

Erev Shabbos Kodesh Parshas Pinchas 5770

D'ei Chochmah L'nafshechah

“Let your soul know wisdom”

Parshas Pinchas

From the discourses of Moreinu v'Rabeinu
the Gaon and Tzaddik Shlit'a

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*Shalosh Seudos*¹ of Parshas Pinchas 5766

” וידבר ה' אל משה לאמר פינחס בן אלעזר בן אהרן הכהן השיב את חמתי מעל בני ישראל בקנאו את קנאתי בתוכם ולא כליתי את בני ישראל בקנאתי...”

“And Hashem spoke to Moshe, saying: Pinchas, son of Elazar and grandson of Aharon the *kohein*, was the one who zealously took up My cause among the Jewish people and turned My anger away from them, so that I did not destroy them in My jealousy [demand for exclusive worship].”²

Pinchas and the letter Mem

We find in the *Zohar*: “Pinchas saw a letter *mem* flying through the sky. This was a sign of the angel of death who wished to join this *mem* with the letter *vav* and the letter *tav* which would spell death. What did Pinchas do? He enrobed himself with [the *gevuros* of] Yitzchak. He then seized the letter *mem* from the angel of death and bound it to himself [and transformed it into life by connecting it with its source where everything is good and filled with life]. When the angel of death saw that Pinchas had seized the letter *mem* from him, it retreated [and was transformed into a good angel named Sa’el rather than Samael].³

Rebbe Nachman explains that the *mem* represents the forces of evil that hover around the mortal and petitions for permission to harm him by accessing the Name סמא”ל, which emerges from the words “אַתָּה סֹתֵר לִי”—“You shelter me.” If the forces of evil gain entry into this Name of protection they gain more strength from this Name, since if one joins a *mem* to this Name it spells סמא”ל, the name of the angel of death.

¹ The lesson was delivered at the third meal of Shabbos.

² *Bamidbar* 25:10-12

³ *Zohar, Pinchas* 237a

For this reason, Rebbe Nachman exhorts us to pause between the words *אתה סתר לי* and the words *מצר תצרני* that follow them. This ensures that evil does not gain mastery over the triad *סא"ל* by inserting the initial *mem* of the second phrase so that it will form the name Samael.⁴ Pinchas was afraid of a similar joining of the letter *mem* with the letters *vav* and *taf*.

Regarding this the verse states, *"וַיַּעֲמֵד פִּינְחָס וַיִּפְלֵל"*—“And Pinchas stood up and prayed.”⁵ Our sages explain that he made a reckoning (*פלילות*) with his Creator.⁶ This is prayer in the aspect of judgments.

The Yichud of Eating

The *Zohar* teaches that when a Jew wishes to eat his meal, he has a responsibility to clarify the food through picking up the holy sparks contained in it. The first stage of this rectification is when he chews the food. The next stage is when he swallows and the food goes into his stomach where it is digested. It then moves on to the liver, gall bladder, and spleen. Although the food is transformed into blood in the liver, there are still different types of blood, some pure and some impure. Afterwards the blood is clarified and ascends to the heart. Only the most refined blood goes to the heart which is the “king of the organs.” Afterward, the breath descends from the nose which enters the lungs and mitigates the heat of the heart. In this manner, the unification of eating is completed. This teaching is among the deepest secrets of the Torah.

Evil Begins with Unity but Ends in Disconnection

The main point of this teaching is that every bite we eat alludes to a holy unity. We must understand that the side of evil also knows the secret of unity. Yet regarding the side of evil, the *Zohar* teaches that it, “begins in unity but ends in division.” Although it also knows to start with self-nullification and unity, it finishes with *שכליים*

⁴ *Likutei Moharan* I:213

⁵ *Tehillim* 106:30

⁶ *Sanhedrin* 44a

נפרדים—ways of understanding that diverge completely.⁷ This expression means that after one in the grasp of the other side he becomes filled with his own sense of self-importance and is focused on himself, forgetting Hashem. But one who goes in the ways of holiness is always connected to Hashem. Even if he appears to be separate and alone, he is actually in a state of the absolute unity with Hashem.

