

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



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Wonders

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שַׁבַּת עֵיקֵב 🌸 יז-יח אָב תשפ"ו



“ Among the civilized nations of the world, the halls of worship, the Temples, have been replaced by concert halls, in which the music (service) of Beethoven, etc., are performed. ”

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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..."*

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לרב
גין
בשר
ביום
הזה
נא
לפרסם
את
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האלה
בספר
בפורמט
הנכון
לך
בברכה
אברהם אריה טרגמן

Wonders

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

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Editor: R' Moshe Genuth • Associate Editor: Shelli Karzen

Contributing Editor: R. Avraham Arie Trugman • Typesetting: Yoel Broderick

STORY

RABBI ADIN EVEN-ISRAEL STEINSALTZ: THE PINNACLE OF CREATION

Rabbi Adin Even-Yisrael (Steinsaltz), of blessed memory, was born on the 3rd of Menachem Av, 5697 (1937), to Avraham Moshe Steinsaltz, a descendant of the first Rebbe of Slonim, and to Rivka Leah, née Krakowitz, a descendant of Rebbe Yitzchak of Vorka. In his teenage years, he became religiously observant through the influence of Rabbi Shmuel Elazar Halperin, and studied under the Rabbis Nachum Shemaryahu Sheshonkin and Dov Ber Eliezroov. At the age of sixteen and a half he began studying mathematics and physics at the Hebrew University of Jerusalem, becoming its youngest student at the time, while simultaneously learning at the Tomchei Temimim yeshivah in Lod under the illustrious mashpia Rabbi Shlomo Chaim Kesselman. He also studied at Yeshivat Torat Emet and at the Mir yeshivah. At the age of twenty-eight he embarked upon the initiative of his extensive commentary on the Babylonian Talmud.

In 5725 (1965), he married Chayah Sarah, daughter of Chaim Hillel Azimov. The couple was blessed with a daughter and two sons, Rabbi Menachem Yaakov Tzvi and Rabbi Avraham Moshe Chaim Hillel. In 5751 (1991), he changed his family name to "Even-Yisrael," at the Lubavitcher Rebbe's recommendation. Rabbi Even Yisrael Steinsaltz was a Chabad Chasid and was granted private audience—yechidut—by the Rebbe even in his later years. He was also deeply influenced by the Kotzk tradition and maintained a close relationship with the "Beit Yisrael" of Gur and with his brother the "Lev Simchah" of Gur at whose personal request the Rabbi composed his commentary on tractate Pe'ah of the Jerusalem Talmud. He authored more than four hundred works—primarily commentaries on the Talmud, the Bible, and Chasidic texts—and wrote hundreds of articles and responsa on a wide range of subjects. In 5777 (2017), he suffered a severe stroke and ceased to speak, yet continued his work through writing. On the 17th of Av, 5780 (2020), he departed this world and was buried in the Chabad plot on the Mount of Olives.

Dr. Yoel Spitz relates: On one of the days of *Chol HaMoed Sukkot*, I walked over to visit Rabbi Adin in his *sukkah*. When I entered, the Rabbi was deep in an intense conversation. In the midst of speaking, he poured me a brimming cup of cola that overflowed its edges and motioned for me to sit.

The conversation revolved around the custom of hanging portraits of rabbis in the *sukkah* and the question that absorbed Rabbi Adin was whether the painted likenesses of rabbis from previous centuries are authentic. He discoursed at length on the provenance of each portrait, generally dismissing the accepted identifications and attempting to trace where they had originally come from.

When he had finished speaking about the portraits, he flowed seamlessly into a discussion of Jewish symbols and their origins and so arrived at the symbol of the Magen David—the Star of David.

His contention was that the symbol's origins lay in the East, and that it came to the Jewish people through David Alroy, the Jewish warrior of the twelfth century who established a kind of Jewish state in Kurdistan. At the time, I was deeply immersed in the study of Kabbalah, and his explanation of the Magen David unsettled me. "But Rabbi," I interrupted the flow of his words, "I have seen an explanation that the secret of the Magen David lies in what is written of the angels 'each had six wings' (Isaiah 6:2). That is to say, this symbol is in truth a depiction of an angel with six wings. How can you suggest such an academically based historical, and dry explanation of its origins?"

I was young, and did not yet know what I had gotten myself into.

The truth is that for several weeks prior I had already noticed that Rabbi Adin did not look favorably upon my intensive engagement with books of Kabbalah, but this time he confronted me directly. With eyes somewhat stern, he began:

"Look, I understand that you are among those who prefer to wander about with angels and grab them by the feet rather than spending time with human beings. I don't know, incidentally, why you would want to do that; I'm not sure the angels are so much more pleasant. Perhaps the opposite."

