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

נט"ד

Wonders

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שַׁבָּת קֹרַח ❁ א-ב תַּמּוּז תשפ"ה



[there are] three different understandings of the relationship between God and Creation. The first is... that creation was a one-time event. The second interpretation is Abraham's God-world stance, where God and creation are essentially the same. The understanding that stands as an intermediate between these two poles is the continuous creation, whereby God is constantly creating reality at each and every moment anew.

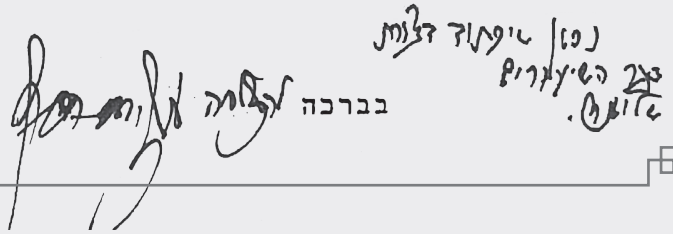
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The Lubavitcher Rebbe to Rav Ginsburgh, Elul 5741

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



Wonders

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

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Wonders Staff
Editor: R' Moshe Genuth • Associate Editor: Shelli Karzen
Typesetting: Yoel Broderick

DAILY TEACHING

BECOMING SONS OF NOAH, ABRAHAM, AND ISRAEL

CREATION AND THE BIBLE

Let us see one more important introduction to the Bible. The first three words of the Bible are "In the beginning God created" (**בְּרֵאשִׁית בָּרָא אֱ-לֹהִים**). The continuation of the verse is "the heavens and the earth" (אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ), but the first three words are the words of the act of creation itself. The numerical value of these three words is 1,202.

1202 is also the exact value (*gematria*) of the names of the three parts of the Bible: Torah (**תּוֹרָה**), Nevi'im (**נְבִיאִים**), and Ketuvim (**כְּתוּבִים**), which in English are known as the Five books of Moses, the Prophets, and the Writings. This in itself is an amazing equality between the names of the three parts of the Bible and the three first words of the Bible. It means that the creation of the world is performed through the channels of the Divine letters, the word of God as it appears in all three parts of the Bible. As we explained, the three parts of the Bible correspond to the three mental faculties, which then descend into all the emotional levels of the soul, both mind and heart connected.

ABRAHAM AS THE FATHER OF ALL NATIONS

There is another very important phrase that appears in Genesis in relation to the first of the three patriarchs, Abraham, who is the father of all righteous Gentiles. The Torah explicitly states that Abraham is "the father of all nations"[1] (אַב הֲמוֹן גּוֹיִם).

How is he the father of all nations? When the nations believe in the God of Abraham and follow the way of the God of Abraham, then all the nations are the children of Abraham. He is their father. Not only is he the first patriarch of the Jewish people, but then he is also the father of all believing nations.

Usually, one speaks of righteous gentiles as Bnai Noach, literally meaning "children of Noah." The question can be asked, why do we call them the children of Noah? Why not call them Bnai Adam, the children of Adam, the first man? To be a good child of Adam is to be what's called a *mensch*, a good person, an honest individual. To be a child of Adam does not mean that a person observes any of the commandments that were finalized and given to Noah. It just means being a good human being.

Actually, the first thing demanded of us, is to be a good son of Adam. The sages teach that, "Civility precedes Torah" (דֶּרֶךְ אֶרֶץ קִדְמָה לַתּוֹרָה). Being a good person in one's relationships with other people precedes even receiving the Torah. So first the person must be a Ben Adam, a mensch, a son of Adam. All of us must be Bnai Adam, children of Adam.

But then if we accept our role as children of Adam, if we know, if we learn that Noah and all his descendants, Noah followed the deluge, the flood, when all of humanity was destroyed except for him, except for Noah and his children. When he came out of the ark, he finalized, God gave him the final form of the seven commandments that God wants humanity, his children, to observe. Those who properly observe these seven commandments, are called Bnai Noach.

