

# Weekly Shiur

26 Adar 5773

(Notes taken during class, not reviewed nor edited by Harav Ginsburgh)

Let's sing the Menuchah Vesimchah based on our nigun.

Good evening. Today is the 25<sup>th</sup> of Adar, the day of creation according to Rabbi Yehoshua and in Chabad it is the day of birth of the Rebbetzin, a day related to women. Now we are entering the 26<sup>th</sup>, the value of Havayah. We are in the middle of two parashot that are connected Vayakhel and Pekudei that begin with the words, "Moshe gathered..." and "These are the accountings of the mishkan." Vayakhel is about making congregations, in order to teach them the 39 categories of toil on Shabbat. The two parashot begin with Moshe, and about Moshe it says that "Moshe Moshe" there is no interlude between the two names. The two opening words of Vayakhel, "Moshe gathered" (ויקהל משה) equal "kingdom" (מלכות), *malchut* and therefore the person who makes congregations in the Jewish people is the king, because for there to be a king there must be a congregation. Of the 3 public mitzvot that we were obligated with upon entering the land of Israel, the third is to build the Beit Hamikdash, this was also done by Moshe Rabbeinu who built the Tabernacle.

We will focus tonight on parashat Pekudei, the accountings or amounts that are associated with the Tabernacle. The main thing that was counted was the silver, and the commentaries ask why the gold was not also counted. We will touch upon this question. Afterwards, the verse continues, "that were accounted for by Moshe" (אשר פוקד על פי משה), three pei's in the verse, פקודי פוקד פי. The verse continues, the tasks of the Levites (עבודת הלויים). Moshe Rabbeinu counts the amount of silver and takes with him, like every responsible accountant (he is called a נאמן, a trustworthy servant of God), so he took with him someone else, so that no one would suspect him for having taken something from all the silver. Like what happened in parashat Korach where he was suspected for having been with a married woman, an אשת איש, something truly unbelievable. But, he is responsible and honest and so like every accountant, or any person who is responsible for public money, he takes with him Itamar the son of his brother Aharon to count the silver.

The commentaries say that even though Nadav and Avihu were still alive, with his holy spirit, Moshe saw that it would be he himself who would be handling the affairs of the Tabernacle together with Aharon's other two sons, Itamar and Elazar. They carried the burden of the responsibilities of the Levites. The main burden was in the hands of Itamar, all that had to do with taking the Tabernacle apart and preparing it for the journeys. In addition, Itamar was with Moshe in counting the silver. So there are 4 people acting in the Tabernacle: Moshe, Aharon, Elazar and Itamar, and they correspond to the 4 letters of Havayah. Moshe and Aharon are *yud* and *hei*, wisdom and understanding. Elazar and Itamar are the *vav* and *hei*. Elazar draws down the light of Moshe and Aharon into the emotions of the heart, and the name Elazar means that the

Name *Kel* helps him. The help that God gives him here is described by the sages as, “If He [God] would not help, the individual would not be able to overcome [his evil inclination]?” This is the help that God gives the heart in the battle against the evil inclination. This occurs in the World of Formation, the *vav* of Havayah. What then is the connection between Itamar and the final hei of Havayah? The name Itamar is spelled the same way as the Aramaic word, איתמר (pronounced: *itmar*) in the Talmud, which means “a saying” that has always been and has now been uttered a second time—that is the meaning of itmar איתמר in the Talmud.

Given this correspondence, the first verse of parashat Pekudei, which reads, “by Moshe in the hands of Itamar the son of Aharon the Cohen” describes the relationship between wisdom (Moshe) and malchut (איתמר). This relationship is most often referred to by the phrase, “Father is the foundation of the daughter” (אבא יסד ברתא) or, “Havayah with wisdom founded the earth” (ה' בחכמה יסד ארץ). So to make a true accounting, one needs both wisdom and kingdom. Mathematics is related to wisdom (as opposed to the natural sciences which correspond to understanding, in Ima). This is a big principle by us. But to have conduct a true accounting, which in the Torah is called “a just accounting” (חשבון צדק), it has to include malchut, kingdom. Accounting is not just about money or material, it also pertains to the accounting that every individual has to conduct regarding his or her actions and behavior.

