"Open my eyes so that I may see the **wonders** of Your Torah"



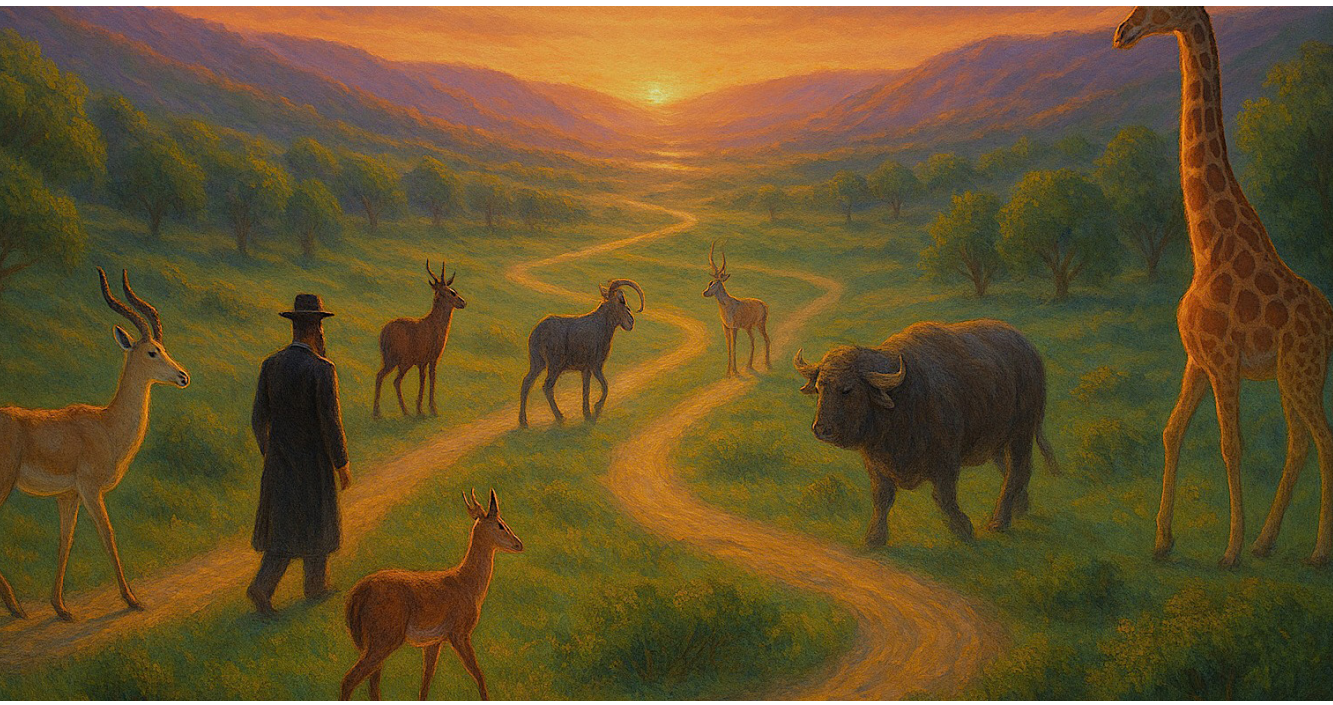
בס"ד

Wonders

Weekly Magazine of the Shiurim and Farbrengens
of HaRav **Yitzchak Ginsburgh**

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שַׁבָּת רְאֵה ❁ כח-כט אָב תשפ"ה



... the seven species of kosher animals represent different pure and holy approaches found in the service of the Almighty... the seven kosher animals symbolize different paths, each unique and equally desirable, in the service of God

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The Lubavitcher Rebbe to Rav Ginsburgh, Elul 5741

"…It would be proper to publish your classes in book form. With blessings for success…"



Wonders

An anthology from the shiurim and farbrengens
of Harav **Yitzchak Ginsburgh**

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THE PARTZUF OF TEACHINGS ON PERSONAL DIVINE PROVIDENCE

One of the important allusions regarding our current year, 5785, which is fast coming to its end, is that in its Hebrew form, **תשפה**, it stands for "May this be a year of personal Providence" (**תְּהֵא שְׁנַת הַשְׁגָּחָה פְּרָטִית**). Over the past year, HaRav Ginsburgh has taught repeatedly about the topic of personal Divine Providence in Chasidic thought. Here we bring you the sixth installment of his teachings on the subject. The first five parts were printed in Wonders issues 145, 146, 147, 160, and 161.

This is the final article in the series on the Ba'al Shem Tov's teachings on personal Divine Providence.

A PARTZUF OF PERSONAL DIVINE PROVIDENCE

In this series of articles on personal Divine Providence in the Ba'al Shem Tov's teachings, we have seen many different aspects of the issue. As is our custom, let us now collect all these aspects and order them in a *partzuf* by corresponding each to one of the *sefirot*. Doing so will provide us with a quick review, help us truly understand each aspect, and once the *partzuf* is complete, help us memorize them. Finally, ordering different elements or perspectives into a *partzuf* is the best method for seeing the coherence in a topic.

