

Erev Shabbos Kodesh Parshas Vayeitzei 5771

# D'ei Chochmah L'nafshechah

“Let your soul know wisdom”

Parshas Vayeitzei

From the discourses of Moreinu v'Rabeinu  
the Gaon and Tzaddik Shlit'a

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*Shalosh Sedos of Parshas Vayeitzei 5769*

”וַיֵּצֵא יַעֲקֹב מִבְּעַר שֶׁבַע וַיֵּלֶךְ חָרָנָה. וַיִּפְגַּע בְּמָקוֹם וַיֵּלֶן שָׁם כִּי-בָא הַשָּׁמֶשׁ, וַיִּקַּח מֵאֲבָנֵי הַמָּקוֹם וַיִּשָּׂם מְרֹאשׁ תְּיֹו, וַיִּשְׁכַּב בְּמָקוֹם הַהוּא. וַיַּחֲלֹם וְהִנֵּה סֹלַם מְצֹב אֶרְצָה וְרֹאשׁוֹ מְגִיעַ הַשָּׁמַיְמָה, וְהִנֵּה מַלְאָכֵי אֱלֹהִים עֹלִים וְיֹרְדִים בּוֹ.”

“And Yaakov went out from Be’er Sheva and went toward Charan. And he lighted upon the place and tarried there all night because the sun was set, and he took one of the stones of the place and put it under his head and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth and the top of it reached to heaven, and behold the angels of G-d ascending and descending on it.”<sup>1</sup>

**Rashi explains:** “‘And he lay down in that place’—This is exclusionary language; he lay down in that place, but during the fourteen years that he spent studying in the house of Ever he did not lay down at night. It was then that he learned Torah.”

**The Baal HaTurim adds:** “The word for ladder, סולם, has the same numerical value as the word קול, voice or sound. The sound of the prayers of the *tzaddikim* is like a ladder upon which the angels ascend. This is what is meant when we find that the angel ascended from within the flame of the offering [with regard to Manoach’s sacrifice].<sup>2</sup> Prayer is the equivalent of the offerings, and so when anyone prays with proper focus the spiritual ladder is complete with all of its rungs, and it is possible to ascend upon it. The word סולם also has the same *gematria* of both money [ממון] and poverty [עוני]. This is because it is the mechanism through which, ‘He throws down one and uplifts the other.’<sup>3</sup> [We see this from the angels both ascending and descending upon the ladder.] The phrase

<sup>1</sup> Bereishis 28:10-12

<sup>2</sup> Shoftim 13:20

<sup>3</sup> Tehillim 75:8

והנה סלם [196] also has the same *gematria* as וקץ, ‘and the end,’ since Hashem showed Yaakov a vision of the ends of all of the exiles. In addition, it equals the value of סיני, for Hashem showed him a vision of the receiving of the Torah at Sinai. When we take the two words סלם מוצב [or סולם מצב], ‘a ladder set up,’ we find that it equals the *gematria* of מרכבו [268], ‘His chariot.’”

### The Ladder

We can also understand the connection between “the end” and the holy ladder in terms of the end of the exiles, because it is in the merit of the ladder of that we become worthy of the end of days. [This is the קץ ימין, literally the “extremity of the right hand side. As we will see, this is an allusion to the lowermost extension of the right side of *Rachel*.] It is a ladder that is set up on the ground but its top reaches to the heavens, and one must maintain the focus of the ladder of prayer even when one is involved in Torah study. As the Baal Shem Tov taught, one must ascend the ladder of *dveikus* whether one is involved in Torah study or in prayer, and then all of one’s *avodah* is encompassed within the realm of *tefillah*.