It is a known question that blessing cannot manifest unless something is hidden from the eye (meaning that it has not been exactly surveyed). And yet, here everything is counted. How can there be blessing? There are a number of simple answers. The first is that this principle does not hold when it comes to a mitzvah. There can still be blessing even when things are counted, when its for the sake of a mitzvah. But, the deeper answer accepts the principle is that in order for the blessing to manifest within something, it cannot be something that has been enumerated or measured, be it a measure of weight, or a measure of length, or any other type of measurement. In such a case, it is still possible for a blessing to manifest, if the counter, the accountant, is what we would call a ספרא רבא, like Moshe Rabbeinu. Because he is nothing himself, even when he counts something, he counts the nothingness in it. We know that when the Jewish people were counted, they were counted indirectly, but here the items brought for the Tabernacle were counted directly. So if you count it, it becomes static and the blessing cannot enter, the number can't change. But, all this is true if what you are counting is the somethingness within the item. In that case it cannot increase in a supernatural way. But, if you yourself, like Moshe Rabbeinu, are nothingness, and you count the nothingness, like the famous chossid, Rabbi Binyamin Kletzker who after doing an accounting of his business wrote in the end that the full sum was “there is nothing besides him” (אין עוד מלבדו), then the blessing can certainly manifest.

There are three types of measurement: משקל מנין מדה, weight, number, and measure. The Arizal explains that they correspond to chesed, gevurah, and tiferet. Their average value is, “there is nothing besides him” (אין עוד מלבדו), which is also equal to, “this is the thing” (זה הדבר), the level of prophecy attained by Moshe Rabbeinu. So when Moshe Rabbeinu counts, when he prophesizes, what he identifies is the “nothingness,” the

Divine nothingness that creates all being. Like the Alter Rebbe who towards the end of his life did not see the beam in the ceiling but the nothingness creating the beam.

How do we know that this parashah is about seeing the nothingness. *וְאֵלֶּה פְּקוּדֵי*, means to count. And the *sofrim* were called *sofrim*, meaning counters, because they counted the number of letters in the Torah. So if we follow their lead and count them, we will find that in the parashah's first verse there are exactly 61, or "nothingness" (אין), letters. The first letter is as alef, the final letter is a final nun, and the middle letter is yud, so incredibly, the first, middle, and last letters in the verse also spell, "nothingness" (אין). 61 could also be אני, I, which is the opposite of nothingness, but here—given the first, middle and final letters—it is clearly אין, "nothingness."

The two parashot Vayakhel Pekudei are similar in structure to Terumah and Tetzaveh. We know that in Tetzaveh, Moshe Rabbeinu's name does not appear (the only such parashah after Moshe is born). This is because he returns to the nothingness. There is a famous vort from Rebbe Hillel, that someone who is not a chossid, he is a limit (and about the limit it says that the blessing cannot inhabit it), but a chossid is unlimited. While a Rebbe is the unlimited within the limited (בלי גבול בגבול). What does this mean? That the Rebbe can take the essence of Hashem's nothingness and bring it down into a limited reality. This is what Moshe Rabbeinu does, and in parashat Pekudei (which in the order of Terumah-Tetzaveh and Vayakhel-Pekudei corresponds to Tetzaveh) he is both in the nothingness (the unlimited) and yet, God can still call him by name (the limit), indicating that he is able to experience the unlimited within the limit.

What is the deeper connection between the word "counted," or "accounted" (פקד) appearing in the parashah's first verse and Moshe Rabbeinu? The Arizal explains that the value of Moshe Rabbeinu's name, משה, 345, is equal to the sum of two holy Names, indicated by their values פקד, or 184, and קסא, or 161. What does the holy Name פקד refer to? In Hebrew grammar, these letters have three permutations with meaning: 1) פקד, like in our parashah, which means to account, 2) קפד, like in the word קפידה, which means strictness, even anger, and 3) דפק, which means pulse. The way the Arizal explains קפד is that 184 is the backside of the filling of Havayah that corresponds with Abba, the father principle. This is the filling of Havayah with yud's, which in its normative form (יוד הי וי) equals 72, or עב. But the backside (אחוריים) of the filling of Havayah that equals 72, comes out to 184 (יוד יוד הי וי יוד הי וי יוד הי וי הי). What is 161, or קסא? It is the yud filling of the Name אלהיה (Ekyeh), the Name connected with Ima, the mother principle, which is אלהי יוד, whose value is 161, קסא. When we add the 184 to the filling of Ekyeh with yudim (the frontside of Ima, to use the Arizal's nomenclature) we get 345, the value of Moshe. A lot of meditation is required to understand something like this in the Arizal.

How does the Arizal explain Aharon's name? He says that Aharon also has the קפד. Aharon is equal to 256, so the difference between Aharon and קפד is 72. So Aharon is just the frontside (using the Arizal's nomenclature) and the backside of the filling of Havayah with yud's.