Beginning and Ending in a State of Unity

The Jewish people are joined to their Beloved in a way that parallels the *yichud* of the Holy One and His *Shechinah*. This *yichud* is represented by the final letters of the *Shem HaVaYaH*: the *vav* alludes to the Holy One, and the *hei* alludes to the *Shechinah*. Our special relationship with Hashem is symbolized by the word כתובה, the marriage pact, which is a contraction of ויה כתב ויה, “inscribe *vav* and *hei*.”

The Jewish people are completely consumed with knowing fully that everything is Hashem and so they remain joined with Him even after they develop שכלים, individuated understanding. Those on the side of evil like Bilaam start out knowing that the main thing is grasping Hashem and attaining *dveikus*, but the moment such people develop more individuated understanding, awareness of Hashem's unity is forgotten. Bilaam and his ilk “see the visions of the Almighty,” but in the final analysis they reach the level of, “fallen down, with their eyes opened.”⁸ They use their understanding only to fulfill their materialistic desires. When the Jewish people enter into the light of unity with Hashem, they desire only to be completely nullified in Him. They remain suffused with the pure recognition that everything is G-dliness.

Distinguishing between Avraham Avinu and Bilaam HaRasha

We find in the Mishnah in *Avos*: “What is the difference between the disciples of Avraham and the disciples of Bilaam...”⁹ The Baal Shem Tov asked: why doesn't the

⁷ *Likutei Moharan* I:63

⁸ *Bamidbar* 24:4

⁹ *Avos* 5:17

Mishnah discuss the difference between Avraham and Bilaam? Why focus only on their disciples? He explained that the difference between Avraham and Bilaam is not readily discernible in themselves, only in their disciples.

This seems very difficult to understand. How could we say that Bilaam could somehow be comparable to Avraham? The answer is that at times a true *tzaddik* will teach Torah that seems to be appropriate for the likes of Bilaam too, G-d forbid. The *tzaddik* may explain that even if a person has sinned and fallen to the worst levels of darkness and distance, even if he has sinned with every limb of his body, there is still hope for him. If he will connect to the *tzaddik* who truly recognizes Hashem and honestly believe in the unique oneness of Hashem, learning the holy works of the *tzaddikim* and internalizing their words, they will pull him out of the netherworld and purify him from all defilement. They can do this since they have the power to transform all sin to merit and every bad to good. At first glance, this sounds very much like what a Bilaam might say: "Don't worry about your sins, since everything is *Elokus* and can be transformed to good. You need not fast or do any kind of self-mortification or difficult exertions to serve Hashem. If you will just associate with a wise man and believe with your entire heart that everything is from Hashem, your sins will be forgiven and transformed to merits."

When the *tzaddik* gives encouragement he can sound somewhat similar to the wicked person who claims that it doesn't matter what you do. For this reason, a righteous person can easily be confused for a wicked one, and vice versa. How can one tell the difference?

The answer is to study their students. What is the practical end of the Torah of encouragement provided by the teacher? Do his students grow by truly focusing on Hashem and truly repent, or do they start off strong but eventually stagnate and fade to a place where their lifestyle is not in accordance with their purported goals? If the students use the encouragement as a way to fight Hashem by continuing to sin, this is a clear sign that their master is not as he should be. But if his encouragement inspires his

students to live with Hashem, he will be purified of all his sins like a newborn. They will come to greater *dveikus* and change their ways for the better as a result of his encouragement.

The Liver, Gall Bladder, and Spleen

A person makes a holy union with every morsel he eats and with every mouthful that he drinks. The liver is the place where the masculine aspect of evil resides, the spleen is the housing of the negative feminine aspect, and the gall bladder is called the מרה, “bitter,” to express the bitter end awaiting those who follow the advice of those two negative influences. [Rav Nosson of Breslov writes that there are two elements of the evil inclination. One convinces a person to sin, while the other makes him give up on himself after the sin.] This bitter end is alluded to in the verse, “And her end is as bitter as wormwood.”¹⁰ This is the aspect of *Malchus* in the state of the “Crown of *Yesod*,” which is seated in the gallbladder. This is the hardest place where the sword of the angel of death resides, since the worst portion of the blood is found here. [This may allude to the tendency for one who has fallen into sin and given up on himself to promote false ideologies to justify his sinful behavior. The bitter melancholy produces the worst offense of all—heresy.]

