

ספר מי השילוח - חלק ראשון - פרשת בראשית

### Mei Hashiloach - Vol. I. Genesis - *BeReshith* - *BeReishith*

This, the first Torah in Mei Hashiloach, Volume 1, is baffling. Sentences and paragraphs all make sense in a didactic way, but on reading it a third and fourth time we are struck with the uneasy sense that we are looking at it from a distance, outsiders looking in, not privileged to join the inner circle of Izbicy students for whom this text is the bread and butter of Hasidism. We ask ourselves again, what did the rebbe want to tell us with this Torah that we did not already know, where is the flash of enlightenment?

Let's break it down into sections.

Part 1.

a.) Genesis begins with advice; if you want to create something strong and permanent pay attention to the fundamentals before you start building.

b.) Heaven and Earth are metaphors for Mind and Heart.

c.) World is a metaphor for Person - world is the macrocosm, person is the microcosm.

\*\*\*\*\* Mei Hashiloach Text \*\*\*\*\*

#### **In the beginning God created.**

The Hebrew word, *Bara* is an expression of *Chizuk* - Strengthening. To begin with, in preparation for Creation, God strengthened and buttressed the foundations so that they might be capable of sustaining Creation. Like a king who who builds a treasure house; he reinforces its foundations and walls so that they be able to sustain the contents. Heaven and Earth are the foundations of the world. Creation is a metaphor for the human soul, with heaven and earth representing the heart and brain.

בראשית ברא אלקים. ברא הוא מלשון חיזוק, היינו שבראשונה אמץ וחיזק היסודות שיוכלו לקבל הבריאה, כמו מלך שבונה אוצר מחזק את היסודות והדפנות שיוכלו לקבל מה שיניח לתוכו, והשמים והארץ הם יסודות העולם, והם מרמזין בנפש האדם על הלב והמוח,

\*\*\*\*\*

So the first verse of Genesis has nothing to do with acts of Creation.

*Bereishith Bara Elokim etc.*, actually means 'In the beginning God strengthened Heaven and Earth', rather than, 'In the beginning God created etc.' Because, and this is the first and last rule of all Mei Hashiloach Torah, nothing in the Torah is abstract, outdated or non-applicable. Every word throughout the entire Five Books of Moses has to be applied by each of us, all the time, or else it's all meaningless, a sacred text without sanctity or soul.

Are we expected to create the world the way God created everything? 'Yes,' answer the Izbicy. 'Of course we are. Why else is the narrative here on the page; to tell God's story? Don't be silly. Why should the Torah give me a Creation story if it doesn't apply to me, personally. To impress me with God's great cosmological abilities? Get real! The Genesis narrative is nothing less than a blueprint for self-creation. And it is absolutely crucial that you don't get creative without first preparing the medium, or else the whole edifice collapses under its own weight.

God is the king building a treasure house. The treasure, it goes without saying, is humanity; you and I. Before creating man, God strengthened the foundations of the world so that we would be safe. That's why the Torah does not begin with the sentence, 'God said, "Let there be light." and there was light.' So that we might learn the most important lesson of creativity, 'Look to your materials, first.' Because we are each going to have to create our own world before we are done with life, and we cannot begin nurturing the treasured bits, until we have somewhere safe to house ourSelf.

Why did the Izbicy rebbe choose the parable of a king building a treasure house to illustrate this Torah? To answer the question we have to go to the teachings of the Izbicy's rebbe, the rebbe Reb Bunim of P'shischa (Przysucha 1765-1827)

Reb Bunim left us a parable which no one has ever really been able to explain or expound satisfactorily. This *Mei Hashiloach* unfolds and unwraps the enigmatic riddle without even referring to it directly.

Reb Bunim told this story.

There was a great king who loved his horse most dearly. "But what if some scoundrel steals my horse?" the king worried, "How will I go on without it? I'd better build proper stabling to house it safely, a big stone building surrounded by a stout wall and moat, with a gate and portcullis."

The king had a powerful castle built to house his favorite horse. But then he started worrying about some thief climbing the walls or picking the locks, some mad assassin bent on mayhem. "I'd better find a professional guard, a gate-keeper who'll watch to make sure no one gets in without my say so."

A small booth was built outside the gate of the castle to house the watchman, whose sole duty it was to guard the king's treasured horse from harm.

The king lay down to rest, almost sure his horse was safe from harm, when he began to worry, "What if the guard falls asleep, what then? I'd better nip down to the gate to make sure he's not sleeping on the job."

The king dressed and made his way quietly to the guardhouse, trying to sneak up on the watchman, to see if he might catch him dozing on the job. But the watchman was alert, he was far from sleep, just deep in thought.

"Good evening, my man," said the king. "You appear to be thinking about something important.

What might it be, pray tell?”