But we said that there is another level, a further level, which we can call an upgrade. What we are now explaining in this teaching is that the world was created so that humanity would upgrade from time to time. The children of Adam were intended to upgrade to become the children of Noah. Then the children of Noah are meant to upgrade and become the children of Abraham. This is something which is very real and very practical. It pertains to humanity, right now, this very day. All of humanity certainly is both able and deep down in its heart even desires to become children of Abraham. The Jewish people are known as Bnai Yisrael, meaning "the children of Israel." Israel is the higher name given to the patriarch Jacob.[2] Bnai Yisrael means either born Jews or righteous Gentiles that convert fully to Judaism and become an integral part of the Nation of Israel and are also called Bnai Yisrael or "Children of Israel."

This is the final upgrade possible for humanity before the appearance of the King Messiah. At that time, we will all recognize that we are all children of God himself. All of these are upgrades possible for all human beings.

What we are now trying to explain is that the time has already come to use what we shall call new terminology. Instead of the customary term, Bnai Noah, we want everyone to become Bnai Abraham—sons of Abraham. That is what the Torah says. The Torah says that Abraham is the father of a multitude of nations[3] (*Av Hamon Goyim*), the father of all nations.

FROM A SON OF NOAH TO A SON OF ABRAHAM

What is the difference between being a Ben Abraham, a child of Abraham, a son of Abraham, or a daughter of Abraham, and being part of Bnai Noah? The difference is regarding the most essential of the seven commandments given to Noah—not to worship idols, not to bow down to idols, not to think that there is a plurality of gods. That is false, a lie, an illusion.

However, since the children of Noah are already commanded to believe in one God, we might think that there is no difference between the children of Noah and the children of Abraham? In fact, there is a

big difference between the two. We find that one of the verses in Genesis,[4] which describes Abraham, says that Abraham called out to the whole world, in the name of God, who is described as "*Kel Olam*" (אֵ־ל עוֹלָם), which should be translated as "God-world." God is not as we might expect "the God of the world," which in Hebrew would read "*Kel HaOlam*" (אֵ־ל הָעוֹלָם). Meaning that according to Abraham's call, God and the world are virtually identical. This is not meant to limit God in any way (saying that He is the world and nothing more), but rather to say that the world is a reflection of God Himself. The world is not separate from God, it is not an independent entity nor a separate reality.

Now, to be a Ben Noah, a child of Noah, one must believe in one and only one God. That means that you believe that no other power creates reality and no other power directs and leads reality. All providence is solely from one God. A Ben Noah believes that God is the creator of the entire universe, and can even to go on to believe, as taught in Chasidic philosophy by the Ba'al Shem Tov, that God creates the world every split second. This means that the process of creation is an ongoing process.[5] A ben Noah can believe and even experience the world being created every second.

We are taught that young children can actually feel the continuous recreation of the universe. When you get older, there is a *kelipah* (a shell), as it were, that prevents you from directly experiencing recreation at every moment. But it is possible to do so. You just have to remove the shell, the barrier, and you can see. All of this can be a real experience and yet, a Ben Noah's belief in God means that God and His Creation—God and the world—are not the same. There are two things. God creates the world. He created it in the past and He creates it in the present. So, there is God and there is the world. And God is one, meaning that only God creates the world and only God has providence over it. If you believe this, you are already considered a good gentile and you are a son of Noah.

But to be a son of Abraham, you must upgrade and take one step further by knowing that everything is one. That God is one with the world and He is in the world. What's more, the world is, in a sense, is within God himself. It is all God—*Kel olam*—God is world and there is no other. They are not two different entities: God and the world. If one comes to that realization and to this ultimate truth, then he has upgraded himself from being a son of Noah to becoming a son of Abraham.

FROM A SON OF ABRAHAM TO A SON OF ISRAEL

But then a person can continue to upgrade himself or herself to become a son of Israel, part of Bnei Yisrael. Any righteous non-Jew can join the people of God, when he or she moves even further and recognizes that the one God has given commandments to humanity, to people, and to His chosen people He has given 613 commandments. He or she can then commit and dedicate themselves to perform these commandments righteously. Once he or she has proclaimed this before

a court, they become a child of Israel, a Bnei Yisrael.

