We Are Right According to the Simple Meaning - It Can Still Be Much Better | Zohar Ha'azinu Erev Yom Kippur 5787 (Auto Translated)

English

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Shiur Overview

The Secret of the Attribute of Judgment: The Fear of Isaac Against the Judgment of the Kelipah

Two Ways of Looking at the World

There is a person who looks at the world and sees that he is not as he should be, and the world is not as it should be, and consequently becomes a critic and accuser, becomes a 'kvetcher' who stands against everything. This is one way of looking.

But we must remember that there is another din (judgment), there is a 'day' of din, as the Zohar says that there is another day. And what is its language? Here it doesn't mention this name, but in other places it mentions, as it says 'and if with it song before Him'. There is another level, there is another side. Here it doesn't call it day, but in other places it still calls it day, the lower day, the lowest of all. And this is 'yom bukah umvulakah' (a day of emptiness and void) in the language of Isaiah the prophet, as the Zohar expounds in the discourses of Tisha B'Av. There is a day called 'yom bukah umvulakah' as the prophet says, and this is not the day of judgment. And what is this? This is the day of the kelipah (husk).

The Judgment of Malchut and the Pursuit of King David

In other words, there is the din of Malchut (Kingship). The din of Malchut says that whoever is righteous will be righteous, and whoever is not righteous will be not righteous. King David always felt that they were pursuing him. And who pursues him? This too is the attribute of din. It is certainly understood that the pursuer is not the attribute of chesed (kindness) but the attribute of din. And indeed there is Saul and there is Doeg, and this is not the place to enter into that matter there, but those people who are not righteous are the aspect of kelipot, the aspect of complete evil, and the kelipot pursue him, the nations, and it says the Philistines pursue King David.

And what does it mean that they pursue King David? According to the secret interpretation of the matter, that the attribute of Malchut becomes pursued by the lower judgment, the judgment of the kelipot, the judgment of this world. And you can call it the Satan. The Satan himself is already a level in simplicity, and the Satan has many agents: the nations, and the illnesses, and the accusations, and the difficulties, and the depression, all kinds of agents that the Satan has, and the Satan is the supervisor over them, if we call it that. So even in this itself there are two levels.

Fear of Punishment is Fear of the Sitra Achra

In any case, all this is not the din of Malchut, and we must not confuse and mix up the matters. The Zohar says many times in the introduction, and this is something connected here, that fear of punishment is a very bad thing, for fear of punishment means that you are afraid of the rod. And the Zohar brings a parable of a teacher who comes to the classroom and places a rod on the wall. Certainly the teacher holds the rod, and the teacher says: if it comes from your side that there should be the din of Malchut, and the din says that it is fitting to strike so-and-so, I will take the rod and strike him, as it says 'Assyria the rod of My anger' (Isaiah 10) — the kelipot themselves, the wicked of this world, they are the rod of the Holy One, blessed be He.

But it is forbidden to fear the rod. If you fear the rod, this is literally idolatry. A Jew does not fear any creature. There is a melody, and the father of the Baal Shem Tov left him a will: that one should not fear any creature except the Holy One, blessed be He. And what does it mean that one should not fear except the Holy One, blessed be He, when the Baal Shem Tov says that everything is the Holy One, blessed be He, and when I fear the rod am I not also fearing the Holy One, blessed be He? Rather this is the Holy One, blessed be He through an agent, and it is forbidden to fear the agent. If you fear, fear the Holy One, blessed be He Himself and not the agent, not the rod. So fear of punishment, says the Zohar, is literally fear of the Sitra Achra (Other Side), and this is a very bad thing, for it is an agent.

'And God Made That They Should Fear Before Him' — The Fourth Level

And the Holy One, blessed be He, 'and God made that they should fear before Him' (Ecclesiastes 3) is written here. The Holy One, blessed be He gave permission, because the Holy One, blessed be He knows — and we will still learn these matters inside, but I am saying this in advance while I am explaining the secret of fear with judgment and all these matters — because the Holy One, blessed be He knows that people do not understand the depth of the demands, and they do not understand the basic attribute of judgment of Malchut, that it does not have such depth of demands but rather a simple attribute of judgment of Malchut, therefore He made a heimish (homey) accuser, a household accuser.

'And God' — the name Elokim, the attribute of Malchut — 'made that they should fear before Him'. What did He make? He made another thing. He made another lower level, a fourth level: Binah, Gevurah, Malchut, Satan. He made a fourth level also from the left side, from the side of the attribute of judgment, from the side of the left-leaners, so that they should fear before Him. And He did not make this so that they should fear the accuser, God forbid, but rather He made it so that they should fear Him. But He made another agent, 'made', the aspect of the World of Asiyah (Action), He made so that they should fear before Him. And this is the language of the Zohar explaining here the meaning of the level.

Choosing to Be in Judgment — Not in the Judgment of the Satan

So one must know, and this is very important, to be choosing in judgment, and at the very least in the judgment of Malchut and not in the judgment of the Satan. The judgment of the

Satan is that he convinces himself that he is from the root of the angels. He says: yes, I also think that no person is worthy, everyone is evil, each one intends for his own benefit. He holds all kinds of ways to accuse the entire world. But this is not the way at all.

And then, when a person comes to judge, often he should not confuse between the judgment of Isaac our father, the supernal judgment, and the judgment of the Satan, which is a great confusion. The judgment of Isaac our father, this is what gave permission for the perspective of Isaac our father, 'and the fear of Isaac was with me' (Genesis 31). Isaac our father could look at the Holy One, blessed be He and understand how nothing is equal before Above. This is a contemplation that is received with joy.