ROSH HASHANAH: THE DAY OF DIVINE PROVIDENCE

The first teaching we learned emphasized the dependence between pure faith in God Himself alone and faith in Divine Providence. This, as we saw, is the secret of the prophetic mention of seeking "Havayah their God and David, their king," where seeking David is akin to having faith in seeing personal Divine Providence in life. The fact that the prophet ties this with King David, whose essential character trait was his lowliness, stresses that to be mindful of personal Divine Providence, we first need to seek to mimic King David's lowliness. King David is also the master of all penitents, from which we learn that to become sensitive to the fact that all of God's judgments are demonstrations of compassion, we too need to be penitents—*ba'alei teshuvah*. All these concepts converge in the meaning and spiritual work connected with *Rosh HaShanah*.

Indeed, the main verse in the Torah that describes God's personal Divine Providence is "A land which Havayah

your God looks after, the eyes of Havayah, your God, are always upon it, from the beginning of the year until the end of the year"[1] (אֶרֶץ אֲשֶׁר י־הוה אֱ־לֹהֶיךָ דֹּרֵשׁ אֹתָהּ תָּמִיד עֵינֵי י־הוה אֱ־לֹהֶיךָ בָּהּ מֵרֵשִׁית הַשָּׁנָה וְעַד אַחֲרִית שָׁנָה). Awareness of personal Divine Providence renews specifically on *Rosh HaShanah*—"from the beginning of the year."

The word "beginning" (**רֵשִׁית**) is missing the letter alef (א), but because of that it can be permuted to spell "*Tishrei*" (**תִּשְׁרֵי**). The missing alef also hints to the sense of deficiency and the lowliness it promotes, the necessary instruments for fostering our awareness of personal Divine Providence. More explicitly, the deficiency felt on *Rosh HaShanah* has to do with the concealment of the moon, as *Rosh HaShanah* is the first day of the lunar month, as the verse says, "Blow the *shofar* on the new moon, when it is concealed,"[2] referring to the diminished moon (a symbol for the notion of lowliness that is the trait of the moon—the *sefirah* of kingdom). The verse continues, "our festival," and the sages ask, "What festival takes place when the moon is hidden? That is *Rosh HaShanah*."[3] *Rosh HaShanah* is the only festival that takes place on the first day of a lunar month strengthening its essential connection with lowliness and thus promoting our awareness of personal Divine Providence.

On *Rosh Hashanah*, the sixth day of creation, a deep sleep fell upon Adam for the purpose of separating Eve—the mystery of the severing (סוד הַנְּסִירָה), part of which is the secret of the construction of the *sefirah* of kingdom. This process is repeated every year. The special commandment of *Rosh HaShanah* is the sounding of the shofar to awaken us from our slumber, akin to a type of "pinch" that arouses us to do *teshuvah*, i.e., to return to God. The ultimate goal of *teshuvah*—starting with lower-level *teshuvah* (תְּשׁוּבָה תַּתָּאָה), which is driven by fear of sovereignty that leads to an acceptance of the yoke of Heaven's sovereignty—is that we cleave to God and seek the rule of the House of David, the secret of the construction of the *sefirah* of kingdom on *Rosh Hashanah*.

It is said about *Rosh HaShanah* that "the law of the kingdom is the law." The two instances of "law" (דִּינָא) in this idiom refer to two forms of judgment, harsh and lenient. On the first day of *Rosh HaShanah*, God judges more harshly, but on the second He is more lenient. In fact, the harshness of the first day transforms into the leniency of the second, or in the metaphor used by the sages, after hearing the shofar blows, God rises from His seat of harsh judgment, as it were, and moves over to His seat of lenient judgment. The harshness transforms into compassion, as it says, "*Elokim* [God's Name of harsh judgment] ascends with the blast of the shofar, Havayah [God's Name of compassion] with the sound of the shofar."[4]

> When the Holy Blessed One ascends and sits on the throne of judgment, He ascends in judgment, as it is written "*Elokim* ascends with the blast of the *shofar*." But once the Jewish people take the *shofar* and blow it, the Holy Blessed One stands up from the throne of judgment and sits on the throne of mercy, as it is written "*Elokim* ascends with the blast of the *shofar*," and He fills them with compassion, having mercy on them, and He immediately

transforms the attribute of judgment into the attribute of mercy.

THE SERVICE OF YOM KIPPUR

Continuing along the same line, let us correspond the second teaching about personal Divine Providence from the Ba'al Shem Tov, to the service of Yom Kippur. The salient and novel point of the second teaching was that awareness of God's Providence brings one to a state of equanimity[5] (הִשְׁתַּוּוּת), and from there one can attain the service known as "In all your ways, know Him"[6] (בְּכָל דְּרָכֶיךָ דָּעֵהוּ). Furthermore, one should pray that to merit seeing personal Divine Providence and understand that everything that happens is for one's benefit.

