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

נט"ד

Wonders

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

Issue 158

Shabbat Matot-Massei 5785 ❁ **July 25-26, 2025**
שַׁבָּת מַטּוֹת-מַסְעֵי ❁ כט תַּמּוּז-א אָב תשפ"ה



Aharon's special connection to love and his ability to bring it to others is especially connected to his yahrzeit on Rosh Chodesh Av, the day that begins the Nine Days of mourning over the Temple's destruction. Just as the Temple was destroyed because of blind hatred, it will be rebuilt through the love Aharon represents.

3 **Daily Teaching:** The 24 Books of the Bible

7 **Story:** Rabbi Shimshon of Ostropoli: No Pumpkin Head

10 **Partzuf:** Aharon's Crown

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**

Wonders is distributed weekly in Israel and North America.
For feedback and/or to receive copies for distribution in your area,
write to **mgenuth@inner.org**
Dedication opportunities available.

To see more of Harav Ginsburgh's teachings in English, and to sign up for our weekly email newsletter with updates on live classes and events, go to:

www.inner.org

Books and music are available for sale at www.inner.org/webstore

Join our daily Whatsapp group. Send a message to **+972-50-6528650**

Subscribe to our Youtube channel for hundreds of hours of in-depth study **www.youtube.com/innerorg**

Click here to support Wonders (3500 copies freely distributed every week)

Scan this code to access all Wonders past issues

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

THE 24 BOOKS OF THE BIBLE

The Bible consists of 24 books: the 5 books of Moses, the 8 books of the Prophets, and the 11 books of the Writings. The sages teach us that the secret of the number 24 is related to Isaiah chapter 3, verses 18 to 24. In these 7 verses Isaiah enumerates 24 different ornaments or adornments given to the bride on her wedding day. In ancient Israel, before the destruction of the Holy Temple in Jerusalem, the bride would be adorned with these 24 articles of jewelry and clothing before entering the wedding canopy where she would be legally wed to her husband. This is a very beautiful notion that we will try to understand better.

Even though we cannot usually rely on English translations of the Bible, we will have to do our best in this case, because the names of these 24 ornaments are very rare in the Bible.[1]

THE 24 BRIDAL ORNAMENTS

Though Isaiah's prophecy describes the joy and beauty of a wedding, it is actually a chastisement. He is enumerating these 24 ornaments to let the people know that because of their behavior, God is going to divest the people, who are likened to a bride on her wedding day, of these ornaments. The verses read:

> On that day, the Lord will remove the splendor of the (1) shoe-bells, the (2) head scarves, the (3) moon-shaped ornaments,
> The (4) necklaces, and the (5) bracelets, and the (6) veils,
> The (7) bonnets, and the (8) leg bands, and the (9) hair ties, (10) and the brooches, and the (11) earrings,
> The (12) rings and the (13) nose rings,
> The (14) robes, and the (15) shawls, and the (16) kerchiefs, and the (17) pouches,
> The (18) mirrors, and the (19) linens, and the (20) turbans, and the (21) clasps,
> And it shall be that in the place of fragrance there will be rot, and in the place of the (22) belt, abrasion; and in the place of (23) coiffure, baldness; and in the place of the (24) ornamental belt, a belt of sackcloth; in the place of beauty.

The division of the ornaments is such that only the third of the verses mentions 5 ornaments. These we will correspond with the Five Books of Moses, the Pentateuch.

The first, second, and fourth verses mention 8 ornaments, which we will thus correspond with the eight books of the Prophets.

The remaining verses enumerate 11 bridal ornaments, so we will correspond these with the eleven books of the Writings.

SCHOLARLY BEAUTY

What is the meaning of this parable in which the 24 books of the Bible are described as 24 ornaments or adornments of the bride?

The sages teach us that every Torah scholar and sage, in order to appear as a beautiful bride before God, the Giver of the Torah, must be fluent in all 24 books of the Bible. Each book of the Bible for the scholar is like an ornament, an adornment that beautifies his soul before God. Rashi, the literal commentary to the Bible that is most relied upon, brings this saying from the sages in the book of Exodus. When God concluded speaking to Moses, teaching him the Torah at Mt. Sinai, He gave him the two Tablets. The Torah uses a word for "concluded" (כְּכַלֹּתוֹ) that is cognate with the word for "bride" (כַּלָּה). And Rashi explains:

The word "concluded" (כְּכַלֹּתוֹ) is written defectively [without a *vav* after the *lamed*].... just as a bride (כַּלָּה) bedecks herself with 24 ornaments—those mentioned in the Book of Isaiah—so a scholar ought to be thoroughly versed in the contents of the 24 books [of Scripture].