“And he lighted upon the place...and took one of the stones of the place...and lay down in that place.” The Arizal explains that until the time he reached “that place,” he had been immersed in making *yichudim* through Torah study at the level of *Rachel*, but from that moment on he began to make *yichudim* through the aspect of *Leah* which is thought.<sup>4</sup> This is why he dreamed of a ladder that was set up on the ground and reaching to the heavens which expresses the mystery of קץ וי [136 = סולם], because the Torah itself is also a ladder [and it is expressed through the articulation of the six rings of cartilage of the throat, the six-by-six *tefachim* of the *luchos*, and the six orders of the Mishnah] and is also מרכבו, “His chariot”—the vehicle of *dveikus*. One must constantly be connected with the Divine chariot in order to uplift *Rachel* to the place of *Leah*. *Rachel* is associated with Torah, while *Leah* is associated with prayer.

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<sup>4</sup> *Sha'ar Hapesukim, Parshas Vayeitzei*

### The Unity of Leah and Rachel

*Rachel* and *Leah* are also known as Tzion and Yerushalayim, respectively. On the surface it appears as though they are two distinct levels, but the *avodah* of Shlomo HaMelech was to reveal that the innermost essence of *Leah* is one with *Rachel*. Even though Yerushalayim is associated with the kingship of Dovid and *Leah*, nevertheless the innermost aspect of Yerushalayim is, “Tzion, the perfection of beauty.” [The Midrash teaches that everything that happened to Tzion happened to Yosef, the descendent of Rachel, who was also “the perfection of beauty.”]

This is why the verse says, “And it was morning and, behold, she was Leah.”<sup>5</sup> It was only in the morning that she was Leah; before then Rachel had given her the signs, and Leah was also Rachel in her essence. All of the twelve tribes are also the children of Rachel, because they are encompassed within Yosef.

The sages taught, “Ten measures of beauty descended to the world, and nine were taken by Yerushalayim.”<sup>6</sup> This beauty was Shlomo HaMelech’s revelation of the unity of *Rachel* and *Leah*. The *Zohar* teaches that Shlomo HaMelech’s three works that were incorporated into the *kesuvim* embody the three parallel lines of extremes and balance within the hierarchy of the *sefiros*. *Shir HaShirim* is the right [side of love and *Chessed*], *Koheles* is the left [side of fear and *Gevurah*], and *Mishlei* is the middle line of balance.

The right side is associated with *Ze’ir Anpin* [masculine], the left side is associated with *Nukvah* [*Malchus*-feminine] and it is in the left-sided *Koheles* that we learn of the seven “vanities” [These are mentioned within the first verse of *Koheles*. The single word *הבל* appears there three times, plus two times that the plural *הבלים* appears, each one signifying two. Three plus four is equal to seven.] The seven *הבלים* parallel *Leah*, because the name *לאה* is equal to *הבל* when the *kollel* is added for the word as a whole. [ $לאה + 1 = הבל = 37$ ] This is equal to the *milui* of the 63-Name which embodies *Binah* [as well as *Gevurah* and *Leah*]. The 63-Name is written as follows: *יויד היי ואיו*

<sup>5</sup> Bereishis 29:25

<sup>6</sup> Kiddushin 49b

ה"י, and so the total *gematria* of the permutation is 63. The *milui* alone is the value of the “fill-in” letters that articulate the initial יהו"ה. In the case of this Name, it equals 37.

Shlomo HaMelech repaired the seven vanities [which represent all of the distractions and temptations of this world] so that they were transformed into the “seven facets” [ז' עינים] of Zechariah’s vision.<sup>7</sup> These are seven different revelations of Hashem, which is the light of the face of *Leah*—her level encompasses the upper seven *sefiros*, which are *Kesser*, *CHaBaD*, *Chessed*, *Gevurah*, and the upper third of *Tiferes*.