Here he paused, shifted to an intellectual tone, and said several sentences I will never forget:

"In any case, to the matter itself. Someone like you, who seeks angels and abstractions, must remember one thing: in the end, the material world—the concrete, tangible world—is the richest of all the worlds. Let me offer you a parable. A mathematician can sit and speak about a triangle, a square, or a circle in its pure form. He will engage with the pure form of these shapes and make every kind of calculation that his mind can conceive. But a good scientist knows that in the material, concrete world, these shapes never manifest in their pure form.

Every material form is composed of thousands of different geometric configurations, structure within structure. So too, every living form contains within it biological, chemical, and physical structures that can each be analyzed separately; yet they will never stand in isolation. Therefore, when you come to investigate something, to think about something that is real, that belongs to the order of the material world..." Rabbi Adin gripped the table as if to demonstrate what matter is, and continued, "then you must try to grasp it from as many angles as possible, from as many aspects as possible, turning it this way and that: from the historical dimension, the Kabbalistic, the Talmudic, the scientific, and everything of the kind. And even after all of that, you must remember that you have not understood it to its end because all the worlds together find their ultimate embodiment in the material world, and because it is the lowest, it is also the most complex, the richest, the most beautiful.

The material world constitutes the pinnacle of creation, and all abstractions are merely attempts — crutches — to try to understand it.

So... perhaps the next time you happen to encounter angels, remember that they are only part of the matter. Alright?"

In this piercing remark, Rabbi Adin illuminates a fundamental point: the outlook that regards the material world as absolutely inferior overlooks, in effect, the very pinnacle of God's creation. It resembles the Kabbalist who purchases a new chair and, in the depths of his contemplation of the world of Creation, which is symbolically described as "the World of the Chair," in Kabbalah, completely forgets to pay the carpenter who made the chair.

Indeed, this is most powerfully illustrated in the human being within whom there is a Kabbalistic and abstract Divine image (*tzelem Elokim*) expounded about at great length in the sacred books. Yet, it is evident to all that the essential significance of every human lies in the living, concrete person who unites spirit

and matter in a wondrous way. Moreover, it is specifically when one looks at each individual as a concrete being that the wonder deepens ever further. As the *mishnah* teaches: "A person stamps many coins with a single seal, and they all resemble one another. But the Holy Blessed One, stamps every person with the seal of Adam, and yet not one of them resembles the others."

This is the lens through which the material world itself must be seen. Note also that the value of "the material world" (עולם החומר) is equal to 9 times the word "person" (אדם)! Within it, a Divine spiritual vitality animates it — and it is in truth a "great Adam" composed of a multitude of "small people." Whether these are actual persons or entirely physical objects, the Divine life-force animates them as well,

and within their depths they too bear the face of Adam.

From this perspective, the human being is the purpose and the imprint of all creation. This is particularly true of the first patriarch, Abraham, who is described as, “the greatest among the giants” and whose very name (אַבְרָהָם) has the same value as “matter” (חֶמֶר).

The unique distinction of the Jew is also expressed in the relationship between spirit and matter. In the world at large, spirit and matter can only unite in what may be called a “compound”—they continue to exist side by side, without true unification. But in when a Jew observes Torah and *mitzvot*, they are genuinely united. In the Torah, the 248 prescriptive commandments specifically regulate the material world. Again, 248, is the value of “matter” (חֶמֶר); they are the purpose and essence of Torah observance. The Jew completes the spiritual dimension by guarding himself from transgression and choosing life through the 365 prohibitive commandments.

Hebrew can be written in a form that implies the vowel signs and in a form that does not. The Bible is mostly written using the former and everyday Hebrew is mostly written using the latter. When the vowels are implied, the word for matter is written חמר, but when they are not, and this is how an everyday Hebrew speaker would write the word, it is spelled, חומר. Written in this implied form, חומר, “matter” is composed

of the letters of the word for “spirit” (רוח) together with the letter *mem* (מ). The name of the letter *mem* (מ) literally means (and implies) “water” (מים). Water is used as the metaphor for the transformation from spirit to matter (think of rain, as it descends from airy clouds to physical water). Likewise, spirit descends from a high place to a low place, matter.

The sum of “spirit” (רוח) and “matter” (חומר) is 468, which is the product of 18, the value of “alive” (חי) and God’s essential Name, *Havayah* (26, י-הוה). These two words are superimposed in the verse (Psalms 18:47), “*Havayah* is alive, and my blessed rock” (חי-יהוה וברוך צורי); God is the ultimate expression of spirit (“alive”), and the bedrock of the ultimate expression of matter (“my rock”). In this is hinted that *Havayah* is one with matter, just as much as He is one with spirit, and there is nothing besides Him.

