

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



Issue 210

Wonders

בט"ז

Weekly Magazine of the Shiurim and Farbrengens
of HaRav Yitzchak Ginsburgh

Shabbat Ki Tavo 5786 🌿 August 28-29, 2026

שַׁבַּת כִּי תָבוֹא 🌿 טו-טז אָלוּל תשפ"ו



“ He fasted continually, wrapped in his tallit and adorned with tefillin... The sage paid no attention to the Ba'al Shem Tov, who was dressed as a simple villager. ”

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

נברכה רחמי ורחמי

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237 הדייטל
באדאל.
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of Harav **Yitzchak Ginsburgh**

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Editor: R' Moshe Genuth • Associate Editor: Shelli Karzen
Contributing Editor: R. Avraham ArieH Trugman • Typesetting: Yoel Broderick

PARASHAT KI TAVO

FLOW, FREEDOM, AND THE LAND OF ISRAEL

The *parshah* of *Ki Tavo* begins: “And it will be, when you come [*ki tavo*] into the land which *Havayah*, your God, gives you for an inheritance, and you possess it and settle in it.”¹

The idea of coming into the land is a subtle allusion to intimate marital relations, which are called *bee'ah* (ביאה), from the same root as the word “you come” (תבוא). The relationship between Israel and its beloved land is like the love of a groom for his bride. This love relationship in essence incorporates the other three essential love relationships: love of God, love of Torah and love of the people of Israel.²

This same dynamic is seen in the relationship between Israel and Shabbat, which is also referred to as the bride. This allusion made its way into the liturgical song *Lecha Dodi*, sung on Friday nights to usher in the Shabbat: “Come my beloved [God] let us greet the bride [Shabbat], the countenance of Shabbat we will greet [together].”³

The last words of the opening verse of *Ki Tavo* quoted above, “and settle in it,” further connects the Land of Israel and Shabbat. Firstly, the Hebrew word for “in it” (בה) is written in the feminine tense, alluding to the Land of Israel as the bride of the Jewish people. The value of this word, *ba* (בה), is 7, an allusion to Shabbat also being called “the seventh day.” The word in Hebrew for “settle,” *vayashavta* (וישבת), shares the same root as the word Shabbat (שבת) and *teshuvah* (תשובה).⁴ Here again we see an essential connection between how Israel relates to both the Land of Israel and Shabbat as a bride.

Later in the portion, the Torah describes a renewal of the Divine covenant that would take place in a public ceremony on Mount Grizim and Mount Eival when Israel entered the land.⁵ According to some opinions, the location of the renewed covenant was the exact place that God made the first covenant with Abraham. It was then that he initially promised Abraham that the Land of Israel would be his and his children's inheritance forever.

1. Deuteronomy 26:1.

2. See *Sha'arei Ahavah VeRatzon* for a deep exploration of these four essential loves and thirteen relationships that come from them. See also *The Hebrew Letters*, pp. 336-7.

3. Composed by Rabbi Shlomo Alkabetz from Safed.

4. *VeShavtah Haaretz*, pp. 5-10.

5. Deuteronomy 27:1-26.

Marriage is referred to as “a covenant.” Thus, entering the Land of Israel and renewing the covenant is similar to renewing the wedding vows between God and Israel, and Israel and the Holy Land.

A LAND OF MILK AND HONEY

The well-known phrase describing the Land of Israel as “a land flowing with milk and honey” appears in the portion of *Ki Tavo* three times.⁶ To understand the importance of this phrase, which appears many other times in the Torah,⁷ is that the *Shema*, the cardinal statement of faith in God’s oneness, is written in the portion of *Ve’etchanan* immediately after a description of the Land of Israel flowing with milk and honey.⁸

The three letters of the word “one” (אחד) are the initials of the three words, “land, milk, honey” (ארץ חלב ודבש).⁹ When one truly perceives the unity of creation as expressed in the *Shema*, materiality itself is understood as an integral dimension of Divinity. The focal point of this simple yet profound realization of the unity between the material and the spiritual is most pronounced in the Holy Land.