The Arizal taught that the six sons and one daughter (Dina) of Leah are analogues of the *sefiros* that are in the realm of *Leah*. Zevulun is *Kesser*—“Now my husband will dwell [יבולני] with me.”<sup>8</sup> This dwelling implies the *dveikus* and complete self-nullification of *Kesser*. Yissaschar indicates that יש שכר, that the יש of *Chochmah* is its own reward. Although *Chochmah* is also a state of *bitul*, nevertheless when compared with the absolute loss of sense of self in *Kesser*, it is a level of ישות. The *Binah* of Yehudah is the gratitude born of *hisbonenus* in *avodas Hashem*. Levi indicates the attachment of *Da’as* and *dveikus* [it sits below *Kesser* and shares this quality and his name means to accompany]. Reuven is love of Hashem and *Chessed* [the אור בן, the “light of the son,” the uppermost *sefirah* of the framework of *Ze’ir Anpin*], while Shimon is *Yirah/Gevurah* [which we see from the battle he fought to overtake Shechem]. Dina is the upper third of *Tiferes*, which indicates self-judgment and *cheshbon nefesh*. It is the lowermost level of *Leah* and her aspect of *Nukvah-Malchus*.

Shlomo HaMelech revealed that the innermost essence of *Leah* is one with *Rachel* by repairing the seven הבלים. The name שלמה can be rearranged as למשה, because this is really the task of all of the great *tzaddikim* who bear the spark of Moshe—to reveal how to unite the two *Partzufim* [anthropomorphized arrangements of *sefiros*] and reveal that the inner essence of *Leah* is *Rachel*.

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<sup>7</sup> *Zechariah* 3:9

<sup>8</sup> *Bereishis* 30:20

*Rachel*, which is the Torah, has to be uplifted through all of these *sefiros*, which means that Torah study itself has to be transformed into genuine *avodas Hashem* that brings to *dveikus*. This is the allusion hiding in the phrase, “And he lay down,” וישכב—it can be rearranged as ישכ"ב, there are twenty-two letters of the *Alef-Beis*, and there is a particular pathway of using the twenty-two letters in *dveikus*. The letters themselves are the aspect of *Leah*. “Until Yaakov reached the place, he was occupied with the study of the Torah”—in the manner of *Rachel*. But from this point onward, he is occupied with Torah in the manner of *Leah*, which is that of the *avodah* of the ladder that reaches to heaven—prayer.

### **The Holiness of the Letters**

The letters of *lashon hakodesh* have a spiritual power that transcends all reason. Hashem created the world with them and they have an incredible force within them. Each one signifies a different form of *dveikus* and another aspect of the revelation of G-dliness and the highest form of *avodah*.

*Rachel* is called the world of speech, and her realm is from the level [on the hierarchy of the *sefiros*] from the chest downward. The world of *Atzilus* is that of the faculty of the imagination, while the world of *Beriyah* is that of speech. At the outset, the *avodah* of Torah and *tefillah* is within the realm of speech which is that of *Rachel*, because only *Rachel* descends into *Beriyah*. In *Atzilus*, everything is in the realm of pure thought. And at the beginning, one is focused primarily, if not exclusively, on the external aspect of *avodah* through speech. With prayer one feels naturally drawn to the higher world of *dveikus* that inhabits the words, but nevertheless its main expression is still through speech, which is the place of *Rachel* who descends down into the lower worlds of *Beriyah-Yetzirah-Asiyah*.

However, the true level of prayer is Divine love and fear and *dveikus*, the contemplation of G-dliness, which is the aspect of *Leah*. It is just that, at the outset of both aspects of *avodah*—Torah and *tefillah*—one must develop the habit of applying himself with dedication all the time to his *avodah* and never leave a moment empty of

either Torah or prayer. But this is just at the beginning, and this is the more external aspect of *avodah*, because *Rachel* must be uplifted to *Leah*. Not just during prayer which is easier, but also during Torah study—when one is occupied with the twenty-two letters, which contain all of the holy power of the *Partzufim* and all of the higher levels of *avodah*.