This corresponds to our service on Yom Kippur. On the holiest day of the year, we reach the recognition that everything is God[7] (הַכֹּל הוּא ה'), a recognition that leads to a state of equanimity. Yom Kippur is described as:

> A day without eating, without drinking, without bathing, without applying oils or ointments, without marital relations, without leather shoes. A day for love and friendship, a day to abandon envy and rivalry.[8]

Yom Kippur is a day that promotes equanimity. *Tzaddikim* say that on Yom Kippur, who needs to eat? Similarly, all five things we forbid on Yom Kippur, from this perspective of equanimity, are not afflictions at all. In fact, from a state of equanimity, the fasting on Yom Kippur manifests the words of the verse, "to vitalize them through hunger" meaning that the hunger itself adds vitality and pleasure. This vitality is in fact the pleasure of the World to Come, which in our present reality is revealed through the rectification of the covenant—the organ of pleasure and procreation—one of the central themes of Yom Kippur, which ends up providing us with the strength to attain the service of "In all your ways, know Him." Of course, Yom Kippur is also a day entirely dedicated to prayer—the only day when we pray five prayers—where the ultimate goal of prayer is to see God's beneficent Providence over us.

CONSTRUCTING A PARTZUF OF PROVIDENCE: CROWN AND KNOWLEDGE

In terms of *sefirot*, the two major principles from the Ba'al Shem Tov we began with and which correspond to *Rosh HaShanah* and to *Yom Kippur*, correspond to crown (*keter*) and knowledge (*da'at*), which are then mirrored in foundation (*yesod*) and kingdom (*malchut*). First, the highest aspect of the crown (known as the Unknowable Head, *Radla*) is faith, which is then mirrored in kingdom (the deep meaning of "I am first [crown] and I am last [kingdom]."[9] On *Rosh HaShanah* this mirroring is expressed through the spiritual work of coronating God.

The equanimity filled with the supreme pleasure corresponds to the middle aspect of the crown (the Head of Nothingness, *Reisha DeAyin*, which in Chasidut is known as the source of supernal pleasure),[10] which is then revealed in the *sefirah* of knowledge (*da'at*), i.e., in our consciousness and from there extends to the *sefirah* of foundation (the faculty of interconnection among the heart's emotive powers) and rectifies it.[11] This promotes the state of "In all your

ways, know Him" mentioned above. The prayers we say on *Yom Kippur* themselves correspond to the *sefirah* of kingdom (*malchut*), which is the secret of "And I am prayer,"[12] spoken by King David.

VICTORY AND ACKNOWLEDGMENT: WALKING FROM PLACE TO PLACE

The third teaching on personal Divine Providence we saw[13] was about seeing God's guidance when we travel and walk from place to place. This teaching clearly corresponds to the *sefirot* of victory and acknowledgment, which correspond to the two feet.

MIGHT: DIVINE PROVIDENCE IN DEFICIENCIES

The fourth teaching was about seeing personal Divine Providence even in those things that are lacking (which then requires us to make up for them) corresponds to the *sefirah* of might since lack refers to negation and contraction. Whenever there is a lack that needs to be made up for, it calls upon us to muster our might and overcome the situation. A lack or contraction creates an emptiness (symbolized by an embossed seal) which arouses the individual to fill the void (and respond with an engraved seal).

BEAUTY: THE WHOLE PICTURE

The fifth teaching on personal Divine Providence from the Ba'al Shem Tov that we saw[14] involved seeing every event in a wider context, thereby connecting the parts with the whole. This teaching corresponds to the *sefirah* of beauty (*tiferet*), which unites all the various details into a unified picture. It was with respect that this teaching that we saw four levels of awareness and sensitivity to personal Divine Providence, which we ordered as they correspond to the four letters of God's essential Name, *Havayah*, which is expressed in its most complete form in the beauty.[15]

Beauty lies on the middle axis of the *sefirot* and right above it is knowledge (*da'at*), which is considered its soul. Since knowledge is divided into two aspects known as higher and lower knowledge, we find that a sensitivity to personal Divine Providence without an awareness of its implications for all the other details corresponds to lower knowledge while the ability to perceive the unification of everything to the higher intent and the consciousness that all is one corresponds to higher knowledge.

Noting this parallel with the *sefirah* of knowledge, we can elaborate some more on what it takes to perceive the total intent of reality. The verse from which we learn that there are two levels of knowledge is, "God is a God of [forms of] knowledge and He does [not] plan His actions."[16] The reason the word "not" is in square brackets is because there is a difference between how the verse is written (the *ketiv*) and how it is read (the *kri*). The oral reading of the verse is, "and He does plan His actions." The written version reads, "and He does not plan His works." This discrepancy between the oral and written versions of the verse is the basis for another important observation made in Kabbalah and Chasidut. It suggests that there are not only two forms of knowledge, but that one of them is concealed, the other revealed,

and both act as the soul of beauty.