Another point (the best parashah for doing mathematics in Torah is parashat Pekudei since it is about accounting): It is usually hard for me to talk about numbers,

even though it's very easy to calculate them. If Moshe Rabbeinu is the sum of 184 and 161, do these two numbers have something in common, a common divisor? They do and it's 23, the value of *chayah* (חיה). Moshe Rabbeinu is the general *chayah* of the Jewish people. Sometimes it says that he is the general *neshamah* of the Jewish people, but since we know that he is always in wisdom, in *chochmah*, that makes him connected with *chayah*. And indeed, Moshe משה equals 23 times 15. The only higher part of the soul is the *yechidah*, the *Mashiach*. It says (in Rebbe Hillel), that the inner aspect of Abba is the inner aspect of Atik, where Abba is Moshe Rabbeinu and Atik is the *Mashiach*. The sages say that the soul has 5 names, and there they put the order as *yechidah* being one level lower than the *chayah*, which they order as the soul's highest name (in all the books of Kabbalah, the order given is that *yechidah* is higher than *chayah*). But, from this we learn that there is something more in Moshe than in the *Mashiach*, as we know that the *Mashiach* will not write a new Torah.

So 345 is the product of 15 and 23, while 184 is equal to 8 times 23, while 161 is equal to 7 times 23. 7 refers to the perfection of nature, while 8 is the supernatural. There is something about the perfection of nature that is preferable to being beyond nature. Of course there is also something preferable and more in that which is above nature, than the perfection of nature. This is similar to how a Rebbe can bring the unlimited (that which is above nature) into the limited (into nature), the primary and most important example of carrying opposites (paradox), for which God created reality: to make His infinite being a dwelling place in the limited reality below. We said that today is the birthday of the Rebbetzin who was called Chayah. So much for the numbers themselves. Now, what is the explanation behind these numbers?

The point is that the backside of the higher level becomes the inner aspect of the lower level. When it comes to wisdom and understanding, even though they are always together—they emanate as one and function together—still understanding receives from wisdom, Ima from Abba, therefore the backside of Abba becomes the inner aspect of Ima. Abba gives its backside, 184, to Ima, 161. This is Moshe's special quality, the special unification that occurs in him, and only in him. All other unifications occur because of this one. The Abba is called a wise man. He is wise, so even though Abba and Ima emanate together and dwell together, the father is the wise man and Ima is like his student. The wise man is the Jerusalem Talmud and the *talmid chacham*, the student is the Babylonian Talmud. So the backside of the Rebbe becomes the inner essence of the student and that is the secret of Moshe Rabbeinu.

The backside here is special because it equals 184, it is the backside of a mathematical accounting. When we said that mathematics corresponds to wisdom, we meant that it is in the external aspect of Abba, of wisdom. Because in the inner aspect of Abba there is nothing to count, because all is just one. If there is just one, there is no counting, no math. Ima is meditation (*hitbonenut*) on the Abba's accounting. The talmid, the student should take his teacher's gematria and build it into something. There is an explanation here in Chassidut on what the Rebbe said in a number of *sichot* that as much as it's nice to do gematriot it is not at all meant for everyone. On the one hand, the Rebbe encouraged every person to be *mechadesh* in Torah, to innovate in Torah understanding. At the

same time, he was very against people wasting a lot of time with inventing calculations, because with mathematical calculations in Torah, gematria, there is a very real question of whether this is what God wants from you. The principle then is that numbers are the backside of Abba and eventually they reach the malchut, they reach Itamar. The backside of the miracles that are beyond nature, the miracles that Moshe performs especially during the Exodus, that have to reach the student's inner character. But, the student does not need to have a backside, he only need develop his inner self, thanks to his connection with his Rebbe. So this is what we get from the 184, the פקד of Moshe.

Let's say this another way. Even though the inner aspect of wisdom is the gevurah of Atik entering the wisdom of Arich, but in the World of Emanation, wisdom is the root of the right axis. What then is the difference between Moshe and Aharon? Aharon is all right, he is only the right. But, Moshe Rabbeinu, who is the king, he is the one who is able to take the backside of the right, the root of the right and connect it with the inner aspect of the left axis, and thus to connect the left and the right together, because in the keter there is no left, it is all right. What is keter (crown), chochmah, binah, and da'at, the 4 parts of the intellect? Many times we talk only about 3 intellectual faculties, but there are 4, like in the head teffilin, which have 4 chambers. The relationship between wisdom and understanding is like that between nothingness and somethingness, between light and vessels. Light and vessels are explained to be like nothingness and somethingness. What then are the 4 faculties? They are all related to the relationship between nothingness and somethingness (אין ויש). In the keter, the אין ויש are equal.

We like to make deep concepts into simple phrases, so the mochin of the keter is the brilliance, the enlightened observation that ayin and yesh, nothingness and being are all the same, because before God (relative to God), there is no difference between them. שויתי ה' לנגדי תמיד, in the keter there is nothing lacking, it is perfection so there, being and non-being are equal.