After that, the next stage is to reveal, in a totally revealed manner, that we are all sons of God, of the one God. And since God is one with the world, He is also one with us. In fact, He is first and foremost one with us.

CREATION, THE BIBLE, AND ABRAHAM'S PROCLOMATION

In one of our earlier teachings, we said that there is another important phrase in the Torah that has the same values as the Torah's first three words of the Torah, "In the beginning God created" (**בְּרֵאשִׁית בָּרָא אֱ־לֹהִים**) and the names of the three parts of the Bible, "Torah, Prophets, Writings" (**תּוֹרָה נְבִיאִים כְּתוּבִים**). This phrase is the one we have been describing Abraham, "[Abraham planted a tree in Beer Sheva] and he proclaimed there the Name of Havayah, God-world" (**וַיִּקְרָא שָׁם בְּשֵׁם י־הוה אֵ־ל עוֹלָם**). Again, Abraham did not proclaim the Name of "the God of the world," which would imply two separate entities, but "the God-world"—only one thing.

Now even more remarkable is that those last three words, "Havayah God-world" (**י־הוה אֵ־ל עוֹלָם**) have the exact same value as the word "He created" (**בָּרָא**). Meaning that the words that first three words, "he proclaimed there the Name of" (**וַיִּקְרָא שָׁם בְּשֵׁם**) have the same value as "In the beginning, God" (**בְּרֵאשִׁית... אֱ־לֹהִים**). We see here a most beautiful and amazing three-way relationship between Creation—as described in the Bible's first three words—and the three parts of the Bible, and Abraham calling out to all human beings that the God is the God-world.

GOD AND NATURE ARE THE SAME

Now note that Abraham's proclamation includes two Names of God. The first name is *Havayah*, the Tetragrammaton, the essential Name of God, "[Abraham planted a tree in Beer Sheva] and he proclaimed there the Name of *Havayah*," referring to God's supernatural (or transcendent) aspect, as explained in one of our previous teachings. The second Name that Abraham used in his proclamation that God and the world are one is *Kel* (אֵ־ל),[6] which is actually the first two letters of God's Name *Elokim* (אֱ־לֹהִים)—God's imminent or natural aspect, the way in which He is one with nature. We can say that these first two letters of Elokim that make up *Kel* are the seed of Divinity revealing itself as nature. Thus, the Name *Kel* is the revelation that God and nature are the same.

Earlier, we described three different understandings of the relationship between God and Creation. The first is the normative understanding that the Torah's first words, "In the beginning God created the heavens and the earth," means that God performed a one-off creation of our reality. According to this interpretation, creation was a one-time event. The second interpretation is Abraham's God-world stance, where God and creation are essentially the same. The understanding that stands as an intermediate between these two poles is the continuous creation, whereby God is constantly creating reality at each and every moment anew.

The first interpretation imagines creation to be similar to the act of a carpenter making a chair. Once made, the chair continues to exist in its form independently of the carpenter. Likewise, once created, Creation continues to exist in its present form, seemingly without any dependence on the Creator. The second interpretation introduces the continual dependence of Creation upon the Creator. As such, Creation is nothing like the act of a carpenter making a chair. Without what is described as God's word to create reality, nothing in reality can exist. And so, God's word that brings it into being becomes an essential element of any part of Creation. In this second, intermediary interpretation, it is left to the observer to focus either on God's word that sustains Creation, or to focus on the elements of Creation, whose sustaining utterance comes from God, and which therefore are dependent or nullified to Him. Still, there is no identity between God and Creation. This becomes possible only according to Abraham's God-world teaching. Identity between the two means that any particular element of Creation is not null and dependent on God's utterance but is rather the expression of God's absolute being.