Higher knowledge illuminates the top third of beauty, which is concealed from consciousness. This top third is known as the secret of the Tree of Life whose fruit, when consumed, does not lead to consciousness of self. When the ego is concealed, there remains only a recognition of the good Divine intention in everything that occurs.

Lower knowledge is clothed in the two lower thirds of beauty which are revealed and are the secret of the Tree of Knowledge of Good and Evil, which represents self-consciousness. Lower knowledge perceives that there is both good and evil in Divine Providence.

ATIK AND ARICH: CAUSES AND REASONS

The next teaching we saw[17] about personal Divine Providence from the Ba'al Shem Tov was about the cause and effect involved in everything that occurs. We saw there that Divine Providence has two origins, one called the distant surrounding light (מַקִּיף רָחוק), the other called the near or close surrounding light (מַקִּיף קָרוֹב). Two different words that mean "cause" are used to designate the effect of these two origins. The first can be translated as just "cause" (סִבָּה) the second, to simplify can be translated as "reason" (עִלָּה). Using our convention, the origin of "causes" is in the distant surrounding light, and the origin of "reasons" is in the near surrounding light. The first can be identified as what influences the "object" (חֻפְצָא) and the second as what influences the "subject" (גַּבְרָא) of any element in Creation. The former is the masculine dimension of reality, the latter, its feminine dimension. Finally, when corresponding them to the sefirot, the far-surrounding, masculine, objective cause belongs to *Atik*, the higher aspect of the crown, and the near-surrounding, feminine, subjective reason belongs to *Arich*, the crown's lower aspect.

YISRAEL SABA: THE SMALL THINGS

Another teaching was on personal Divine Providence on the smallest things, which corresponds to the *partzuf* in Kabbalah known as *Yisrael-Saba*, who watches over *Ze'ir Anpin* (the Small Countenance). As Jacob (who is *Yisrael Saba*) prayed in his prayer about God's providence over him: "I have become small as a result of all the loving-kindness [You have showed me]" (קָטֹנְתִּי מִכֹּל הַחֲסָדִים), which is the source of all smallness.

LOVING-KINDNESS: FINDING PROVIDENCE IN OTHERS

Yet another teaching was about seeing personal Divine Providence when two people meet. The sense of Divine Providence specifically in meetings between people that are close and care for one another corresponds to the *sefirah* of loving-kindness (*chesed*), whose inner core is love. The ability to learn something from every individual, including a non-Jew, suggests that when meeting him, I can uncover that he was sent by God as a messenger to teach me something about my service of God. Seeing this and utilizing it properly depends on the amount of love I have for the Divine spark within. In fact, the Divine spark is exactly

the subject of what I am meant to learn from the individual.

UNDERSTANDING: NURTURING PROVIDENCE

In last week's issue of Wonders, we covered the Ba'al Shem Tov's core teaching of "a man's soul will teach him," whereby everything we hear is meant to guide and instruct us, if we are able to understand it properly. This is a maternal dimension of personal Divine Providence because it is intended to nurture the character of the individual being watched over. Being that it is nurturing and caring, it obviously corresponds to the Mother principle and the *sefirah* of understanding (*binah*), which is obviously nurturing.

WISDOM: PROVIDENCE THROUGH TORAH

The final teaching from the Ba'al Shem Tov regarding personal Divine Providence centered on the role that learning Torah has in bringing us to recognize God's hand in all that happens.

In fact, the essential role of learning the Torah's inner dimension and making the Torah, "My Torah," is itself the belief in and feeling of Divine Providence (which keeps us from being forsaken by God). This teaching corresponds to the higher father principle, the higher aspect of the *sefirah* of wisdom. Indeed, "Torah emerges from wisdom." This is the level of what we liken to the Torah's oil, the deepest secrets of the Torah. The *gematria* of "Secrets of Torah" (רָזֵי תוֹרָה), equals *Tzafnat Pa'aneach"* (צָפְנַת פַּעְנֵחַ), meaning "he who uncovers the concealed, suggesting that the study of the Torah's secrets is what makes it possible to understanding the Divine Providence.

It is specifically through learning the Torah's inner dimension, from a place of self-nullification, that the depth—the inner essence of Divine Providence, which is the secret intent behind all that occurs—is revealed. Lowliness is the tool for revealing the literal level of Divine Providence—the reality that nothing happens by chance, and that everything is Divine Providence from God to fulfill the overall intent of creation and my own personal rectification. But only through self-nullification can one access the internal message of the Divine will.

TO CONCLUDE

We have drawn correspondences between the teachings of the Ba'al Shem Tov on personal Divine Providence and the *sefirot*, and we have had to make do with a short explanation for each aspect, all in the spirit of "Give to the wise, and he will grow even wiser."[18]

Notes:
1. Deuteronomy 11:12.
2. Psalms 81:4.
3. *Rosh HaShanah* 8a.
4. Psalms 47:6.
5. See *Tzava'at HaRivash* (Kehot: 1998) §2-3: "…no matter what happens, whether people praise or shame you, and so too with anything else, it is all the same to you…. Whatever may happen, say that 'it comes from God and if it is proper in His eyes…."