What is wisdom, the root of the right side? Wisdom is itself an experience of non-being, of the nothingness, and therefore it feels the lack of the being, of the somethingness. Like every male that is missing the female. How do we know that wisdom is nothingness drawing towards being? From the verse, והחכמה מאין תמצא. So wisdom to itself is nothingness, but it really wants to be something. I am nothing, but I'd really like to be something. I wish that I could be realistic! That is wisdom. So it knows that it's not realistic, but it very much wants to be realistic. So in wisdom, we find nothingness wanting to reach being.

In binah it's the opposite, the being wants to attain nothingness. I know that I'm something and I'd very much like to experience nothingness, which is the connection with Hashem.

What about Da'at? Da'at is the power of unification. Da'at is also under the keter, it is the conscious reflection of the super-consciousness of the keter. So da'at which is unification is unifying nothingness and being. In the Keter they are equal, that is not the same as their being unified. In mathematics when two things are equal that is called a truism. But, when we say that they are unified, something else has happened. That is da'at.

If you calculate the value of these 4 phrases, "Being and non-being are equal, non-being seeking being, being seeking non-being, and being and non-being unifying" (אין איש ויש מתחדים, אין שואף ליש, יש שואף לאין, אין שואף ליש, ויש שואף ליש), you will find some wonderful things.

This is why Moshe Rabbeinu is sometimes referred to as the general da'at of the Jewish people, as he has the power to unify being and nothingness. Now we said that ayin is the right and yesh is the left, but the letters of yesh יש are the initials of right (ימין) and left (שמאל). When Yaakov wakes up from his dream in Beit El he says, "Indeed, there is Havayah in this place, and I did not know" (אכן יש הוי במקום הזה ואנכי לא ידעתי). The words, "There is Havayah in this place" (יש הוי במקום הזה) equal ישראל, Israel, which permutes to spell "there are 231" (יש רלא), alluding to the 231 two-letter gates. Today in politics we say rightist and leftist (ימני שמאלני). This is not Biblical Hebrew, where the inflection for "rightist" would be ימיני, as we find in regard to Mordechai, who is described as an איש ימיני. On the other hand, "leftist" שמאלני, is not mentioned anywhere, not even in the sages. We have to research where it got the extra nun from. Moshe Rabbeinu קפד קסא is the power of the king to connect and unify the right and the left, since "rightist-leftist" (ימני שמאלני) exactly equals 541, the value of "Israel" (ישראל).

Most people probably know that the left and right in politics are taken from Napoleon's parliament, they have no serious basis or connection to anything of essence. It is absolutely an arbitrary designation. But, still we know that the Rebbe would immediately point out that as arbitrary as people think such a designation might be, it is all by Divine Providence. There are those who scorn all kinds of new things, because they think it has no source, so how do you know its essential value, how would you be able to tell its essence. Here one needs to be a rightist, which is also a man of faith, ימיני. The Rebbe loved to rectify France, one example being how he took the French anthem and made it into a Chassidic melody (there was a precedent of course, when the Alter Rebbe took a Napoleonic march and converted it into a Chassidic melody, saying that by taking it from Napoleon, he defeated him).

We too need to take these two concepts of left and right and convert them. Who can bring them together, who can unify them. Only Moshe Rabbeinu, and even though one part of his name is קפד to have קפידה, still he knows that it is his backside and he is very weary of it. We know that Moshe Rabbeinu has to have good PR, he has to ensure that no one suspects him of taking from the silver, the public money that is under his responsibility, and by counting it he has the verse איש אמונות רב ברכות fulfilled about him, that there is blessing in what he counts. This verse equals the love verse in the Torah, ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך.

Now, why does the left usually feel threatened by too many frum and orthodox people? Why is the left afraid of religion? What threatens it? Moshe Rabbeinu has to understand how to affect the left, how to bring them closer. Otherwise, he is not Moshe Rabbeinu. Moshe Rabbeinu is the only person to be both a priest and a Levite. He was a priest during the 7 days of milu'im, from the 23<sup>rd</sup> of Adar to the first of Nisan. On Rosh Chodesh Nisan he gave the priesthood to Aharon. So he is both a Levite and a Cohen. As a priest he only wore a white robe, the secret of his grasp of nothingness. So what is his special power: to be both a priest and Levite, the perfection of both. The Priest is

wisdom, right, and the Levite represents understanding, left. Moshe himself belongs to the left, he is mostly a Levite, like Shamai, not like Hillel.

One of the main disputes between Shamai and Hillel is what came first? Shamai says the heavens came first, Hillel says the earth came first. This is also the essence of the dispute between Moshe and Betzalel, what comes first the vessel or the Tabernacle. Surprisingly, the vessels represent the heavens and the Tabernacle the earth. Moshe thinks the vessels should come first, like Shamai.