This is not the place to discuss the question of the Magen David’s origins. However, even according to those who maintain that it came from a non-Jewish source, the symbol itself may readily be seen as an illustration of this very principle: the choice made by the Jewish people to adopt this symbol as it appears in the concrete material world and its history is also an act governed by Divine Providence and its history invites us to perceive how the loftiest spiritual meanings are charged and ignited within that very choice.

PARASHAT EIKEV

THE HOLINESS OF THE LAND OF ISRAEL

The most picturesque descriptions of the Land of Israel in the entire Torah are in this week's *parshat Eikev*. For example:

For *Havayah* your God is bringing you to a good land, a land with brooks of water, fountains and depths, that emerge in valleys and mountains. A land of wheat and barley, [grape] vines and figs and pomegranates, a land of oil producing olives and [date] honey. A land in which you will eat bread without scarcity, you will lack nothing in it. A land whose stones are iron, and out of whose mountains you will hew copper. And you will eat and be sated, and you shall bless *Havayah*, your God, for the good land He has given you.”¹

Another example:

For the land that you are coming there to inherit it is not like the Land of Egypt that you left there, where you would plant your seed and irrigate it with your foot like a vegetable garden. But the land that you cross over to inherit is a land of mountains and valleys; from the rain of the heavens, you shall drink water.”²

Perhaps the most powerful verse is the

one that expresses God's relationship with the land:

A land that *Havayah*, your God, seeks out; the eyes of *Havayah*, your God, are always on it, from the beginning of the year until the year's end.³

Commenting on this verse, *Rashi* at first cites a verse from Job that seems to indicate that God seeks out the welfare of all the lands, not just the Land of Israel; however, he quickly explains that God's attention is directed first and foremost at the Land of Israel, and through this all the other lands are included. This interpretation stresses that not only is the Land of Israel special but also that what occurs in Israel has a profound impact on the entire world. The Sages taught that had the nations of the world understood how beneficial the Temple in Jerusalem was for them, how much their own affluence and success depended on its impact, they would have appointed their own guards to protect it.⁴

This statement carries special relevance today when Israel, though barely a dot on the world map, is at the very epicenter of international politics, global economics, and technological advances; and, of course, religion. Given the country's miniscule size and relatively small population, its

1. Deuteronomy 8:7-10.

2. Ibid 11:10-11.

3. Ibid 11:12.

4. *Bamidbar Rabbah* 1:3.

importance exceeds all expectations. Yet the answer to this paradox lies in the verse we are discussing: the world's eyes are focused on this very place because God's eyes, as it were, are focused on it. In fact, the world's obsession with the Land of Israel has been evident throughout history as one empire after another has sought to control the Land of Israel, the spiritual and geographical crossroads of the world.

GOD'S DIVINE PROVIDENCE

The phrase “the eyes of God,” or God “looking” or “seeing,” found throughout the *Tanach*, are a metaphor for God's Divine Providence.⁵ The Sages taught that this verse teaches us that God judges the world on *Rosh HaShanah*—for the verse explicitly states that His eyes are always on the Land from “the beginning of the year”—and that the judgment's scope is for the entire year, as the verse states, “until the year's end.”⁶ The Hebrew word translated as “beginning” (מְרִשִּׁית) has the same Hebrew root as the Torah's first word: “In the beginning [God created the heavens and the earth]” (בְּרֵאשִׁית). Commenting on this verse, *Rashi* explains that the phrase “in the beginning” could be interpreted to mean “for the sake of the beginning.” He then quotes two verses that imply that the Torah and the people of Israel represent two aspects of “beginning,” inferring that for the sake of both the Torah and of the Jewish people, God created the heavens and the earth.⁷ This explains why the

“eyes of God” are always focused on the Land, for this is the place where the Jewish people are meant to fulfill the Torah and create a society that would be a light unto the nations, the place from which God's ultimate purpose for creation would eventually shine forth to envelop the entire world.

THE CONCEPT OF HOLINESS

The Land of Israel has been known as “the Holy Land” for millennia. To understand this idea, it behooves us to try to define the abstract concept of holiness. Perhaps, the easiest way to define it is by exploring how holiness is attained. *Kedushah* (holiness or sanctity, in Hebrew) is attained through separation, as that is the literal meaning of the word. By distancing ourselves from evil, impurity, and various worldly energies that block our spiritual channels and sensitivities, we become proper vessels, capable of receiving and radiating holiness. Indeed, one of the fundamental premises underlying the *mitzvot* is the constant requirement to separate and distinguish between good and evil, pure and impure, permitted and forbidden, and between sacred time and space and mundane time and space.

However, along with the notion of separation, holiness is also associated with designating, assigning, and choosing. In the Temple period, an animal or object that was chosen and then designated to be sacrificed or donated to the Temple was called *hekdesh* (a word which stems from the same root as “holiness” and which literally means “sanctified”). Thus, designation and choice are fundamentally connected to the concept of holiness.