RAHAB'S FAITH

A most powerful illustration of these three modes of faith in God as Creator can be found in the figure of Rahab, the woman of Jericho who aided Joshua's spies.[7] After Jericho was conquered, Rahab converted to Judaism and was married to Joshua himself. But, prior to that, when she spoke to Joshua's spies she described her faith in God with the words, "for Havayah your God, He is God in the heavens above and on the earth below"[8] (כִּי י־הוה אֱ־לֹהֵיכֶם הוּא אֱ־לֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתָּחַת). As such, she was describing her awareness that God constantly sustains all that is above and below through His utterance. As such, she was a true "daughter of Abraham."

In the Pentateuch, Moses uses an identical phrase to describe the faith expected from a the Children of Israel but adds a few key words. He says, "Know this day and keep in mind that *Havayah* alone is God in the heavens above and on the earth below, there is no other"[9] (וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי י־הוה הוּא הָאֱ־לֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתָּחַת אֵין עוֹד). The sages explain that the words added, "there is no other" in Hebrew indicate that not only is God sustaining all being through His continuous utterance, but that even that which is non-being is also God. That which is non-being is referred to as the "void" or "empty space" of Creation (חֲלָלוֹ שֶׁל עוֹלָם) by the sages. This refers to non-being, or the "contraction" (*tzimtzum*) in Kabbalah, indicating that there is no place that is void of God and hence the "contraction" is only a metaphor, but in truth God is Omnipresent and even more so: God is one and the same as everything including the contraction. This is the higher faith of God-world believed by the Children of Israel. Why then is there a contraction? What is its purpose? Contraction, i.e., the metaphoric concealment of God's presence, is needed by a person so that when they are nullified

to God, they are included within the Divine. But, when the Jew knows that even the "void of Creation" is entirely God too, then the Contraction is no longer necessary. If we were to restate the previous statement using the terminology of the sages, we would say that even the "void of Creation" is "the Omnipresent" (מְקוֹמוֹ שֶׁל עוֹלָם).

The sum of these two terms, "void of Creation" (**חֲלָלוֹ שֶׁל עוֹלָם**) and Omnipresent (**מְקוֹמוֹ שֶׁל עוֹלָם**) is 1218, or the sum of the six permutations of the Torah's first verb, "created" (**בָּרָא**). This verb also means "to present openly," and thus Creation is the open presentation of God Himself.

1. Genesis
2. Genesis 32:29 and 35:10.
3. Ibid. 17:5.
4. Ibid. 21:33.
5. In our previous teaching (Daily Teaching #006), we explained that to see the world (and myself) being recreated at every moment is the secret of the faculty of wisdom.
6. This Name is only pronounced *Kel*. It is written as the first two letters of *Elokim*.
7. For the sages' comparison between Rahab and Moses, see *Devarim Rabbah* 2:28.
8. Joshua 2:11.
9. Deuteronomy 4:39.

PARTZUF

PARASHOT NAMED AFTER PEOPLE

There are 6 Torah portions or *parashot*, named after a person. They are, *Noach*, *Chayei Sarah*, *Yitro*, *Korach*, *Balak*, and *Pinchas*. These 6 are out of a total of 54 portions in the Torah altogether—53 Torah portions customarily noted plus one additional *parashah*, because we divide *Neetzaveem* and *Vayeilech*. This means that a ninth of the Torah's portions are named after a person.

Divided between the Five Books of Moses, the *Chumashim*, we find two *parashot* named after people in Genesis (Noach and Chayei Sarah), one in Exodus (Yitro—it is very significant that the giving of the Torah was in merit of Yitro, who by converting raised all the sparks in the world). In Leviticus there are none. In Numbers there are 3. And finally, in Deuteronomy there are none. This week's *parashah*, *Korach* is the first in the Book of Numbers, then we will have Balak and Pinchas.

What is the significance of specifically these 6 *parashot*, or in other words how can we correspond them to some well-known model. Balak (**בָּלָק**) is particularly connected with Kabbalah since the root letters of Kabbalah (**קבל**) are the same as the three letters of Balak.

Let us begin with Noach. Noach is considered in Kabbalah to be the foundation of the father principle (יְסוֹד אַבָּא) because he enters the Ark, which is identified as the foundation of the mother principle (יְסוֹד אִמָּא). From this unification, Noach is able to beget a whole new world after the flood. As such, Noach is associated with wisdom (*chochmah*).