So again why does the left fear religion? We have to demonstrate compassion for them by first of all understanding the source of their fears. The left's essential root is disappearance, *הסתלקות*. Like we said that binah, understanding is being pushing to attain nothingness. The right, wisdom, is nothingness working to attain being. The left fears spirituality like it fears death, because for it, spirituality represents departing reality, from being to nothingness. So to calm it down, you have to convince it that you can be religious, you can be spiritual and you won't die. In the right there is no such fear. A rightist is not afraid that if he puts tefillin on in the morning he will die—that's a problem too. Each side has its drawbacks.

So again looking at the three permutations, *פקד קפד דפק*. Why is each the backside of Abba? *פקד* which is just to count, a number. How does this relate to the nothingness in wisdom, in Abba? The same three-letter root, *פקד*, has another meaning, as in the verse, "David's place-setting was empty" (*ויפקד מקום דוד*). *פקד* is associated with emptiness, with lack. *ויפקד* are the same letters as *פקודי* the parashah name. And *ויפקד* equals exactly, "David's place-setting" (*מקום דוד*), 200. This phrase appears twice in context of Rosh Chodesh. King Saul wanted all his ministers with him every Rosh Chodesh (he wanted to make a government every Rosh Chodesh), but David was missing, and he needed him for his coalition. From this we learn that the best day to complete the coalition is on Rosh Chodesh Nisan, but since the coalition that is going to be formed is without David, it is a big problem. Moshe Rabbeinu alone has the power to really unify the left and the right, to reveal their inner essence, to illuminate the perfection that is within nature, that is only Moshe Rabbeinu. So again, to count is only in a place of lack, of emptiness, so it is the backside of Abba. If there is no lack there is no number.

The next permutation, *קפד*, is related to the noun *קפידה*, associated with someone who is makpid, who is strict or lacks patience with another. A person who is connected with Abba, with wisdom can never lack patience with someone else. It is only if he connects with the backside of Abba.

The same is true about the pulse, the permutation *דפק*. In the inner aspect of Abba, there is no pulse, because it is the source of all life. Abba is described as "life-force giving life" (*חיים להחיות*), like in Hashem where God and His life are one thing. If it were something separate, then the pulse would be needed in order to connect the object with its life. But, in the inner aspect of Abba there is no such need. Pulse is only after the contraction, but before the contraction there is no need for a pulse.

Moshe Rabbeinu takes these backsides of father, Abba and connects them with the inner aspect of Ima.

We said before that Moshe Rabbeinu, 184 and 161 are all multiples of 23. Pekudei is the 23<sup>rd</sup> parashah in the pentateuch and it has 92 verses, or 4 times 23. אלה פקודי, these are the numbers, אלה = 36 and פקודי = 200 and together 236. The initials spell אף, anger, the barrier between the 3 higher worlds and the world of Action. In one particular midrash, the number 236 is associated with the “measure of the Creator.” The Rambam wanted to dispose of this midrash, since how can you measure the Creator. Still, the midrash stands and the Alter Rebbe explains that 236, this so called measure of the Creator, is related to the root of the vessels in the World of Emanation. What verse is this learnt from? Everything has a source in Torah. The verse in Psalms reads, “Our Master is great and has great strength” (גדול אדונינו ורב כח). The words “great strength” (ורב כח) equal 236. How great is He? 236. With a lot of zero’s after it... But, the most significant digits are still 236. The final words in this verse are, “without number” (אין מספר) and their value is 441, the gematria of “truth” (אמת), “Moshe it truth and his Torah is truth.”

There must be an even deeper source for this number? It says that the letter alef has a form. This is the first thing to learn with a child in cheider. This is what the Alter Rebbe explained to the Mittler Rebbe’s teacher. The form is that of a yud above, a yud below, and a vav in between. How much is yud vav yud? 26, the value of Havayah.

Last week we talked about הנה מקום איתי, There is a place with Me. Makom (מקום) in the sages is a connotation for the Almighty. When we take each of the letters of Havayah and square them (10 squared, 5 squared, 6 squared and 5 squared), we get the value of “place” (מקום). Now the alef is the most symmetric, the most graceful letter of the Alefbeit. The vav connects the higher and lower waters represented by the higher yud and the lower yud. Now if we now square each letter we get 10 squared (100) plus 6 squared (36) and 10 squared (100), or 236. This is clearly the inner source for this number, 236. This is where the sages really took it from. There are many more secrets related to this number, but here we see that it is connected to the alef, the form of the Creator.

If we now make a series out of 1 (the value of alef), 26 (which again is the form of the alef: yud vav yud), and then 236 (as explained), we can find what the next number in the series is. This is for homework. But, if you do it, you will find that the next number after 236 in this series is 631. The sum of the first 4 numbers in this series is לתבונתו (His wisdom), 894. So the first two words in our parashah, “these are the accountings” (אלה פקודי), whose gematria is 236, allude to the square values of the form of the alef. This is how this number 236 reveals the measure as it were of the Creator, thus combining the unlimited within the limited, the nothingness within the being.