In the Torah's inner dimension, Kabbalah and Chasidut, the bride is a symbol for the *sefirah*, the channel of Divine energy or emanation, called kingdom (*malchut*, in Hebrew). Kingdom is the tenth of the ten *sefirot*. A thorough explanation of the sefirot is beyond our scope here, but we need to stress that though God is one, absolutely one, He acts and reveals Himself to us through ten "garments," or "vessels" known as the sefirot, each demonstrating a different way in which the Divine manifests and reveals itself in reality.

Each of the *sefirot* corresponds to one of God's Names. Similar to the *sefirot*, the Names of God represent God's actions in reality, as the sages say, "I am known [i.e., my Name is] after my actions." The Divine Name that corresponds to kingdom is the four-letter Name *Adni* (א-דני).[2] This is also the Name used to read the Tetragrammaton, God's essential Name, Havayah (י-הוה), which we are not allowed to pronounce, as mentioned in our previous teachings. The Name *Adni* is usually translated into English correctly as "Lord." This is perhaps the most well-known Name of God in English, but as noted, it is not God's only Name. In fact, since it is the Name that corresponds to the *sefirah* of *malchut*, the tenth and lowest of the Ten Sefirot, it is also considered the lowest of God's ten Names. Despite being the lowest Name, *Adni*/Lord, reflects or enclothes within itself the highest and most essential Name, the Tetragrammaton.

Now, returning to the 24 ornaments of the bride, the bride is one of the symbols associated with the *sefirah* of kingdom and thus with the Name *Adni*/Lord. When you refer to God as Lord, you are actually referring to Divinity as it is revealed (among other things) in a the *sefirah* of kingdom, symbolized by the bride.

24 PERMUTATIONS OF GOD'S NAME ADNI

Whenever we seek to deepen our understanding of a topic related to a number (in this case 24), we search for parallel instances of that number as it appears in Torah.[3] So now let us look at what else corresponds to 24 apart from these 24 ornaments and the 24 books of the Bible. The first thing that should come to mind is that there are 24 hours in a day. This is not just a universal convention, it is also the way the sages divide the day according to *halachah* (Torah law).

24 is also the number of permutations that can be made from a word with four (different) letters. Mathematically, calculating the number of permutations

possible for n objects is n! which is read as "n factorial." It is the product of the integers from 1 to n. In the case of 4 letters, the number of permutations is 4! (4 factorial) or 1 times 2 times 3 times 4, which is indeed 24. But, if m of the objects are the same, then the number of different permutations possible is n!/m (n factorial divided by m).

Since God's Name *Adni* has four different letters they can be permuted in 24 different ways. But because the Tetrgrammaton has 2 identical letters, its total number of different permutations is 24/2 or 12.

Now, since the Name *Adni* corresponds to the *sefirah* of kingdom and to its symbol the bride, it follows that the 24 different permutations of this Name correspond to the 24 ornaments or adornments of the bride.

There is one particular night that we traditionally read an abridged version of the entire Bible—all 24 books. This is the night of *Shavu'ot* (the Feast of Weeks), which also commemorates the day the Torah was given at Mt. Sinai. In honor of this special occasion, we read the beginnings and endings of all 24 books of the Bible. As it were, we are adorning ourselves before God with the ornaments of a bride—the 24 books of the Bible—because the Giving of the Torah is likened to the wedding between God and the Jewish people. The arrangement of the Bible as read on this night is known as *Tikkun Leil Shavu'ot*, which literally means "the Rectification of the Night of Shavu'ot," the festival commemorating the Giving of the Torah. In this text, following each of the 24 books of the Bible that we say in short, there appears one of the 24 permutations of the Name *Adni*, thus creating a correspondence between the 24 books of the Bible and the 24 permutations.

Another point to add to our list of things that correspond to the 24 books of the Bible is the 24 hours of every day. The 24 permutations of *Adni* correspond to the 24 hours of the day: 12 hours of day and 12 hours of night. According to Torah, the day usually follows the night, meaning that every 24-hour period begins with 12 hours of darkness with the 12 hours of light following. This for example is the order at the beginning of Genesis, where the account of each day ends with the words, "there was evening and there was morning." In other cases, in the Torah, especially regarding the service practiced in the Tabernacle or the Holy Temple, it is the night that follows the day.