5. *The Hebrew Letters*, p. 238.

6. *Rosh HaShanah* 8a.

7. Torah is referred to as “the beginning of His ways” in Proverbs 6:22. Israel is called “the beginning of his produce” in Jeremiah 2:3.

Ultimately all holiness emanates from God who declares to the Jewish people: “You shall be holy, for holy am I, *Havayah* your God.”⁸

The connection between designation, choice, and holiness is seen clearly in the Temple in Jerusalem. In next week’s *parashah*, *Re’eh*, the following idea is mentioned numerous times in slightly different ways, that one can only bring offerings to God “to the place that *Havayah* your God will choose,” or “only to the place that *Havayah*, your God, will choose from among all your tribes to place His name.”⁹ It is significant that the Sages referred to the holy Temple in Jerusalem as *Beit HaMikdah*, the House of Holiness/Sanctity as well as Maimonides’ reference to it as *Beit HaBechirah*, the House of Choice or the Chosen House.¹⁰ It is explained in Chasidut that not only does the Temple manifest God’s Presence and holiness due to his choosing its place but one who visited the Temple was inspired and infused with the power to be holy and to exercise free choice correctly.¹¹

In fact, most of the concepts we associate with holiness and are called holy, such as the Hebrew language, Torah, Shabbat, the Jewish people, the Land of Israel, Jerusalem, and the Temple, attained this stature because God chose them.

The Torah and the Hebrew letters were designated by God as His blueprint for creation, as the *Zohar* teaches: “God looked into the Torah and created the

world.”¹² Thus, when we look to define “holiness,” we look for the first time the root for holiness and sanctification appears in the Torah. We find it for the first time when God designates Shabbat, the seventh day, as holy:

And the heavens and earth were completed and all their array. By the seventh day God completed His work that He had done, and He abstained on the seventh day from all his work that He had done. God blessed the seventh day and sanctified it (*vayekadesh*, from the infinitive verb “to be holy”), for on it He rested from His work, which God created to make.¹³

God’s choice of the Jewish people began with his selection of Abraham. Although Abraham certainly exercised his own intellect to discover that God is one, God had already realized Abraham’s potential and chose him from among all the peoples to reveal His oneness to the world. In the morning prayers we recite the following:

It is You, *Havayah*, the God Who selected Abram, brought him out of Ur Kasdim and made his name Abraham. And You found his heart faithful before You....¹⁴

In the case of the Land of Israel, the inherent holiness of the land is apparent from the first instruction God gave Abraham: “go ... to the land that I will show you.”¹⁵ Clearly, Abraham was not being instructed to wander until he

8. Leviticus 19:1.

9. Deuteronomy 12:18; 12:4.

10. *The Hebrew Letters*, p. 46.

11. *Ibid.*

12. *Zohar* 2:161b; See the entire introduction to *The Hebrew Letters* for an in-depth understanding of the Hebrew letters and their role in creation.

13. Genesis 2:1-3.

14. Nechemiah 9:7.

15. Genesis 12:1.

happened to find a place he liked. Rather, Abraham was being led to a specific land that God had already chosen. The fact that God brought him to a particular place implies that the land possessed particular spiritual qualities and energies that God deemed important for Abraham and his descendants.

THE GLORY OF GOD REVEALED

In the book of Isaiah, the prophet records his dramatic vision:

In the year that King Uzziah died, I saw God sitting upon a high and exalted throne, and His train filled the Temple. Seraphim stood above Him; each had six wings, two covering the face, two covering the feet, and two with which they flew. And one called to the other, “Holy, holy, holy is the Lord of Hosts; the whole earth is full of His glory.”¹⁶

The angels' proclamation “Holy, Holy, Holy” has become one of the central declarations of Jewish prayer. Recited twice daily in private prayer, and four times when praying with a congregation, it links us with the very song of the angels.

In our prayers, we incorporate a verse from Ezekiel that has different angels responding to those proclaiming God's holiness: “Blessed is the glory of God from

His place.”¹⁷ An amazing numerical gem: the word “glory” (כבוד) has the numerical value 32, while the four-letter Name of God, *Havayah* (יהוה) has the value 26. Multiplying these words by each other equals 832, the *gematria* of “the Land of Israel” (אֶרֶץ יִשְׂרָאֵל).¹⁸ Thus, when we say, “Blessed is the *glory of God* from His place,” we are not only affirming His transcendent majesty in the upper worlds, but also alluding to its most perfect dwelling place, here on earth, in the Land of Israel.

Eretz Yisrael, the Land of Israel, is the center of holiness, the earthly vessel for God's Presence, the *Shechinah*. Even when its light is obscured in the eyes of the world, we must never forget this truth: the land itself is the physical embodiment of “the glory of God.”