The only female among the six is Sarah, and so we identify parashat Chayei Sarah with the mother principle, or the *sefirah* of understanding (*binah*).

Yitro (יִתְרוֹ) literally means "an addition" (יִתְרוֹן) since he was able to include an additional paragraph in the Torah[1]—the paragraph describing his advice on how to appoint courts of law that would assist Moses in governing the people.[2] Moses himself is associated with the *sefirah* of knowledge (*da'at*). Thus, Yitro's addition to the Torah (and to Moses) is associated with the *sefirah* of knowledge (*da'at*), since knowledge is described as an addition[3] (יִתְרוֹן דַּעַת).

The first three parashot named after people—Noach, Sarah and Yitro—thus correspond to the intellect in the sefirot, "wisdom, understanding, and knowledge" (חָכְמָה בִּינָה דַּעַת), in order.

The giving of the Torah is in the *parashah* that corresponds to *da'at* (Yitro). When he converts, all the sparks are elevated and then the Torah, which comes

out of wisdom,[4] and can give life to he who possess it (הַחָכְמָה תְּחַיֶּה בְּעָלֶיהָ).

Now we come to the three parashot in the Book of Numbers. Careful observation will lead us to the conclusion that they are even more a single unit than were the first three parashot.

Korach corresponds to victory, or *netzach*. How so? Korach contested Moses' leadership, and this type of contest is known as הִתְנַצְּחוּת, in Hebrew, which comes from the same root as *netzach*, or the *sefirah* of victory. More specifically, Korach is identified as belonging to the soul root that is constantly battling and contesting Moses. In the future world, Korach will indeed blossom, following the verse, "the tzaddik will blossom like a date palm"[5] (צַדִּי**ק** כַּתָּמָ**ר** יִפְרָ**ח**), whose final letters spell Korach (**קֹרַח**). Korach wanted to include the right—referring to Moses—in the left—referring to the Levites (Korach was a Levite). But in *parashat Korach*, Moses ultimately wins the contest against him, because Moses represents eternity, an alternate meaning of *netzach*. Thus, Korach was able to reveal an aspect of Moses that no one else could.

Pinchas is directly and clearly related to the *sefirah* of foundation, the locus of the covenant. Pinchas was a zealot, zealous for God's covenant, and therefore received an eternal covenant of priesthood. His zealotry was awakened by the blemish of the covenant initiated by Zimri, who openly enacted a marital union with Cozbi, the Moabite princess.

Balak, the final parashah named after a person corresponds to the *sefirah* of acknowledgment, or *hod*. How so? Balak describes the archetypal example of overturning a negative decree into something positive. Balak started out by hiring Balaam to curse the Jewish people, but Balaam ended up blessing them. This complete reversal is related to the *sefirah* of *hod*, about which we find the verse, "My splendor [*hod*] has reversed to be my destroyer"[6] (וְהוֹדִי נֶהְפַּךְ עָלַי לְמַשְׁחִית). Thus, any reversal is related to this *sefirah*. In the body, *hod* corresponds to the immune system. When a curse affects the immune system, the person becomes vulnerable to all kinds of ailments. But just as it can cause ailments in the form of autoimmune disease, the immune system, when it functions properly, can reverse and protect the body from any foreign invader.

Thus, our full *partzuf* is,

understanding-binah **בִּינָה**
Chayei Sarah

wisdom-chochmah **חָכְמָה**
Noach

knowledge-da'at **דַּעַת**
Yitro

splendor-hod **הוֹד**
Balak

victory-netzach **נֶצַח**
Korach

foundation-yesod **יְסוֹד**
Pinchas

1. See *Rashi* on Exodus 18:1.
2. Ibid. 18:13-26.
3. Ecclesiastes 7:10.
4. *Zohar* 2:121a.
5. Psalms 92:13.
6. Daniel 10:8.

