comes and tells me a story, about his troubles, his woes, that is being full of grace. Sight and hearing are wisdom and understanding. רחום ותנון ה' is the yud of these three instances and the חנון ורחום is the last 3 letters, hei vav hei, which all emanate out of the hei of Havayah, understanding and hearing. רחום ותנון הוי equals 400, the value of the letter ת. So this is the value of the tav (ת) of Tamar, tav is the malchut of the infinite (מלכות ראין סוף). It says in Chayei Moharan that Rebbe Nachman loved the number 400 more than any other number. So out of רחום ותנון ה' we come to the spirit of Havayah (רוח ה'). God pours his spirit, שפך, which also equals 400. He who resembles God, he merits that God pour His spirit over him, and he sees visions, etc.

Who is the first in the Tanach to merit the spirit of Hashem. It doesn't say this about the patriarchs or about Moshe Rabbeinu. The first is Otniel ben Knaz, the first judge. Then there are 3 more judges: Gideon, Yiftach, and finally Shimshon (Samson). By Samson, there is a special phenomenon where the spirit of God is mentioned 4 times. We don't have time to get into it very deeply. The first time it says, the spirit of God was like a bell in his ears. Like a bell it went from one side to another: at one moment he wants to go fight the Philistines, then the next moment he's not sure. Then it says three times, ותצלח עליו רוח ה', the spirit of God was "successful" over him. A sign that spirit of God causes success. Samson is considered an unrectified Mashiach. Then the spirit of God appears in relation to Saul, then David. There are exactly 10 tzadikim in the Tanach that merited the spirit of Havayah, a Messianic awakening. But, we wanted to connect it first of all with Otniel ben Knaz, the first. Rashi there writes that Otniel recalled that it says in

the Torah, that God saw the sight of the woes of His people... Why "saw the sight," the repetition of seeing. The sages explain that even though I saw that they are destined to make the gravest sin, the Golden Calf, I saw that I should redeem them. Otniel learnt from this, that whether the Jewish people are worthy or not, they should be redeemed. Otniel sees the state of the people in his generation, which was not very good, and the fact that he learns that he should fight and redeem them anyway, and he learns this as a drush, a homiletic interpretation suggests that this was a spirit of prophecy. What he saw is רדום ותנון ה' is רדום ותנון ה', he sees that the people is not in a good state, but that itself brings him to have compassion and grace over them. That is the secret of Tamar who gives birth to the Mashiach. But, we will end here. We know there are people who think that if we are not righteous enough, we do not deserve the redemption, but this teaching from Otniel ben Knaz tells us that this is not so. This is the first time that the spirit of Havayah was poured over someone, and from this inception comes all the spirit of Havayah poured over all of us, and from it comes the spirit of Yud Tet Kislev, this year, the year of the spirit of Havayah (רוח ה').