Rebbe Nachman writes that there is a type of prayer which is an aspect of judgment.¹¹ The prayer of Pinchas was of just this type. [But how can a person take Hashem to task as it were, through forceful prayers?] In the beginning, Hashem created the world through the attribute of *din*, justice, constricting the G-dliness that filled everything and forming a space to create all worlds. The attribute of *din* is embodied within the world of *Adam Kadmon*, which preceded the world of *Atzilus*, which is associated with mercy. [*Adam Kadmon* or Primordial Man is the root of our spiritual reward in the ultimate future.¹² The name *Adam Kadmon* can also mean the first purpose

¹⁰ *Mishlei* 5:4

¹¹ *Likutei Moharan* II:8

¹² *Pischei She'arim, Nesiv Igulim V'Yosher, Pesach* #1

of creating man. This relates to the attribute of justice is because each person will be rewarded according to the choices that he made in this world where G-dliness is obscured.]

Adam Kadmon is the source of absolute unity, an aspect of *Kesser*. In this high place there is no evil and all blood is pure. [It is only when things descend to the lower levels that the concept of impurity is at all applicable.] Similarly, the liver itself is not necessarily a source of evil. [It is what we do with its spiritual function, which advice we take and what we reject, that determines if the blood produced will be pure blood rushing for holiness. or impure blood pumping with a desire for defilement.]

Rav Shalom Dov Ber of Lubavitch, zt"l, explained that every day before prayer and before every *avodah* a person must descend to the place of the liver, spleen, and gall bladder, the place where the side of evil has a hold. We must understand that the positive aspect of the liver is that it is the King's courtyard. This parallels the altar of earth on which the animal offerings were brought which was in the courtyard of the sanctuary.

The gallbladder [מררה] is the place of Miriam, the source of the soul of Esther who embodies the *Shechinah*. Blood, whether pure or impure, is manufactured by the same organs in the same way. [Whether one acts wickedly or properly, his body still functions in the same way. The main determination of holiness is how he uses his strength.] Both of these holy aspects are seated in the very same place as the source of both pure and impure blood.

The Holy Judgments of Prayer

When a Jew is about to pray or perform some other act of Divine service, he should first focus his concentration on making a judgment like Pinchas who made a reckoning (פלילות) with his Creator and prayed in an aspect of judgment. This means that one must first go to the place where the difference between Avraham and Bilaam is not easy to discern. As we mentioned earlier, this is the potential confusion that can come of focusing that there is only *Elokus*. This aspect is revealed in the liver, spleen,

and gallbladder, and it is sourced in *Adam Kadmon* the place of *Kesser* which shines in a hidden manner until the place of *Netzach, Hod, and Yesod*. [The three organs are aligned with these three lower aspects.]

One must be honest and pray with truth. How can he possibly say that he feels that everything is *Elokus* if this feeling is not genuine? One who wishes to pray in an aspect of strict justice must come to this place with absolute honesty and petition Hashem with pure truth. If there is even a hint of falsehood, he is very distant from even touching this lofty level which is one of the hardest *avodos* and requires huge strength. One reason this is so difficult is because it is against a person's intuitive feelings. Naturally, one who acts properly feels happy since he is drawn closer to holiness, while sin makes one feel distant from good. This is the aspect of reward and punishment at the level of *CHaGaT*. [*Chessed, Gevurah, and Tiferes* parallel love, fear, and *dveikus*. One who acts properly builds these emotive *avodah* capacities, while one who acts improperly has a harder time arousing them.]

All those who truly serve Hashem have reached this level, and it is a very great one. This is especially true of those who live in Eretz Yisrael, the land which Hashem gazes on at all times. As we find in the verse, "The sins of the nation that dwells in it are borne."¹³ This is especially true of those who live in Yerushalayim, the city of G-d.¹⁴ The reason for this is that the closer one is to Hashem, the more the aspect of reward and punishment is revealed. The higher one is, the more connected to Hashem he feels with each mitzvah and the more distanced he feels with even the smallest sin, *chas v'shalom*. Hashem waits to reveal Himself to a person on this level, by shining the light of His countenance upon him.

