

Weekly Shiur

2 Iyar 5772

Harav Yitzchak Ginsburgh

1. Rebbe Mendel Vitebsker

Today, the 1st day of Iyar, was the *yahrzeit* of Rabbi Menachen Mendel of Vitebsk. After him were named the Lubavitcher Rebbe, the Tzemach Tzedek, and all those called Menachem Mendel in Chassidut. The Menachem Mendel's of this generation should merit to complete the will of the first Menachem Mendel, Rebbe Mendel Vitebsker and come to the holy land and bring the Mashiach, Now!

Rebbe Mendel Vitebsker has a nigun called *hishtapchut hanefesh*, which is in Yiddish. In Chabad he is better known as Rebbe Mendel Horadoker; Horadok was a suburb of Vitebsk.

This nigun, which is in Yiddish has 5 stanzas to it. In each stanza the author describes his love of God. They begin with the words, "If I had wings of gold, I would fly to you," "If I had wheels of gold, I would drive to you," "If I had a horse, I would ride to you," "If I had ink and a pen, I would write to you," and "If I had a golden ring, I would give it to you." We once explained in Shechem how these 5 stanzas correspond to the five levels of the soul, from below to above, with the highest being the ring, a wedding ring indicating the connection of the *yechidah* to Hashem.

Yesterday, we had a gathering for children here, and we spoke of the *tzadikim* that are connected with the Mashiach, with the Land of Israel, but we didn't mention Rebbe Mendel Vitebsker. In truth, as we enter the month of Iyar, we immediately come upon his *yahrzeit*, the 2nd day of Rosh Chodesh Iyar.

He was a man of complete self-sacrifice. There is no one in the past generations who is as much the essence of Mashiach as was Rebbe Mendel. For him, to do everything in his power to bring the Mashiach was to go live in the Land of Israel, with as many Jews as he could.

May his merit protect all of us, and from him we learn what the essence of the month of Iyar is.

The Rebbe Moharash and the prophet Samuel

There is a famous *vort* from him that we didn't mention yesterday. He heard it from Rabbi Avraham hamalach, the son of the Magid, that when one goes to the Mikveh in the month of Iyar one should have in mind the immediate coming of the Mashiach.

The Rebbe Moharash is named after Samuel the prophet, also connected with the Mashiach, since he was the prophet that anointed King David, whose scion the Mashiach will be. The Rebbe Moharash's birthday is today, the 2nd day of Iyar. Interestingly, his birthday is connected with the *yahrzeit* of Samuel the prophet, which is on the 28th day of Iyar, the second day of Iyar from the end. The end here is enwedged in

the beginning since we know that all the kavanot of the Omer go from beginning to end and from the end to the beginning.

Rebbe Mendel Vitebsker's yahrzeit is on the 1st day of Iyar, but on his tombstone it says that it the second day of the Rosh chodesh of Iyar, also a connection to the 2.

The danger of being nothingness

Let's begin with a vort from parashat Acharei, one that will connect with our learning from the Zohar tonight and from Ayin Beis.

In Pirkei Avot it says, Akavya ben Mahalalel says: know where you came from and to where you are going and who you are going to be judged by, etc. "From where" is מאין and "to where" is לאין. Rebbe Mendel Vitebsker explains that between every two states of being there is an אין, a state of nothingness and whoever becomes ayin, nothingness, himself can actually change nature, because he knows the secret of how to permute and exchange letters for one another. Even though the book Pri Ha'aretz was written by a student of Rebbe Mendel's, there are certain key idioms that were certainly written exactly how Rebbe Mendel said them. One of them is his description of a person who has reached a state of nothingness. He says that such a person has reached a state of בטול ואין שפלות, lowliness, selflessness, and nothingness. But, he says that whoever reaches this state of nothingness is also in constant danger of falling into the kelipot. Why? Because a state of nothingness is always a double-edged sword. On the one hand, nothingness precedes every new creation, for example the seed has to rot in the ground and return to its relative state of nothingness before it can grow into a new plant. But, at the same time, when it reaches nothingness it can just stay that way, rotting away until it dies completely, without ever reaching a state in which something new can come out of it.

Akavyah ben Mahalalel is described as a great sage, and Rebbe Mendel says that it is why he says this saying, because the essence of wisdom is indeed this בטול שפלות ואין. A person who is truly wise is not afraid of the punishment for a sin but from the sin itself. He is not fearful of the punishment because that is actually the remedy, the healing power that will cleanse him of the sin. But, that is exactly why he fears the sin itself, because there is the fear that he will remain in the sin without the healing. That he will fall into a state of nothingness that will lead to sin. The moment that a reality goes back to nothingness, either it can grow as something or it falls completely into the kelipah. That is why says Rebbe Mendel that the tzadik who is more connected with the ayin, has more fear of the sin, because being in nothingness can lead to falling into the kelipah, not to growing into something new.