The average day (or every day at the equator) is from 6 a.m. to 6 p.m. So, in the Tabernacle, the first hour of the day is from 6 to 7 a.m. The 13th hour is from 6 to 7 p.m., and so on. The first hour would correspond to the first permutation of *Adni* and the thirteenth hour to the thirteenth permutation. There were very special individuals throughout history who would contemplate the particular permutation of *Adni* (and of *Havayah*) every hour of the day. Some would even go so far as to divide every hour into four quarter hours, with each 15 minutes corresponding to the four letters of the permutation of *Havayah* (or *Adni*) corresponding to that hour, in order. This was especially prevalent in the study halls

of the Chasidic movement where many would learn Torah while keeping their consciousness connected to God using this meditation.

What we are now adding is that a perfect soul that is connected to God through Torah could also connect directly by concentrating on each of the 24 books of the Bible in succession for each of the day's 24 hours. The first hour would be dedicated to Genesis, the second to Exodus, and so on until every 24 hours, one would go through the entire Bible.

For us this may seem like an unachievable goal, because of the state of our consciousness now. But there were people alive recently who could go through the entire Talmud in their mind (2711 folio pages of text) in several hours. Even though we cannot conceive of what this might mean, the ideal state of being connected to the Bible and through the Bible, being connected to God would include a review of each of the 24 book of the Bible, each of the 24 permutations of *Adni*, and each of the 24 ornaments adorning the bride, while recalling that it is we who are God's bride.

Notes:

1. In passing, let us mention that in the original Hebrew, these verses contain exactly 48 words. Apart from being twice the value of 24, in our next installment of the daily teaching, we will see deeper significance for this number in this context.
2. It is customary not to pronounce this Name when it is not part of a verse, which is why we transliterate it into English in a manner that is somewhat differently from how it would be pronounced.
3. For the archetypal value of numbers, see in length in our volume, *The Hebrew Letters*.

STORY

RABBI SHIMSHON OF OSTROPOLI: NO PUMPKIN HEAD

Rabbi Shimshon ben Pesach of Ostropoli was born in Koritz around the year 5360 (1600). His mother was the daughter of Rabbi Shimshon ben Betzalel Loew, the brother of the Maharal of Prague. His writings are among the deepest and most innovative in Kabbalah, primarily consisting of commentaries on earlier discourses and books, some of which appear for the first time in Rabbi Shimshon's writings. He dealt extensively with gematria, and most of his insights are based on it. Among the central principles of his teachings is that for every force of "powers of impurity," there is a parallel force in holiness, equal to it in gematria and nullifying it. About three and a half years before the Khmelnytsky Pogroms of 5408-5409 (1648-1649), Rabbi Shimshon revealed that the Maggid who used to deliver Torah insights to him had informed him of the impending decrees. Rabbi Shimshon consequently urged those around him to repent, but the decree had already been sealed. In the month of Av 5408, as the rioters approached, Rabbi Shimshon gathered the people of his town in the synagogue and engaged with them in prayer, until he and they were murdered by the rioters on the 3rd of Av 5408 (1648).

The holy Rabbi Shimshon of Ostropoli, may his merit protect us, did not study Torah in his youth and was different from his brothers who were all great Torah scholars. It came to pass that a very wealthy man came and wanted to take him as a husband for his daughter, but Rabbi Shimshon's father refused. The wealthy man said he would give a thousand rubles as a dowry, but the father still would not agree. The wealthy man raised the dowry to higher amounts, and Rabbi Shimshon's father said to him: "My son is an ignoramus; why do you want to take him to be your son-in-law?" But the wealthy man insisted that he still found favor in his eyes, and finally they agreed.

On the Shabbat before the wedding, Rabbi Shimshon ascended the podium and gave one sermon on the revealed aspects of Torah and a second on the hidden aspects. His father was astonished and asked him how he had achieved this. Rabbi Shimshon replied that he had a very great soul, but in his childhood, his hat once fell off his head, and then the *Sitra Achra* (Other Side, the impurity in the world)

clung to him and would not allow him to study Torah. Until one day his father struck him on the head with a stick with hard blows until he ran away to the forest, and there Elijah the Prophet was revealed to him and studied with him. The blows inflicted on his head broke the hold the *Sitra Achra* had on him, and the wellsprings of wisdom were opened to him, and he rose higher and higher through the power of his great soul.