But what about those who are so distanced from holiness that they have fallen to the lowest levels of *Netzach, Hod, and Yesod*? Such people are submerged in continuous darkness, as the verse says, "The dead are free."¹⁵ We understand this to mean that dead

¹³ *Yeshayah* 33:24

¹⁴ *Sha'arei Orach, Sha'ar Rishon, Shem Elokim*

¹⁵ *Tehilim* 88:6

people are “free of obligations;” that they cannot observe Torah. [In our context, this indicates those who are distant from Hashem and no longer feel His closeness. The Baal HaSulam writes that the moment one stops feeling closeness to Hashem, he is like a wicked man whom the sages call spiritually dead.¹⁶]

[But even a little bit of light dispels huge quantities of darkness.] If one repents even a little bit and wants to be a faithful servant of Hashem, he is lifted up to the aspect of *CHaGaT*, reward and punishment, and when he keeps the Torah he feels great pleasure. When he falls, it is very bitter for him.

The Prayer of the *Tzaddik*

But even if one is an aspect of *CHaGaT*, he still is unable to draw the light of absolute unity of Hashem into the lowest places of *N-H-Y* [an acronym for *Netzach*, *Hod*, and *Yesod*]. When one begins to eat, the food descends to the stomach and makes its way to the liver, spleen, and gallbladder, the place of the true clarification. It is only possible to reveal *Elokus* in this place through the pathway of Pinchas, who prayed in an aspect of judgment. One must fight his natural reluctance and descend to the liver which is filled with blood, the place of evil, and fight for holiness through powerful prayer and making extreme effort to return to Hashem. He must truly know the endless mercy of Hashem, which he learns through connection to a true *tzaddik* who transforms all sins to merits. On this level, every obscurity reveals absolute unity, in the manner of “אתה סתר לי” —“You shelter me.” One believes in Hashem’s boundless mercy and that He protects and shields us from all harm.

***Teshuvah* in the Heart**

We have already seen that this *avodah* in the realm of the lower places—the liver, spleen, and gallbladder—can be either the work of *tzaddikim* or the province of *resha'im*. The difference between them is not their point of origin, but where they finish. The wicked corrupt the knowledge that everything is *Elokus* into, “all is permitted.”

¹⁶ Recorded by his son in his personal notebook, published as *Shamati*.

They follow the path of the angel of death who, “begins in unity and ends in division,” down the road of their own individual desires to their destruction.

The *tzaddikim*, on the other hand, uplift all of the energies of *N-H-Y* and the awareness that everything is G-dliness to the level of the heart, where the blood is only pure. The heart is the place of repentance. Although the *tzaddikim*, “begin in division, they end in unity.” Although those who follow their path may have begun wrong and in sin, by rising to the level of the heart they are unified in repentance with Hashem. The Creator is willing to overlook all of the divisiveness of the past provided that a person makes a commitment from now on to make a reckoning of his ways and keep his heart flowing with pure blood. Then his offerings of *avodah* rise and give off a sweet savor before Hashem, since the “liver” *avodah* of the outer courtyard has risen to the level of the “heart” *avodah* of the golden altar within the sanctuary itself.

The light of *yichud* is meant to bring a person to change. When people travel to the *tzaddikim* and learn their works that reveal the light of the *yichud*, it is on condition that they be true “disciples of Avraham” and carry the message on to its true purpose: to change for the better. Although Bilaam knows “supernal knowledge,” it is not the knowledge of holiness.¹⁷ To really enter into holiness, one must transform the entire realm of the liver-spleen-gallbladder. One must turn the “courtyard of the liver” into the courtyard of the King.

All of these levels and *avodos* are so lofty, the only way we have any grasp of them is through being connected with the true *tzaddikim* who do actually reach them. They revealed to us that when a person is bound up with the complete *yichud*, his soul is rectified in a way that surpasses that which could have been achieved by all of the fasting and self-mortification in the world. We see this expressed in a story told by the Baal HaTanya about a Jew who had sinned terribly his whole life long. Once, this Jew was caught by gentiles who threatened that if he didn't renounce his faith, they would kill him. He agreed to die as a martyr rather than profess faith in idolatry. At that

¹⁷ *Bamidbar* 24:16

moment, the Baal HaTanya testified that he merited to reach wondrous levels that surpassed even that of a *tzaddik* who had served Hashem all his days without any attachment to the physical.