“Well, your majesty,” replied the caretaker. “I’ve been wondering. When you knock a nail into the wall, where does the bit of wall displaced by the nail actually go to?”

The king looked at the watchman to see if he was serious, but the man was in complete earnest, there was no guile in him whatsoever, nor any hint of levity.

“Good thinking, that man,” murmured the king. “Keep it up, and goodnight.”

The king got back into bed, tired but assured the guard was awake. “Yeah,” thought the king. “But what if he finds the answer to his inquiry and then falls asleep, huh. What’s going to happen afterwards? I’d better go and check up on the rascal, make sure he didn’t just drop off, like that.”

Once again the king dressed and made his stealthy way back to the side of the guardhouse, to look into the window and catch the guard off-guard. But the watchman was alert, far from sleep, just deep in thought.

“Good evening, my man,” said the king. “You appear to be thinking about something important. What might it be, pray tell?”

“Well, your majesty,” replied the caretaker. “I’ve been wondering. When you finish eating a bagel, where does the hole that was once inside the bagel actually go to, what happens to it?”

Again the king looked at the watchman to see if he was being serious, but the man was in complete earnest, there was no guile in him whatsoever, nor any hint of levity.

“Good thinking, that man,” murmured the king. “Keep it up, and goodnight.”

The king got back into bed, tired but assured the guard was awake. “Yeah,” thought the king. “Great! Here I have a major philosopher on my hands, wracking his brains through the night, grappling with the most profound questions in the universe, and here’s me getting ready to fall asleep, just like that? I can’t let an opportunity like this go to waste!”

Once again the king dressed and made his, now not so stealthy, way back to the guardhouse, to peer into the window and observe the cogitating genius. Lo, the guard was right there, wide awake and alert, far from sleep and deep in thought.

“Good evening, my man,” said the king. “You appear to be thinking about something important. What might it be, pray tell?”

“Well, your majesty,” replied the caretaker. “I’ve been wondering. Here’s this marvelous edifice, built to house the king’s horse so that it might never come to harm. The castle walls are of hewn granite, the gate and portcullis of steel. The locks are all the finest and most unpickable combinations known to science. And here am I, the keeper of the gate, who have allowed no sleep to dim my eyes, nor slumber to lower my eyelids, this night. Why then, I ask myself, is there no horse in its stall in its stables in its castle?”

Reb Bunim's disciples do not explain how they relate to this teaching of the rebbe, it is not dealt with in the many writings of his students.

We will return to it later in this Torah, but first we will address the Izbicy's oblique remark that Heaven and Earth are metaphors for Mind and Heart.

Towards the end of Mei Hashiloach Vol. 1, we read the following.

**Listen Heaven, and I will speak, Earth, hear the words of my mouth (Deut. 32:1)**

We learn in the Midrash (*Sifrei*, Infra 1) 'Moses, because he was close to heaven, called upon the heavens to listen, while Isaiah who was close to Earth, called upon the Earth to listen.'

What this means is that Moses is the mind, the *Chokhma* - Wisdom of all Israel, for which the metaphor is Heaven. The mind has the ability to absorb even words as hard as sinews, while Isaiah is [Earth,] the heart of all Israel, and the heart is always pleading for salvation and is incapable of absorbing anything but gentlest words. This is the meaning of the name Isaiah (Heb. God, Save).

(Mei Hashiloach Vol 1, Ha'azinu)

The only lenses we have for understanding Izbicy Torah in this day and age are the teachings of Reb Shlomo Carlebach. Without Shlomo's guidance we tend to intellectualize Mei Hashiloach beyond the point of usefulness. Here's how Shlomo explained the Izbicy's vision of Heaven and Earth.

"What's the difference between the mind and the heart? The mind never thinks the same thought twice. Constantly, all the time, I'm thinking another thought, a different thought, another thought. My heart is the opposite. All my life from when I'm born until right at the end, my heart only has one word, 'Please, please, please, please!' You see what it is, Gevalt I need so much, I have no words, I need You, Master of the Universe, gevalt, Please I'm begging You, Please, don't let me go. I cannot stand to be alone. Please, please.' Over and over, I never go beyond the crying I started at the beginning of life."

This is the difference between Moses and Isaiah. Moses is the mind of all Israel, the mind has one thought after another. Each time I have a new realization it changes the whole picture, I'm a completely new person with a different opinion. I'm learning *K'tzos Hachoshen*, I'm soaking and swimming in the Gemara and Shulchan Aruch I'm a completely different person from when I'm learning Tanya and listening to a Chasidische story. Two different people. Today I'm a Republican, tomorrow I'm a Democrat, completely different people, unrecognizable. What happened to the person I was with the opinions I had yesterday. Yesterday I am so sure I'm right I'm ready to fight to the death for my opinions. I was a wall, big and immovable, from extreme to extreme. Today I'm a different person with opposite opinions. Along came a thought, a new idea and Bang, the old wall is gone, a new wall has taken its place. What happened to old the wall, where did it go when the new nail/thought got banged in? It doesn't matter, I can be who I am today, I can fight to the death for the opinions I hold today. Tomorrow I will fight to the death for the ideas I have tomorrow.