For Isaac is called 'God has made laughter for me' (Genesis 21), he laughs at the entire world. He is not broken, he is not angry — he laughs, laughs at the entire world. 'God has made laughter for me, all who hear will laugh with me' (Genesis 21). Yitzchak (Isaac) is the language of laughter, Yitzchak is the language of joy. From Yitzchak comes the joy of Simchat Beit HaShoevah, from Yitzchak come the songs and praises of the Levites, from the left side of holiness, which has tremendous joy. This is divine contemplation, something completely abstract, something that belongs entirely to the soul and not to the body, for the body does not understand the matter at all. The body understands something that means divine perfection, that no creature, not the angel Michael, not the sefirah of Keter itself, nothing can be equal to this, and no creature understands this. This is a supernal level.

Esau — The Imitation of Isaac

But what? There is another judgment, a judgment that is like a forgery of Isaac, and it is Esau. So it comes out — it is Esau, the son of Isaac. He thinks that he too is a father, he imitates Isaac, he is a complete imitation. He too says that no person is good, but he does not say this for the reason that Isaac says.

Why is no person good? Because the divine perfection is so great that it is impossible to be equal to it, 'who can be compared to You and who can be arranged to You'. This is the attribute of the fear of Isaac. But the fear of Esau, the attribute of judgment, the Satan, says: no person is good. And why? You see what they do, see how they behave, see what happens with them. This is the attribute of judgment, and in my opinion it is not fitting at all to hold this attribute of judgment. This is not a matter at all, but rather complete kelipah. And this is our work, to remove this kelipah from the world. And we must not confuse.

Each Person According to His Level — King David and the Clarification of Malchut

And therefore one must know that each person, according to where he stands, has a different level and different work. King David, who is in the attribute of Malchut, and I mean every Jew, the soul of David — King David wrote Psalms for every Jew — King David who stands opposite the attribute of Malchut. There are people who have deeper matters. Rabbi Shimon bar Yochai was not standing only opposite the attribute of Malchut. The Baal Shem Tov always says that one should not leave the attribute of Malchut alone, and this is the main concern that Rabbi Shimon bar Yochai mentioned in his will, not to leave the attribute of Malchut alone. But King David was standing opposite the attribute of Malchut, and his standing opposite the attribute of Malchut means that he still had to deal with discernment. He knew that there are people pursuing him.

'Many say to my soul there is no salvation for him in God, Selah' (Psalms 3). There are many, many kelipot that are many, that are not unified, there are always many of them, kelipot of the public domain.

And why do they say 'there is no salvation for him in God'? God will not help him. And why do they say that God will not help him? Because they say: see, we are the Gevurah, and we know how David sinned, we know the evil that David did, we know that it is not coming to him, and we are only agents of Providence. As that one said: I am the one who brought the calamity, I am simply an agent of Providence, I don't intend anything.

To Confuse the Satan — Nullifying and Confusing

And all the work of King David was to elevate and confuse, and this is to confuse the Satan, to confuse him. And how does one confuse the Satan? Through the judgment itself. And this is a teaching, but why does it seem confused? Because he nullifies it. And I mean simply and literally that he nullifies it. 'To confuse his claims', says the Zohar, and his claims melt. And the explanation in this, as the Arizal explains in the discourse of Rosh Hashanah, that they nullify it from its essence and being, with severe strength.

And when someone comes, one needs to hear this, for the matter also relates to practical halachah. Everyone knows, and many of our friends are busy saying, that there is Rosh Hashanah which is the day of judgment, which is the avenging God. But one must know that the Holy One, blessed be He is loving, as the Zohar says in the weekly portion, that Moses our teacher, with all that he rebuked Israel, b'rachimu havu kol milei (all the words were in love), all the words of rebuke of Moses our teacher were from excessive love, 'with great love You have loved us, Hashem our God'. And this is what was needed: in Izmir they were accustomed to say 'Ahavah Rabbah' three times before the shofar blasts, they say from 'For the conductor, for the sons of Korach', and in addition they say 'Ahavah Rabbah'. This is the fear of Isaac, this is the true love.

Rosh Hashanah — Sweetening Judgment Through Judgment

But lest you think that this is the rectification, that the way of sweetening judgment is through chesed. Indeed it is certainly a good thing, that there is chesed from judgment, but this is not what we do on Rosh Hashanah. Says the Arizal, that on Rosh Hashanah we sweeten judgment through judgment, through the supernal judgment from it. And the Arizal in Kavanot writes literally, that the matter is to draw down new gevurot (severities). After the shofar blast, chesed does not come — with chesed we will speak on Sukkot — but rather new gevurot come, and even on Yom Kippur the same thing, after Kippur come higher gevurot. So higher gevurot come, and this is to confuse the Satan.

And the intention in this, that we do not say: because I think that the Holy One, blessed be He loves each and every one and that everything is good from the side of the Holy One, blessed be He, therefore I am against the Satan. Not so, there is no need to reach this. For what is called the attribute of judgment is that one chooses the correct attribute of Malchut, and we must choose the good. And the attribute of Malchut, says the

Zohar, is an attribute in which the poison of death is mixed, and the task of the Levites, of the people of the left line, of the people of King David, was to clarify the correct attribute of Malchut. And this is the clarification of Malchut.

And what does it mean that one clarifies the correct attribute of Malchut? That he says: yes, certainly, there is the day of judgment, the world needs judgment, and there is indeed a judgment that the world cannot withstand, and in that judgment we have no comprehension at all, and we do not speak of it at all. But there is a judgment that is necessary, 'a king through justice establishes the land' (Proverbs 29), that without judgment the world is destroyed. For judgment is one of the things that the world stands upon, upon judgment and upon truth and upon peace — judgment is one of the three that the world stands upon.

I Demand Judgment — Not Chesed

But he says: remember, righteous one, you wicked one pursuing me, you think that judgment means that the Holy One, blessed be He will not help me? Judgment means that the Holy One, blessed be He will help me, you wise one! You fool like yourself, you are completely confused. Where? I demand judgment! I do not demand chesed! I am Rosh Hashanah! I am King David! I do not demand any chesed! That the Holy One, blessed be He should not have mercy on me!