A LAND OF FAITH

Another description used to refer to the Land of Israel is “the land of *tzvi*” (ארץ צבי). The word *tzvi* has two main meanings: deer and freedom. In fact, Ezekiel in particular juxtaposes the Land of Israel being a land flowing with milk of honey and its description as a land of *tzvi*.¹⁰ One reason the land is compared to a deer is because the numerical value of the word *tzvi* (צבי) is 102, the same as “faith” (אמונה). In the alphabetical transformation known as *Atbash*, where the first letter of the alphabet is exchanged for the last letter, the second for the second last and so forth, *tzvi* (צבי) transforms into Moses (משה). The *Zohar* refers to Moses as “the faithful shepherd” (*Raya Mehemna*). Indeed, Moses began his journey to leading the people of Israel as a shepherd, “Moses was pasturing the flocks of Yitro, his father in law, the chief of Midian, and he led the flocks after the free pasture land, and he came to the mountain of God, to Chorev.”¹¹ Although Moses did not manage to enter Land of Israel himself, he faithfully shepherded Israel for forty years through the wilderness and brought them to the borders of the land.

A further connection between the Land of Israel and faith is found when Caleb and Joshua—the two spies who argued that the Israelites, with God’s

6. Ibid. 26:9, 26:15, 27:3

7. Exodus 3:8, 3:17, 13:5, 33:3, Leviticus 20:24, Numbers 13:27, 14:8, 16:13, 16:14, Deuteronomy 6:3, 11:9.

8. Deuteronomy 6:3-5.

9. From a class given by HaRav Ginsburgh on the 16th of Kislev, 2015.

10. Ezekiel 20:6 and 20:15.

11. Exodus 3:1.

help, could conquer the Land of Israel—declared: “The land we passed through to scout is an exceedingly good land.”¹² The numerical value of the words, “the land is exceedingly good” (טובה הארץ מאד מאד) is 408, or 4 times 102, the value of “faith” (אמונה). Thus, the average of each of these four words is itself “faith.”

From the time Abraham first came to the land and God made a covenant with him, the Jewish people have had an ongoing love affair with the land “flowing with milk and honey,” always keeping faith with our deepest belief that this land is not just holy but that we are intrinsically bound to it.

Another reason the Land of Israel is compared to a deer is that when it is skinned, its skin can never again be put back on the deer due to its being so taut. Symbolically, this alludes to the relatively small physical borders of the Land of Israel contain an infinite potential. The borders of the Land of Israel are not political borders, they are borders of ritual—meaning that fields of produce within the borders must be tithed and their produce used to feed the hungry and poor, together with a variety of other commandments. According to the Sages, in the future, these borders will expand so that they encompass the entire world, requiring all of mankind to treat even the weakest members of society with dignity and respect.¹³

12. Numbers 14:7.

13. *Pesikta Rabbati, Shabbat VeRosh Chodesh* 3. For more see *Rectifying the State of Israel*, ch. 8, note 13.

BRINGING THE FIRST FRUITS

P*arashat Ki Tavo* begins with the commandment to bring the first fruits of one's produce to the Holy Temple: “And it will be when you enter the land that *Havayah*, your God, gives you as an inheritance ... that you shall take of the first of every fruit ... and you shall put it in a basket and go to the place that *Havayah*, your God, will choose.”¹⁴ The Sages have taught that when a *parashah* begins with “And it will be” (והיה), as *Ki Tavo* does, it is a sign of great joy.¹⁵

After bringing the first fruits, in what is described in the Mishnah as an incredibly joyous procession, to the Temple and reciting words of thanks and praise to God, the Torah states: “You shall be glad with all the goodness that *Havayah* your God has given you.”¹⁶ Later in the portion, the Torah discusses the consequences the Jewish people will face if they do or do not listen to God and follow His commandments. This section is referred to as “the blessings and the curses.” Near the end of the curses the Torah provides a reason for why this sorry state may come to pass: “Because you did not serve *Havayah* your God with joy and goodness of heart.”¹⁷ Serving God with joy and always looking

14. Deuteronomy 26:1.

15. *Bereishit Rabbah* 42:3.

16. *Bikkurim* 3:2-4; Deuteronomy 26:11.

17. Deuteronomy 28:47. For more on the verse see *Yaiyn Yitzchak, Ki Tavo*, 17-18.

on the bright side of life is crucial in Jewish thought to maintaining proper observance and a spiritually vibrant and meaningful existence. When we harvest the fruits of our labors, we can relate to our success in one of two ways: we can either attribute our success solely to our own talents and efforts, or by attributing it to God and thanking Him for blessing us with the wisdom and abilities to achieve our goals. The secret of happiness lies in nullifying the ego's natural tendency to lay claim to all the credit; instead, we must learn to rejoice in the blessings that God gives us. For in truth, when the ego is given free reign, it knows no limit to the glory it feels is its due, and because of this it overreaches, only to eventually be disappointed and frustrated at its inability to ever be fully satisfied.