The mitzvah of *kiddush Hashem* surpasses everything, and this is also true of one who sacrifices himself to make a reckoning with his Creator—a prayer in the aspect of judgment—and sacrifices himself to attach himself to the true *tzaddikim* who are bound up with Hashem's *yichud* that transcends all knowledge and understanding. He breaks the bonds of nature and is not satisfied with his intuitive feelings in his *avodah* at the level of *CHaGaT*. Instead, he longs to rise to the place of absolute *yichud* that the *tzaddikim* reveal, which shines all the way down to the level of *N-H-Y*. He abandons himself and his own understanding and takes hold instead of faith in the words of the true *tzaddik*, which is itself a form of “reckoning with his Creator,” and this makes him worthy of receiving atonement for all his sins. Not only that, but his Torah and *mitzvos* rise to a much higher level—like those of a person who has served Hashem his whole life long in holiness and purity.

Yet it is far easier to speak of this than to actually accomplish it. All the while that we are en clothed by the material of the body, the real and complete *avodah* of “prayer in the aspect of the judgment” and the rising and refining of the levels of *N-H-Y* up to *CHaGaT* is the province of the true *tzaddik*. The true *tzaddik* is completely pure of all sin and guilt extending all the way back through all of their incarnations, until their very origin in the collective soul of Adam Harishon. Although we can speak of such things, our hearts are far from our words, since we are far from believing in this completely. For us, a great part of the *avodah* is in binding ourselves to the true *tzaddikim* who are able to make a reckoning with their Creator and achieve atonement for the Jewish people. But the binding must be genuine, it must change us for the better. This is why one obligates himself with the *kesubah* to provide two hundred *zuz*—the sum of “holy wealth” is to ensure that the connection remain forever and so that there

should be no division. [The provision of compensation to the wife is meant to prevent divorce without real cause.]

The Lungs Fanning the Heart

The sages taught that Pinchas is actually Eliyahu, the harbinger of the redemption.¹⁸ In order to reach the Messianic era, we must first pass the aspect of Eliyahu, whose task it is to purify the Jewish people and make peace among them.¹⁹ But we can only be worthy of this by being good disciples of Avraham Avinu, that all of our contemplation of Hashem's unity should bring us to actual repentance through all the six extensions of the *middos* that are rooted in the heart. We must be like the students of the Baal Shem Tov who were constantly absorbed in the contemplation of the *yichud*, and at the same time were always in a state of true *teshuvah*, as we find described at length in the work *Noam Elimelech*.

This is what is meant by the statement in the *Tikkunei Zohar*: “Were it not for the lobes [‘wings’] of the lungs blowing upon the heart, the heart would consume the entire body.”²⁰ Even after a person is already at the place of the “heart”—the *avodah* of *teshuvah* and contemplation—nevertheless he must still constantly refresh himself with a flow of influence or “air” from the higher *yichud*. This is like the flow of air through the nose that reaches the lungs, which act as a cooling and calming influence on the *avodah* of the heart. Without it, a person is consumed by longing for repentance and runs the risk of losing his joy and vitality.

The Outer and Inner Altars

Our *parshah* continues, “Command the children of Yisrael and say to them: My food which is presented to Me for offerings made by fire, of a sweet savor to Me, shall you observe to offer to Me in its due season.”²¹ One must first do the *avodah* of the

¹⁸ *Pirkei D'Rabbi Eliezer* #46

¹⁹ *Eduyos* 8:7

²⁰ *Tikkunei Zohar, Tikkun* #13, 27b

²¹ *Bamidbar* 28:2

“outer altar” of the liver, and then the *avodah* of the “inner altar” of the heart—of burning desire for repentance and contemplation. Yet the verse teaches that both of these offerings must contain the special quality of having a “sweet savor,” which is that it brings *nachas ruach* or satisfaction to the Creator. The concept of *nachas ruach* involves rest and settled focus in the light of *yichud*, and it is achieved by drawing down the “air” from the place of the *chotem* to the site of burning longing in the heart. This is the higher influence of, “the breath of our nostrils, the Moshiach of Hashem.”²²