This is how one enters into the *avodah* of the twelve tribes: “Now my husband will dwell with me”—this is the *avodah* of Zevulun and *Kesser*. “And there is a reward”—in the *avodah* of *Chochmah* and the *hisbonenus* of *Binah*, and in the *dveikus* of the *Da'as* of Levi. And in the love and fear of Reuven and Shimon, until we reach Dina at the top of *Tiferes*, when a person is at the place where he is able to take a true and honest accounting of himself.

The aspect of Dina is in the area of *Mishpat*, true [*Tiferes-Emes*] judgment, and this involves the dynamic of the giver and the receiver. Hashem bestows abundance upon His creations, and His creations are the recipients of it. In the realm of the upper third of *Tiferes*, the *mochin* are drawn down and bestowed upon the lower region of the *sefiros* through the power of judgment [משפט]. Hashem gave us His Torah, and all of us have to live according to its statutes. In order for the *avodos* of Torah and prayer to rise to higher levels, we must “pass through the gateway of *Mishpat*” and take stock of ourselves. Have we fulfilled our obligations? Where are we holding? Because a person could study Torah and pray and nevertheless be living a completely undisciplined and chaotic life because days and years go by and he does not invest the time and energy in judging himself through *cheshbon nefesh*.

The Ramchal taught that no *tzaddik* ever reached any degree of holiness without actively engaging in *Mishpat*, in regularly taking stock of himself to judge whether his actions are proper. The power of judgment is centered in the place of Dina at the head of *Tiferes*, and that is where we find the spiritual root of the laws of buying and selling, of borrowing and lending.<sup>9</sup> [In other words, “of giving and taking.”] *Leah* symbolizes the

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<sup>9</sup> *Eitz Chaim, Sha'ar Ha-Ona'ah*



Torah and *Rachel* the souls of the Jewish people. [The inner aspect of *Leah* is essentially *Rachel*. The letters of the Torah are the garment of its inner meaning. The higher level of contemplation and *dveikus* is essentially one with the outer forms of Torah and *tefillah*.] This is what is meant by Yaakov's laying down, "in that place." He called it Beis El, but we find that this place was also called Luz. Luz is *Leah*, while Beis El is *Rachel*.<sup>10</sup> Luz was the gateway to Beis El; the latter was the inner essence of the former. Shlomo HaMelech rectified the seven *הבליים* within Leah and revealed the "perfection of beauty" of Tzion that is within Yerushalayim.

### Joining *Leah* and *Rachel*

*Rachel* rises to the level of *Leah* on Shabbos, but it depends on the degree to which a person did the necessary *avodah* during the week of joining *Leah* and *Rachel* in the way we have already described. During the week they cannot join completely because they are not yet a single *Partzuf*, but if the *avodah* is done properly during the week, they come to the state of total joining on Shabbos.

There is an allusion to this in the statement of the sages that Shlomo HaMelech ruled "over the upper worlds and the lower worlds."<sup>11</sup> Because *Rachel* and *Leah* were not yet a joined *Partzuf*, he ruled over two realms. But he knew that in their innermost essence they are joined as one. This is also what is meant by rectifying the *הבליים*. *Hevel* literally means breath, and there are seven expressions of the breath in Torah study and prayer that need to have their outer form joined with their inner *dveikus*. This is the joining of *Rachel* and *Leah*. One must rule over them both like Shlomo HaMelech and be as much in the state of *dveikus* when learning as one ideally is when praying. The Baal Shem Tov taught this and passed it down through the Maggid, to the Baal HaTanya, who then passed it on to the Mittler Rebbe. He added that when one studies he must develop the habit of speaking to Hashem in heartfelt and spontaneous prayer. When one interrupts his Torah study to spend a few moments speaking to Hashem, this is called "ruling over

<sup>10</sup> See *Likutei Moharan* II:85

<sup>11</sup> *Megillah* 11b

the upper worlds and the lower worlds.” At the beginning, however, it is a difficult *avodah* to join the two aspects together.