Many great Jewish scholars experienced great difficulty in studying Torah in their childhood. Rabbi Nachman of Breslov recounted that every lesson he learned in his youth required tremendous effort. The Maharam Schick testifies about himself that he had a "pumpkin head" which he turned into a human head through the power of his exertion. It is even told that Maimonides was completely unable to succeed in learning Torah until his father drove him from his home (although this account is questionable).

It is interesting to note that even Rabbi Shimshon's father could not recognize the greatness of his son's soul and knowledge. There are children whose spiritual "tribe," i.e., the root of their soul, is fundamentally different from that of their parents who do not always know how to deal and communicate with the child. In the Tanya, it is written that sometimes a high soul is born to very simple people. In Rabbi Shimshon's case, even though his father was a great Torah scholar, the son's soul is higher than his father's and so the father has no comprehension of the greatness of his son's soul.

It was his future father-in-law, who had never known him, that sensed that there was something special about him and wanted him as a son-in-law even at a much higher than the usual "price." From this, we see that often it is precisely the father-in-law who has a sense of his son-in-law's soul. Indeed, the bride is certainly from the root of the groom's soul, and her father is also included in the heavenly proclamation of the match, as the sages state, "Forty days before a soul enters the world, a heavenly proclamation states, 'the daughter of so-and-so will be wed to the son of so-and-so.'" This is one of the bases for the custom of "*kest*," whereby the bride's parents support the couple after the marriage and ensure the son-in-law's continued Torah study. It is expected that the majority of the groom's development in Torah will occur during these years, and they are also the source of the father-in-law's blessing for good livelihood...

Rabbi Shimshon's flight to the forest after being hit on the head is related to the verse, "flee to your place"[1] as interpreted by the holy Ari: escape to the root of your soul and seclude yourself (*hitbodedut*) with God alone. This is what the Ba'al Shem Tov did in his youth (according to one version of the story, he did this whenever he was unsuccessful in his studies). He did the same also after his teacher Achiyah HaShiloni was revealed to him. This is the secret of, "And Israel dwelt in safety, alone,"[2] as the Ba'al Shem Tov revealed that

when one is with God, there is no place for fear other than Him.

In Chabad, *hitbodedut* or secluding oneself with God is emphasized primarily on one's birthday, the time when a person's *mazal*, the root of their soul and their special tribe is strengthened. Thus we can understand that in education, which requires attention to the root of the soul, *hitbodedut* plays a central role. It is no coincidence that *hitbodedut* was the service of Abraham. He was a shepherd who engaged in *hitbodedut* in the pasture with his flock. Abraham was one, and stood alone with the Creator when the whole world was on the other side. This is precisely how he became the greatest of educators who brought many people under the wings of the Divine Presence.

Rabbi Shimshon was an aspect of Mashiach ben Yosef, as the Seer of Lublin said: "Mashiach ben Ephraim will gather Israel to the Land of Israel, and will not be killed. For Mashiach ben Yosef's death has already been fulfilled by Rabbi Shimshon of Ostropoli, and a calamity will not strike twice." When the mazal, the root of the soul, is strengthened, there is a propensity for supernal repentance or return to God (*teshuvah ila'ah*). Such repentance is not achieved by actively rectifying or contemplating the sin. Rather it constitutes the revelation of the soul's highest level known as the *yechidah* (the "singular one") of the soul, and a deepening in the secrets of Torah that prompts the soul to return to its Creator. Through *hitbodedut*, the infinite wellsprings of the secrets of secrets belonging to the new Torah of the Mashiach are opened.

1. Numbers 24:11.
2. Deuteronomy 33:28.

PARTZUF
AHARON'S CROWN

Parashat Massei recalls the passing of Aharon the High Priest and the brother of Moses and Miriam. He passed away in the last year of the Israelites journey through the wilderness on the 1st day of Av. Aharon's exact date of passing is the only documented in the Pentateuch explicitly. It also works out that almost every year, the 1st day of Av falls in either the week before or after we read parashat Massei!

Let us go through some of Aharon's defining character traits and see those that correspond to the *sefirah* of crown (*keter*). [In the original class, Rav Ginsburgh also surveyed the character traits corresponding to the intellectual sefirot: wisdom, understanding, and knowledge. See class from 14th of Av, 5777].