Isaiah, so broken, so low, who can lift him up from the lowest depths? Isaiah is a grandchild of King David, *mamash*. His father Amoz is a brother to King Amaziah who is the son of Jehoshaphat, son of Ahaziah, son of Jehoram, son of Jehoshaphat, son of Asa, son of Abijah, son of Rehoboam, son of Solomon, son of David. He's our rebbe in brokenness 'til the end of the world. "My heart," says Isaiah? "Oi Gevalt, my heart, *nebech!* One harsh word and I am completely destroyed, I can't stand it. One person says the wrong thing, looks at me the wrong way, and I'm a non-person, already, undone. From an adult I'm back to being a child. I can't take it. I don't have the tools, I'm not equipped to deal with anything but your complete and total 100% acceptance, I'm not made for it. Please, I'm begging you."

"What do I want? I don't want anything. Why am I crying? Because I need so much. What do I need? Nothing, at all. Please don't leave me, don't go. It doesn't matter if you're here, next to me, I'm so lonely I can't stand it, please, please. The beginning of my desire is the end of my desire, my needs all join beginning to end, into one great big fat zero. I need nothing, I am needy. Give me the whole world and I am no less needy than I started out. My needs are not the things I want or cry for, my need the core, the hole inside me, just is. If you remove the things I want and need, I am no less filled with desire than I was at the outset. The bagel does not surround the hole and the hole is not freed with the consumption of the bagel. The hole existed before and goes on being empty afterward. I am the hole," cries Isaiah, cries my heart.

"Now," says the Izbicy. "Take the P'shischa Torah, take Moses and Isaiah and integrate them, because you are them, both, *Chokhmah* and *Binah*, Moses and Isaiah. You are the whole world. You are Heaven and Earth. You are the reason for Creation. Now I'll show you how it's done."

Let's break it down into sections.

## Part 2.

a.) There are skills we can learn, to evolve and become whole people, exercises that strengthen our spiritual foundations. The two fundamentals of spirituality are a healthy intellect and healthy emotions.

b.) Counterintuitively, we ground ourselves by learning how to relinquish control over everything, handing it all over to God. Every thought and the ability to think; every desire and the will to feel desires.

c.) Wholeness, congruence, authenticity of person-hood and character comes once we develop an ear to hear the voice of God telling us what to do next; how to act in harmony with the divine will.

\*\*\*\*\* Mei Hashiloach Text \*\*\*\*\*

Whenever someone wishes to live his life according to the will of God, in order to become a whole person, he must first strengthen these two foundations. Which is to say, to relinquish control of the mind and the thoughts in the head, and all the desires of the heart to God. To make God ruler of them all, so as not to act with any of them, or cause to happen through their use, anything other than the desire of God.

בעת שירצה האדם לילך עפ"י רצון הש"י בכדי שיהיה בריה שלימה, אז צריך לאמץ ולחזק אלו שני היסודות, היינו למסור השכל והמחשבה שבראש וכל תאוות לבו להש"י ולהמליך אותו ית' עליהם שלא יפעול בהם דבר זולת רצון הש"י.

\*\*\*\*\*

The world we create, once we have prepared the ground, is what makes us whole. A human is not born; a human becomes. We are born with the potential for humanity, but it's a process. The more human we become the more whole we are. First our parents teach us how humans think and act. Then our peers in school, friendships and at work in society teach us how to behave, what the rules for belonging are and how to recognize the stranger and enemy, how not to act that way. Finally we have the never ending struggle between our internal definition of our humanity and our thoughts and desires. It never stops clashing more or less violently until we have brought it all into harmony with the Divine Will. It's only with surrender that we are given respite from the fight, like prisoners of war, once we throw up our hands and agree not to pick up arms again we are allowed to step away from the war and become non-combatants.

We are not prophets, we don't have the sort of prophetic vision or dream we can rely on or authenticate. Today hearing the voice of God is a symptom of severe mental illness. God speaks to us only through other people. But the speaking never stops so long as we are interacting with others. God talks to us all the time. The thing is this, though. We can only make sense of what God is telling us through other people when we listen to the voice of our own heart and mind. The message comes from outside, but the meaning comes from our internal dialogue, our own processor. That's what we have to strengthen in order to become whole.