The need for lower, external fears

Yet, as much as the wise man fears the sin, meaning he has what is called higher fear or awe (יראה עילאה), Rebbe Mendel says that both inner fear and external fear (fear of the punishment) have a place. That is why it says (also in Pirkei Avot), "Pray for the peace of the kingdom" (הוי מתפלל בשלומה של מלכות). Kingdom, malchut is associated with external

fear, i.e., fear of punishment. Even a tzadik in times of small mindedness (מיהין דקטנות) has to use external fear in order not to fall down. And by this he returns to the higher fear.

How does he connect all this to this week's parashah? The parashah, Acharei, begins with a description of what happened after the death of the two sons of Aharon. The major form of external fear is fear of death. A person who has higher fear knows that he should fear the sin not the punishment, which actually comes to heal the sin and rectify it. Therefore, a tzadik can truly describe death, the end of all punishment, as "very good" (טוב מות). Still, if need be, sometimes external fear is sometimes shouldn't be shunned. If someone has only external fear, only fear of punishment, like non Jews, then the only way to prevent them from sinning is by telling them what punishment they will receive for their transgressions. But, sometimes even the tzadik arrives at a state in which he exercises external fear, but then he immediately raises it to the higher fear.

Thus in the opening words of the parashah, אחרי מות שני בני אהרן, "following the death of Aharon's two sons," the word "two" should be understood as implying "different" (שני). And what the verse then means is that all the types of death, even the strange types, the different types, are all the "sons of Aharon." Aharon the High Priest is a man of chesed, of loving-kindness, so all the different forms of death are really an offshoot of the chesed of God, because the two sons of Aharon came closer to God, and indeed as we just said, sometimes the fear of death brings you closer to God.

But, again, the chidush in Rebbe Mendel's vort is that the person who is in a state of nothingness is always afraid of falling into the kelipah, of becoming the kelipah himself. This is like what the BST said, that there is a person who hears Torah from God Himself, yet is always fearful of falling into נוקבא דתהומא רבה. All because the אין can become the nothingness of the טומאה of the kelipah itself.

The hyle

We explained a number of times that to reach nothingness, from fear, real fear and what is external fear, is the essence of Rebbe Mendel's book, פרי הארץ. He also uses the word *hyle*, היילי which equals אין, many times in the book. The particular triangular value (משולש פרטי) of the word hyle is 15 plus 45 plus 21 plus 465 plus 55 equals 611 = Torah, which also equals run and return, רצוא ושוב.

What this means is that the Torah, like the hyle can assume any shape and any form, and that within this primordial form of matter, the hyle, there is run and return. The run and return is know where you came from and where you are going. You are coming from nothing in order to become a man who performs the Torah and its commandments, and at the same time you are also running to the other form of nothingness, which is to become a formless drop, טפה סרוחה.

In the root, these two different types of nothingness are actually one, so this world is actually like naught. The same nothing from which you came and causes you to grow, is also where you are headed in the end. So the tzadik, for this reason, is always in a state of בטול שפלות ואין.

Now we said that the *איין* is *היילי*. There is another *remez* in this word. We can do the *מספר קדמי*. Doing this for *איין*, we get 251. And indeed this is also exactly the value of *היילי* in *מספר קדמי*, even though there is no reason for this to be mathematically so.

The addition over the normative value is 190, which is *קין*. Like the verse, *לסרבה המשרה*, *ולשלום איין קין*, which is said about the *Mashiach*.

Your laws are my songs

Where is the word *היילי* hinted to in the Tanach. We can divide it into two words, *היו לי*, the most important instance of these two words appearing together is *וזמרות היו לי חקיך*. The entire verse in this case is a multiple of 61, *איין*. From this verse, we learn that King David was punished for comparing the Torah to *nigunim*, *זמרות*. You call the Torah *זמרות*? Instead of praising the Torah from the front side, *פנים*, he praised it from the backside, *אחוריים*. But, the Torah is like the Tablets of the Covenant, which had no backside, they had only a front, all around!

But, David himself was like nothingness himself. The *nefesh* of the *Ba'al Shem Tov* was the *nefesh* of King David, so a person who is connected to King David is connected to this teaching from Rebbe Mendel, that one should be *בטול שפלות ואין*.

The importance of Pri Ha'aretz

Rebbe Mendel's book, *פרי הארץ*, was not known for many years. But, once it was printed and reached Russia the *Tzemach Tzedek* realized that it is the inspiration for the whole system of Chabad. There is even a *sichah* from the Rebbe about why Rebbe Mendel is not mentioned among the *Rebbeim* of Chabad. But, in any case, when one is married, the first book of general Chassidut that one should have in one's home should be *Pri Ha'aretz* (apart from *Keter Shem Tov*, etc.).

All the teachings, called *Torot*, which are relatively long, and are almost like a *ma'amar* in Chabad, were said in *סעודה שלישית*, when someone would say a saying from *Pirkei Avot* and Rebbe Mendel would spontaneously teach about it.