6. Proverbs 3:6.
7. Quoted by Rabbi Isaac of Homil as a Chasidic idiom in *Chanah Ariel* (Berditchev: 1902), addendum 4b. This idiom is based on Abraham calling out to the whole world, in the name of God, who he calls "*Kel Olam*" (אֵ־ל עוֹלָם), which should be translated as "God-world." God is not as we might expect "the God of the world," which in Hebrew would read "*Kel HaOlam*" (אֵ־ל הָעוֹלָם). Meaning that according to Abraham's call, God and the world are virtually identical. See more in *Wonders* issue 154, p. 5.
8. From the Yom Kippur liturgy.
9. Isaiah 44:6.
10. In the Torah, this pleasure is alluded to by the description of Yom Kippur as "Shabbat Shabbaton" (Leviticus 16:31).
11. The confessions of Yom Kippur, which according to the Rambam are the primary act of teshuvah we do on the holy day. They serve to draw our intellect—specifically our *sefirah* of understanding—down into the *sefirah* of foundation, since the most important rectification we perform on Yom Kippur is that of our procreative drive.
12. Psalms 109:4.
13. See *Wonders*, issue 147, p. 11.
14. *Wonders*, issue 160, p. 3ff.
15. See *Eitz Chaim* 44:6. *Torah Or* (*Noach*) 10b.
16. 2 Samuel 2:3. See *Eitz Chaim* 25:2. *Siddur Im Dach, s.v. Mizmor LeTodah* (44a).
17. *Wonders*, issue 160, p. 5ff.
18. Proverbs 9:9.

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have a clear tradition about which animals the Torah is referring to.
3. Proverbs 3:6. The *gematria* of all 10 kosher cattle and animals is equal to that of the verse (Isaiah 25:1), "*Havayah*, my God, I will exalt You and praise Your name for You have given wondrous advice from afar, with enduring faith" (**יי־הוה אֱ־לֹהַי אַתָּה אֲרוֹמְמֶךָ אוֹדֶה שִׁמְךָ כִּי עָשִׂיתָ פֶּלֶא עֵצוֹת מֵרָחֹק אֱמוּנָה אֹמֶן**). Each of the kosher species exalts the Creator and teaches us a wondrous path of Divine service complete with advice that is far-reaching in instructing us in the ways of faith.
4. *Zohar* 3:128a.
5. *Megillah* 15b.
6. It must be stressed that the masters of the Lithuanian methodology are not opposed to the teachings of Kabbalah and most delve into it in private. But there are others who completely invalidate the inner dimension of Torah. Their path can no longer be included among the kosher animals/paths of Divine service. Such an outlook is like Esau's—Isaac's spiritual waste. Indeed, the *midrash* describes that, "Esau's head lies in Isaac's bosom" and one who opposes the inner teachings of the Torah may still have a fine mind for in-depth study of Talmud.
7. Genesis 25:27.
8. *Zohar* 1:199a.
9. Daniel 10:8.
10. Psalms 69:14.
11. Psalms 104:33 and 146:2.

STORY

RABBI ABRAHAM ISAAC HACOHEN KOOK: LOVER OF ISRAEL

Rabbi Abraham Isaac HaCohen Kook was born on the 16th of Elul 5625 (1865), to his father Rabbi Shlomo Zalman, a graduate of the Volozhin Yeshivah, and his mother Pearl in the town of Griva (Latvia). He was educated by his father, who was a mitnaged (antagonistic to Chasidut), but also connected with the Chabad followers of his hometown through his maternal grandfather, who was a well-known follower of the Tzemach Tzedek, the third Lubavitcher Rebbe.

From his bar mitzvah, he studied under rabbis in nearby towns such as Lutsin, Dvinsk, and Smorgon, and at less than twenty years old, he was ordained by Rabbi Yechiel Michel Epstein, the famous author of Aruch HaShulchan. In 5644 (1884), he married Alta Bat-Sheva, daughter of Rabbi Eliyahu David Rabinowitz Te'omim (known as the Aderet), then the rabbi of Ponevezh (Panevėžys, Lithuania) and later the rabbi of Jerusalem. He then studied for about a year and a half at the Volozhin Yeshiva, under the leadership of the Netziv, Rabbi Naftali Tzvi Yehudah Berlin, whom he later regarded as his primary teacher.

After his marriage in Nissan 5646 (1886), Rabbi Kook returned to study and live in Ponevezh near his father-in-law, the Aderet, and there his firstborn daughter Frieda Chana was born on the 17th of Tevet 5648 (1888). In 5648 (1888), he was appointed as the rabbi of Zaimel (Žeimelis, Lithuania), where he studied Kabbalah with Rabbi Shlomo Eliyashiv, the author of the Kabbalistic work, Leshem Shevo VeAchlamah and also composed his book Chevesh Pe'er on Tefillin.