Part 3.

a.) We strengthen our thinking by realizing that we are our thoughts and need to be totally aware of what our thoughts are, all the time. When we focus awareness of our thinking onto our consciousness of the present moment, we have learned how to achieve the first half of the pre-creative process

b.) Because our thought processes are central to our being, and here, in this first Mei Hashiloach Torah, the Izbicy quotes the central teaching of the Ba'al Shem Tov...

\*\*\*\*\* Mei Hashiloach Text \*\*\*\*\*

And, as the Ba'al Shem Tov was wont to say: **Wherever the person thoughts are, that's where the whole person is.**

וכמו שאמר הבעש"ט בדבר שמחשבה של האדם מחשבת שם הוא האדם כולו.

\*\*\*\*\*

It's an interesting paradox, fascinating, even. Everyone knows, 'we are what we do'. You do good, you are good, you do evil you are evil. You give charity and take care of the needy, you are doing good. You steal and oppress people, you are doing bad. Simple as that. Society runs by these sorts

of rules, who would argue?

“Well,” says the Ba'al Shem Tov. “That’s all good and nice when you live in a simple, black and white world where every choice is stark and naked. A person is not a tree or a cloud, though. A person is a political animal, every act or interaction is layered with levels of nuance and meaning. When I give charity what am I thinking. Am I thinking, ‘If my children could only see me now, they’d be so proud. And if my wife could only see me now she’d know I’m really spending the housekeeping money to make myself feel good for ten minutes. And if my daddy could only see me now he’d look down his nose in disapproval because I’m not doing it right. And I think this poor person is going to be grateful, but I don’t mind if they’re not, I’m not giving that much. I can spare the change, and anyway, I probably couldn’t help them solve their problems with all the money in the world?’ If your thoughts are not in the act, you are not acting, it is not you, you are not there. If you give charity and look at the person you are giving it to, thinking, ‘I see you, I empathise with your need, I see you giving me the opportunity to reach out and help, I give you this in the hope it makes you feel better, not so alone, not so invisible, not so hopeless. I give you this charity in the Name of God, who gave it to me for this purpose. Please accept it from me so that I may fulfill my part in the transaction, please take it from me, do me that favor, please, for God’s sake, accept it?’ Now, the person who is you is doing the act of charity. You are present because your thoughts are present and congruous with the act. It is whole.”

This only came about because you have been practicing, developing the technique of strengthening your thoughts and emotions, learning how to hand them over to God, so they do not run away out of control.

Part 4.

- a.) There are simple exercises for strengthening the heart before being creative.
- b.) All we have to do is make an act of surrender, God takes care of the details. the mechanics of the process.
- c.) We automatically reach for what’s closes to our heart.

\*\*\*\*\* Mei Hashiloach Text \*\*\*\*\*

This is the meaning of the verse, (Proverbs 23:26) Give, my son, your heart to Me, and your eyes will desire My path.

What this means is that “If you give your heart to Me,” says God. “Then you will automatically guard My path.” Because, when you give your heart to God then worship of God becomes the most important fundament and root of your life, and everything else, all the exigencies of the mundane fall away to become secondary to it.

וזזהו פי' הפסוק [משלי כ"ג,כ"ז] תנה בני לבך לי, וממילא דרכי תצרנה, היינו כשתמסור לבך להש"י אז תהיה אצלך עבודת הש"י עיקר וכל דברי עוה"ז טפלים לזה,

\*\*\*\*\*

I was divorced for a while, when I beheld a beautiful woman, stepping out of her car, holding her newborn infant. She was a vision. At that very moment, on the spot, in that parking lot, I prayed, "God, please save me from coveting another man's wife, why should I desire someone or something not mine, not destined for me, not my portion or my *besher*. Relieve me of the burden of this profound beauty."

Years later that woman was divorced from her husband, we were neighbors and she was open to friendship. We often helped each other with chores, babysitting and cooking, but I have, to this day, never been able to look at her and see anything or anyone desirable. Her beauty is not diminished, she is still a vision. The burden of it was simply lifted from me, once I genuinely turned it over to God

The Izbicy explains the mechanics of the transformation. The exercises we did with our thoughts and thinking had a profound effect on the orderliness of our desires. We became sensitive to the hierarchical structure, the values and priorities of our soul. Once we grew silent inside, having surrendered and stopped fighting, the system set in place by the divine inside us began to exert itself. We began to make choices for the first time in our lives, instead of being moved by internal forces out of our control, we discovered decision making functions that worked.

Now the Izbicy reverts to the final link in the riddle posed by his rebbe, the beginning and the end of it. The king's beloved horse which was not there.

So it is here, with us. It's so easy to miss the whole point in all our zeal to do the work of preparation, of strengthening the fundamentals of character, etc.

Part 5.

- a.) Someone or something is special.
- b.) We celebrate that specialness
- c.) When we celebrate specialness after so much preparation we run the risk of missing the point.