The fact that someone is able to perform miracles because he is *איין*, but because he so identifies with his own nothingness, he feels that he is that nothingness, that chaotic state to which he is running. This was the overriding feeling that Rebbe Usher Freund, whose favorite book was *Pri Ha'aretz* had in his life. This is exactly what happened to King David, he praised the Torah, but praised from the backside, the side of nothingness, and for the very praise, for the very good thing that he is doing, he is actually punished.

Lechaim lechaim. May everyone have a happy *ayin*!

The Tzemach Tzedek and Pri Ha'aretz

We mentioned before that the *Tzemach Tzedek* when he received Rebbe Mendel's book stated that even though it is very good, my grandfather said the same things better. This is a simple fact, that even though one needs to have many books of Chassidut, not just Chabad, things were said better in Chabad, but sometimes if you want things to really penetrate you have to hear how they were said elsewhere. The simple proof for

this is that in the introduction to the Tanya, the Alter Rebbe writes that no one will understand what is written in the Tanya unless they sit with the elder Chassidim who heard the content from Rebbe Mendel Vitebsker, and they will explain to him the meaning. Just as the Tanya is written from the inspiration of Rebbe Mendel Vitebsker's teachings, so the Alter Rebbe's Kol dodi is inspired by Rebbe Mendel's nigun of השתפכות הנפש.

Let's sing Rebbe Mendel's nigun again, and from it immediately enter in the Rebbe Moharash's nigun, Lechatchila Ariben.

2. Cheider worksheet

Let's begin with the worksheet for the children in the cheider.

The clear connection between the two parashot אחרי and Kedoshim, because of which we connect them most years is that at the end of Acharei appear the ayarot, and the sages say that wherever there is refraining from arayot there is holiness. One of the most famous verses in the Torah appears as an introduction to the arayot is, אשר יעשה אתם האדם, וחי בהם, that the purpose of all the mitzvot is to give life, not to cause death. Let's write these words, אשר יעשה אתם האדם וחי בהם אני יהוה. Before the Havayah, there is something that is very prominent, that from the letter preceding it, the yud, in equidistant skips backwards, there is the Name Havayah again:

האדם וחי בהם אני יהוה

Altogether this skip contains 13 letters, אחד, alluding to א' אחד.

Looking more carefully, the value of the first letters in the skip, is סאנ = 91, which is the triangle of 13. The next skip is חיב = 20, and the next skip is אדם = 45, and together they equal 65 = אדני = 65. 91 is 7 times 13 and 65 is 5 times 13, so altogether it is 12 times 13, or 6 times Havayah, equals 6 times 26 = יוסף. With the letters of Havayah, we get 7 times Havayah, or יעקב. With the literally appearing Havayah at the end of the verse, we get 8 times Havayah, which is the value of יצחק.

The Pythagorean triplet in this verse

Now let us concentrate on the word, וחי. In it we find a simple equation. 10 square = 8 squared plus 6 squared. What this means that a person to reach life, to live with them, the mitzvot, a person should have a 100, a hundred years of life, a hundred blessings every day, 100 lights (interinclusion of all the sefirot together).

This is similar to the simple equation in the word זיה which is that 7 is equal to 5 plus 2.

Note also that in וחי the letters equal 6, 8, and 10. A linear series.

The full phrase, וחי בהם, when we write it in its backside

ווחי = 44, and ב בה בהם = 56, so together they also equal 100.

When we write האדם in the same way, we get הא הא הא האדם = 71. In Kabbalah, 71 is called עב דמ"ה, which is adding a Havayah to מה, or 26 to 45 = 71.

The main thing to show the child is the first finding with the Names Havayah.

Self reference in the pasuk

Since we're talking about this phrase, let's see the full verse, ושמרתם את חקתי ואת משפטי אשר יעשה אתם האדם וחי בהם אני ידוד. the full verse has בהם letters, self-reference. Even though it says in Tehilim that "our days are 70 years," the phrase is שבותינו בהם שבעים שנה, where the word בהם is equal to 47. The Rebbe Moharash lived for 48 years, and even though he lived a little longer, in Chabad he is considered to have his lifespan, its source, in this verse.

All the permutations

The next verse is, איש איש אל כל שאר בשרו לא תקרבו לגלות ערוה אני י-הוה, the first verse of arayot. This verse has 44 letters. Rebbe Nachman writes that a person who learns Kabbalah improperly, for him Kabbalah becomes נאוף, "improper sexual conduct," both equals 137. Each of these two words, קבלה and נאוף has 24 permutations. Amazingly, this entire verse, equals 24 times נאוף, or 24 times 137, all 24 permutations of this word.

If we continue further, there is a verse that comes before וחי בהם, the introduction to the introduction of Arayot, which is אני י-הוה א-להיכם. Both verses have both laws and statutes, משפטי חקתי. The parashahs in the Torah that have the most instances of אני הוי is in these two parashahs, Acharei and Kedoshim. All three verses together (they have 130 letters) is 11781, a relatively large number. But, amazingly, this number is a figurate number, it is the triangle of 153. The midpoint of 153 is 77, מזל. But, 153 itself is the triangle of 17, so this number 11781 is the triangle of the triangle of 17, and the whole root is 17, "good" (טוב). If you look at Pri ha'aretz on Kedoshim you will see that he writes that arayot and holiness are complete opposites, just as one descends into arayot, one ascends into holiness.