After his wife's passing, he married her cousin, Rebbetzin Raiza Rivka. In 5655 (1895), he was chosen as the rabbi of Bausk (Bauska), and in 5662 (1902), he fulfilled his dream and made aliyah to the Land of Israel to serve as the rabbi of Jaffa.

The Jaffa period was the most productive in his writing, during which he wrote his books Orot, Orot HaKodesh, Olat Re'iyah, and more. In Av 5674 (1914), he left for the World Congress of Agudath Israel in Switzerland, and after a month was forced to remain in Europe with the outbreak of World War I. After three years, he was able to return to the Land of Israel.

From this period until his death, he reduced his philosophical writing and engaged in writing Halacha Berurah on the Talmud, and in public activities.

He established Degel Yerushalayim, a movement aiming to unite all Torah observers interested in settling the land and promoting Jewish sovereignty in it. During that time, he also established the Chief Rabbinate of Israel and the Merkaz HaRav Yeshivah.

In his final days, Rabbi Kook fell ill with lung cancer. Prayer gatherings were held in the summer of 5695 (1935) in Jerusalem, and a worldwide day of prayer was declared on the 24th of Tamuz. He passed away at the age of seventy, on the 3rd of Elul 5695 (1935), and was buried on the Mount of Olives in Jerusalem.

Rabbi Kook's student, Baruch Duvdevani, recounted: In the last weeks of his life, the Rabbi lay on his sickbed, writhing in terrible pain, the dreadful disease had already gnawed at his life's marrow. A woman came to him and related that her daughter had suddenly gone mad. The doctors said that it would be impossible to cure her locally, and that they must immediately take her to Vienna. With great effort, she managed to obtain a passport, but the Italian consul was delaying the visa, as the formal arrangements took several days.

Rabbi Kook immediately sent a letter of recommendation to the consul, but to no avail. Despite the doctors' pleas and the cries of his household, with his abdomen bandaged and suffering from terrible pains, he himself went to the Italian consul. When the consul saw him, he was shocked, for the Rabbi was critically ill and newspapers had published reports about his severe medical condition. And here was the Rabbi himself standing before him! Of course, the consul immediately complied with the Rabbi's request and the visa was granted on the spot.

Baruch Duvdevani adds to the story: Rabbi Kook's heart overflowed with boundless love not only for the entire Jewish people, but for each and every individual Jew. Once, I was in a group of dozens of students accompanying him as he returned from a *brit milah* ceremony in the Old City. On our way, a handful of heartless and mindless zealots attacked him and poured sewage water on him. The Rabbi was completely soiled with the filthy water. There was great agitation and emotions ran high.

Upon arriving at his home, important dignitaries came to express their disgust and revulsion at the terrible and shameful act. Among the visitors was the legal advisor to the British Mandatory government at the time, Norman Bentwich. He suggested that the Rabbi file a lawsuit against the zealots, and he would ensure that they would be expelled from the country. The Rabbi replied: "I have no business with lawsuits, and despite what they did to me, I love them, and I am even ready to kiss them out of great love. I am entirely burning with love for

every Jew in Israel." All these words were said just a short time after this ugly incident...

A Jerusalemite Jew who used to hang posters against Rabbi Kook in the city streets came to him to ask for a donation, as he was in need. Rabbi Kook responded willingly. Rabbi Dr. Moshe Chigier, who was present in the room at the time, asked the Rabbi: "How can this be? This Jew openly opposes you and publishes posters defaming you!" Rabbi Kook replied: "When it comes to donations or acts of kindness towards others, I see nothing but the benefit of that person."

Rabbi Avraham Bik recounts: Once after the Shabbat evening prayers, heavy rain was falling outside. The worshippers, mostly yeshivah students, left the sanctuary. But my apartment was in the distant *Nachalat Achim* neighborhood, so I waited for the rain to stop. Rabbi Kook, who would regularly make Kiddush at seven o'clock in his adjacent apartment, remained in the sanctuary and studied Torah.

Suddenly I heard footsteps and noise on the stairs. I opened the door and saw dozens of young men from *Mei'ah She'arim* and *Batei Ungarin* neighborhoods crowding the door, shouting: "On King George Street, a café owner is desecrating the Shabbat! Let the Chief Rabbi come with us, at least to protest. He must stop Shabbat desecration in the Holy City." "Let him go!" they all shouted as one. "He won't go! He's the rabbi of the Zionists... He won't go!" others answered mockingly.

"What are you shouting about, have you lost your minds?" I scolded them. I was ready for an argument and even a fight. But when I closed the door, I saw the Rabbi standing in the yeshivah hall, his head bowed. He must have heard the young men shouting on the stairs. After a while, he left the hall and entered his small room. Half an hour later, the rain subsided, and I wanted to leave, when I heard the Rabbi's slightly hoarse voice asking the Rebbetzin: "I think I saw a yeshivah student here? Where is he?" I hurried and presented myself before him. He said to me, "Please! Would you accompany me to the café on King George Street, to see what this is about?"