This glory is a result of God's “eyes,” meaning, His Divine providence, being centered and focused on *Eretz Yisrael* at all times. God seeks it out with the purpose of fulfilling His own desire to have a dwelling place in the lower worlds. The complete revelation of God's holiness and providence is the destiny toward which all history flows and is the hope that sustains us until redemption is complete.

16. Isaiah 6:1-3.

17. Ezekiel 3:12

18. *Yaiyn Yitzchak*, *Eikev* 35.

SEVEN WEEKS OF CONSOLATION

THE FUTURE OF SONG AND SACRIFICES IN THE THIRD TEMPLE

When we pray "renew our days as of old", we must turn our gaze forward, toward a Temple that will be different from anything we have known until now; we should not look backward to attempt to reconstruct the past.

HaRav Ginsburgh provides us with a glimpse of the future Temple, in which the center of the Temple service becomes the musical service of the Levites, which in our present reality is secondary to the service of the priests. The final paragraphs speak of a trend toward equality between the entire people of Israel when all three divisions, Priests, Levites, and Israelites are included in the Israelites.

Note that this was originally a tweet written by Rav Ginsburgh. We have brought it here in its original form, with very light editing, while retaining the Rav's wording. We have added headings and source references.

A SERVICE THAT INCLUDES ALL SERVICES

In reference to the future Temple, Ezekiel describes the Priests serving in it as, "the priests [who are], the Levites."¹ The *Arizal* explains² that this reference means that in the future, the Levites will become the priests (see *Tanya*, ch. 50). One might think that the Levites will replace the priests in the service of the sacrifices, etc. But apparently the correct interpretation is that the service of the Levites will remain, as it was in the past, to express the inner sense of the soul through song. The *Zohar* describes their service of song as, "raising the voice,"³ which is the mystery of the phrase, "and the Levite, he shall serve" (וְעָבַד).

(הָלַל הוּא). It is specifically through song that one can reach the level of Godliness known as "he," (הוּא), a level described in the *Zohar* as "the most hidden of all hidden" (סְתִימָא דְכָל סְתִימִין). This is the innermost dimension of *Atik*, the higher part of the crown or superconscious faculties, that when revealed does so specifically through the inner dimension of *Imma*, the mother principle⁴ (which is higher than the level described as, "the inner dimension of Abba—the father principle—is the inner dimension of *Atik*"⁵). This principal encapsulates the superiority of the future

1. Ezekiel 44:15.

2. *Sha'ar HaGilgulim*, Introduction 35; *Sha'ar HaPesukim*, Ezekiel, §20.

3. *Zohar* 3:39a-b.

4. The gloss of Rabbi Natan Shapira to *Otzrot Chayim, Sha'ar Atik*, ch. 4. See *Torat Shmuel* 5627, p. 34 (and see there p. 78, which references *Zohar* 3: 178b).

5. *Likkutei Torah, Nitzavim* 49d (following *Pri Etz Chayim, Sha'ar Keriat Shema*, ch. 15; see the aforementioned gloss).

Temple over the Temples of the past. In the past, the main thing was to see (the father principle) with one's physical eyes, but the future Temple will be centered on hearing (the mother principle), specifically, the song of the Levites.

The service of song (song with the mouth and song-music with instruments⁶) is termed in the Torah "the service of service [עבודת עבודה],"⁷ which means that it is an act of service conducted for the sake of another act of service. In this world, in our present reality, before the Coming of Mashiach, the principal service conducted in the Temple is the service of the sacrifices carried out by the priests, while the service of the Levites is meant to accompany the priests. The Levites enliven, with holy fire, the service of the priests. The priests' service is conducted in what the Sages describe as, "with silence and with the will of the heart."⁸ In this world, the priest is the mystery of oil—representing the secrets of secrets of the Torah—while the Levite is the mystery of wine, representing the secrets of the Torah,⁹ also known as, "the wine of Torah."¹⁰ We learn this from the fact that the priests were anointed with "the holy anointing oil,"¹¹ while at the same time, they are forbidden from entering the Temple after having drunk wine¹² (which was the cause of the death of Nadav and Avihu,¹³ the sons of Aharon). But in the

future, the roles will be reversed, and the principal inner service of the Temple will be the mystery of "the wine preserved in its grapes from the Six Days of Creation."¹⁴ Following the Kabbalistic correspondence introduced above, wine is considered the root of the inner dimension of Imma—the mother principle—the inner dimension of *Atik*, which is higher than the root of the inner dimension of Abba—the father principle—corresponding to oil.

In the future, the principal service in the Temple will be the song, as above, and accordingly the interpretation of "the service of service" (עבודת עבודה) will no longer be a service that is a means to another form of service, as it was in the First and Second Temples. Rather, this phrase will be interpreted much as we understand the phrases, "the Holy of Holies" (קדש הקדשים) and "the Song of Songs" (שיר השירים); meaning, "the service of all services," i.e., the service that is higher and includes all the other forms of services, up to the point that all the other services (including the sacrifices) will be entirely subsumed within the songs sung by the Levites.