3. Zohar on Acharei

What was Nadav and Avihu's sin?

Now let's continue with the passage from the Zohar that we will learn today. The Zohar is also on the first verse, וידבר ה' אל משה אחרי מות שני בני אהרן ברבתם לפני ה' וימתו. Here it says that they came before God, came closer. But, in another place it says that they brought a foreign fire before God, which doesn't sound as good. So the holy Or Hachayim explains that indeed they warranted for coming close, נעימות עריבות ידידות מתיקות, the acronym of נעים.

The sages explain what their sin was in different ways, going in drunk, or teaching halachah before their Rabbis (Moshe and Aharaon). But, according to the pshat of the Zohar they wanted to perform the verse, עבדו את ה' בשמחה באו לפניו ברננה, without performing the verse, עבדו את ה' ביראה וגילו ברעדה. There are happy Jews, such were Nadav and Avihu, but they did not have enough awe. They did not understand that you cannot be happy and joyous without having fear of God.

יראה = 216, and שמחה = 353, the difference between them is 137, or קבלה, just as we said earlier. 137 is considered the most important number in science today. So, to awe you

have to add Kabbalah in order to come to joy. Joy is also equal ליראי ה' סוד י-הוה. If you add 137 the wrong way, learning Kabbalah not in the proper way, you get not 353 as joy, but 353 as זרע לבטלה, spilled seed.

Knowledge, fear, and joy

So now we have two numbers, 216 and 353, what would come before in a linear series? It would be 79, which is equal to דעה, Knowledge, which is the key to awe.

In דעה there is also an equidistant skip. דעה is equal to 6 times דעה. The difference between בינה and חכמה is 6, and the difference between חכמה and דעה is also 6. So wisdom here is in the exact middle between בינה and דעה. So all three together equal 3 times wisdom, חכמה. Still the sages say, דעה קנית מה חסרת, דעה חסרת מה קנית. Without דעה there is nothing. The continuation of the series is 353 plus 137, which then equals 490. Each time you add another Kabbalah. There are many Kabbalot.

Now the truth is that awe and joy are the higher and lower fear. The lower fear is in kingdom, while the higher fear is in understanding. But then to reach the higher fear, one has to take off 137 from joy, meaning one has to subtract 137 from 353 in order to get to 216 once again. But, this time around it is higher fear. Then to reach knowledge, דעה, one has to remove another Kabbalah, another 137—again, from 216 to 79, the difference is 137. This is to reach the higher knowledge. Lower knowledge—the one we started our series with—is when a person still understands that here below is being and above is nothingness. But then as the Rambam writes the true goal of everything is to reach ומלאה 'הארץ דעה את ה'. So once again, by subtracting 137 from 216 (the higher fear, or awe), we reach knowledge again, but this time it is higher knowledge. Higher knowledge is when a person sees things as it were from the Almighty's vantage point, where the real being is above and all that is below is like nothing.

So the series here is from דעה to יראה to שמחה to יראה to דעה! So all this is not in the Zohar, but it is based on the Zohar's explanation that they were missing awe/fear in their service of Hashem, as Rebbe Levik, the Rebbe's father explains in his commentary on the Zohar.

Joy as ecstasy

Joy here is what we would call ecstasy. The only way to ensure that a person does not die from this type of excitement and ecstasy is to make sure that he starts with awe of God. The end of the verse is וגילו ברעדה. How would we know that Aharon's sons only wanted the שמחה, the ecstasy? It is in the words שני בני אהרן. The middle letters of this phrase are רננה, a form of joy.

Joy in mundane matters

There is a statement from the sages that to serve God out of fear, ביראה, is also relevant to non-Jews. Now, וגילו ברעדה, Rabbi Yitzchak says that this is only true when a person merits to receive some huge physical gift. But, this is only true in mundane matters. But, when it is the joy of a mitzvah, no limitation of the joy is needed. The only reason to limit the joy in mundane matters is not to give energy to the חיצונים.

But the sages do not seem to say this in the Talmud. In fact there are fasts after the regalim, Sukot and Pesach, בה"ב, which are meant to atone for perhaps the joy that overflowed. The fear there is that a person ate too much, he got too excited. As much as it is a mitzvah to eat on Yom Tov, still it is mundane joy, and therefore it can give energy to the הוצינים, that is why the Torah says, והיית אך שמה, the אך, is to limit. But, if I know that all my joy is entirely for the mitzvah, I don't have to limit it.

Joy in chidushei Torah

Even further, if my joy in the mitzvah is such that I initiated it. I thought of it myself, without consulting my Rabbi. If I a merit to for instance have a chiddush in the Torah, that causes me the greatest joy, but if this is indeed my own thoughts, not something that I heard from my teachers, then the joy is different than if I heard it all from my Rabbis. There is a famous thing told in Chassidut, that once a Rebbe wrote something as a possibility, his son already wrote it as something that is simple. Meaning that the one innovating has to put some limit on his expansion, on his joy of chiddush. But, the one who hears it from him does not have to put any such limits.