PLEASURABLE LOVE OF DELIGHTS

Aharon, with his love of peace and pursuit of peace, represents the epitome of love between souls. Chasidic thought speaks of several types of love. The first type is known as simple, natural love of the heart. This is what is referred to as the *sefirah* of loving-kindness, pushing a person to do good unto others. This is Abraham's love, the man of loving-kindness. It is also referred to as "worldly love" (אַהֲבַת עוֹלָם), love that is revealed when we meditate upon God's Presence in reality, in the world, focusing on the goodness that He does for all. This is the most basic level of love.

The next type of love is referred to as "great love" (אַהֲבָה רַבָּה), which has no bounds. It corresponds to the mother principle—the *sefirah* of understanding. It precedes the Six Days of Creation and therefore is infinite. This is the love usually identified with Aharon. Although the High Priest's love is based on Abraham's love, because it is a derivative of and comes after the Giving of the Torah, it allows Aharon (and anyone else attaining it) to reach an even higher level than Abraham.

The third and highest level of love is the type associated with the *sefirah* of crown and the super-consciousness and is called "love of delights" (אַהֲבָה בְּתַעֲנוּגִים). This phrase comes from the Song of Songs in the verse, "How beautiful and how pleasant you are, O' love of delights"[1] (מַה יָּפִית וּמַה נָּעַמְתְּ אַהֲבָה בַּתַּעֲנוּגִים). This love is pure delight and pleasure, which is described in Kabbalah as stemming from the place in which God takes delight in Himself. This type of love represents the connection between a bride and a groom which symbolize the connection between the soul's root and God.

AHARON AND LOVE

There is a special connection between Aharon and love. The values of the four letters that make up "Aharaon" (**אַהֲרֹן**) are 1, 5, 200, and 50. Their total is 256 or

16 squared or 4 to the fourth power, or 2 to the 8th power. But let us consider the values of the letters of Aharon in reduced numbering (מִסְפָּר קָטָן). The 1 and 5 remain the same, while 200 becomes 2, and 50 becomes 5. If we translate these numbers back into letters we get, 1, 5, 2, 5, which are the values of the four letters of "love" (**אַהֲבָה**). The kernel essence of Aharon is thus pure love.

Another mathematical phenomenon called individual-multiplication (הִכָּאָה פְּרָטִית) demonstrates Aharon's affinity to love. This method requires us to multiply the letters of "love" and "Aharon" with one another, in order (like in a dot-product in mathematics): the first letter of Aharon (*alef*) with the first letter of "love" (*alef*), equals 1, the second letter (*hei*) with the second letter (*hei*), equals 25, the third letter (*reish*) with the third letter (*beit*) equals 400, and the fourth letter (*nun*) with the fourth letter (*hei*) is 250. The sum of all four products is 676, or 26—the value of God's essential Name, *Havayah* (**יוד-הוה**)—squared. When the addition, multiplication, or individual-multiplication (הִכָּאָה פְּרָטִית) of two words produces a square number, it illustrates in a mathematical way that the two words are connected in the most complete and perfect form. In addition, the average value of each of the individual multiplications is 13—the value of "love" (אַהֲבָה)—squared. Nothing could show us more that Aharon's love is the most complete and relates to the love in the crown as well.

Aharon's special connection to love and his ability to bring it to others are especially connected to his *yahrzeit* on *Rosh Chodesh Av*, the day that begins the Nine Days of mourning over the Temple's destruction. Just as the Temple was destroyed because of blind hatred, it will be rebuilt through the love Aharon represents.

SELF-SACRIFICE

Aharon is related to the crown in other ways as well. Sometimes you learn about the source of a soul from its flaws. Something that for a certain soul is a blemish or a flaw is a pointer for the Arizal to indicate where that soul came from, because the individual who has that soul must rectify its source. As great as Aharon was, and as much as he was the epitome of love, something went wrong with him: He by mistake caused the Jewish people to create the Golden Calf. He allowed the people to sin, which is why the Torah says the Golden Calf was made by Aharon.