When a person is immersed in the heart-*avodah* of *teshuvah*, the evil inclination works on him by breaking him down so that he only feels despair and lifelessness. The shattered feeling parallels the shattering of the first set of tablets which took place during this time, on the seventeenth of Tammuz.²³ This despair is the very opposite of holiness. The seventeenth of Tammuz is the beginning of the period of repentance of Rosh Hashanah, and proper *teshuvah* is only accomplished when the heart’s longing is tempered by the “sweet breath of air” of the lungs. The lung is called the *ריאה*, because it illuminates the vision [ראיה] of the eyes.²⁴ The lung revives the heart with a breath of clarity, of a vision of the truth, that Hashem is always with us to help us return to Him, and if we do what we can He will surely bring us to our complete rectification and fill all of our spiritual and material needs.

Moshiach ben Yosef and Moshiach ben Dovid

The Arizal taught that the soul of Pinchas was a composite of the souls of the two redeemers. The name Pinchas is a contraction of the words “*pin*” [פּינ] and “*chas*” [חס]. “*Pin*” refers to Moshiach ben Yosef, since the letters *pei* and *nun* are two of the five letters מנצפך which represent the five *gevros* that are rectified by Moshiach ben

²² *Eichah* 4:20

²³ *Likutei Moharan* I:24

²⁴ *Chulin* 49a

Yosef.²⁵ We see this in the verse, "בְּאוֹר-פְּנֵי-מֶלֶךְ חַיִּים"—“In the light of the *face* of the living King.”²⁶ The *pei-nun* of the word *pnei* refers to Moshiach ben Yosef, while the word *chaim*, life, at the end of the verse refers to Moshiach ben Dovid.²⁷ The verse, "חַיִּים שָׂאל מִמֶּנּוּ, נִתְּנָה לוֹ"—“He asked life of You, You gave it to him,” refers to Moshiach ben Dovid.²⁸ The word חַיִּים has the same numerical value as that of חס, the other portion of Pinchas' name.

The sages taught that the time most suited for the arrival of Moshiach ben Yosef is the sixth millennium, while the seventh is most suited for the arrival of Moshiach ben Dovid. Yet we also find that there an aspect of Moshiach ben Dovid that is associated with the sixth millennium as well, and its illumination is called *Leah* and [like Leah] it is out of order. The *avodah* of Yosef-*Rachel* is that of contemplation of the *yichud* and Hashem's absolute existence that is associated with Shabbos, while that of Dovid-*Leah* is the hard labor of Torah and prayer associated with the week. Although we would think that the *avodah* of *Rachel* is higher, we find that the Kabbalistic works describe that of *Leah* as higher [which we see from the fact that Moshiach ben Dovid is the culmination]. This is all because of the damage that the *Soton* caused when he touched the thigh-sinew [גיד הנשה] of Yaakov Avinu. His touch in the area of the loin caused the aspects of left and right to be confused and intermingled. It caused forgetfulness of the true higher level of Yosef-*Rachel* in favor of the effort and work that he expends in *avodah* that is quantifiable and known to him. This is why Yosef named the first child born to him in Egypt Menashe, “For G-d has made me forget [נשני] all of my labor...”²⁹ Damage to the *gid hanasheh* resulted in both a lateral and vertical confusion.³⁰ This catastrophe was not an independent event; the Vilna Gaon taught that it is also related to

²⁵ These five letters have two forms, their usual form and their final form. It is this doubling that alludes to the doubled side of the *gevuros* that emerge from the *shassadim*, from the “right-hand” side of Kindness.

²⁶ *Mishlei* 16:15

²⁷ *Sefer Halikutim, Parshas Pinchas*

²⁸ *Tehillim* 21:5; *Likutei Torah, Yechezkel*

²⁹ *Bereishis* 41:51

³⁰ *Eitz Chaim, Sha'ar Leah v'Rachel; Sha'ar Hapesukim, Shemos; Zohar* III:255

the sin of Adam Harishon and to the breaking of the primordial vessels themselves. The *Zohar* teaches, “Anyone who eats on Tisha B’Av is considered as though he had eaten of the *gid hanasheh*.”³¹ This alludes to the fact that the *gid hanasheh* is only a manifestation of a far deeper damage that is the root of the destruction of the Beis Hamikdash itself.