So we have here altogether 3 levels of joy: the lowest is mundane joy. Then there is whether or not the joy is in a mitzvah. And finally, the most delicate form, is the joy that a person has in his chiddush in Torah. The limiting in the 3rd type is for instance when a person writes, לפעני"ד, according to my lacking opinion, etc. All these are forms of גילו ברעדה, be joyful and shudder.

So much for Rabbi Yitzchak's teaching in this week's Zohar. Then come Rabbi Aba and Rabbi Elazar, who are understanding and wisdom.

Nadav and Avihu's sin according to the Arizal

In the Arizal's writings it is explained that Nadav and Avihu are the netzach and hod of binah, understanding. They are the practical vessels of Ima. Indeed, it says that one must die in order to give birth. What was their sin, according to this explanation? Comes Rabbi Yosi and says that it was that they didn't consult with their father and with Moshe Rabbeinu, and with their younger brothers, all of whose source is in wisdom. In another place we learned that they did not merit to connect the higher sefirot with kingdom, but in the Arizal it is written that they tried to rectify the kingdom in their own source.

There is someone who is a maven, like Rebbe Isaac of Homil. His mashichist aspect is displayed in his understanding of Yiddishe Natur and the rectification of malchut. His yahrzeit is the same as the Ramchal's, the yesod of yesod, the 26th of Iyar. In Chassidut, the Ramchal is considered like a Mashiach of tohu, not yet a rectified Mashaich.

Being an expert/maven is not enough to fix malchut/reality

Now as much as Rebbe Hillel was a maven, he did not try to be a Rebbe. There are people who think that if they are a maven in some issue, they can also rectify that particular issue in the world. For instance, if there is a professor of political science, does that make him able to be a Prime Minister? Not at all. Why not is not so simple. But, to understand something does not mean that you can fix it. In order to rectify something

you have to be able to innovate in that area. So this is what the Arizal is saying, that being that Nadav and Avihu were from the source of understanding, binah, they wanted to rectify their kingdom, but that is not the case. In fact, what is needed is wisdom. So even though their younger brothers understood less, what is really needed is not understanding but new innovation, like what wisdom has, new insights, through which these true innovations create the state of **אבא יסד ברתא**, father founds kingdom. But, certainly one who has these innovations, has to shudder in fear and limit the expansion of these innovations and the joy he receives from them.

Let's explain further. This is already not from Rebbe Levik, but from the Ramaz's commentary, the most important commentary (in the chabad tradition) on the Zohar. In this particular passage of the Zohar he writes a very long piece which is very basic. What comes out of it is... Rabbi Yosi says that their sin was that they didn't consult with their father, that they didn't have wisdom.

4. Ayin Beis: Parashat Pinchas 5673 – Is the world serious or a joke?

Ihu vegarmaihu and ihu vechayohi

Let's already say something from Ayin Beis. The Rebbe Rashab explains about the phrase, **איהו וגרמייהו**, the power of limit in the "bones" (**גרמייהו**), **כח הגבול**, is what connects with the **גרמייהו**. From this unification reality comes out, something from nothing, and because of this feels independent. And without any sense of the second unification which is, **איהו וחיייהו**, reality would not feel Godliness at all within it.

There is a reality to the world, but from the aspect of **איהו וגרמוהי**, reality is felt as a being, and from that aspect, reality is very serious. It's all heavy, there is gravity to the situation. But from the aspect of **איהו וחיייהו**, which reveals that everything is actually God and there is nothing else, from that aspect everything things very light, and even like a joke. So which is better? When you come to rectify reality, which is better. Should you see reality as serious or as a joke? If you learn the maamar well, you see that this is the main point.

Politicians are dead serious

What is the nature of a politician. There holiday is coming up, (Yom Ha'atma'ut), what they feel is that this state is very serious. The one who is named after a non-kosher bird (Peres) is the one who feels that this whole state is his, he built it, he insured its continued existence. So it's all very serious.

But, from another perspective, maybe it's all just one big joke. All the buildings all the roads that were built. This is a little hard to say. Now what he explains in the ma'amar this week, is that what God measured in His mind all that would be in reality (**שיער בעצמו בכח כל מה שעתיד להיות בפועל**), that is not the limiting power of the infinite, **כח הגבול**, as one might think. Because if it was so then the measurement (**השיעור**) would be the power of the vessels.

The main point of Ayin Beis

But the big chiddush of Ayin Beis is that the measurement occurred in the lights, not in the vessels. So the measurement is all about measuring the infinite light, it has the power in itself to imagine how it will illuminate things that are limited. This is the main point of this week's ma'amar. So there are three things:

- 1) The limiting power itself, אין עור מלבדו.
- 2) the limiting power, the letters of the reshimu how they were before the first contraction, and from them come the vessels, reality.
- 3) the limiting power in the infinite light, because the infinite light has to find a way to illuminate something that is limited, in order that reality not completely conceal Godliness.