\*\*\*\*\* Mei Hashiloach Text \*\*\*\*\*

As, for example, when a rich man has a son who is filled with accomplishments and wisdom and he arranges a suitable marriage for him. Now, when he is making preparations for the wedding and tastes the various foods to be served, he remembers that this is all in preparation for his son's joyous marriage, that the actual taste of the food in his mouth is but a very small and minor detail in the big picture. Understand this.

על דרך משל עשיר שיש לו בן הגון וחכם ומשיא אותו אשה לפי כבודו ובשעת שהכין צרכי הנשואין ויטעום מהמאכלים שהכין, בעת טעמו מהמאכל יזכור שמחת בנו והטעימה אצלו טפילה והבן.

\*\*\*\*\*



This world that the Genesis narrative is inviting or commanding us to create, for which we needed to prepare and strengthen the foundations; where and what is it? The mental and emotional exercises we have done so diligently, what was their purpose?

The benefits of rigorous intellectual focus and emotional honesty are so manifold, the riches we enjoy as a result of becoming whole people are so tasty and luxurious, it's important not to lose the thread of the plot. Pleasure is not the purpose of anything. A wedding feast is not meant to please and satisfy the tastes or fill the bellies of the wedding revelers and guests. The wedding feast is a way of celebrating the union of two people, of making a statement about how pleased and thrilled we are to be at the wedding of two such lucky and wonderful people. The feast is a way of fixing our joy and cementing it into the physics of time and space, the here and now. The feast is not the end or purpose of the wedding, no matter who the chef is, or what precious wines are served with which item on the menu. Bride and Groom are the purpose.

The purpose of the World we create inside us after preparing it by strengthening our Heaven and Earth is God, the divine inside us. There's no point in doing all that work and then getting lost in the appreciation of the results, without being focused in the point and purpose of it all. As Maggid Yehudah Goldberg taught us, years ago, "If I am thinking of God as 'other', I am still a bit pagan."

The Izbicy is reminding us of the rebbe Reb Bunim's warning. Don't fall in love with the mechanics of spirituality or even with Spirit, itself. No matter how sweet, fragrant and pleasurable, Love is not the purpose or end.

The end is just a beginning.

\*\*\*\*\*

The second Mei Hashiloach Torah.

\*\*\*\*\* Mei Hashiloach Text \*\*\*\*\*

**God said, 'Let there be light,' and there was light.**

The midrash (Genesis Rabba 1.1.) begins, R. Hoshia opened the chapter thus: It is written, (Proverbs 8:30) Then I was by Him, as a (*Amun*) nursling; and I was a delight, day by day, playing always before Him.

ויאמר אלקים יהי אור ויהי אור. [בראשית רבה פרשה א', א'] רבי הושיעא רבה פתח [משלי ח', ל'] ואהיה אצלו אמון ואהיה שעשועים יום יום, משחקת לפניו בכל עת.

*Amun* - Pedagogue. As it is written, (Numbers 11:12) Have I conceived all this people? have I brought them forth, that Thou shouldest say unto me: Carry them in thy bosom, as a *nursing-father* carrieth the sucking child, unto the land which Thou didst swear unto their fathers?

אמון פדגוג, היך מה דאת אמר (במדבר יא) כאשר ישא האומן את היונק.

*Amun* - Covered. As it is written, (Lamentations 4:5) They that did feed on dainties are desolate in

the streets; they that were *covered* in scarlet embrace dunghills.

אמון מכוסה, היאך מה דאת אמר (איכה ד) האמונים עלי תולע וגו'

*Amun* - Concealed. As it is written (Esther 2:7) And he *hid* Hadassah, that is, Esther, his uncle's daughter; for she had neither father nor mother, and the maiden was of beautiful form and fair to look on; and when her father and mother were dead, Mordecai took her for his own daughter.

אמון מוצנע, היאך מה דאת אמר (אסתר ב) ויהי אומן את הדסה,

Some say it means *Amun* - the Great. As it written, (Nahum 3:8) Art thou better than *Amon*, that was situate among the rivers, that had the waters round about her; whose rampart was the sea, and of the sea her wall? The Targum translates the verse, Are you better than Alexander the Great who dwelt between the two rivers?

ואית דאמר אמון רבתא כמה דתימא (נחום ג) הטיטבי מנא אמון, ומתרגמינן האת טבא מאלכסנדריא רבתא דיתבא בין נהרותא.

Another explanation; *Amun* - *Oman* - Craftsman. The Torah is speaking, she says, 'I am the craftsman in the toolbox of God.'

ד"א אמון אומן, התורה אומרת אני הייתי כלי אומנתו של הקב"ה,

What all this means is as follows. Just as there are five periods or epochs in the evolution of every individual, from when they first come into existence until they achieve their final wholeness, so are the five epochs in the evolution of the world.