Yet on Shabbos, the aspects of *Ze’ir Anpin* and *Nukva* rise to their higher counterparts, *Abba* and *Imma*. At the higher place of clarity and truth that is the essence of Shabbos, all of the confusion and imbalance is swept away. Through the light of *yichud*, which is the aspect of *Yosef-Rachel* and Shabbos, we come to see that, “Dovid Melech Yisrael is alive and exists.” The judgments that normally overwhelm the aspect of the weekdays associated with Dovid are sweetened through the light of *Yosef*, and the truth is revealed, that *HaVaYaH* is above the Name *ADNI*.

The Tribes of Y-H

The Torah itself testifies to the purity of the Jewish people by binding the letters *yud* and *hei* to its mention of each of the families of the tribes. As the verse says, “The tribes of G-d [י-ה], a testimony to the Jewish people.”³² The Ohr HaChayim HaKadosh explained that the prefacing of the *hei* to the *yud* [הפלואי, החנוכי וכוי] in the names of the families expresses something much deeper. The *hei* represents the *Shem HaVaYaH* [the contemplation of *yichud*], while the *yud* represents the Name *ADNI* which is the *Kisei Hakavod* and source of all of the souls of the Jewish people [and their *avodos*]. When the Name *ADNI* is pronounced, one must have in mind the higher *yichud* of the *Shem HaVaYaH*, and the Ohr HaChayim explains that this is expressed by the *hei* preceding the *yud* in the family names. When one enunciates the *yud* of *ADNI*, its analogue in the *Shem HaVaYaH* is the final *hei*. This is why the *hei* is primary, and the *yud* is secondary.

Pinchas was rooted in the aspect of *Yesod* and acted with self-sacrifice to reveal the light of *Atika Sesima’ah* and the Shabbos, and restore the “throne and its rose” to

³¹ *Zohar* I:170b

³² *Tehillim* 122:4; Rashi on *Bamidbar* 26:5

their proper places.³³ This is the “*hei* that precedes the *yud*,” the uplifting of the aspect of *Rachel*-the rose to where it needs to be at the top of the throne, to the higher place of *Abba*, on the right hand side rather than the left.

“Let Your Soul Know Wisdom”

This is the meaning of, “דעה חכמה לנפשך והיא כתר לראשך”—“Let your soul (*nefesh*) know (*d'ei*) wisdom (*Chochmah*), and it will be a crown (*Kesser*) for your head.”³⁴ The light of *Chochmah* must be drawn all the way down to the lower place of *nefesh*, to the place of *N-H-Y* so that one’s *avodah* can rise to the level of the heart, *CHaGaT*. And it must be a “crown to your head”—the *avodah* of the heart must be infused with the vital breath from the level of *Kesser* so that it can be healthy and complete. All of this is accomplished during the Mussaf prayers of Shabbos, when *Abba* and *Imma* rise.³⁵ “For it [Shabbos] is holy to you.” Shabbos is the revelation of the aspect of *kodesh*, which is the contemplation of *yichud* that is *Abba-Chochmah*. In truth, during the remainder of Shabbos we rise even higher, to the level of *Arich* which is like the *yichud* of Yom HaKippurim and Purim when the highest aspect of Malchus *Ateres Ba’alah* is revealed. But we can only come to this when we focus deeply on the truth: that the aspect of *hei* is higher than that of *yud*. The *avodah* of contemplating the *yichud* is higher than the efforts expended in any other form of Divine service.

May Hashem make us worthy of the light of *yichud* of Shabbos *kodesh*, and may we merit to receive the true light of *yichud* on the day that “all Shabbos and rest forever and ever.” With the arrival of our righteous redeemer in mercy, speedily and in our days. Amen.

Translated and Adapted by Rav Micha Golshevsky.

³³ See Rebbe Nachman’s story of The Exchanged Children.

³⁴ From the *Shabbos zemer* “*D’ror Yikrah*,” based on *Mishlei* 24:14.

³⁵ *Sha’ar Hakavanos, Drushei Seder Shabbos* #1