And how does King David say? If we are righteous — 'let the enemy pursue my soul and overtake it and trample my life to the earth and lay my honor in the dust, Selah' (Psalms 7). 'If I have done this' (Psalms 7)? If indeed according to your words? As the Satan says? One hundred percent! You are one hundred percent right, Mr. Satan! And if Israel were according to your words, we would sink into the earth.

And how did King David take the permission to say such a thing? Because he knew that the attribute of judgment of the Holy One, blessed be He is not the attribute of judgment of the Satan. There is an attribute of judgment of divinity, and there are even many levels in the attribute of judgment of divinity. And even the lowest level of all, which is the attribute of the King, is not the Gevurah and is not the Binah, but there are more levels, there are also things above the Binah. But even the small level of the divine attribute of judgment says: I am right.

I Intend for Good and He for Evil — A Great Foundation in Torah

And what does it mean that I am right? Look at me and look at him. I intend for good, and sometimes I err, but tomorrow will be good, for I am human. I intend for good, and he intends for evil. Very simple, as simple as possible. There is no need for any Chassidic teachings. I want to say a great foundation in Torah, and this is the choice of King David, which I received from my friend R' Dvir, and I mention him here for good.

In order to say that we are right, in order that a person should feel that he is good with Hashem — a person needs to know that the Holy One, blessed be He loves him, and this is good. But a person needs to know much more than this: that he is good with Hashem, that the Holy One, blessed be He holds from him from the side of the attribute of judgment and not from the side of the attribute of chesed. For the Holy One, blessed be He loves me, He loves every creature, the Holy One, blessed be He even loves an ant. But what difference is there to the Holy One, blessed be He between an ant and a person, between a person and a righteous person? Everything is one thing? This is very good, but you still have not confused the Satan. You nullified the Satan, but you still have not confused him, and the first ones need to confuse the Satan.

Objectively — A Jew is Right Because He is More Right Than the Other

And one must know that even objectively — there is no need for Chassidic teachings. The Chassidic books strengthen Jews: how is it possible to do teshuvah? Ah, because a Jew is really one hundred percent good, a Jew is really entirely above above, his soul is completely pure, and his body — well, the evil inclination, from the side of the evil inclination — all kinds of excuses. Not so, this is not a good excuse, this is not a good excuse at all, this is not correct at all, and this is not enough.

A person needs to know, a Jew needs to know that the Holy One, blessed be He holds from him because he is right. Very simple. Look how you behave, look how your enemies behave, and you will see that you are right. There is no need for any special Chassidic teachings, there is no need for any matters above understanding. That the truth is that even though we do not see — yes we see, we see. That is, yes we see, certainly. And when we see, the intention is not that we see in complete perfection, for if we saw in complete perfection the Messiah would already have come, and we are not yet standing there, and what we see is proportionally, in a general way.

Look — right, as one is called righteous, as it is written in Tanach, that there is an absolute righteous person and there is a righteous person in his judgment, when Israel goes out in righteousness and in justice. And Rosh Hashanah does not mean an absolute righteous person — on an absolute righteous person we labor; but rather a righteous person in his judgment, between us and the Satan, who is right? Certainly we are right, for the Satan is entirely evil, and he intends only that there should be evil, and wants that the world of the Holy One, blessed be He should explode, whereas we want it to succeed. And without any deep teachings, without anything, without any Chassidic beliefs, in simple terms Israel are right. Right means only more right than the other, and this is sufficient and more.

'Judge Me, O God' — A Nation Not Pious

On this King David says: 'Judge me, O God, and plead my cause against an ungodly nation; from the deceitful and unjust man deliver me' (Psalms 43). The books say that 'nation' is not pious and not a Litvak, nothing. 'An ungodly nation' — he is a nation and also not pious, he is 'a man of deceit and injustice', and everything he says is the opposite.

This is not a deep teaching, but literally as it is, learn the book of Samuel and you will see. This is 'a man of deceit and injustice', and he is right? Does it mean that David was perfect? Did King David convince himself that he is perfect? Did he convince himself some conviction that he is perfect? Can a Jew say that he is perfect? Certainly not. When King David related to the Holy One, blessed be He, he said: no problem, certainly the Holy One, blessed be He is always right, 'that You may be justified in Your words and be clear in Your judgment' (Psalms 51), You are always right, You will judge me and You will be right. But when they judge me, I am right.

The Attribute of Malchut of Holiness Against the Attribute of Judgment of Sitra Achra

This is the attribute of Malchut of holiness, separated and distinguished from the attribute of Malchut of Sitra Achra, the attribute of judgment of Sitra Achra. The attribute of judgment of Sitra Achra says, when King David fights his enemies, the Philistines, perhaps they are right and perhaps not. The attribute of judgment of holiness says: King David is right. Ah, you want to speak about the fear of Isaac? You want to speak about King David when he stands before the Holy One, blessed be He? No problem, but this is not yours, this does not concern you, this is not your matter at all, may your master live long, you Satan, you do not enter here at all. When I speak with the Holy One, blessed be He, I say confession.

The Great Lashon Hara — Taking Out of Context

For this is one of the great lashon hara (evil speech) that was done. Haman spoke lashon hara about Israel, and in general, all the enemies of Israel speak lashon hara about Israel. And what do they say? They learn the prophets. This is an old Christian method, and everyone does this trick: they look at the prophets, they look at Moses our teacher. Moses our teacher said: 'You have been rebellious against Hashem from the day I knew you' (Deuteronomy 9). Moses and all the prophets rebuke Israel, and you go to the kelipot, to the judgment, and this one thinks there is substance in this, and he says: ah, so it comes out, see that you yourselves admit that you are not proper. Haman did this, and everyone caught the trick — these are old tricks.

And what does lashon hara mean? Lashon hara means that one takes something out of its context, this is the meaning of lashon hara. There are things that are private, and the essence of lashon hara is that one tells private things, secrets. And what does secrets mean? The matter is very simple: what the prophets demand from Israel, what the prophets cry out about Israel, it is not acceptable to the mind that they are the worst that ever were — this is of Israel toward the Holy One, blessed be He, and soon we will speak even in greater depth, even toward what Israel truly need to be from their own side. And this is good, but it is forbidden for it to go outside. One should not translate the Torah into Greek in this way. It is forbidden for this to go outside, for this is between Israel and the Holy One, blessed be He.