הענין בזה כי כמו שימצא בהאדם מהתחלת הויתו עד ביאתו לתכלית שלימתו חמשה מיני הויות ומדרגות.

First, at the moment when the father's sperm impregnates the mother's ovum, that's when the person is completely hidden, unrecognizable as a creature.

בראשונה בשעת זריעת האב והאם אז הוא בעולם גמור שאינו ניכר לשום בריה.

Second, during gestation, while the pregnancy progresses and there is some sense of the existence of the individual per se.

והויה השניה היינו אחר שנוצר במעי אמו בשעת העיבור אז יחל להיות בו קצת הכרה ותפיסה.

Third, once the child is born, its existence is complete and it becomes obvious to everyone that the person exists.

והויה השלישית הוא כשנולד אז נשלם הויתו ויוכר לעין כל שהוא בריה.

Fourth, when the child is weaned away from its mother's breast and begins to move and act autonomously.

והויה הרביעית הוא כשנעתק משדי אמו ויתחיל לעשות פעולות.

Fifth, when the person marries and begins bringing new existence into being, to be built from and become an everlasting building, for which purpose a person is created from the outset.

והויה החמישית כשנושא אשה ומתחיל לעשות הויה חדשה להבנות בנין עדי עד אשר לתכלית זה נברא.

So are the five states of being in the Creation of the Universe, from the *Ain* - absolute nothingness and absence into revealed and manifest existence.

וכן הוא החמשה היות האלו בבריאת העולם, שיצא מן האין והעלם הגמור אל הגלוי והיש,

First it was called Amun the Concealed, for it was included within God's essential Self and had no discernable being aside from the Divine Self. This was its first state. When God delegated - *Atzilut* and Creation began to appear more distinctly, it passed into the second stage of being, the one called Amun - Covered. This is the mystery of pregnancy which is covered.

בתחילה היתה נקראת אמון מוצנע כי היתה נכללת בעצמותו ית' ולא היה שום הכרת אצילות ממנו ית' וזאת היתה הויה הראשונה. וכשנאצלה ממנו ית' והתחילה לצאת יותר אל ההתגלות אז היתה הויה השניה הנקראת אמון מכוסה והוא סוד העובר שהוא מכוסה.

Then it moved further towards revelation and reached the stage known as Amun - Pedagogue. These three stages correspond to the three first, supernal, ineffable Sephiroth, *Keter* - Crown, *Chokhma* - Wisdom and *Binah* - Understanding.

ואח"כ יצאה יותר להתגלות ונקראת אמון פדגוג. ואלו הג' היות הם השלשה ספירות הראשונים הנעלמים והם כתר חכמה בינה,

The midrash is working from the bottom upwards. First *Amun* Pedagogue corresponding to *Binah* - Understanding, then *Amun* - Covered corresponding to *Chokhma* - Wisdom and then Amun - Concealed corresponding to *Keter* - Crown, which is called Concealed because of its tremendous hiddenness.

והמדרש מפרש מתתא לעילא בתחילה אמון פדגוג נגד בינה ואח"כ אמון מכוסה שהוא נגד חכמה ואח"כ אמון מוצנע שהוא נגד כתר, ולרוב העלמתה נקראת מוצנע,

Then the midrash talks of its further movement towards revelation, the one known as Amun - the Great, because it begins to expand. This is the mystery of the weaning and disconnection from the breast. Then comes the state of *Amun - Oman*, when the nursling becomes of tool and means of further, ongoing creation. This is when Creation is revealed in its wholeness and completeness, as it goes on to act and bring new things into being according to the will of God.

ואח"כ התגלה יותר אל הגלוי הנקרא אמון רבתא היינו שהתחילה להתגדל והוא סוד נעתק משדי אמו. ואח"כ אמון אומן, היינו כי יצא אל ההתגלות הגמור והתחילה בעצמה לפעול היות חדשות עפ"י רצון הש"י,

That's why, at a wedding, we make the blessing; Who made man in His image, and not when the baby is born. For although a person is born, that's not the point or the end. The completion only comes when the cycle of creation and birth is attempted again, which is to say, upon marriage.

ולכן בחתונה מברכין ברכת אשר יצר את האדם בצלמו ואין מברכין זאת הברכה בשעת הולדה כי אף שהאדם נולד לא נשלם בשלימות רק כשיתחיל להשתדל לעשות הויה חדשה והוא כשנושא אשה.

This then is the meaning of the verse: **And the Earth was *Tohu* - void and *Vohu* - chaos.** Meaning, from the moment of impregnation until the pregnancy is established and becomes noticeable, it is called *Tohu* - Void. From the moment the pregnancy is discernable is *Bohu* - Chaos, because while it is obvious something exists it is not knowable.