"What's this?" I pondered, "First he didn't want to go, and now he's changed his mind?" I helped him put on his coat, and we went down the empty street. When we reached the café, we found it locked shut. On the way back, as we reached a crossroads at the end of the street, we saw a man running towards us from across the way. It was Rabbi Aharon Teitelbaum, a supporter of the yeshivah, accompanied by Rabbi Shalom Natan Ra'anan. We walked together, and Rabbi Teitelbaum was wondering what we were doing there. Rabbi Kook stopped and turned to me:

"How many people were in the courtyard?" he asked. "I think there were more than a quorum of ten men."

"Certainly, there were more than ten for they crowded the entire staircase." I replied.

"And why did they think that I would join them to protest against Shabbat desecration?" The Rabbi took Rabbi Aharon Teitelbaum's hand and said, "If I had come and the restaurant was still open, it would have been my duty to warn the restaurant owner. And if he had not listened to me, I would have turned his actions into a public desecration of the Shabbat, because he was doing so before ten people. But when it is just he and I," he pointed at me, "we would have been merely witnesses to the desecration."

"But now they will spread a rumor that the Rabbi refused to protest desecration of the Shabbat!"

"Never mind, never mind!" the Rabbi raised his hand. "We are already accustomed to doing things discreetly..."

(Translated from *Malachim Kibnei Adam*)

Of all the many facets of Rabbi Kook, his love for Israel stands out the most. As is clearly evident in these stories and throughout his life, the statement he added to his signature, "a servant to a holy people" was not empty rhetoric. He was entirely devoted to the Jewish People, and his love shaped all his actions and all his thoughts, both philosophical and *halachic*. Indeed, according to his opponents, his love was greatly exaggerated, but the Rabbi, befitting a Cohen, whom Moses describes as a man of loving-kindness,[1] cleaved to the path of Aaron the High Priest and hoped to bring all creatures closer to the Torah.

The words of the *Imrei Emet* of Gur are well-known, that even those who oppose Rabbi Kook's views should recognize that everything he said and did came from pure love of Israel. It is not surprising, then, to discover that this trait also appears in a simple numerical analysis of his name. The value of "Rabbi Abraham Yitzchak HaCohen Kook" (**הָרַב אַבְרָהָם יִצְחָק הַכֹּהֵן קוּק**) equals 949, the same as the value of "Love of Israel" (**אַהֲבַת יִשְׂרָאֵל**), as well as the product of "love" (**אַהֲבָה**) and "wisdom" (**חָכְמָה**).

1. Deuteronomy 33:8.

PARTZUF

PATHS OF DIVINE SERVICE: FROM LITHUANIA TO BRESLOV

Throughout the present year, 5785, we have included a *partzuf* in each issue of Wonders. The *Rosh HaShanah* issue (no. 121) included an introduction to the topic of *partzufim* in general and in HaRav Ginsburgh's teachings in particular, which apropos made use of the example of the seven kosher animals that appear in this week's *parashah*, *Re'eh*. We now take the opportunity to expand the explanation of this *partzuf*, which over the years has become one of the most popular ones because of its unifying and conciliatory character for the Jewish people.

might-gevurah
deer (צְבִי)
Masters of Revealed Torah

loving-kindness-chessed
gazelle (אַיָל)
Wearers of White

beauty-tiferet
roebuck (יְחְמוּר)
Chabad

acknowledgment-hod
antelope (דִישֹׁן)
Masters of Mussar

victory-netzach
ibex (אַקּוֹ)
Torah of the Land of Israel

foundation-yessod
buffalo (תְאוֹ)
General Chasidut

kingdom-malchut
giraffe (זְמֶר)
Breslov

In *parshat Re'eh,* the Torah restates that there are only a limited number of kosher cattle, "This is the cattle that you may eat, ox, sheep and goat."[1] However, this time, it adds a list of seven kosher animals that may also be consumed, "the gazelle, the deer, the roebuck, the ibex, the antelope, the buffalo, and the giraffe."[2]

When we survey this list from the point of view of Chassidic teachings, we

find that it clearly corresponds to the ten *sefirot*. The three species of kosher cattle (ox, sheep, and goat) correspond to the first three *sefirot*, crown, wisdom, and understanding; the seven kosher animals correspond to the seven *sefirot* of the heart—loving-kindness, might, beauty, victory, thanksgiving, foundation, and kingdom.