But between Israel and the nations? Between Israel and the Sitra Achra? The evil nations — I do not know if there is a good gentile, on the contrary, fortunate is his portion — or Israel and the evil nations? Between Israel and their enemies? Is there any doubt that Israel are right? Is there any doubt that Israel are good? But when one speaks lashon hara, one takes out and removes the matter. It is forbidden to speak lashon hara, and the work of Yom Kippur atones for lashon hara. Awesome. And we do not want to confuse between the two things.

Confession Only Before Hashem — Not Before Flesh and Blood

Confession should only be said before Hashem, and one should not say confession before flesh and blood. For this is the truth between people: there are people who go around to married scholars and to young men and say: we know that you sinned. Me toward you? I am a complete righteous person. I toward the entire world am a complete righteous person. And what could be otherwise? Ah, you want to say... you want to enter and interfere between me and the Holy One, blessed be He? To come and be appointed between them? You are a regular person, you want to interfere? You want to hear what I need to say before Hashem, before and within? 'I have sinned and in my house I have transgressed', do you want to hear from this? Go go for all length, go to Azazel please, perhaps there is your place. When I say my words before the Holy One, blessed be He, you go to Azazel, you do not enter here at all.

And this we did on Yom Kippur literally, we sent the goat to Azazel. There it will be, there it will say what it has to say, it did not reach half the mountain until it became limbs limbs. 'I have sinned and in my house I have transgressed' is the holiest thing that a Jew says before Hashem. And the intention of the matter, that not toward the first, as the servant of the king said: 'To You, to You alone have I sinned' (Psalms 51), only to You have I sinned. And what does it mean that you sinned to Uriah the Hittite? Here one needs to engage in Torah by itself. I toward my enemies, toward those who speak lashon hara about me — only regarding the matter of Uriah the Hittite. But those who speak lashon hara about me, those who say: ah, David is like this, David is like this — they are lashon hara. They take the matter that belongs between me and You, and say that toward this I am righteous, let them sink into the earth. What is their business to speak between me and You? To You have I sinned, not to another.

This is the distinction, and this is the most important distinction between the attribute of judgment of the kelipah and the supernal attribute of judgment. The attribute of judgment that is not supernal, the attribute of judgment of this world. And when we must learn much in order to call, in order to arouse the attribute of judgment — and they are very afraid of it — they taught us to arouse the attribute of judgment, because of the confusion between the supernal attribute of judgment, the most supernal of all from the Gevurah, and perhaps even from the Binah, and the lower attribute of judgment of the Satan. They are two completely different things. The Satan is an imitator, he thinks and imitates everything. He sees that the father is so pious and so upright, and accuses everyone — he also imitates and accuses everyone. Not so, you have nothing to accuse about.

A Story About a Rabbi in Tel Aviv

I saw a story that happened, with a rabbi in his residential area in Tel Aviv where he grew up, who did not hold from Chassidut and was an accuser against Chassidut. But the Chassidic young men said there that he did outreach, and brought many close. One of the congregants came to him and said: what is this? Our Lubavitcher does not hold from Chassidut. He said to him: no, no, you have no right to this. I am a great person in Torah, I understand something, I am permitted to be against Chassidut. But you? For you the thing is good, and not only that for you the thing is good, but you have no right to interfere.

Depression is the Judgment of the Satan

Depression, which says that we are all evil and that each one intends for evil — this is not the matter of any person to say, and one should not say this except on Yom Kippur before and within. This is said between man and the Holy One, blessed be He. Then it will rise to the Binah, then it will rise to the Gevurah, to the Binah — all high levels. But the Satan? He will receive a black blow. Not one — we are right. On the contrary, toward them, we arouse judgment upon them, and on the contrary, let the Holy One, blessed be He see who is right between us and them, let Him see. 'Judge me, O God' (Psalms

43), judge me. Not only is it not a problem what we are barking, but we have become so confused in this, that you should not confuse between the judgment of the Satan and the judgment of holiness, the judgment of the attribute of Malchut, the judgment of the Shechinah.

The Root of Judgment — Why There is Judgment

This is the first level. And since I have already learned one line of Zohar, I am already permitted to say further. There are many more things inside that need to be learned in the body of the matters, but I say further thus, that one needs to understand what indeed is the root of judgment. The root of judgment — why indeed is there judgment? Only because the Satan says there is judgment? Not so. It is written, and I now say approximately according to the written order, 'Blow the shofar at the new moon, at the covering for our festive day' (Psalms 81), that the Satan becomes covered. And what does it mean that the attribute of judgment becomes in Malchut? For whom do they cover the Satan? Who covers the Satan? Who covers the Malchut? The Satan. And why does he cover the Malchut? Because it says 'God made that they should fear before Him' (Ecclesiastes 3).

'And Isaac Called to Esau' — The Confusion of Judgment and Kelipah

And the Zohar says, this is the deed of Isaac our father, that the connection and confusion of the kelipah, the kelipah of judgment, with the judgment itself — this is the secret of 'and Isaac called to Esau' (Genesis 27). Isaac called to Esau and said 'hunt game for me' (Genesis 27). That is, as if he says to the kelipah, 'and he called Esau his elder son' (Genesis 27). For Esau is the elder son of Isaac, and is fitting for him, for he is the attribute of judgment. He calls him and says: well, let us hear what lashon hara you have to tell about the world.