The commandment of taking the first fruits to the Temple contains a beautiful allusion teaching us how to achieve a joyous frame of mind. In the verse, “and you shall put it [the first fruits] in a basket,” the Hebrew word used for basket is “*tene*” (טנא).¹⁸ The numerical value of this word is 60. Since by the rules of *gematria* (Kabbalistic numerology), an additional number one may be added to the sum to represent the entire word, we find an allusion to the Sages’ law of nullification that approximates a one in sixty mixture as rendering a substance null and void ritually.

18. Ibid 26:2.

The “basket” equaling sixty represents a person’s ability to nullify his or her own lust for honor by bringing the first fruits to God. This notion is also hinted at by the fact that the numerical value of the Hebrew word for “I” (אני) is 61. These same Hebrew letters when interchanged spell the Hebrew word for “nothingness” (אין).¹⁹ Thus, the one (1) who puts his first fruits in a basket (60) is in effect nullifying his ego, his “I,” in a ratio of 1:60, thus reaching a state of selflessness or nothingness, the secret of true joy.

The Ba’al Shem Tov taught a similar message using the imagery of placing the first fruits—the credit for one’s accomplishments—into the basket. He notes that the three Hebrew letters of the word for “basket” (טנא) are the initials of the words, “cantillation marks” (טעמים), the notes by which the Torah is chanted, “vowels” (נקודות), and “letters” (אותיות).²⁰ These are the three elements comprising the Biblical text. Since human beings usually want to take sole credit for their accomplishments, the Torah commanded us to place the first fruits in a basket, a receptacle that reminds us of the Torah, so that we reign in our egos and recognize God as the source of all material and spiritual bounty. The Torah and its commandments constantly remind us

19. *The Hebrew Letters*, p. 233.

20. *Ba’al Shem Tov on the Torah, Ki Tavo*, 2. For a more in-depth treatment of the acronym of the word *tene*, see *Wonders* Issue 119, *Ki Tavo* 5784.

of our connection to God, so that we do not lose the proper perspective on this relationship. The Ba'al Shem Tov taught that we should learn to take our thoughts, speech, and action and place them in the letters, vowels, and song of the Torah, which on a practical level means incorporating the wisdom of the Torah in all our endeavors.

The obligation to learn Torah extends beyond learning Torah text and extends

to attaining a state of consciousness that allows all of life's experiences to be filtered through the Torah, as if one was wearing "Torah-colored glasses." Placing the first fruits of our labors in the basket of Torah is similar to wearing "Torah-colored glasses," so that all our life experiences are refracted through the lens of Torah. May we all learn to see the world through rectified and selfless "Torah-colored glasses."



גל עיני
אח"ל חב"ד שם ש"ק
המרכז למוסיקה חב"דית
במסגרת פסוקי חב"ד

וה"י בהם

The message of Chai Elul to our generation

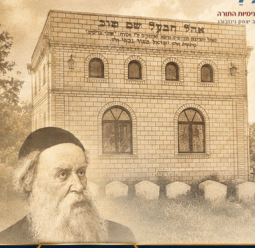
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Musical Accompaniment
Eitan Katz

Hosted by
Rav Shlomo Katz

בס"ד





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STORY

THE BA'AL SHEM TOV: THE POWER OF A REBBE

When the holy Ba'al Shem Tov lived as a hidden *tzaddik*, wandering from city to city and village to village, one of his sacred practices, which he also instilled among his fellow hidden *tzaddikim*, was to ask every Jew he encountered, men and women, young and old, about their health and their livelihood. He took great satisfaction in hearing their warm responses of praise to God, "Thank God," "Blessed be God," "Praise to the Almighty," and the like.

Once the Ba'al Shem Tov came to a certain town. In that town lived an elderly Jew, a great Torah scholar utterly removed from all worldly affairs. For more than fifty years he had sat day and night studying Torah in asceticism and holiness. He fasted continually, wrapped in his *tallit* and adorned with *tefillin*, and only after the evening prayer would he taste a small piece of bread dipped in water.