When one understands the holy power of the twenty-two letters, it is easier to uplift the external aspect of *Rachel*-speech to the higher place of *Leah*-thought and actually visualize the letters. Even though thinking alone is not considered doing, nevertheless that is only when the thinking is superficial and transient. When a person really focuses his mind until he sees the letters before his eyes, this kind of thinking is like doing. This is the level of Levi—of *Da'as* and *dveikus*. From this, one merits the higher level of *dveikus*, which is that of Zevulun, of “dwelling together,” rather than just being “accompanied.” From this state of *dveikus*, the letters begin to multiply and one receives the great blessing and reward of delighting in the letters of Torah and prayer, which is the aspect of Yissaschar.

The Torah in all its levels—*pshat*, *remez*, *drash*, and *sod*—are all garments that hold within them the Torah’s innermost soul, which is the level of *razin d’razin*, the ultimate secrets. This is the level of *Adam Kadmon* which is en clothed in the worlds of *Atzilius-Beriyah-Yetzirah-Asiyah*, and its expression is found in the teachings of the Baal Shem Tov and the *tzaddikim*. [This is Torah that goes even beyond Kabbalah, because it is the Torah of actual *dveikus* rather than the mechanisms of *dveikus*.] This highest level is nevertheless clothed in the actual letters. One must “lay down in that place”—one must lay himself down in the twenty-two letters of Torah and prayer and begin to ascend the ladder until he reaches the ultimate delight of *razin d’razin* “in that place.”

### **The Avodah of Yehudah**

One then reaches the level of Yehudah, which is gratitude. The sages taught that Leah was the first person to really express gratitude toward Hashem. “This time, I will thank Hashem.” Expressing gratitude is actually a very deep matter. The essence of being a Jew—a יהודי who is from the root of יהודה—is our ability to express our gratitude to Hashem even when we do not feel great inspiration, the delight in the letters, or the pleasure of developing new Torah concepts. This is another kind of infertility—“and she

stopped bearing”—but nevertheless Leah does not lose her connection with gratitude. She continues to thank Hashem. By holding strong even when all that one can give thanks for is his יקרות, the fact of his natural connection to the Torah which is due to his Jewishness rather than any advantage of his own, one merits the next birth, which is the joy in *Elokus* of Yosef. That gratitude is the essence of holiness, because it is the expression of faith that Hashem is constantly orchestrating all events for the ultimate good even if we do not see results in the here and now. When one holds fast to this attribute, he is eventually given the gift or reward (יש שכר) of revealing even greater *chiddushim*, and then feeling the great love and fear of Reuven (אור בן) and Shimon (עון מש = “sin disappears”), and the true self-judgment of Dina which brings to absolute purity.

### **Rejoicing in the Letters**

Although most people who love the Torah delight in the concepts that they learn, it is really only the *tzaddikim* who rejoice in the letters themselves. Rather than having the letters be a mere shell that contains within it the light of the concept, they take every concept and see how each is constructed from the holy letters in various combinations, and they feel how each one is a Divine Name, and they meditate on it and delight in it. By really experiencing the holiness of the letters they come to genuine gratitude, and this brings them to even higher levels of understanding. This is the way of the true *tzaddikim* who do *hisbodedus* and *hisbonenus* while they study and pray.

When we only see with the eyes of this world, this *Leah*-form of *avodah* appears to be הבל—a waste of breath. But this is because this world is steeped in the seven vanities of *Koheles*, and so it cannot see the greatness of the *avodah* of *Leah*. And so Leah is the despised one.

### **The Time for *Mishpat***

People do not manage to judge themselves and leave their negative behaviors simply because they do not make the time for it. They continue their path of learning and praying, but they do it only “from the chest down,” without contemplation and without

devoting a moment to *cheshbon nefesh*. And this is how their lives go on, years and years pass and nothing really changes. Yet a person is duty-bound to take stock. He must “light upon the place”—he must consider what his return to the “Place of the world” will be like. It is impossible to discover anything spiritual without expending great effort, and this is all the more true when discussing those aspects that relate to *Leah*, since her essence is one of effort.