And it is written in the Zohar thus, 'and Rebecca said to Jacob her son' (Genesis 27). Rebecca came, and Rebecca, apparently, here indicates the Binah. There is counsel. Says the Zohar, this is supernal counsel. The Holy One, blessed be He gave counsel to Israel. Rebecca said: snatch for Jacob, snatch Esau, wear his garments. In other words, you too go with the attribute of Gevurah. You do not go today with the attribute of chesed, but with the garments of Rebecca, with the garments of Esau, with the attribute of chesed. Bring wine, bring wine from the world of Binah, 'wine that has been preserved in its grapes from the six days of creation' (Berachot 34). Wine always indicates supernal Binah.

And bring this 'before', before Esau comes. And what is the word 'terem' (before)? 'Terem' always means a supernal level above it. And apparently, so I now interpret, that you should understand the interpretation better.

Rebecca Goes Behind Isaac's Back

Rebecca, as it were, goes behind Isaac's back, and this is one of the wondrous deeds of the Torah. She goes against Isaac, goes behind his back, confuses his head and gives the blessings to Jacob. And the secret of the matter, that there is a place, there is a reason and root why there is the Gevurah of Isaac, the fire of Isaac, the binding of Isaac, there is a root why it exists. But Rebecca — Rebecca is perhaps not at all the place of Binah, but she is connected to it. Rebecca understands, Rebecca knows that this is not for its own sake, this is not for its own sake, but for the sake of another thing, for the sake of a higher reason. That is, a cause preceded it, there is a reason why there is in it the judgment of Isaac. And let us understand, the simplest things, and let us say the interpretations, that each one completes the teaching for himself from the deed of Jacob and Esau.

The Question — Why Does the Attribute of Gevurah Exist?

We say that there is a supernal judgment called 'for no living being will be justified before You' (Psalms 143), 'behold, He puts no trust in His holy ones, and the heavens are not pure in His eyes' (Job 15), 'behold, He puts error in His angels' (Job 4). And a question arises, that one needs to understand: everything that the Holy One, blessed be He made, the Holy One, blessed be He made with wisdom, including the attributes themselves. For we say, as Rabbi Chaim Brisker said, that it is written 'to act His mercies in judgment' — the Holy One, blessed be He is not mercy from His own side, for the Holy One, blessed be He is Ein Sof (Infinite), above everything, but rather He acts, He makes mercy, as the Rambam says that everything is actions.

And the Kabbalists learn this in greater depth, but they agree that what there are divine attributes, what the Holy One, blessed be He reveals Himself to people in a certain way, all this is intentional. For the Holy One, blessed be He Himself is not in an attribute at all, and the Holy

The Question — Why Does the Attribute of Gevurah Exist? (continued)

One, blessed be He is not against the world and is not for the world, and all these concepts are small, tiny aleph-bet levels that are said so that a person should understand Him, but the Holy One, blessed be He does not have any of these things.

If we say — and let us understand a basic question — if we say that there is such a thing, that there is such a perspective, that it is possible to look, and it is the attribute of the fear of Isaac, that it is possible to look and see that He is Master of the entire world, that there is divine perfection, that there is what the Holy One, blessed be He is, and toward what the Holy One, blessed be He is even an angel, the heavens are not pure in His eyes — a question arises: why? Why is there such an aspect? Why does such an aspect exist at all? What is happening here?

The Holy One, Blessed Be He, is God of the World

Consequently, the Holy One, blessed be He has the attribute of mercy for example, as the author of the Tanya says, 'for this world in Your great mercy have mercy upon us'. Consequently, when You are not God of the world, what do we care about Your mercy? But because You are God of the world, You are 'for this world', and You learned 'whether chesed whether din You seek in the world', You must have mercy on us, for You are God of the world, and You are not God against the world, and You do not rise up against the world, God forbid.

So we understand why there is the attribute of chesed, and why there is the lower attribute of justice, let us say — we understand what needs to be 'a king through justice establishes the land' (Proverbs 29), that one needs to punish the one worthy of punishment, to limit all kinds of things that cause evil, the evil things that need to be limited, all these are simple things. But the attribute of Gevurah, why does it exist at all? For what purpose was it created? And what is the meaning of the matter? For it is impossible to do anything with it. Yes, there is an attribute, and if one looks from the perspective of the greatness of the Holy One, blessed be He,

ah, this is the reality. Not so, this is not the reality. The reality is above all this.

And let us say, not because this is the truth. The absolute truth is reality, and it is not this absolute truth. The absolute truth is not judgment at all. All these words are of small people, even angels. And let us say, even the angels understand what is judgment and chesed, and perhaps not only people. But the Holy One, blessed be He is above the angels, and even from the supernal sefirot the Holy One, blessed be He is above them. And what does it mean that there is judgment and chesed, and that one needs to sweeten the judgment with chesed? Why is there judgment if the world cannot understand it?

And the entire purpose, as the Ramak says in the introduction: why did the Holy One, blessed be He make the world? That is, why did the Holy One, blessed be He reveal Himself in such a way that He is God of the world, that He is a leader, that He is a master of chesed, that He is a master of judgment, that He is a master of order? All these why? 'In order that they should know Him', 'that the light should not spread over every creature and how will they know Him' (Zohar introduction, Petach Eliyahu). If there will not be the words, they will not be able to understand the Holy One, blessed be He. The Holy One, blessed be He as He is from His own side it is impossible to understand, and therefore He did us a favor, 'good and good to do good', and clothed Himself in all these garments. And all this is garments and images and imaginations, 'and by the hand of the prophets I use similitudes' (Hosea 12).

Consequently, the things that we understand, that help us, that help the world — I understand. But the attribute that is against the world, for apparently it is against the world — why does it exist at all? What is its function? And I am not now speaking about the Sitra Achra, 'but He made, He made for this accuser'. Indeed, we understand why an accuser is needed, but the root of the accuser — why does it exist? What is happening here? What is the meaning of the matter? Why do we say such things at all?

Rebecca's Question — What Does Isaac Have to Do with Esau?

And this is Rebecca's question. This was Rebecca's question: why does Isaac call to Esau at all? What does Isaac have to do with Esau? What does the supernal attribute of Gevurah have to do at all, what does it have to do at all, with the Satan, with Esau? Why? What is his business here? And you will say: yes, because he is the attribute of Gevurah. But why is there an attribute of Gevurah that can be such a thing at all?