STORY

RABBI ARYEH LEVIN: JUST ONE MORE STORY

Rabbi Aryeh Levin, known as the "Father of Prisoners," was born in Orla near Bialystok (now in Poland) in the 1880s to his father Binyamin Beinush and his mother Etil. He studied Torah in the Yeshivot of Slutsk, Slonim, Brisk, Pinsk, and Halusk, and finally in the Volozhin Yeshivah. He made aliyah to the Land of Israel in 5665 (1905) and after a brief period in Jaffa, settled in Jerusalem. He studied at the Torat Chaim Yeshivah and was ordained as a rabbi by Rabbi Chaim Berlin, Rabbi Shmuel Salant, and Rabbi Abraham Isaac Kook. He married Tziporah Chanah, daughter of Rabbi David Shapira. During the famine years of World War I, the couple lost two of their daughters. From 5677 (1917), he served as the spiritual supervisor of the Etz Chaim Talmud Torah. He became renowned for his humility, love, and acts of kindness, particularly for his regular visits to prisoners from underground movements captured by the British. He supported them wholeheartedly, devoting himself to their physical and spiritual needs, and was even the rabbi of the religious Brit HaChashmonaim underground movement, the religious underground movement established by Rabbi Moshe Tzvi Segal (HaRav Ginsburgh's father-in-law). Rabbi Levin was close to Rabbi Kook, despite the harassment directed at Rav Kook, and all the great rabbis of Jerusalem held him in high esteem. In 5708 (1948), he established the Beit Aryeh Yeshivah. He passed away on the 9th of Nisan, the eve of Shabbat HaGadol 5729 (1969) and was buried in the Sanhedria cemetery.

In 5730 (1970), a year after the passing of Rabbi Aryeh Levin of blessed memory, his biographer, Rabbi Simchah Raz entered for a private audience with the Lubavitcher Rebbe. He was allotted ten minutes, like the others invited that night for a private audience with the Rebbe. He entered the Rebbe's study at two-thirty in the morning and introduced himself. The Rebbe said: "A short while ago, I read an article in the *Panim el Panim* weekly about the righteous Rabbi Aryeh Levin of blessed memory, written by Simchah Raz. Are you the author?"

When Simchah Raz answered affirmatively, the Rebbe asked him to tell him about Rabbi Aryeh Levin.

After twenty minutes, the Rebbe suggested they sit beside his desk and asked the

author to continue telling him stories about Rabbi Aryeh. After an hour had passed, the Rebbe's secretary entered the room, astonished at the length of the conversation. The Rebbe said: "Leave him be! I asked him to stay." The secretary left.

The Rebbe leaned towards the author and asked: "Do you have another story for me?"

Another hour passed, with story after story. The Rebbe inquired if Rabbi Aryeh had written any Torah novellae. At that time, Simchah Raz was not yet aware that Rabbi Aryeh had indeed written, in his youth, a commentary on the entire Mishnah. He replied: "I don't think Rabbi Aryeh left behind written Torah teachings, but our sages say, 'When one parts from his friend, let it be only with a matter of *halachah* (Jewish law), for through this he will remember him.' *We* remember Rabbi Aryeh through his stories and his way of life. For us, he was like a walking Torah scroll."

He added: "Here we are now in New York. Let me tell you something Rabbi Aryeh once told me about New York: The first blessing of the morning blessings is 'Blessed are You, God... Who gives the rooster understanding to distinguish between day and night.' Rabbi Aryeh asked: 'Do we have nothing else to thank God for, that we thank Him for giving a rooster the sense to cry cock-a-doodle-doo? Is this the first worthy prayer for a Jew?!'

But if we bring a rooster from Jerusalem to New York, when will it crow? According to Jerusalem time or New York time? According to New York time! This is what we're saying: Master of the Universe, give us the wisdom to say the right thing, in the right place, at the right time, just as You give the rooster understanding to distinguish between day and night.'" The Rebbe smiled in delight at hearing the question and its resolution.

Simcha Raz continued, relating that the downtrodden and dejected would come to Rabbi Aryeh. Once, a synagogue *shamash* (caretaker) came to him and complained: "What kind of life do I have? I'm constantly lugging benches and washing floors."