And over and above all this comes the light of Torah, which is already a richness, which is above and beyond just tzedakah in the normal sense, because it stems from God's very essence.

The service of the patriarchs

So the light that the Patriarchs brought into the world was the third type of limiting power that is in the infinite light itself already, and this is just meant to ensure that the world, that reality not completely conceal Godliness. But, this is not yet God's essence. This is the same thing as a miracle. A miracle is just something that helps us reveal God, that the world is not void of Godliness, but this is not yet God Himself. That is why in Chabad there was never any high regard for miracles, for moftim. To reveal Godliness is still אַתְּכַפִּיּא, but to bring godliness down is not to make a miracle but to create a total transformation, like אַתְּהַפְּכָא, like making a log into a human being for good.

The king feels things to be a joke but can act serious

So again, either reality is a joke, or it's serious. Or, as Ayin Beis argues, that for whomever reality is a joke, the question is how can I integrate into the mind of someone who thinks that reality is very serious. Who can rectify the state? Seemingly our problem is that we have no serious people, because we all take reality as a joke. Even the one, who can act as if he is serious (even though he himself is a joke), is one who can imagine how the light can enter into a reality—even he cannot rectify the state. Even such a person still needs people of bones, גַּרְמוּהִי, he needs people who have the bones which represent the essence of God. He needs people who know how to work, people who take this world at face value. So who is the king? He is one who knows how to play, but he can't rectify reality alone, that is why it says, there is no king without a people, where the people are עַם or עוֹמְמוֹת.

What did we miss this Pesach? When Pesach begins on Shabbat, we don't have the haftarah of chol hamo'ed Pesach, which is the dry bones. So we have to fulfill this. So everyone when they go home, they should read this chapter in Ezekiel. These dry bones, these are the entire house of Israel, these are the people who are dead serious. This is what politicians are. Serious, רִצִּינִי in gematria is Shechem, שֶׁכֶם, because it is the backside of the body.

The Torah begins with the two letters בר, which are the initials of a "serious joke" בדיחה רצינית, something we discussed a few years back.

5. Preparing for a mitzvah – the Ramaz's commentary on the Zohar

Preparation requires the most work

So all this was to better understand Nadav and Avihu according to the Ramaz who says here is the thing we talked about in Seudat Mashiach, that everything in holiness requires preparation, והיה ביום הששי והכינו את אשר יביאו. There is the הכנה הרבה, which is the egg that was born on Yom Tov. Beit Hilel says it may not be eaten, because sometimes, Yom tov follows Shabbat, and because one cannot prepare from one to the other. The main verse describing preparation is הכון לקראת אלקיך ישראל, prepare for your God, Israel. The BST says that the most important part of any mitzvah is the preparation for the mitzvah. Because what happens during the performance of the mitzvah has to happen by itself and what follows is the revelation of the Almighty, but the main part where one needs to invest one's energy is in the preparation.

Nadav and Avihu's lack of preparation

Nadav and Avihu's mistake was that they did not prepare themselves. Because of this the type of fire that came down was not itself forbidden, not that it was a foreign fire in and of itself, but it became foreign fire because they did not prepare themselves properly and therefore their energy went to the חיצונים. The reason that Chassidim wear a gartel (a belt) before performing a mitzvah is in order to prepare properly, as explained in the Talmud, הכון לקראת אלקיך ישראל. They brought a foreign fire like those who do not wear a gartel before performing a mitzvah.

This is how the Ramaz explains the idea that they did not consult with their father and with Moshe Rabbeinu. How could this possibly be that they had no derech erez that they did not ask their elders? Like we said, אשר יעשה אותם האדם, first be a mensch and then וחי בהם, and then the Torah will be a source of life. If it was just אדם it would be anyone, but האדם refers to a mensch, to a Jew.

Spontaneity

So says that Ramaz that what they did was act like the Izhbitzer, that they thought and this is how they acted, not that they ignored Moshe and Aharon, but they acted spontaneously. I act spontaneously however I feel like in my service of God, זה אלי ואנוהו, first He is my God, then He is the God of my fathers. What is the problem here with spontaneity? That there is no preparation. To prepare from holiness to holiness (from Shabbat to Yom tov and the opposite) is to prepare from joy to joy, to go from joy to joy without any fear, without any awe in the middle. The awe and fear are the preparation.

So what is going on here? Is spontaneity being discarded? This is what we talk about so much, about being spontaneous. But, one must know that to act spontaneously is to

be a miscarried baby. There is a miscarriage that is positive, like the Mashiah, like King David who is so described, because he acts spontaneously. Nadav was reincarnated in Samson. He also didn't prepare much for his actions. Quite a spontaneous character. He is the world of Chaos. Being spontaneous is a characteristic trait of chaos, of Tohu. The Rebbe taught us to bring the lights of chaos into vessels of rectification. The World of Rectification is a world in which there is preparation before every action. The World of Tohu, of chaos has no preparation in it. Samson is the archetypal character of spontaneity without any preparation for whatever he does.