More in depth, each of the kosher species represents a particular state of being. The three species of kosher cattle represent states of observing and performing the Torah's commandments, while the seven species of kosher animals represent different pure and holy approaches found in the service of the Almighty. Indeed, a wondrous allusion to this last idea—that the seven kosher animals symbolize different paths, each unique and equally desirable, in the service of God—is that the numerical value of their Hebrew names as they appear in the verse (**אַיָּל וְצֶבִי וְיַחְמוּר וְאַקּוֹ וְדִישֹׁן וְתִאוֹ וְזֶמֶר**) is 1568, or 224, the value of the word "path" (**דֶּרֶךְ**) times 7. In other words, the average value of each animal is the same as the *gematria* of the word "path" (**דֶּרֶךְ**)—i.e., a unique path or manner of Divine service. 1568 is also the value of a very important verse describing the path of serving God, "In all your paths know Him and He will straighten your way"[3] (**בְּכָל דְּרָכֶיךָ דָּעֵהוּ וְהוּא יְיַשֵּׁר אׇרְחֹתֶיךָ**).

Let us now specify the seven pure paths of Divine service and how each corresponds to one of the 7 kosher animals.

LOVING-KINDNESS (CHESED): WEARERS OF WHITE CLOTHING

The gazelle corresponds to loving-kindness and to Abraham, the archetypal soul of loving-kindness. It symbolizes the Divine path of the Sepharadic Kabbalists who wear white clothing (especially on Shabbat) and who concentrate on revealing the light of loving-kindness found in Kabbalah (as Rabbi Shimon bar Yochai told his students before passing on, "Our path is based on love"[4]).

MIGHT (GEVURAH): MASTERS OF THE REVEALED TORAH

The deer, representing might and Isaac, symbolizes the Lithuanian tradition of publicly learning only the revealed aspects of Torah. This path centers on the intellectual debate figuratively called, "the battle of Torah"[5] (מִלְחָמְתָה שֶׁל תּוֹרָה), which also strongly contracts and limits (both aspects of the *sefirah* of might) the inner light of Torah.[66]

BEAUTY (TIFERET): CHABAD

The roebuck, which represents the *sefirah* of beauty and Jacob, alludes to the Divine service of Chabad. The Chabad *yeshivot* are called *Tomchei Temimim* (lit., "Supporters of the Earnest"), a name that relates to Jacob who is described as an earnest man.[7] The Chabad methodology places great emphasis on balancing the inner teachings of the Torah, Kabbalah and Chasidut (corresponding to loving-kindness), with its revealed teachings (corresponding to might). The service that reflects the *sefirah* of beauty can be described as, "Gazing upon the beauty of the king,"[8] revealing God's beauty through profound intellectual meditation.

VICTORY (NETZACH): TORAH OF ERETZ YISRAEL

The ibex, corresponding to the *sefirah* of victory, symbolizes the Torah of the Land of Israel which emphasizes the eternal (a synonym for victory) nature of the Jewish people and on the victorious outlook needed to hold onto the Land of Israel. Victory is a branch of loving-kindness and the Torah of the Land of Israel indeed receives its vitality from the path of the Kabbalists corresponding to loving-kindness, as above.

ACKNOWLEDGMENT (HOD): MUSAR

The antelope corresponds to the *sefirah* of acknowledgement and symbolizes the path of *musar*, the teachings of Torah dedicated to rectifying man's moral character. Following the path of *musar* requires that the individual be willing to acknowledge the blemishes in his character. The blemishes themselves are caused by a fallen faculty of thanksgiving and acknowledgment, as suggested by the verse, "My thanksgiving has turned into my destroyer."[9] In the *musar* volume, *Duties of the Heart,* it is explained that the foundation of all moral character is the ability to be grateful and give thanks where thanks is due. Thanksgiving is an extension of the *sefirah* of might and indeed serving God through the elevation of moral character is ubiquitous in Lithuanian Torah (corresponding to might, as above).

FOUNDATION (YESOD): GENERAL CHASIDUT

The buffalo, that represents foundation, symbolizes the way of universal Chasidut (which developed mostly in Poland, Galicia, and Romania). General Chasidut is based on the notion of clinging to the *tzaddik*, the holy and righteous individual that leads each group. The *tzaddik* is described as the foundation of the world and through the *tzaddik* each of his followers attains a state of righteousness befitting his own individual status.

KINGDOM (MALCHUT): BRESLOV

The giraffe corresponds to the *sefirah* of kingdom and symbolizes the path of Breslov. The essence of the Breslov way requires assuming the stance of one who has nothing of his own and stands in total supplication before the Almighty. This is the spiritual stance of King David, who described himself as, "I am prayer."[10] Kingdom represents a state of awareness in which a person realizes that he possesses nothing that is his, but rather everything is given to him by God. The Breslov method for picking one's self up is based on searching for good points in one's self, the secret of the verse, "I will sing to my God as long as I exist"[11]—looking for the good in my existence. This too is related to the *sefirah* of kingdom and to the Hebrew name of this animal, זֶמֶר, which is the same as the Hebrew word for "song" (זֶמֶר)!

Notes:

1. Deuteronomy 14:4.
2. Ibid. 14:5. It is important to note that the identification of the 7 kosher animals is not exact. We do not

notes continued on page 9