The principal sacrifice, and hence the principal song (שיר), is the song of the ox (שור) described as, "an ox, a bull"¹⁵ (שור) whose essence sings the verse, "I shall sing to *Havayah*, for He is highly exalted,"¹⁶ according to "the Song of Creation"¹⁷ (*Perek Shirah*). In fact, every sacrifice of our present reality will be represented by its unique song corresponding to the song

6. See *Arachin* 11a.

7. Numbers 4:47.

8. *Zohar* 3:39a-b.

9. *Likkutei Torah, Korach* 54d.

10. *Bamidbar Rabbah* 14:4.

11. Exodus 37:29.

12. Leviticus 10:9.

13. *Pesikta DeRav Kahana* 26:9; *Vayikra Rabbah* 12:1 (cited in *Rashi* on Leviticus 10:2).

14. *Berachot* 34b.

15. Psalms 69:32.

16. Exodus 15:1.

17. Ch. 5.

of the root of the animal's soul.¹⁸

THE VISION OF THE TEMPLE — "SEEING THE SOUNDS"

According to this, the principal "vision [chazon]" of the future Temple is not necessarily a vision in the sense of sight, which grasps the physical, but principally in the sense of hearing, which grasps the spiritual, as explained in Chasidut¹⁹ regarding the superiority of inner hearing over vision. Following this idea, the phrase, "To behold the pleasantness of *Havayah*"²⁰ refers to seeing (beholding), as it were, the pleasant voice of God, akin to the pleasantness of King David, about whom it says, "See your house, David"²¹ (the song of the Levites is from the pleasant melodies of David in the book of Psalms²²). Seeing a voice is the description used to describe the Giving of the Torah at Mt. Sinai, when "and all the people saw the sounds."²³

Well known is the parable originating with Rebbe Hillel of Paritch, that a person, all his life, searches and yearns to hear the melody of the root of his soul.²⁴ About this melody it is said, "and I shall dwell within them,"²⁵ within the interior point of the heart of each and every one of Israel²⁶—

the revelation of the "inner voice that is unutterable"²⁷ in the heart of each and every one of Israel.

The continuation of the verse beginning with, "To behold the pleasantness of *Havayah*"²⁸ is "And to visit His sanctuary." Following our explanation, the sanctuary referred to is the supernal chamber of music (היכל הנגינה) referred to in Kabbalah and Chasidut where each and every individual is able to discern—another meaning of the verb "to visit" (לְבַקֵּר)—his own niggun/melody. This ability to recognize one's essential melody is the deep meaning of the verse, "the ear considers words"²⁹ (אֶזְנוֹ מֵלִין תְּבַחֵן), whose initials spell "truth" (אֱמֶת) and whose final letters are three nun's (|||), whose value is 50, establishing that the ability to discern truth through hearing is a revelation of the fiftieth Gate of Understanding, of inner hearing, which is the very source of joy — "and you shall rejoice before *Havayah* your God"³⁰ in the future Temple; indeed, the mystery of "the future to come," and the building of the Third Temple is also the mystery of the supernal mother principle, as explained by the Arizal³¹ that it is the inner dimension of the sense of hearing specifically.

Initially, the Torah itself was referred to as a song, as in the verse, "Write for yourselves this song and teach it to the Israelites; place it in their mouths,"³² which

18. On the question of who it is that sings the song of each creature in "*Perek Shirah*", see *Wonders*, issue 171.

19. See *Kuntres HaHitpa'lut*, p. 58 (and in many places); *Shiurim BeSod Hashem LiYre'av*, vol. 1, ch. 6.

20. Psalms 27:4.

21. 1 Kings 12:9.

22. Mishnah *Tamid* 7:4.

23. Exodus 20:15.

24. See also *Essa Einai*, the article "*Ezkerah Neginati BaLailah*", note 9, and *Panim el Panim*, ch. 3, note 75.

25. Exodus 25:8.

26. *Alsheikh* on Exodus 31:13; *Reishit Chochmah*,

Sha'ar HaAhavah 6:19.

27. See *Zohar* 1:50b.

28. Psalms 27:4.

29. Job 12:11; 34:3.

30. Leviticus 23:40.

31. *Eitz Chayim* 15:5.