The Ramaz even writes that not only did they not consult with their father and Moshe, they even did not consult one another. They were so spontaneous, they didn't have time to consult one another. To consult anyone at all is to lose one's spontaneity.

Spontaneity must be en clothed in rectified vessels

The bottom line is to be spontaneous in the right way in the right time. How can one be spontaneous with preparation? The answer is Pinchas, who is considered the rectification of Nadav and Avihu. He too, he has a run but he also has return. This is the end of the ma'amar in Ayin Beis today.

Coercing malchut to return face to face

We usually think of run as running out of the world and return as finding a way back into reality. This how it's normally understood. But, here the Rebbe Rashab says something else. There run was spontaneous, something they were not commanded to do, they simply did what they felt was right in serving God and they thought that by doing so they would turn kingdom around and bring it face to face with Za. Based on their understanding of kingdom, they thought they were real mavens, they thought that by the force of their spontaneity they could do this. The Ramaz doesn't use this word, but it is implied, that they wanted to bring it using אונס, to force it. Sometimes, with a man and a woman, the man imagines in his mind that by forcing his wife to love, he will force her to have the very best connection with her. He imagines that by doing so he is waking her up, he is exciting her, but in actuality he is raping her. The source of this in holiness is like כפה עליהם הר כגיגית, that God forced the mountain (mt. Sinai) upon the Jewish people when giving the Torah.

You can't coerce someone to be a ba'al teshuvah

The practical side of this is making ba'alei teshuvah by force. Who does this today? Those who try to prove, who use understanding in order to force a person as it were to return to a face to face relationship with God. There are certain people who stand up and talk rationally as it were, trying to convince people to become ba'alei teshuvah through all kinds of proofs that the Torah is true.

Regarding our movement for instance, Derech Chaim, it is the imagination that we can force Jews to want yiddishkeit by force, whatever type of coercion this might be. Before we talked about the fact that the king needs his people, he needs practical people. The king himself thinks of how to bring the infinite light into finite vessels, but he

cannot coerce the light to be accepted. You cannot force the Jewish people to accept a political state that is according to the Torah. Someone who thinks like this, this is like the son of Nadav and Avihu. All because they are too smart. What do these people say. They say: I am not married, but I have merited to have the secret of God is to those who fear Him. So how the mashiach actually connects being both spontaneous with the world of rectification together, is a wonder.

Now let's look at this verse again, הכון לקראת א-להיך ישראל, הכון equals 81 = Nadav and Avihu, נרב אביו, נרב. There rectification is to prepare and part of the preparation is to consult with your father, with your Rebbe. And then after you prepare properly, you can be spontaneous.

Pinachas' spontaneity

Now what about Pinchas. Did he consult? there is one opinion that he did, and Moshe told him the law and told him to go and do it. But, there is an opinion that he did what he did without asking, and another opinion that he saw an angel that was killing the Jewish people because of Zimri and he said that there is no time to ask questions. Now the Rebbe Rashab explains run and return in a different way. Nadav and Avihu acted in ecstasy, but not in a place where there was a mitzvah to act, so they died. But, here Pinchas, what he did in the same way was that he did exactly what God wanted done, making it irrelevant whether he consulted with Moshe about what should be done. So Pinchas too acted spontaneously, but he acted exactly according to what God wanted. According to one opinion, that he saw the act of Zimri and was reminded of what Moshe had taught them earlier that such a person, קנאים פוגעין בו. If he saw an angel striking the people, he didn't even need to be reminded of a previous halachah, rather the preparation was seeing the angel.

Amos' prophecy

Where does the verse, הכון לקראת א-להיך ישראל, come from? It comes from the prophet Amos, who was from Nokdim, the world of Nekudim, the world of Chaos, the most chaotic of all the prophets. Let's look at the full verse: לכן בה אעשה לך ישראל עקב כי זאת אעשה לך. הכון לקראת אלהיך ישראל. Therefore, so shall I do to you Israel, because of this, because this is what I shall do to you, prepare for your God, Israel.

6. The sha'ar dalet-bet

If we want to also learn a gate this week, so our hero today is Nadav, נדיבות whose gate is דב. In the history of Chassidut, there are many Rebbe's named Dov. There are three, the Magid, and the Mittler Rebbe and the Rebbe Rashab. All three are the rectification of Nadav the son of Aharon.

נרב corresponds to chesed, lovingkindness, which is why he is a priest.

דב is might.

The next is דבב, which is דבה, a negative form of speech, particularly in the Torah in the דבה that the spies said about the Land of Israel. This we'll then correspond with kingdom.

There are three roots with the letters א:

אדב, in the curse that the prophet curses the house of Eli, there is the phrase, ולהאדיב. In modern Hebrew, אדיב someone who is polite is actually from Arabic. But in Hebrew it means sadness, a negative feeling, like דאב. But there is also במיך דבאך, the first word is a person's youth, and the second word means one's old age. So this is a blessing that all of your days should be like your youth. Rashi gives another explanation about דב in this context, that it is connected with the word זב, meaning that all the countries of the world flow there money to the Land of Israel, all for the produce of this country.