וזה פי' והארץ היתה תוהו ובוהו, היינו מזמן זריעה עד זמן שיוכר העובר יקרא תוהו, ומזמן שיוכר יקרא בוהו היינו שהוכר שיש איזה דבר אך אינו ידוע מה הוא.

The nine months spent in the womb are called **Darkness on the face of the *Tehom* - abyss.** Because there is a longing for the end to come, so it is called the *Tehom* - Abyss (cognate with the word *Tohu* - void)

והתשעה חדשים נקראים וחושך על פני תהום, לפי שאז יש צפוי וקיווי לידע הסוף מזה, ע"כ יקרא תהום.

**And the spirit of God hovers over the water.** This refers to the time the woman is in travail, sitting on the birthing stool, for, at that moment she is closer to death than to life, as we learn in the midrash (Leviticus Rabba 27:7).

ורוח אלקים מרחפת, היינו בשעת ישיבה על המשבר שאז קרוב למיתה יותר מלחיים, כדאיתא [ויקרא רבה פרשה כ"ז,ז']

**And God said, "Let there be light."** This is when salvation in all its finality and wholeness has happened. The text uses the word 'Light' five times corresponding to the five stages just mentioned. In the final verse the text says, 'And God called light, Day,' meaning, that the purpose was completed and the original concept brought to fruition. Creation, as it had been intended had finally been achieved.

ויאמר אלהים יהי אור, היינו כשנגמור הישועה בשלימות, ונא' חמשה פעמים אור נגד חמשה הויות הנזכרים, והאחרון ויקרא אלקים לאור יום, היינו שנשלם כל המכוון לאשר ברא הש"י את העולם.

\*\*\*\*\*

**Heaven and Earth and all their hosts were finished etc...**

The holy rebbe of P'shischa, of blessed memory noted that we don't find the phrase Earthly Hosts used anywhere in Scripture. It was only with the advent of the Jewish People that such a phrase took on any meaning at all and became applicable on Earth as well.

ויכלו השמים והארץ וכל צבאם, אמר רב הקדוש מפרשיסחא זצללה"ה, לא מצינו בכל תנ"ך להקרא לבריאת הארץ צבא

אך משבא עם ישראל לעולם נעשה לארץ ג"כ שם צבא,

What he meant was this. Host refers to the many who come together under the single unifying principle, such as beneath a king who rules over all of them simultaneously. Now, in space it is fitting to use the phrase 'heavenly hosts' because it is obvious from the way they move that they are all obeying a single order, and so God's dominion and unity over the celestial bodies is apparent. God is obviously unifying them, that's why it uses the phrase 'heavenly hosts' so often in Scripture.

ביאר דבריו דענין צבא הוא רוב המתאחד תחת אחד המאחד אותם והיינו תחת המלך המושל על כלם ביחד, והנה בשמים יתכן לאמר לשון צבא כי שם ניכר מלכותו ואחדותו על צבא השמים שהוא מולך עליהם, והוא מאחד אותם ע"כ נאמר בכל פעם צבא השמים,

In this world with pagans in it who worship the constellations and the stars, denying the individual and particular oversight with which God governs His world, it is not fitting to use the phrase 'earthly hosts', but rather the phrase 'earthly offspring'. As we read in Isaiah, (42:5) He who spread out the earth and its offspring. For 'offspring' suggests expansion.

אבל בעו"הו אשר העכ"ומוז מכחישים ההשגחה של הקב"ה לא יתכן לומר עליהם לשון צבא רק לשון צאצא' כמ"ש [ישעי' מ"ב ה'] רוקע הארץ וצאצאי', כי צאצאי' היינו לשון התפשטות,

Once the Jewish People arrived on Earth, however, acknowledging God's dominion over them; once they spread the Name of God in this world, then it became appropriate to use the phrase 'hosts of earth' as well

אך כאשר באו ישראל לארץ והכירו אשר הש"י מושל עליהם ופרסמו את שם ה' אף בעו"הו אז יקרא גם לארץ בשם צבא:

\*\*\*\*\*

### Heaven and Earth and all their hosts were finished etc...

We learn in the Talmud, (Shabbat 119b) Whoever says the verse above, Heaven and Earth were finished etc., becomes partner with God in the creation of the world. What this means is as follows. The chief purpose of Creation was in order to give Israel means of recognizing God's majesty and unity. As we find happened when Abraham began to preach God's unity and called upon the Name of God, Lord of the Earth. This is something every individual Jewish soul can hope for.