Some of the events of that tragic event are not completely explicit in the Torah (but the Torah hints to them). Aharon had a nephew whose name was Hur, the son of his sister Miriam. We first meet Hur when Moses sends Joshua to fight Amalek. Moses goes up the mountain and lifts his arms with Aharon and Hur supporting them, so that Joshua could vanquish Amalek. Later, Moses leaves Aharon together with Hur in charge before he ascends Mt. Sinai to receive the Torah. But later, Hur is nowhere to be found.[2]

What happened to Hur? The sages

say that Hur tried to act responsibly and rebuke the people for wanting the Golden Calf. As a result, they murdered him. Aharon saw this and realized that his fate would be the same if he tried to stop the people from pursuing this idolatry. All this is described in the Talmud.

THE REINCARNATIONS OF AHARON AND HUR

Now, we turn to Kabbalah to complete the picture. Abraham had two brothers: Nachor and Haran. The last three letters of Nachor (נָחוֹר) spell Hur (חוּר). Haran's name (הָרָן) is the same as the last three letters of Aharon (אַהֲרֹן), while his first letter, the *alef*, he received from Adam (אָדָם), which begins with an *alef*.

What was Haran's story? When Abraham was thrown into the furnace by King Nimrod for having broken the idols in his father's shop, Haran too was challenged. Does he believe in Abraham's mission to rid the world of idolatry and pursue one God, or will he succumb to Nimrod. Abraham miraculously survived. Watching this Haran said to himself, if Abraham comes out of the furnace, I will believe in His one God and I will join him. But, if he is killed, I will renounce Abraham's faith. When Abraham emerged unscathed, Nimrod asked Haran who he was going to follow. Haran answered, "I am with Abraham," thinking that he too would emerge alive. But, because he wasn't willing and ready to give up his life for his faith (he expected to be saved), he died in the furnace. His sin was that he did not have true self-sacrifice, like Abraham. When a person is truly ready to give up his life for his faith in one God, he must have no expectations. He must be fully willing to sacrifice himself. If he expects a miracle, no miracle comes. If he does not expect it, God will save him. Haran was on the verge of becoming a righteous convert and part of Abraham's people.

The Arizal teaches that Haran's soul was given another chance to demonstrate self-sacrifice by being included in Aharon. Aharon should have been willing to give up his life, like Hur, to prevent the making of the Golden Calf. If he would have done that, he would have completely rectified Haran, which would mean that a tremendous percentage of mankind that stems from that soul root of Haran would have also been rectified, and all would have converted to Judaism. Aharon believed that it was enough that Hur, who also had a spark of Haran, had sacrificed himself.

Aharon's behavior in this case represents a flaw in his crown since self-sacrifice originates in the soul's super-rational level—the *sefirah* of crown. That is also why he made a mistake, because it is super-rational. At this level, a person is certainly susceptible to mistakes.

AHARON AS THE LINE OF PRIMORDIAL LIGHT

So far, we have seen two things related to crown: the mistake in not sacrificing himself and the highest level of love. What else is related to the crown in Aharon's figure? Aharon is the soul,

or source (מָאוֹר) that reveals the God, i.e., God's infinite light, to the Jewish people. The crown is called "the source of light" (מָאוֹר) and the light that comes out of it represents the conscious levels of the soul. In Psalms it says, "With Your light, we shall see light"[3] (בְּאוֹרְךָ נִרְאֶה אוֹר), which can also be translated as, "With Your light, we shall see revelation." The word "see" (**נִרְאֶה**) is a permutation of "Aharon" (**אַהֲרֹן**). Aharon has the power to reveal God's light even from before the initial contraction—alluded to in the word, "[with] Your light" (בְּאוֹרְךָ)—and reveal it to all. Aharon thus takes the infinite light from before the contraction and brings it down in a ray into the vacuum where all of reality stands is called the beginning of the *kav* (line). This initial part of the line of primordial light that enters the empty void where the world is created is considered the crown of creation and it is Aharon's soul that has the power to reveal it.

A better-known manifestation of Aharon's soul power to reveal the crown of Creation is found in his power to bless the people with the Priestly Blessing. The priests, when they bless the Jewish people, they are commanded to do so with love. Another explicit connection between Aharon and love. If you have love, you can bless and your blessing is potent. Without love a blessing is empty. The Aharon's blessings emerge from the crown of Creation.

CHOICE AND NEARNESS

One final characteristic of Aharon related to the crown is found in the verse, "Happy is the man You choose and bring near"[4] (אַשְׁרֵי תִּבְחַר וּתְקָרֵב). There are many souls that are chosen and many that are brought near, but Aharon is the only soul who is both chosen and brought near. Abraham for instance was chosen, but he was brought near. He came close through the virtue of his own Divine service. God wanted Abraham to bring himself closer to God. The same is true of Jacob. Even Moses was chosen but not brought near. Likewise, King David.