Rashi says that Tabernacle, משכן, also means collateral (משכון), because the Almighty used the Tabernacle and the Temples as collateral for the sins of the Jewish people, which is why they were destroyed. The word משכון, collateral is not a Biblical word, it is from the sages, so it is a great chidush for Rashi, who seeks the Torah’s literal meaning, to explain the word mishkan, Tabernacle in this way. But, moreover, the two words are from two different roots. Mishkan is from the root שכן, while the word משכון, collateral is from a four letter root משכן. Still, this does not bother Rashi in his literal explanation of the Torah.



Now, given Rashi's explanation, there is really a connection between these two roots, *שכן* and *משכן*, so there is a relationship between dwelling and pulling (*שכן* and *משך*). They have a common gate, *שך*. When we add the nun we get a neighbor, *שכן*. But, when we add the mem, we get *משך*, to pull. Indeed, in Chassidut the word *mishkan* is explained as cognate with pulling, meaning that it pulls. And the verse related to this is "Pull me after you, we will run; the king brought me into his chambers, we will take delight and joy in you" (*משכני אחריך נרוצה הביאני המלך חדריו נגילה ונשמחה בך*). The Tabernacle is telling the Almighty, pull me after you, and we will run. If we want to explain *משכני* as related to *משכן*, as pulling, which in the end becomes the Temple, then the same letters, *משכני* can be read as "my Tabernacle" (*משְכְנִי*), like the word at the beginning of parashat Bechukotai, *ונתתי משכני בתוכם*.

In parashat Bechukotai, there are three things that Hashem promises us, rain, peace, and His dwelling among us. These are the three things that motivate people to vote for a particular party. First everyone wants rain, which represents physical wealth, or quality of life. Then if we think a little bit more, we want peace, peace now, we deserve it. But, only the person at the highest level understands that this is all important, but above it all is *משכני* my dwelling amongst you.

So *משכני* is *Mishkan yud*, pull me towards the yud. Because the *mishkan* by itself is the *malchut*, like we said before that the vessels are the heavens and the *mishkan* itself is the *malchut*, the earth. So the earth is asking to return to its source in wisdom, in the yud. Like Itamar wanting to connect with Moshe. Generally, when there is a force that is pulling we think that it's from above to below, but here it is in the other direction the lower is being asked to be pulled upwards, like the bride wanting to be drawn up to her groom. Pull me after you, *משכני אחריך*, alludes to all the backsides that we talked about before.

In the language of Ayin Beis, the *hemshech* from the Rebbe Rashab that we are learning, the inner aspect of wisdom is called *kavanah*, intent. When we ascend the ladder of prayer, from the prayer of Action to the prayer of Formation and so on, we go through the levels that Elijah went through. First he had experiences of winds, *din*, and fire, and finally he came to the experience of a still silence, which is the World of Emanation. First there must be an experience of wind and then *din*, and then to the fire, finally to the silence of the *Amidah*, the silent prayer. All the initial levels, as much as they are important, God is not in them.

The Rebbe Rashab explains in depth that just as there are three initial states called wind, *din*, and fire, in which God is not, there are 3 such states in which God is. Not every wind, not every *din*, is without God. This is very encouraging. The first impression we get in Chabad is that any kind of external experience like wind, *din*, and fire is void of Divinity. But, then the Rebbe Rashab teaches us that this is not necessarily so, very surprising. How does he say this in Chassidut? He says that every meditation, when a person is grasping something from the point of view of its somethingness, of its being, then such a grasp even if it is of the Divine and it causes an excitement in the heart, then in that type of excitation God is not. But, if the grasp is inner, then even if it

causes external excitation in the heart, then God is indeed in that meditation. It all depends on his meditation.

In the language of Kabbalah, we would say that the external meditation is such that the person has only grasped the 3 lower worlds, in and of themselves, then God is not there. But if the grasp is of the spiritual aspects of the 3 lower worlds, for instance that Emanation is even within Action, (אף ראשי תבות אצילות פה), then if you feel the nothingness within the being of the lower worlds, you feel the Emanation within the lower worlds, then God is present there. All the more so if one senses and grasps the source of the 3 lower worlds within Emanation (this is called yichuda ila'ah, the emanation within the 3 lower worlds, that is called yichuda ta'ta'ah—as explained in Tanya). In these, God is indeed present. More than this is the emanation within emanation, which the Rashab calls the inner intent (כוונה פנימית), this is something attainable only by very high souls, or those Jews in whom Moshe Rabbeinu's soul illuminates. There is nothing to grasp here, it is all nothingness.