32. Deuteronomy 31:19.

serves as the introduction to the Song of Ha'azinu, and the Song of *Ha'azinu* is known to include the entire Torah in it. The introductory verse specifically alludes to the future teachings of the Mashiach referring to them as a song, for to "listen" (הִשְׁמָע) in Hebrew is cognate with "balance" (מִזָּל),³³ which is the mystery of the "balance" (as in a scale, the *matkela*), the essential feature of the world of Rectification where the male and female, "gaze at one another, face to face."³⁴ Meaning that, in the World of Rectification, the coupling of the *partzufim* occurs in a balanced way. Indeed, teaching the song dimension of the Torah—its inner dimension—to the Jewish people in a manner that will place it in their mouths refers to the Mashiach's ability to reveal the reasons and the "taste" of the Torah (טעמי תורה).³⁵ These are encapsulated in the current song dimension of the Torah—the cantillation marks used to guide the melody of the Torah's reading in public. One of the most profound examples of a "reason" or "rationale" of a *mitzvah* being revealed is when God says to Moses that only to him is He revealing the mystery of Red Heifer (which includes a well-known paradoxical principle).³⁶ This alludes to the

cantillation mark known as the "heifer's horns" or *karnei parah*, which melodically also carries two opposite melodies.³⁷

The Hebrew word for "vision" (חֵזיוֹן) is cognate with the word for a "cantor" (חַזָּן), a word that also refers to the teacher of young children³⁸ who instructs them regarding the singing of the cantillation marks and the melody of Scripture correctly and with joy.³⁹ In Kabbalah, the principal union and coupling occurs between the masculine male principle *Ze'er Anpin* and the principle female principle, *Nukva* (also referred to as the union between the Holy blessed One and His *Shechinah*). This union occurs through music. It does not at all occur through sight, just as the marital union occurs in complete darkness, without any use of the sense of sight, only and specifically with the aid of inner hearing, which is attuned to sense the inner stirrings of the heart of one's spouse and to respond to them. This is known as the mystery of the commandment of marital union. This entire union and coupling is alluded to in the first letter of the Hebrew word for "vision," the letter *chet* (ח), which according to the Arizal's calligraphic principles⁴⁰ is written as a union of the two letters *vav* (ו) and *zayin* (ז), representing the male and female principles. Above these two letters is a calligraphic "canopy" (*chuppah*) that joins them and encompasses them with

33. See *Ma'ayan Ganim*, vol. 5, *Ha'azinu*. And see the class of the eve following 11 *Tishrei* 5773; *Shabbat Shuvah* 5780.

34. *Chasdei David HaNe'emanim*, vol. 8, p. 229.

35. *Otiyot DeRabbi Akiva*, s.v. *Zayin* (also in *Yalkut Shimoni*, Isaiah, 429, at its beginning): "And the Holy blessed One explains to them the reasons of the new Torah that the Holy blessed One is destined to reveal to them through Mashiach". See also *Rashi* on Song of Songs 1:2; *Likkutei Torah*, *Tzav* 17a ff.; *Likkutei Sichot*, vol. 22, p. 77, and the references there.

36. *Bamidbar Rabbah* 19:6.

37. *Arachin* 11b and *Rashi* there, s.v. "*Al Iskei*".

38. See *Shabbat* 11a, and elsewhere.

39. See also *Nedarim* 37a on the teacher's role of teaching "the markings of the cantillation."

40. *Matzat Shimurim* 31a; *Mishnat Chassidim*, *Tikkun Tefillin* 1:9; *Shulchan Aruch* of the Alter Rebbe, *Orach Chayim* 36:2.

the encompassing lights of the Mother principle (*Imma*).⁴¹ The *vav* and *zayin* have values of 6 and 7, respectively, and the encompassing lights of the Mother principle are the mystery of “the eighth firmament.”⁴² Finally, we have that the word for “vision” (חֵזוֹן) includes a *chet* (ח), and then a *zayin* and *vav*, which together with the *nun* at the end (again alluding to the Fifty Gates of Understanding of the Mother Principle) are the accepted acronym used to designate the coupling of the male and female principles (ו"ח).

A SANCTUARY OF MUSIC

In light of all that has been said, let us try to picture for ourselves (akin to the revelation of *Shabbat Chazon*, the Shabbat before *Tishah B'av*, when every person is shown the future Temple⁴³) the experience of the future Temple: I enter the sanctuary of music and hear a pleasant voice that causes my soul to hover above my body, as it were, as related about certain *chasidim* who experienced this type of soul elevation when they heard the playing of a pleasant violin.⁴⁴ Thus, I bow with the *yechidah*, the highest aspect of my soul, before God upon my coming into the holy place. By doing so, the statement that “just as he comes to see,”⁴⁵ is fulfilled.