So these three we'll place in netzach, hod, and yesod.

There is another word that the Radak mentions in this context which is דביניס, which is either the excrement of the pigeons or the seeds found in the pigeons beaks which were eaten in times of famine.

So we have altogether only 5 roots from this gate, plus the two meanings of the gate itself:

<p>gevurah (might) גב</p>		<p>chesed (loving-kindness) גדב</p>
	<p>tiferet (beauty) גב</p>	
<p>hod (acknowledgment) דאב</p>		<p>netzach (victory) אדב</p>
	<p>yesod (foundation) דבא</p>	
	<p>malchut (kingdom) גבב</p>	

Amos' prophecy once again

Now let's return to the verse from Amos: לָבֵן בַּהּ אֲעֲשֶׂה לָךְ יִשְׂרָאֵל עֵקֶב כִּי זֹאת אֲעֲשֶׂה לָךְ הַכּוֹן לְקִרְאֵת אֱלֹהֶיךָ יִשְׂרָאֵל. Therefore, so shall I do to you Israel, because of this, because this is what I shall do to you, prepare for your God, Israel.

There are altogether 49 letters in this verse, which can be drawn as a square, which we will not get into now.

But, let's go to the pshat of the verse. Because of all yours sins, the Jewish people, because your eyes see that I am bringing upon you all these hardships, they should cause you to do teshuvah. Again, because of your sins I will do to you so and so, and because of what I do to you, it should cause you to do teshuvah, so prepare for your God, Israel. This is how Rashi explains this verse.

But, the Ibn Ezra says something else, after all that God does to us because of our sins, he is like taunting us and saying, so now prepare to make war with your God, Israel, see if you can fight me. So indeed, this is why we wear a gartel before we pray, before the time of prayer is considered a time of war.

The Malbim's interpretation

There is a beautiful vort by the Malbim. He also says that preparing at the end is to prepare to do teshuvah. But he says that since the nature of God is to do good. So if by doing something bad Jews force God to change from His nature and to do bad, it is doing wrong by God, so you get a second punishment for forcing God to act against his nature. Of course this is not the right way to act, especially for instance when it comes to parents and children.

7. Conclusion of Ayin Beis ma'amar

Let's try to conclude for tonight earlier, and say something more from Ayin Beis. At the end he brings the verse, *לא תהו בראה לשבת יצרה*, God did not create the world to remain desolate, but in order to be inhabited. God did not create the world for run without return, rather that you do run into God's will, that your spontaneous will be God's will, and then you can serve God out of joy alone.

Three lower worlds in the verse

The beginning of this verse is: *כי כה אמר ידוד בורא השמים הוא האלהים יצר הארץ ועשה הוא כוננה לא תהו*. Normally, the fact that we know that there are four worlds is from Isaiah, but normally this is from the verse... But, here we have another verse, that contains all three lower worlds. Creation of the heavens, formation of the earth, and then action, but then there is a fourth level described as *הוא כוננה*. And then after this introduction it says that the earth was not created to be desolate but to be inhabited. The verse begins with "So says Havayah, the Creator of the heavens, He is God..." but what did He say? He said the final words, *אני הוי ואין עוד*, I am Havayah and there is nothing else. So the words preceding these are just a description of God. So the end is like saying, everything else is nothing.

137 in the pasuk

The value of *תהו*, chaos is 3 times 137. How much does the entire description of God here equal, *כי כה אמר ידוד בורא השמים הוא האלהים יצר הארץ ועשה הוא כוננה לא תהו בראה לשבת יצרה*? It equals 28 times 137! The words that God's speak, *אני י-הוה ואין עוד*, are equal to 9 times 26, 9 times *י-הוה*. And the entire verse is then equal to 110 times 37 (37 is the companion of 137 in mathematics).

The nature of the 7th millennium cannot be understood today

In any case, the end is confusing. Because on the one hand God created all this so that it not be desolate, that it be inhabited, but then says, there is nothing but God. So the idea here is that the chaos not be left inhabited, rather that it be inhabited, like lights of chaos in vessels of rectification. What will then be revealed at the very end is that the entire earth will be filled with knowledge of God. There will no longer be earth, because it is all God, like the waters cover the ocean. This is like the "one desolate," *חד חרוב*, the thousand years that follow the six thousand years of history, which cannot even be

imagined in the mind. The difference between the time of Mashiach and the reincarnation of the dead is that the first can be imagined and the second cannot at all.

Like the Rebbe said, we have to think a lot about what the time of Mashiach should be like. And unlike Nadav and Avihu we have to consult one another and sit down together and have bitul one from the other in order to be able to bring it in. In this manner we will successfully bring down the lights of chaos into the vessels of rectification.

Because we began with Rebbe Mendel and continued with the Rebbe Moharash, one of the nigunim in Chabad is called nigun Vitebsk sung during the time of the Rebbe Moharash. So let's end with this nigun.