When the Ba'al Shem Tov entered the secluded chamber of this great sage in the corner of the synagogue, he asked him about his health and whether he had what he needed. The sage paid no attention to the Ba'al Shem Tov, who was dressed as a simple villager. The Ba'al Shem Tov repeated his questions several times, until the sage grew angry and gestured toward the door, signalling him to leave.

The Ba'al Shem Tov said to him: "Rebbe, why do you not provide for the *Kaviyachol* ['as it were,' i.e. for God]?" These words bewildered the sage: what is a simple villager doing speaking of God as "the *Kaviyachol*"—a connotation used by only the greatest scholars who wished to distance themselves from any anthropomorphism—and His livelihood? The Ba'al Shem Tov, perceiving his thoughts, said: "Jews 'sit' upon the livelihood that God grants them. But upon what 'livelihood' does God 'sit'? King David tells us in Psalms: 'And You are holy'—upon what do You 'sit'?—'enthroned upon the praises of Israel.' The *Kaviyachol*, as it were, sits upon the praises that the people of Israel offer Him for the health and livelihood He grants them and for these words of praise, God grants them long life and abundant sustenance."

When the Ba'al Shem Tov reached his eighteenth year, the hidden *tzaddikim* chose him as their leader. He then proposed that the hidden *tzaddikim* settle in towns and occupy themselves as teachers of young children and he himself became an assistant to a teacher in the town of Yazlovits.

During that period he would personally bring the children to the schoolroom, reciting with them blessings and verses—*Shema Yisrael*, *Torah tzivah*, and the like. He would also tell them stories of Moses and the Patriarchs, and review their studies with them. After their lessons he would walk them home, and recite the bedtime *Shema* with them. All of this he did with joyful melodies, which he taught them as well.

One might ask: even granting that there is value and benefit in a Jew's praising God for his livelihood, what indicates that there is no greater benefit—or at least an equal one—derived from Torah study? And if this is not self-evident, why did the Ba'al Shem Tov see fit to interrupt the recluse's study in order to say these words to him?

The Rebbe answers that the "livelihood" Jews provide to God is given specifically through simple praise concerning their material affairs. God desired a dwelling place among the lower worlds and it is precisely when we discover God's goodness within the lowliest of matters that we reveal Him and enthrone Him, as it were, within the lower realms, thereby sustaining and fulfilling His will and desire.

This is the elevated quality of the simple Jew, who unites the higher and lower realms in actuality. The "higher" is the simple radiance of God's essence shining within him; the "lower" is his mundane, physical life, which he lives in accordance with God's will. In the Torah of the recluse who in his isolated chamber sought to dwell purely in the realm of the "higher,"

God's will was not fulfilled. This is what the Ba'al Shem Tov came to teach him.

RECTIFYING REALITY

This first campaign initiated by the Ba'al Shem Tov—we might call it the "*Shalom Aleichem*" campaign—was what opened the door, so to speak, to all of the Ba'al Shem Tov's campaigns dedicated to the education of the Jewish people and the rectification of all reality. His efforts in this respect continued throughout his life and after his passing, through those who carried forward and studied his teachings.

Tikkun (rectification) is a form of *hitlabshut* (enclothment), as reflected in the Aramaic translation of the verse "A man shall not wear a woman's garment" (Deuteronomy 22:5), whose Aramaic translation in Onkelos reads, "a man shall not rectify (*yetaken*) himself with a woman's rectifications (*tikunei*)."¹ To rectify reality means to draw down God's light so that it may be enclothed and dwell within it, as a soul descends to animate a body. Each stage in this great work is a small *tikkun*, accomplishing its purpose

and adding light to the world.

It follows, then, that for all the greatness of natural praise to God, this is only the beginning of the path. It is told that four years later, at the age of twenty-two, the Ba'al Shem Tov proposed beginning a campaign to instill Torah among the simple people of Israel. This is a far more advanced mission: out of a powerful faith in the connection between Torah and every Jew, one sets out to instill it within a reality that appears entirely unrelated to it. The "*Shalom Aleichem*" campaign naturally preceded the campaign for Torah study. The Ba'al Shem Tov explained this on the basis of the teaching that "a drink draws hearts close": one must first offer a Jew material kindness, and only afterward give him spiritual guidance. When one takes interest in a Jew simply as he is, in his present condition, without attempting to improve or correct anything about him, a fondness between the hearts is forged. Only when there is fondness and a feeling of caring for one another can the relationship mature to include spiritual guidance and kindness.