ויכלו השמים והארץ וכל צבאם. איתא בגמ' [שבת קי"ט:] כל האומר ויכולו נעשה שותף להקב"ה במעשה בראשית. והענין בזה כי עיקר בריאת העולם היה בכדי שיכירו ישראל את מלכותו ואחדותו ית' שמו כמו שהתחיל אברהם אבינו ע"ה להמציא זאת ולקרא בשם ה' אלקי הארץ ולזה יקוה כל נפש מישראל,

And were it not for this neither Heaven nor Earth would have any permanence. As we learn in the Talmud, (Shabbat 88a) Reish Lakish taught. What does the verse mean: It was evening and it was morning, *Yom Hashshi* - The sixth day. Why Hashshi - The sixth day and not *Yom Shishi* - sixth day? This teaches us that God made a covenant with Creation, saying, 'If Israel accepts the Torah,

well and good, you will exist, if not, you will be returned to void and chaos.'

ולולא זאת לא נתקיימו שמים וארץ כדאיתא בגמ' [שבת פ"ח.] כדדריש לקיש, דאמר ריש לקיש: מאי דכתיב ויהי ערב ויהי בקר יום הששי, ה"א יתירה למה לי? – מלמד שהתנה הקדוש ברוך הוא עם מעשה בראשית, ואמר להם: אם ישראל מקבלים התורה – אתם מתקיימין, ואם לאו – אני מחזיר אתכם לתוהו ובוהו.

Now, whoever acknowledges God's dominion in the world performs the final act of creation, because the speech is like the act. And whoever acknowledges the Sabbath day and makes God king of everything he made in the six work days, although one could argue - what possible value could the declaration of a puny man have in great scheme of Creation? Nevertheless the rule is that the two angels who accompany man, i.e. the *Yetzer Tov* - Good Inclination and the *Yetzer Ra* - Evil Inclination put their hands on his head and proclaim, 'Your sin is gone and your iniquity atoned for.'

ומי שמכיר מלכות הש"י בעולם אז הוא גומר את הבריאה כי דיבור כמעשה, ומי שמכיר ביום השבת וממליך את הש"י על כל מה שפעל בששת ימי המעשה, אף כי מה הוא ערך אנוש נגד הש"י, מ"מ משפט האיש ההוא שהשני מלאכים המלוין אותו היינו היצר טוב והיצר הרע הן מניחין ידיהם על ראשו ואומרים לו סר עונך וחטאתך תכופר.

\*\*\*\*\*

**And God commanded Adam, saying, 'From every tree of the garden shall you eat. And of the Tree of Knowledge of Good and Evil do not eat of it.'**

In the future, when the sin of Adam and Eve is fixed, the punctuation of the verses will change slightly to read as follows. And God commanded Adam, saying, 'From every tree of the garden shall you eat, and of the Tree of Knowledge of Good. And Evil, do not eat of it.'

ויצו ה' אלקים על האדם לאמר מכל עץ הגן אכל תאכל: ומעץ הדעת טוב ורע לא תאכל [ממנו]. לעתיד כשיתוקן חטא אדם הראשון אז יהיה צירף הפסוקים מכל עץ הגן אכל תאכל ומעץ הדעת טוב, ואח"ז ורע לא תאכל [ממנו].

What this means is that God commanded Adam to eat of the Tree of Knowledge of Good. It was only the of evil of the tree that God forbade Adam to partake. And, in the future, God will show that this was, in fact, the case. Adam and Eve only ate of the Good; that the sin was an illusion and only in their minds. It was no more than the husk on a garlic and no more than that.

היינו הטוב שבהאילן יאכל רק הרע לא יאכל. והש"י יברר כי לא אכל רק הטוב והחטא לא היה רק לפי דעתו כקליפות השום ולא יותר.

\*\*\*\*\*

**I will make him *Ezer K'negdo* - a Help-Meet.**

An explanation of the matter is as follows. It is the will of the Creator that a person's help and support must grow out of the very thing standing in direct opposition to him. Like the student who stands challenging the teacher. As we find in the Talmud (Bava Metzia 84a) about R. Shimon b. Lakish in opposition to R. Jochanan who would ask him 24 questions on his thesis, to which he

would respond with 24 rebuttals. And so, as a consequence, the learning broadened. And not like R. Elazar who said, "I can quote a Mishna in support of your thesis."

אעשה לו עזר כנגדו. ביאר הענין, כי כן הוא רצון הבורא ית' שיצמח לאדם עזר וסיעתא מדבר שהוא כנגדו, והיינו כמו התלמיד להרב, כמו שמצינו [בבא מציעא פ"ד]. על ר"ש בן לקיש נגד ר' יוחנן דהווי מקשי ליה כ"ד קושיתא ומפרק ליה כ"ד פריקין וממילא רווחא שמעתתא ולא כר"א דאמר תנא דמסייע לך,

It's only when a person sees the challenges facing him that he learns to buttress his thesis with stronger proofs and thus his words grow more enlightened.

כי ע"י שהאדם יראה מה שמקשין לו אז יחזק דבריו ביותר ראיות ויצא דבריו לאור.

\*\*\*\*\*