There are other souls that God brings near but does not treat as chosen. Those are the souls of the righteous converts, or of true *ba'alei teshuvah* among the Jewish people. The two examples that the sages give are Jethro whose conversion facilitated the Giving of the Torah. The second example is Rachav, who ended up converting and marrying Joshua after she was saved from Jericho. To be chosen means to be chosen from birth. We learn from this that we are responsible for bringing the souls of the converts near. If there is any source in the Torah that we should reach out to potential converts, then this is it. We need to be able to identify who is a potential convert and once we see their sincerity and seriousness in becoming Jewish, we should not wait until they decide to pursue a path of conversion to reach out to them.

Once again, Aharon is the only individual who was both chosen (from birth) to be a High Priest and who is brought near. The Torah describes that it was Moses who was commanded to bring Aharon near, "You shall bring your brother

Aharon near"[5] (וְאַתָּה הַקְרֵב אֵלֶיךָ אֶת אַהֲרֹן אָחִיךָ). Moses needed to bring him near because he was not ready to bring himself forward to become the High Priest. Moshe had to pull him in. Aharon is thus the happiest soul in the world for having been both chosen and brought near. The state of happiness (אשֶׁר) that Aharon has is a crown property. The two acts of being chosen and being brought near relate to the wisdom and understanding of the crown.

Putting all these attributes in Aharon's crown together, we get the following model:

letter of Havayah	sefirah within the crown	Aharon's characteristic
tip of yud	crown	Did not sacrifice himself to prevent the construction of the Golden Calf
yud and hei	wisdom & understanding	Love of delights
vav	beauty	Blessing the Priestly Blessing with love
hei	kingdom	Satisfaction of being chosen and brought near

Aharon did not sacrifice himself to prevent the making of the Golden Calf. Although it might not have prevented the Israelites from going ahead with the Golden Calf and its idolatry (as we see that Hur's sacrifice did not stop it from happening), it would have rectified Haran's soul, which is what God wanted from him. This is the crown of the crown.

The love of delights corresponds to wisdom and understanding of the crown. Both wisdom and understanding are related to delight or pleasure, but the difference is that in wisdom, there is no experience of pleasure, while in understanding there is. They are alluded to in the phrase, "A source of delight day by day"[6] (שַׁעֲשׁוּעִים יוֹם יוֹם), where the two "days" each correspond to either wisdom or understanding.

That Aharon is the source of the line of light that comes down from before the primordial contraction corresponds to the *sefirah* of beauty and clearly to the letter *vav* (whose form is a line) in *Havayah*. The Priestly Blessing which manifests this also corresponds to the *sefirah* of loving-kindness that is part of the *vav* in *Havayah*.

Finally, the state of utter satisfaction that Aharon has from being both chosen and brought near is in the kingdom of the crown. Normally, satisfaction is a

negative experience, as it tends to dampen enthusiasm and to increase egocentricity. However, in this case, by knowing that both his chosen status and his nearness are from Above, his satisfaction is rectified and complete.

Notes:
1. Songs of Songs 7:7.
2. He appears once more in the lineage of Bezalel, the artisan who was in charge of making the Tabernacle.
3. Psalms 36:10.
4. Psalms 65:5.
5. Exodus 28:1.
6. Proverbs 8:30.



It's Time to Expand

CHARIDY CAMPAIGN JULY 28, 29, AND 30

ENCOURAGE FAMILY AND FRIENDS TO SUPPORT YOUR PASSION FOR THE TORAH'S INNER DIMENSION WORK AND MAKE A CONTRIBUTION TOO

HaRav Ginsburgh has been blessed with the light of Torah,

- **We need you to provide the material vessels**
- **Let's spread these teachings globally**

In a post-October 7th world, for Judaism and Jews to thrive, we must influence the world.

We are being called upon to change the way Jews and non-Jews think about Torah, about Judaism, about the Land of Israel, and about God. We no longer have the luxury of waiting for attitudes and opinions to change. We must proactively show the beauty, depth, and inspiration that is Torah.

Visit our campaign page using the QR code to see our plans for the future and partner with us.

ALL CONTRIBUTIONS TO AMERICAN FRIENDS OF GAL EINAI ARE TAX-DEDUCTIBLE IN THE US AND IN ISRAEL.