This principle is demonstrated by

the fact that the Ba'al Shem Tov's soul descended into the world by virtue of a simple, material act of kindness performed by the Ba'al Shem Tov's father toward a Jew who appeared to be publicly desecrating Shabbat. From this we may also learn that preceding spiritual guidance and kindness with material kindness is not merely a demonstration of the idea of a "preparation for a *mitzvah*," which would give the impression that the *mitzvah* is the spiritual kindness, but that the material kindness is inconsequential. On the contrary, even when physical kindness stands alone and yields no spiritual fruit, it possesses an immense and wondrous value of its own. The kindness of the Ba'al Shem Tov's father was purely material: he fed and sustained the poor man without attempting to influence him spiritually in any way and certainly without conditioning his material kindness upon any spiritual progress on the man's part.

Israel are a holy People, and material kindness to a fellow Jew is itself the fulfillment of a *mitzvah*. As the Alter Rebbe taught: "The materiality of another person is your spirituality!"

THE MONTH OF ELUL

THE INTERIOR OF THE

THIRTEEN ATTRIBUTES OF

GODLY COMPASSION

As we begin the third week of the Month of Elul, the last month of the year, which serves as a preparation for the coming year (may it be a good and sweet year for us all) and particularly for the Ten Days of Teshuvah that begin with Rosh HaShanah and end with Yom Kippur, we are taking a deeper look at the Thirteen Attributes of Godly Compassion, which we repeat again and again during Elul and during the Ten Days of Teshuvah. The Attributes of Godly Compassion were revealed to Moses after the Sin of the Golden Calf and are:

Havayah passed before him [Moses] and proclaimed: “*Havayah, Havayah* [1] [is a benevolent] God; [2] compassionate and [3] gracious; [4-5] slow to [demonstrate His] anger; [6] abounding in kindness; [7] and truth [faithfully rewarding those who obey Him]. [8] He preserves [the merit of the acts of] kindness [9] for thousands [of generations]; [10] He forgives premeditated sins, [11] as well as rebellious sins, and [12] unintentional sins; [13] And He acquits [those who repent]....¹

These are the attributes as revealed in

the Pentateuch and we have surveyed them and their meaning in past issues.²

It is explained in the writings of the Arizal that within the inner dimension of these 13 Attributes written in the Torah of Moses, there shine the 13 Attributes found at the end of the Book of Micah:

Who is a God like You, (2) pardoning premeditated sins, (3) and remitting transgression, (4) for the remnant of His heritage, (5) He does not maintain His wrath forever, (6) because He loves loving-kindness! (7) He will return to have compassion upon us, (8) He will suppress our iniquities, (9) and You will cast all our sins into the depths of the sea. (10) You will grant truth to Jacob, (11) loving-kindness to Abraham, (12) as You swore to our forefathers, (13) in days gone by.³

We recite these 13 Inner Attributes of Divine Compassion every day during the morning prayers. We also recite them as part of the Tashlich service on the afternoon of the first day of Rosh HaShanah. In our previous article on this topic, we explained the correspondence

1. Exodus 34:6-7.

2. Most notably, last week's issue 208 of *Wonders* for *parashat Ki Teitzei* 5786.

3. Micah 7:18-20.

between the 13 Attributes of Divine Compassion in Exodus and the sefirot. Now, we will do the same for these, their inner dimension.

WHO IS A GOD LIKE YOU AND FAITH

Just as in the exterior attributes of compassion, the first interior attribute mentions God's Name, *Kel*, providing a clear connection between them. Faith is revealed in the aspect of "Who is a God like You," matching the Sages' explanation that the word "one" in the Shema ("God is one") alludes to the fact that God is singular and "there is none comparable to Him." Specifically, this is known as the level at which God is the Paradox of all Paradoxes (נמנע הנמנעות), as explained in Chassidic teachings.

PARDONING PREMEDITATED SINS AND SELF-NULLIFICATION

The second interior attribute is equivalent to the tenth exterior equivalent, and so we will not repeat it here. As was explained there, iniquity or premeditated sin (עון) has the same letters as "humble" (ענו). About Moses the Torah states that, "and the man Moses was very humble, more than any person on the face of the earth."⁴ This parallels Moses' own statement that "And we are like naught," where the Hebrew word for "naught" (מה) is the second syllable of wisdom (חכמה), also known as the "power of naught" (כח מה), the power to self-nullify.