And the answer Rebecca says thus: the answer is only through Jacob coming first. One needs to go to what precedes this, one needs to bring what Jacob knows how to bring, one needs to blow the shofar, says the Zohar. The blowing of the shofar, this elevates us to the level. One needs to come before Esau comes. 'Before Esau' means to understand why there is at all such a thing that can cause there to be Esau.

The Parable of the Mother-in-Law — 'The Heavens Are Not Pure in the Eyes of Binah'

Now we come and say thus. And what do we do now? Now we say thus, and this is not written here in the Zohar, but it is written in other places in the Zohar explicitly, and the Arizal brings it at length. What is it? Why 'the heavens are not pure in His eyes' (Job 15)? He says: 'in His eyes' of whom? 'Heavens' indicates the attribute of Tiferet, the Zeir Anpin itself, and 'not pure in His eyes' means 'not pure in the eyes of Binah'.

And the explanation is thus: one needs to hear the parable completely differently, and this is the secret of the judgment of the year, and it is possible to say this on Yom Kippur in order to understand that this is what was intended. And they are accustomed to explain a parable of a perfectionist person, that nothing is ever good enough in his eyes, and it always needs to be better. And not so, and this too is a better way to say, that nothing is good in his eyes, that he always sees the deficiency in everything. This is not any matter. One needs to understand the entire thing completely differently. And how does one need to understand it? I will tell you how one needs to understand it.

Imagine that there is a bride, and sometimes we see such a thing. And the bride has a mother, the mother-in-law. And the mother-in-law goes and buys, buys fabric, buys I don't know what, clothes and garments and wigs and everything that is needed, buys for her daughter the bride, for her son the groom, for the daughter the bride, whoever we want. And they already bought everything in perfection, it was already perfect, they already checked three times everything, if it is sewn well, and if it is made well, and if it is from the important merchandise, and beautiful, and fitting, and everything.

And the nature of the good mother, the true supernal mother, the mother who truly cares that the bride should be as best as possible — stands one day in the morning and says: my dear child, actually this is still not good. And what does it mean that this is still not good? I think that it can be even better, so I think, I think that it can be even better. It is possible to go to another store. I heard that there is somewhere, somewhere in the distance, another store, where they sell even better, a little better, more perfect, the same type of item that they will wear, the same type of garment that they will wear for the wedding, it is possible to make it better.

And this can continue several times, God forbid it repeats. Every year this can continue, God forbid it repeats. I grasped that it is possible to be even better, and for my daughter it needs to be the best, beauty is not enough, it needs to be the best. And this you can call the attribute of judgment. And sometimes from this is indeed born the attribute of judgment, one becomes angry and frustrated and tears, and another comes and says: but, it was already good yesterday, what is with you? But this is not the root of the attribute of judgment, this is the root of the attribute of mercy. This is the root of the attribute that says: I know that you can receive better, I know that you can be the entire thing.

'The Heavens Are Not Pure in His Eyes' — Every Year Can Be Better

'Not pure in His eyes', says the Zohar means, that every day the supernal one stands and says that the heavens are still not perfect. And what does it mean that this is still not perfect? A new way has occurred to me how it can be better. Tear yesterday's, we will not use yesterday's. Yesterday's was very good before yesterday, and indeed, if the wedding were today, we would already have to use it. But there is still a week until the wedding, let us buy completely new, let us go to a greater professional, completely new clothes.

This is the meaning of 'the heavens are not pure in His eyes', and this is the meaning that every year, when a new year

comes, the supernal Binah comes and is aroused over the world, and says — and whoever looks at the new newspaper can see this: what was not good about iPhone 17 that we need iPhone 18? The announcement comes and says: indeed it was perfect, nothing was lacking, but I think that it can be even better.

Esau the Fool — To Break Because There is New

Now, from this comes Esau the fool, when he thinks they mean him. When there is indeed Isaac, when there is such a time, they mean him. That is, it will be even better, let us break the old. A better filter is needed, we only need to break the old. There is no need to break anything, but rather one needs to break it after there is new, but one needs to make new. There is one time when they break the old before there is new — then a destruction of the world is made, like the flood, 'Hashem sat at the flood' (Psalms 29), and this is never done. First one must make new.

That is, Jacob will go first to make new, and first he will begin to understand, he will go to his mother, and his mother will explain to him: much better is needed. Your father says 'savory food as I love' (Genesis 27). And what does 'savory food as I love' mean? What was wrong with the dinner I made? He understands that it can be better. Esau says: ah, I also know that mother's dinner was not good, let us make better. Rebecca says: you think, I know this, I know even more than you, I know that it is possible even better. Bring two kids of goats, 'bring two kids of goats' (Genesis 27), we will make even better.

'And He Brought Him Wine and He Drank' — A Completely Different World

'And it was, as soon as Jacob had gone out and Esau his brother came from his hunting' (Genesis 27). The moment that Jacob already came, already showed Isaac, 'and he brought him wine and he drank' (Genesis 27). It is written there with double language, 'and he brought him', a complete triple. Says the Zohar, this means 'what is needed he will bring before Him'. Not just he brought 'him wine', but he brought some 'him wine', some complete thing he brought. He began to understand, yes, there can be a completely different world.

But certainly, if we had not done teshuvah — what does it mean? If we had not agreed, if we had not equaled ourselves to the level, if we had not said, yes, I also think indeed that the Messiah can come this year. That is, there can be a completely different world, nothing is necessary from what exists. Everything that exists is indeed perfect, and it can be twice as perfect. And this needs to be done. This is the deed of teshuvah that we do with the blowing of the shofar, that we snatch Esau again with this.