From all the above, we also understand

what Maimonides explains in the Guide for the Perplexed⁴⁶: that in ancient times the nations, the idolaters, were passionate for the offering of sacrifices from animals (and even from human beings, as is explicit in many verses in the Bible⁴⁷), and the Temple service came to refine this form of service before God. But today sacrifices are no longer offered. What has taken their place? Among the civilized nations of the world, the halls of worship, the Temples, have been replaced by concert halls, in which the music (service) of Beethoven, etc., are performed. These musical compositions are today the mystery of *kelipat nogah*, the external husk of impurity, in which good and evil are mixed, but they are not to be identified with the three entirely impure husks (*kelipot*), as it was once. Accordingly, the holy counterpart of these modern-day halls is the supernal chamber of sacred music—which also has the power to refine the good within the music of Beethoven and the like—the mystery of the future Temple.

STAGES OF THE INTER-INCLUSION OF KOHEN-LEVI-YISRAEL

In the future to come the priests will be included in the Levites. That is, the tribe of Levi will include both; all will be called by the name of Levi their father (the mystery of the coupling, as above, “this time my husband will accompany me”). This is in the first stage of the Time of Mashiach, when the world will act relatively naturally,⁴⁸ and when the future

41. See also *The Hebrew Letter*, s.v. *Chet*.

42. *Zohar* 1:162b.

43. Cited in the writings of Rabbi Hillel of Paritch in the name of the holy Rabbi Levi Yitzchak of Berditchev (transcribed in the *Reshimot* of the *Tzemach Tzedek* on *Eichah*, p. 45, in the notes).

44. *Sefer HaSichot* 5701, p. 114 (cited in *Sefer HaNiggunim Chabad*, vol. 3, *Likkutei Reshimot*, §31).

45. *Chagigah* 2a.

46. 3:32.

47. See Deuteronomy 12:31; 2 Kings 3:27.

48. *Likkutei Sichot*, vol. 27, *Bechukotai* 1 (and



Temple will be raised from its destruction (through the King Mashiach from below and God from above⁴⁹), together with its service. But in the second stage of the Time of Mashiach, which is a miraculous period when the Resurrection of the Dead will take place, and “the commandments will be nullified in the future to come”⁵⁰ (that is, when the dead come to life, as explained in the *Tanya*⁵¹), there is no further need for the separation of the tribe of Levi from within the totality of Israel, and all will return to be included in the essential name of the people: “Israel.” All twelve tribes of Israel will be included in Israel their father, just as all three patriarchs were called by the name Israel, as explained by the sages.⁵²

It emerges that in this world there are three different levels, one above the other: Cohen-Levi-Israel (Priest-Levite-Israelite). But in the first period of Mashiach only two will remain—Levite and Israelite, and in the second period of the Time of Mashiach, only one will remain—Israelite. This is the mystery of Korach’s claim that, “the entire congregation, all of them, are holy, and God is in their midst; why then do you exalt yourselves [Moses and

Aaron].”⁵³ In the future to come, when the commandments are nullified, Korach will arise in the Resurrection, together with his claim, and then we will see the fulfillment of the verse, “the righteous shall flourish like the palm tree”⁵⁴ (צַדִּיק כְּתָמָר יִפְרָח), whose final letters spell Korach (קֹרַח).⁵⁵ The initials of Cohen-Levite-Israelite (כֹּהֵן-לֵוִי-) spell “vessel” (כֵּלִי)⁵⁶—“a vessel that holds blessing for Israel,”⁵⁷ as all three levels in the people join to serve God, all of them together, in peace.

And to end with a mathematical signature: the sum of “Cohen-Levite-Israelite, Levite-Israelite, Israelite” (כֹּהֵן לֵוִי יִשְׂרָאֵל, לֵוִי יִשְׂרָאֵל, יִשְׂרָאֵל), the summary of all that we have seen, is 1790, which equals the value of Mashiach (מָשִׁיחַ) when written “front and back” (מִשִּׁיחַ מִשִּׁיחַ שִׁיחַ) (יח נח). The “back” refers to that state of our present reality when we anticipate the Coming of Mashiach together with the first period of his coming, when the future Temple will be built, as above. The “front” refers to the second period, with the Resurrection of the Dead.

particularly from §9).

49. See *Malchut Yisrael*, vol. 3, the article “Who Will Build the Third Temple?” (p. 285); and see *HaTeve HaYehudi*, p. 52 ff. (with references there to the talks of the Lubavitcher Rebbe on the matter, collected in the book “*Sha’arei Geulah*”, p. 110 ff.).

50. *Niddah* 61b.

51. *Iggeret HaKodesh*, epistle 26.

52. *Bereishit Rabbah* 63:3.

53. Numbers 16:3.

54. Psalms 92:13.

55. *Sefer HaLikkutim*, Psalms 92. See *Emek HaMelekh*, sha’ar 16, ch. 35 (see *Pri Etz Chayim*, *Sha’ar Hanhagat HaLimud*, ch. 1). And see *Ma’ayan Ganim*, *Korach*.

56. *Kehilat Ya’akov*, s.v. “keli.”

57. *Bamidbar Rabbah* 21:1.



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