Let us add that the Hebrew word for "pardoning" (נשא) alludes to the Kabbalistic principle that the interior of

the Father Principle (self-nullification) is the interior of Atik, the seat of faith in the supernal crown.

REMITTING REBELLIOUS SIN (TRANSGRESSION) AND JOY

As explained regarding the eleventh exterior attribute, here too a rebellious sin or transgression parallels the sefirah of understanding and its inner experience, joy. Let us add that the union of the Father and Mother principles (wisdom and understanding) is achieved through the power of faith. Indeed, the numerical value of the two—self-nullification (בטול) and joy (שמחה) is 400, the square of 20, illustrating the power of their unification. Just as with self-nullification, the Zohar states that the secret of the inner essence of the Mother Principle is the inner essence of Atik, the highest part of the crown and the seat of faith.

FOR THE REMNANT OF HIS HERITAGE AND LOWLINESS

The aspect of "the remnant of His heritage" and "the remnant of Israel," wherein one considers oneself like mere leftovers and superfluous matter for which there is no need thus fostering a state of lowliness. The Hebrew word for "heritage" (נחלה) is the secret of "grace unto her" (חן לה), and "grace" is the eighth synonym for beauty in Hebrew, which corresponds to the sefirah of kingdom and its inner experience, lowliness.

The secret of the order of the first four attributes is that faith is drawn down into lowliness through the union of the Father and Mother principles, i.e., the union of self-nullification and joy. More specifically,

4. Numbers 12:3.

the root of kingdom (lowliness) is in faith, but this root is in a state of concealment that lack being (נעלם שאינו במציאות) unlike the root of the other *sefirot* within the crown, which is in a state of “concealment that is” (העלם שישנו במציאות), as explained in Chassidic teachings. Through self-nullification, which ascends to the highest aspect of the crown, Radla, and Joy, which extends down to the place of kingdom, the root of kingdom, utterly concealed, comes into being and is revealed.

HE DOES NOT MAINTAIN HIS WRATH FOREVER AND AWE

As explained regarding the fourth and fifth exterior attribute of compassion, the Hebrew word for anger is *אף*, and thus this attribute corresponds to awe or fear of God. Here, the sweetening of judgment occurs through the revelation of the root of loving-kindness within it, which is the interior attribute of compassion that comes next.

BECAUSE HE LOVES LOVING-KINDNESS AND LOVE

This attribute reflects the awakening within the Divine Essence to bestow goodness upon others, as it were, through the Creation of the world. This desire, which is the reason that Creator revealed His infinite self before the first contraction (*tzimtzum*), is what overcomes His “anger,” which represents the contraction or limiting of His revelation. This is because the inner intent of the *tzimtzum* is not to conceal, but specifically reveal Godliness to the limited lower realms. The attribute of Awe thus is found to exist solely for the true preservation of Love; therefore, Love

always overpowers Awe. This Love ascends (following the principle that “their end is wedged into their beginning”) back to the first interior attribute, “Who is a God like You,” whose kindness “is all day.”

HE WILL RETURN TO HAVE COMPASSION UPON US AND COMPASSION

As explained regarding the second exterior attribute, *Rachum*, compassion is the secret of God returning to the person who returns to Him in complete repentance (*teshuvah*). As the Sages state, “In the place where penitents stand...” and “all seventh are endeared”; this is the seventh interior attribute.

HE WILL SUPPRESS OUR INIQUITIES AND UNIFICATION

The concept of suppression/subjugation (*kibbush*) refers to the subjugation of the five aspects of harsh judgment, the feminine aspect of the *sefirah* of knowledge (*da'at*) before its five aspects of loving-kindness, its masculine aspect. This is the secret of God commanding Adam to, “fill the earth and subdue it,” for “it is the nature of a man to conquer.” It is also the secret of the verse, “and Adam knew Eve, his wife.” Here the higher *Mazal* is in the secret of supernal knowledge, as explained in the writings of the Arizal.

AND YOU WILL CAST ALL OUR SINS INTO THE DEPTHS OF THE SEA AND EARNESTNESS

This parallels the final and thirteenth exterior attribute “He acquits.” Just as acquittal cleanses a person from all sin,

so does casting his sins into the depths of the sea. Here we find the attribute that is related to the custom of *Tashlich*, whereby we rectify the state of “my splendor [*hod*, whose inner experience is earnestness] was turned into a destroyer.” The depth, or *metzilot* also refer to the *sefirah* of *hod*, which corresponds to the extreme known as “lower” (עומק תחת) in *Sefer Yetzirah*.