The Ten Days of Teshuvah — Making Plans and Dreams

And says the Zohar, with this we go... Jacob flees, as Jacob fled from Esau twenty-two years. In any case, between Rosh Hashanah and Yom Kippur, says the Zohar, the ten days of teshuvah. And what do we do in the ten days of teshuvah? We say to Esau: you are right, it can be better, much better, and we prepare the better. We make plans, it is not yet possible to do, a whole year we will do, but we make plans, we make ideas, we make dreams, everything will be better. I have thousands of dreams, about the work that I hold. Indeed, this is indeed real work.

It is impossible to do, and lest you think that it is possible to do teshuvah in the ten days of teshuvah with all kinds of nonsense, that we accept resolutions, that we do not feel bad, and God forbid it repeats after the holiday — this is not the way. Something that is real work, is that it is possible to convince ourselves, it is possible to imagine and picture plans for ourselves. 'And make me savory food as I love' (Genesis 27) — you think, you see that the matter is not good with you, that the matter is not good with the world, write yourself a plan, a dream how the thing will look when the Messiah comes. What needs to be done? The ten days of teshuvah.

Esau Becomes Angry — Take, We Are Making Better

And this he does. 'When Esau heard the words of his father, he cried out with a great and very bitter cry' (Genesis 27). Esau becomes very angry. We say to Esau on Yom Kippur: you are angry? You go to a comprehension that you will be angry there? If I gave you comprehension, I gave a gift to Esau his brother, Jacob our father gave four hundred goats, two hundred, twenty he-goats, whatever you want. And you know why I gave you whatever you want? Because I will still make better. For I have the angels of the Land of Israel, 'and he called the name of that place Machanayim' (Genesis 32). For a completely new year will come.

All the abundance that was — you think it is not coming to us? You are right. And you know why it is not coming to us? Because to us is coming much better. This year will be a thousand times better than what was. Everything I have, everything I bought 'with Laban I sojourned', I am not worthy, as it is written in the Midrash, 'and I am not worthy of the possessions outside the Land'. Everything I bought at Laban's, everything I labored there, 'I was stolen by day and stolen by night', take it, Esau. And you know what I will do? I will make here ten times better. Do not worry. You can take the entire thing, you are right, it can be better. I already snatched you long ago. Take it, Esau, be happy from this. No problem.

Jacob Builds a Sukkah — The Love of the Holy One, Blessed Be He, for Israel

Jacob goes and builds a sukkah, and says: we are going to be pleased in the sukkah. Esau can go on his way, to the field, with everything that was in the past year. All the sins he can take with him too. As Rabbi Yitzchak of Berditchev said: you can take the sins too, no problem, 'and he shall send them on the head of the goat'. You can take the sins too, we are going to make new mitzvot, new transgressions, everything will be a completely new level.

This is the love, the love of the people, the love of the Holy One, blessed be He for Israel, the supernal love of His people. Not just. And this is the reason that there is at all an attribute of Gevurah. Now you will understand the attribute of Gevurah, for this expresses: not because it is impossible that the world should be destroyed, but that the world should be twice as good. That is, we sweeten the Gevurah by elevating the Malchut to the Binah. And this we do on Yom Kippur, and this is also the secret of Parashat Haazinu, that each one will be able to understand for himself, and with this may we have a joyous Shabbat, and may we effect all good, and may we make good plans, good dreams.

Full Transcript

The Secret of Middat HaDin: Pachad Yitzchak Against the Din of the Kelipah

The Two Types of Perspectives on the World

The Critics Against the Din of Today

When one doesn't have what one wants, and the world isn't as one wants it, one becomes a critic, a complainer, against everything. This is one type of perspective.

But one must remember that there is another din, a din of today, as the Zohar says that there is another yom (day). What is the language? Not here, but in other places it exists, **"v'im ito shirah lefanav"**. There is another level, another side. Here he doesn't call it a yom, but in other places he calls it a yom hatachton, the lowest - **"yom bukah umevulakah"** (Isaiah), as the Zohar says in the discourses of Tisha B'Av. This is not the yom hadin, but the yom hakelipah.

The Din HaMalchut and the Persecution of King David

In other words, there is the din hamalchut, which says that whoever is righteous should be righteous, and whoever is not righteous should not be righteous. King David always felt that he was being pursued - also by the middat hadin, because a pursuer is not middat hachesed, but middat hadin. Even if there is Shaul, there is Doeg, but the people who are not righteous are in the category of kelipot, in the category of complete evil, and they pursue him. The Philistines pursue King David.

What is the secret that the Philistines pursue King David? According to the secret, the meaning is that the middat hamalchut is pursued by the din hatachton, the din hakelipot, the din of this world. You can call it the Satan. The Satan itself is already a level, and the Satan has many agents: the nations, illnesses, accusations, difficulties, depression - all kinds of agents over which the Satan is the minister. So in this itself there are two levels.

Yirat HaOnesh is Yirat HaSitra Achra

The Stick of the Almighty

All this is not the din hamalchut; one must not confuse them. The Zohar says many times in the introduction that yirat haonesh (fear of punishment) is a very bad thing, because yirat haonesh means that you are afraid of the stick. The Zohar gives a parable that a teacher comes into the cheder and puts a stick on the wall, and the teacher says: "If there will come from you a din that says it is fitting to hit that one, I will take the stick and hit him" - like **"Ashur shevet api"** (Isaiah 10). The kelipot themselves, the wicked of this world, they are the stick of the Almighty.

One Must Not Fear the Agent

But one must not fear the stick; if one fears the stick, this is literally idolatry. A Jew is not afraid of anyone. The Baal Shem Tov's father made him a will: one must not fear anyone except the Almighty. The Baal Shem Tov says that everything is the Almighty, so if I fear the stick, do I also fear the Almighty? Yes, but this is the Almighty through an agent, and one must not fear the agent, only the Almighty Himself. So yirat haonesh, says the Zohar, is literally yirat hasitra achra, a very bad thing.