One must speak to Hashem every single day and make the effort to unite the outer *Rachel*-aspect of *hisbodedus* with its inner contemplative *Leah*-aspect. One must not just speak, but must infuse his words with holy thoughts. That is how *Rachel* is uplifted to *Leah* and they become a single unit.

### The Light of Dovid HaMelech

When we light the Shabbos candles, it is the light of *Malchus* rising—of *Rachel* rising to *Leah*. Yet the torchlight of *Motzei Shabbos*—the *avukah* of the *havdalah* candle—is even higher, since it reflects the light of *Binah*. The candle is wax—שעווה—to embody the שייע נהורין, the 370 lights of *Binah*.<sup>12</sup>

“And Yaakov went out from Be'er Sheva”—he left the “well of seven” [Shabbos] to go to Charan, which represents Divine anger, חרון אף. Leaving Shabbos is a descent from the higher place of *Chochmah* to the place of *Binah*, which is associated with *Beriyah-Yetzirah-Asiyah*. Yaakov Avinu wanted the *avodah* of *Atzilus*—of Torah and *Rachel*—but Hashem leads the *tzaddik* to repair the place of *charon af* and take up the labor of the harsh *din* of *Leah*, of Yerushalayim [ירייו שלם = the *gevurah* of Yerushalayim = גבורה = 216] by lighting the flame of *Binah*.

The *tzaddik* sometimes goes into the place of *charon af*, the place that is not good for him and does not suit him, but nevertheless within himself he is able to unleash the nine measures of beauty of Yerushalayim. It is the most beautiful place in the world; it only appears to be a place of poverty. In truth, all of the wealth and beauty of the world is

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<sup>12</sup> *Kehillos Yaakov*, “*Avukah*”

rooted in Yerushalayim. When one realizes this, he has entered into the aspect of *tosefes Shabbos*, of adding time onto Shabbos, and when one does this he rises from *Netzach-Hod-Yesod* which is the place of negative fire, and rise to the holy fires of *Malchus* [Shabbos candles] and then from Shabbos to *Motzei Shabbos* and *Binah* [the *havdalah* torchlight].

Even after one has uplifted *Rachel* to *Leah*, there is still much deeper work to do. It is the higher level of Shavuos [“seven Shabbosos”], where *Rachel* rises all the way to *Arich Anpin*. This is the light of the redemption and the *yohrtzeit* of Dovid HaMelech. It is the uplifting of the *Leah* aspect that in this world is shrouded in darkness. This is the meaning of Moshe Rabbeinu having married an Ethiopian woman. He is the paradigm of the *tzaddik* who understands the inner nature of the *avodah* of *Leah*, and so he “marries”—devotes himself to—the despised and “black” *avodah*. On *Motzei Shabbos* we get a taste of this lofty level of *avodah*. We add the blessing *אתה חוננתנו* to the *Maariv* of *Motzei Shabbos* which is a taste of the redemption, of *Rachel* rising not only to *Abba* and *Imma*, but all the way up to *Arich Anpin*.

All of this is accomplished through the holiness of the twenty-two letters. The Ramak teaches that the redemption depends on the letters, on the Jewish people being empowered to access the holiness of the letters.

The Baal Shem Tov reached such a lofty level of focus on the letters that the Mittler Rebbe taught that the state of detachment from the material he experienced during prayer was even higher than prophecy. It was like being in absolute darkness; the darkness of *Leah* and the letters that do not appear to be filled with light. The Baal Shem Tov taught that every word of prayer includes worlds, and souls, and G-dliness, and to access them one must stop and take the time to break every word down to its letters and components. This is what will bring him to truly judge himself and change for the better.