YOU WILL GRANT TRUTH TO JACOB AND TRUTH

As explained above regarding the exterior attribute of “truth,” this interior attribute also corresponds to truth, the inner experience of the *sefirah* of beauty. More specifically explained here, “truth to Jacob” refers to Joseph, since truth is also translated as “fulfillment,” the inner experience of Joseph’s *sefirah* of foundation. “Truth to Jacob” (אמת ליעקב) shares letters with the phrase, “Jacob did not die” (יעקב לא מת), the secret of the procreative organ, which is also called “a live organ” as a symbol of continuous service of God.

LOVING-KINDNESS TO ABRAHAM AND TRUST

Just as “Truth to Jacob” is the connection of the branch (foundation and truth) to the root (beauty and compassion), so “loving-kindness to Abraham” is the connection of the branch (victory and confidence or trust) to its root in loving-kindness. Trust is the firm resolve to execute the attribute of loving-kindness in actual deed. This is the simple meaning of the request “Grant... loving-kindness to Abraham”: Abraham by nature always

desired to act with kindness, but our plea is that “loving-kindness to Abraham” be executed—that he succeed in bringing the desire for kindness from potential into actual deed. This is achieved specifically through confidence or trust—“He who trusts in God, loving-kindness shall surround him”—meaning that God will continuously arrange circumstances so he can perform actual kindness.

AS YOU SWORE TO OUR FOREFATHERS AND WILL

The oath (*shevuah*) represents drawing down the force of the Will that transcends reason and knowledge into revelation. Its initial manifestation is in the intellect (*mochin*)—“our forefathers” (*avoteinu*). The root *Av* (father) also relates to *Avah* (willingness/desire). From earnestness of service comes true vitality and strong trust; through this, the power of Will is revealed, and “nothing stands in the way of the Will.”

IN DAYS GONE BY AND PLEASURE

“From days of old” is the aspect of *Atik Yomin* (the Ancient of Days), the level of Delight. The aforementioned oath, originating from *Arich Anpin* (Will), is rooted in “days of old”—*Atik Yomin*—which is en clothed within the interior of *Arich Anpin*. The primary revelation of delight is in *Binah*. This is why the “lower *Mazal*” nurses the light of *Imma*.

SUMMARY OF THE FLOW

Simple faith is drawn down to kingdom—lowliness—through the union of *Abba* and *Imma*. The three

attributes of loving-kindness, might, and beauty ascend and are integrated into unification, their source, according to the order of the Chambers (awe, love, and compassion, which are the Chamber of

Merit, Chamber of Love, and the Chamber of Will, as explained elsewhere). Afterward, the three habitual attributes ascend to the root of knowledge in the Supernal Will, in which the pleasure is enlothed.

faith

exterior: God (*Kel*) interior: Who is a God like You

pleasure

exterior: for thousands interior: In days gone by

will

exterior: Slow to Anger interior: as you swore to our forefathers

understanding

joy

exterior: rebellious sins

interior: remitting rebellious sin

wisdom

self-nullification

ext: forgives unintentional sins

int: pardoning premeditated sins

knowledge

unification

exterior: unintentional sin interior: suppress our iniquities

might

awe

exterior: Anger

interior: does not maintain His wrath forever

loving-kindness

love

ext: Abounding in kindness

int: He loves loving-kindness

beauty

compassion

exterior: Compassionate interior: will return to have compassion

acknowledgment (splendor)

earnestness

exterior: He acquits interior: Cast all our sins

victory

confidence (trust)

ext: He preserves int: loving-kindness to Abraham

foundation

truth (fulfillment)

exterior: truth interior: You will grant truth to Jacob

kingdom

lowliness

exterior: Gracious interior: the remnant of His heritage

וה"י בהם

The message of
Chai Elul
to our generation

Farbrengen with
**Rav Yitzchak
Ginsburgh**

Musical Accompaniment
Eitan Katz

Hosted by
Rav Shlomo Katz

Monday, August 31

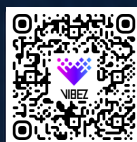
📍 Shirat David, Matityahu Hakohen 40, Efrat

🕒 Doors Open 7:30 PM ⌚ Event begins at 8:00 PM

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