Rabbi Aryeh replied to him: "What are you talking about?! Do you know who you are?!" The man answered: "Of course! Who am I? I am a lowly caretaker." Rabbi Aryeh said to him: "It's stated in the Talmud that after Moses died, Joshua was appointed to lead the people. The elders of that generation said: Moses' face was like the sun, Joshua's face is like the moon. Woe to that shame, woe to that disgrace! This passage is not clear. Is it possible that the sages speak disparagingly of Joshua?!

Rather the meaning is, they were asking, how did Joshua merit to replace Moses?

It was not because of his greatness in Torah, for it's said of Otniel ben Kenaz that he was sharper in Torah. But because he used to arrange the benches in the study hall, meaning he was a caretaker! It follows that the elders of the generation were speaking in praise of Joshua. Their intent was to bemoan their own behavior: We too could have replaced Moses, but what? We were ashamed to be caretakers! And since we were ashamed, we didn't merit it. This is the meaning of the Talmud's 'Woe to that shame!'"

The Rebbe was deeply moved by Rabbi Aryeh's explanation. He grasped Simchah Raz's hand and said to him: "This is the first time I'm hearing this interpretation, and believe me, this is the correct meaning of this passage."

As the second hour passed, the secretary entered for the second time, stood behind the writer, and began to scratch his back with the bunch of keys he held in his hand, hinting that it was time to finish.

The Rebbe fixed his deep blue eyes on his secretary and said to him: "I've already asked you to leave him be, It is I who have asked him to stay!"

After the secretary left the room, the Rebbe leaned towards Simchah Raz and said to him: "Do you have another story for me?"

Thus two and a half hours of stories about Rabbi Aryeh Levin passed, with the Rebbe listening eagerly. It was already five in the morning. Raz, who was young at the time, said to the Rebbe: "Among Rabbi Aryeh's virtues, his door was always open. There was no ten-minute limit when coming to see him!" The Rebbe burst into child-like rolling laughter.

Raz added, "You are the Rebbe of the *chasidim*. Rabbi Aryeh was the Rebbe of the *mitnagdim*."

In our story, three significant figures are present, which can be corresponded to the well-known statement from Sefer Yetzirah: "With three books the Holy blessed One created His world: with the scribe, the book, and the story." The Scribe is Rabbi Simchah Raz, who as a result of that meeting wrote his first and famous book about Rabbi Aryeh Levin titled, *A Tzaddik in Our Time*; the Book is Rabbi Aryeh, who according to Rabbi Simcha was "a walking Torah scroll" and whose story the Scribe tells; and the Story is the Rebbe himself, immersing in the narrative and uniting with it with great desire to hear more and more.

Why did the Rebbe, whose main connection with Rabbi Aryeh was their remarkable love for the Jewish people, immerse himself in the stories instead

of receiving the people, the Jews waiting outside his study to speak to him? We find the answer in the first part of the sentence with which we began: "The Holy blessed One created His world…." Created (בָּרָא) is cognate with "healthy" (בָּרִיא) and "to heal" (לְהַבְרִיא), and the three "books" (the book, the scribe, and the story) through their meeting indeed heal the entire world. But for this, the Rebbe, who is the all-inclusive soul of Israel, and the "Story" needs to internalize the stories in a deep connection of Supernal Knowledge that transcends ordinary intellect and its considerations.

Thus, by listening to the stories about Rabbi Aryeh Levin, the Rebbe became one with his figure and could illuminate (in his unique way) Rabbi Aryeh's deep messages to the whole world. Incredibly the values of Simchah (**שִׂמְחָה**), Aryeh (**אַרְיֵה**), and Menachem Mendel (**מְנַחֵם מֶענְדֶל**) together equal the phrase, "The light of Mashiach" (**אוֹרוֹ שֶׁל מָשִׁיחַ**) and the phrase "Your wellsprings shall spread outward" (**יָפוּצוּ מַעְיְנֹתֶיךָ חוּצָה**).

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