All that we just explained was to explain how Moshe Rabbeinu counts the silver, the different gifts brought for the Tabernacle, and what it means that the Mishkani is the Tabernacle wanting to return to the letter yud, to Emanation. The inner intent is not grasping (השגה) then, it is just gazing, לאסתכלא ביקרא דמלכא. Out of his eye he sees the true nothingness in every item he's counting, and specifically in his counting their resides a blessing.

Now returning to משכני אחרך נרוצה, the mishkan asking to be brought to the yud, to the level of inner intent. Not only the mishkan, but also all the backside levels that we discussed before, bring us all into the yud. Returning to Bechukotai for a moment. We have rain, peace, and dwelling-place. These correspond to the dimensions of worlds-souls-Divinity. The BST says that all three need to be unified, and their initials (גשם, שלום, ) משכני in the end spell "rain" (גשם). This is the unification that only Moshe Rabbeinu is able to create.

In the continuation of the verse ("Pull me...") it says, הביאני המלך חדריו, the king has brought me into his chambers. But, this is in the past-tense, how does it go with "pull me after you." If we're already in his chambers, why does he need to pull us after him? In short, the request, with faith and hope and trust that this will indeed happen, that he will pull me after him, is because I recall that in my root, before my soul came down to earth, the root of malchut is in Radla (the unknowable head), and this is called, the king has brought me to his chambers, he did this a long time ago as it were. I request him to pull me back then.

We didn't mention this earlier, but to pull something is to purchase it, to take possession of it (קנין). With what do I ask him to pull me? With my memory of having been in his chambers. Later in the Song of Songs it says, "I don't know myself" (לא ידעתי) (נפשי). This refers to the soul's source in Radla, in the place that I don't know myself. About these words, that I don't know myself, it says that they refer to the king's chambers, the inner chambers, which is called a concealed place, a mistar (מסתר), which we mentioned last week. This is the chamber in which God cries over what He did to the Jewish people (on the outside He is always smiling). This place, this chamber is the

source of every Jewish soul. The king has brought me to his chambers (הביאני המלך חדריו). Because I was there I can truly believe that the Almighty will again pull me to the yud, to the inner aspect of Atik. The exile is before being pulled, but because we are certain that immediately he will pull us to his chamber, then even now, we are full of joy, נגילה, and ונשמחה בך. I was there, before the exile, before the sin, and I'm certain that I will return there.

The continuation of the verse, "I do not know myself" reads, שמתני מרכבות עמי נדיב. The Song of Songs is related to Pesach, which it is customary to read at the end of the Seder. So we are learning this at an opportune time. נדיב is beneficence. It is still a very difficult phrase to understand. The explanation is that I don't know myself is the source of the soul in Radla, but now God has placed me in the chariot, in the vehicle, which he has placed on the earth, on our lower reality, and here, there are souls that feel separate from God, they feel עמי, like cold coals, like the creation of a government that is made of cold coals. And the word נדיב here refers to God's most inner desire, about which it says that the Almighty desired to make Himself a dwelling place below. He wants to place me in this lower reality as his most inner desire. He has put me in the context of הרכבה. Within the construct of my people, the הרכבה, there is the construct of the Tabernacle, which is yearning to rise above to the yud. So this is a beautiful explanation in Chassidut explaining the relationship between Tabernacle, mishkan, and being pulled.

In the 126<sup>th</sup> chapter of Psalms, which we recite before the Blessing after meals, it says מִשְׁךְ הַזֶּרַע, the bag of seed. This is a leather bag that the farmer wears on his loins, and in it are the seed, which he casts out and throws into the earth. Why is his sack called מִשְׁךְ, which in Aramaic means "leather" (משכא). We usually know this word in the context of the skin of the snake, משכא דחויא. So there is some connection between the Tabernacle made by Moshe Rabbeinu and the mishka, the skin. So mishkan means skin. In the dry bones prophecy of Ezekiel, the malchut is the skin. What does the skin, the Tabernacle want? It wants to return to be skin (עור) with an alef, and then it becomes "light" (אור).

In the Rebbe Rashab's terminology from before only the level of Emanation is skin with an alef, or light.

So what we've learnt from Rashi is that he takes into account the mem of the word Mishkan, משכן. And so the Tabernacle is a form of possession. And in addition, the Tabernacle is the rectification of the skin. It is specifically in the skin that the only disease mentioned in the Torah presents itself. Today we don't have this disease, because we are at a very low level in our exile. Since our task in this generation is to rectify the malchut, that is the rectification of skin, of leather. What does the leftist fear? He fears being stoned. The rightist also knows that there are things that a person is to be stoned for having done, but he doesn't think about this. But, the leftist is concerned with this all the time. Now we are saying that the malchut is the rectification of the skin of the Jewish people. Perhaps in previous generations, people rectified the bones, the muscles, etc.