Every change is rooted in *Binah*—a mitzvah is a candle, and the Torah is light—and the light of the torch of *Binah* [and *teshuvah*] saves a person from all of the hazards

and pitfalls along the road of his life.<sup>13</sup> With one motion, he can change his deeds for the good.

Right now, we are at an especially holy juncture because Yaakov Avinu began to awaken the redemption through marrying both Rachel and Leah. Yet, because they were still two distinct aspects the task was not complete; he was still caught between his own double-aspect of Yaakov and Yisrael. Nevertheless, he showed us the way, and each person should learn the inner path of *dveikus* through the letters to the best of his abilities.

### “Let Your Soul Know Wisdom”

As the Baal HaTurim teaches, the קצו of the סולם has to be reached so that the *mochin* descend to build *Da'as* within the five *chassadim* and the five *gevuros*. The *vav* of קצו represents the *Ateres HaYesod*, the point where the aspect of *Leah* and *Rachel* become one. When one rejoices in the holy concept itself, this is ששון, which is the nature of *Yosef* and *Rachel*. But actually breaking down each concept and delighting in its component letters is true שמחה, is the happiness of *Dovid* and *Leah*. The delight of the redemption is when “joy and happiness will be attained.”

This is the meaning of: “דעה חכמה לנפשך והיא כתר לראשך”—“Let your soul (*nefesh*) know (*d'ei*) wisdom (*Chochmah*) and it will be a crown (*Kesser*) for your head.”<sup>14</sup> *Chochmah* must be drawn down to the level of *nefesh* so that the inner nature of *Leah* is revealed to be *Rachel*. Then *Luz* and *Beis El* are united, and Yaakov “lies down” in that place of the twenty-two letters.

Then we will naturally “guard Your holy *mitzvos*”—we will unify Hashem with every letter of every commandment and express our gratitude for all of Hashem’s kindness, that we have merited to learn and pray for His honor. Hashem is constantly doing kindness for people that they fail to recognize, but the *tzaddik* expresses gratitude for every single good thing that Hashem does for him. When one does this and feels the freshness and delight in every new concept and every single letter, his children will

<sup>13</sup> *Sotah* 21a; *Likutei Moharan* I:4

<sup>14</sup> From the *Shabbos zemer* “*D’ror Yikrah*,” based on *Mishlei* 24:14.

certainly merit to follow in the straight path. By following the way of gratitude of Leah which persists even when it seems as though one's *avodah* does not "bear fruit," one will be worthy of bringing many good children into the world. This is itself the *avodah* of Chanukah which is a time of giving thanks, when we add a little bit of light every day to ascend higher and higher. This is the nature of the fourfold song of the ultimate future, which breaks down into ten component letters: י ייה יהיו יהויה. This Name has a total value of 72, which is the same as that of חסד. In the future we will be so filled with joy over every little kindness that Hashem does for us, we will not think for a moment about what is lacking. We will feel such happiness in every little good thing that we were ever privileged to do throughout our lives, no matter what else we went through. This joy makes a person fit to receive the light of the thirty-six candles of Chanukah and the thirty-six tractates of *Shas*. One cannot be discouraged by what he hasn't yet learned. Even though we must certainly yearn for more and more, nevertheless the main thing is to rejoice with all our hearts over every single precious letter that we do manage to learn.

When *Chochmah* and *Binah* are united this way, "it will be a crown to your head"—you will reach the light of *Kesser*. "Guard Your holy Shabbos"—we will come to the true *yichud* of Shabbos, which is the *yichud* of Tzion and Yerusalem.

May Hashem grant us the privilege of thanking Him for every single letter and every single good action. This will strengthen us to pray with more and more energy until we merit to rectify the despair of דור לבנו of exile and transform it into the הוד and gratitude of the redemption. With the arrival of our righteous redeemer in mercy. Amen.

**Translated and Adapted by Rav Micha Golshevsky.**