Now, returning to the question of why the gold was not counted, while silver and copper were. There are many different answers. Perhaps the most inner is that the inner vessels are of gold, while the holy ark, which is in the Holy of Holies, the ark that

Betzalel made, had a great deal of gold in it. But, it says that the ark was what carried those who carried it. And all the more so that it was able to carry itself. The chidush is that it the Ark of the Covenant no weight. Not just that it is beyond space, but that in addition it also has no weight. For this reason gold is not counted. The beginning of parashat Vayakhel is all about counting, then it is clear why gold is not counted. As it is said that gold was created only for the Temple. Now we'll understand why all counting, all number are in the backside. Gold is above it all. Today physicists talk of a Higgs particle, the particle that is responsible for all mass, and it is called the Divine particle (that they are searching for in CERN). Now, just as the ark has no measure and it has no weight.

Since we're talking about gold, the word in Hebrew (זהב) contains a simple equation: ז = ב plus ה. This is also the division of the 7 dwellings of Jacob: the Tabernacle was first in the desert and then it went to the Gilgal, then to Shiloh (369 years) and then Nov, then Givon (together for 57 years). Up to now 5 different places. Then it was made into the Temple and there were 2 of them. And these 2 were taken as collateral for the sins of the Jewish people. So the Tabernacle so far without the 3<sup>rd</sup> Temple, went through 7 different phases, which divide into 5 and 2. The 2 is the letter beit, which means house, again alluding to the two Batei Mikdash. So that the 3<sup>rd</sup> Temple not ruin this beautiful correspondence (it's too beautiful), then as the Rebbe says, the 3<sup>rd</sup> Temple is a unification of the 1<sup>st</sup> and 2<sup>nd</sup> Temples. The prophet Chagai explains that the honor of the second Temple was greater than the second. משכן = 415, just משכן = 410. העדת = 479. The Rabbeinu Bechaye says that these are 3 times. The second Temple lasted for 420 years (415 plus 5 letters). The first Temple lasted for 410. 479 is the number of years that passed from the Exodus to the construction of the Temple. The Chatam Sofer explains why we need to add 5 letters to go from 415 to 420, because there were 5 things missing from the second Temple that were included in the first. In any case this is a beautiful allusion.

In our parashah. we find the first time that the Tabernacle is called Mishkan Ha'edut. Afterwards, until the end of the Book of Exodus, is says this 4 more times. The mishkan has a number of connotations: It is called 'משכן ה', משכן העדת, and משכן אהל מועד. The last is where everyone learns from Moshe. The second, משכן העדת, is specifically referring to the Torah within the ark, the ark that has no measure and no weight. Another explanation is that it is a testimony, for the fact that God forgives us for the sin of the Golden Calf. The highest aspect is משכן הוי" the Tabernacle of Havayah, the Almighty. Now the Tabernacle of testimony, משכן העדת has two different explanations so that it can connect between the other two, like in the phrase תלת קשרין מתקשרין דא ברא ודא ברא.

We'll end with something beautiful from the Or Hachayim. It says that פקידה means to give a person a commission, or to remember, like how God remembered Sarah and gave her pregnancy. But, in our parashah the main explanation of this verb is to count. It also means procreation, חייב אדם לפקוד את אשתו. All these important meanings all depend on a good gematria. First of all the shlichus (tongue in cheek, but this is what it says in Chassidut) is gematriot. Every פקד is an act of memory and it all comes out of counting. Now the Or Hachayim says that the word פקודי also means a commission, and there are

five such commissions in this verse. The first is the role of the Torah, the Almighty. We'll explain in a moment what each does. Then there is the role of Moshe Rabbeinu, of the Levites, of the Priests, and finally that of Betzalel and Ohaliav. Each of us has to recognize in ourselves what our role is. Betzalel and Ohaliav are the artisans, they are related to art. Moshe Rabbeinu's role is the commander. He tells them what needs to be done. He is there to command and teach. What is the Torah's role? The Torah is responsible for the mishkan's sustainability. When will it stand and when will it God forbid fall. The essence of what a person wants, that is the Torah. What about the Levites and the Priests. The priests do the work in the Tabernacle. They are also over the work of the Levites. The Levites role is to carry the Tabernacle. So there are people whose role is to carry the business. There are those whose role is to work. There is no work like the work of love, a labor of love. The Levites started working when they were 30, when they had the most strength because they had to carry the weight. So the Priests are love and the Levites in might. The priests in love and the Levites in fear, or awe. Moshe Rabbeinu, who commands people to do, he is in the tiferet. The one who is an artisan, here they are two, corresponding to netzach and hod. What is left is the final role, the role of sustaining the Tabernacle. That is the Torah's role. That corresponds to yesod, foundation. Sustainability is the rectification of the covenant rather than the blemish of the covenant.

We were redeemed in Nisan and we will be redeemed in Nisan. Lechaim lechaim.