"VeHaElokim Asah Sheyir'u Milfanav" - The Lower Level

"VeHaElokim asah sheyir'u milfanav" (Kohelet 3). Because the Almighty knows that people don't understand the depth of the demands of the malchut - not such a depth, but the basic middat hadin - He made a familiar prosecutor. **"VeHaElokim"** - the name Elokim, the middat hamalchut - made another level, a lower level: Binah, Gevurah, Malchut, Satan. He made a lower level also from the left side, from middat hadin, from the prosecuting angels, in order that they should fear before Him. He didn't make it so that one should fear the prosecutor, God forbid, but that one should fear Him - through an agent, "asah", in the category of Olam HaAsiyah.

To Be Discerning in Din - Not the Din of Satan

The Din of Yitzchak Avinu Against the Din of Satan

One must know, it is very important, to be discerning in din, at least in the din hamalchut, not the din of Satan. The din of Satan convinces itself that it is rooted in the angels: "I also hold that no one is worthy, everyone is bad, everyone thinks of themselves." He holds all kinds of ways of prosecuting the entire world. But this is not a way.

One must not confuse the din of Yitzchak Avinu, of din ha'elyon, with the din of the Satan. The din of Yitzchak Avinu is what the perspective of Yitzchak Avinu had permission - **"u'fachad Yitzchak hayah li"** (Bereishit 31). Yitzchak Avinu could look at God and understand that nothing is worth anything compared to Above. This is a contemplation accepted with joy.

Yitzchak - Language of Laughter and Joy

Yitzchak means **"tzchok asah li Elokim kol hashomea yitzchak li"** (Bereishit 21) - he laughs at the entire world, he is not broken and not angry. From Yitzchak comes Simchat Beit HaShoevah, from Yitzchak come songs and praises from the Levites, from the left side of holiness, which has a tremendous joy. It is a contemplation of Godliness, an abstract thing, something that belongs to the soul, not to the body. The body understands something that means complete Godliness, which no creation - not the angel Michael, not the sefirah of Keter - can imagine.

Esav - The Imitator of Yitzchak

But there is another din, a fake Yitzchak, and that is Esav, Yitzchak's son. He imitates Yitzchak, he is a complete imitator. He also says that no one is good, but differently. Pachad Yitzchak says that no one is good because the completeness of Godliness is so great that one cannot imagine it - **"mi yishveh lach umi ya'aroch lach"**. But the pachad Esav, the middat hadin, the Satan, says: no one is good, look how they behave, look what's going on with them. One should not have middat hadin at all - this is a complete kelipah, and our job is to remove that kelipah.

Each Person According to His Level

King David and the Birur HaMalchut

Each person, according to where he stands, has a different level and a different service. King David is in middat hamalchut, and this means every Jew - nefesh David; King David wrote Tehillim for every Jew. There are people who have deeper matters: Rabbi Shimon bar Yochai was not only corresponding to middat hamalchut. The main concern in his will was that one should not leave middat hamalchut alone. But King David was corresponding to middat hamalchut, and

this means that he had to deal with the distinction, because he knew that there are people who are pursuing him.

"Rabim omrim lenafshi ein yeshuatah lo BeiLokim selah" (Tehillim 3). There are many, many kelipot that are not unified, reshut harabim. Why do they say "ein yeshuatah lo BeiLokim"? Because they say: we are gevurah, we know how David sinned, we know that he doesn't deserve it, and we are simply the agents of Divine Providence.

Le'arbev Et HaSatan - Nullifying and Confusing

King David's entire service was to confuse the Satan - le'arbev et hasatan. How does one confuse the Satan? Through din itself, he nullifies him with his own strength, with powerful force, as the Arizal explains in the discourse on Rosh Hashanah - le'arbev te'anotav, says the Zohar.

Rosh Hashanah - Sweetening Din Through HaDin

The Almighty is a Lover

One must know that the Almighty is a lover, as the Zohar says in this week's portion, that Moshe Rabbeinu - even though Moshe rebuked Israel with his love - all the words of Moshe Rabbeinu's rebuke were within tremendous love, **ahavah rabbah ahavtanu Hashem Elokeinu**. Therefore, in Eish Matzliach they said before the shofar blasts three times "ahavah rabbah" - from **lamenatze'ach livnei Korach** - this is the pachad Yitzchak, the true love.

Not Through Chesed But Through HaDin HaElyon

But one should not think that the way one sweetens din is through chesed. It is certainly a good thing, there is from din chesed, but this is not what we do on Rosh Hashanah. Says the Arizal, on Rosh Hashanah one sweetens din through hadin, through the din ha'elyon above it. The Arizal in the Kavanot says literally that the thing is to draw down new gevurot. After the tekiat shofar doesn't come chasadim - chasadim we speak of on Sukkot - there come new, higher gevurot; Yom Kippur also the same thing. This confuses the Satan.

One Chooses the Correct Middat HaMalchut

This means to say, not because I hold that everything is good from the Almighty's side am I against this - one doesn't need to come to this. Because middat hadin means that one chooses the correct middat hamalchut, one must choose good. The middat hamalchut, says the Zohar, is a measure in which poison is mixed, and the task of the Levites, of the people of the left line, of King David, was to clarify the correct middat hamalchut - this is the birur hamalchut.

What does it mean one clarifies the correct middat hamalchut? One says: certainly, there is a yom hadin, the world needs din. There is a din that the world cannot stand on it, in which we have no comprehension at all. But there is a din that is missing - **"melech bamishpat ya'amid aretz"** (Mishlei 29) - without din there is no world. Din is one of the things upon which the world stands: on din and on truth and on peace.

I Demand Din - Not Chesed

King David Demands Din

Says King David: Righteous one, wicked one, you who pursue me, you think that din means that the Almighty will not help me? Din means that the Almighty will help me! You become completely confused. I demand din, I don't demand chesed! I am Rosh Hashanah, I am King David - the Almighty should not have mercy!

How does King David say? **"Yirdof oyev nafshi veyaseg veyirmos la'aretz chayai uchvodi la'afar yishkon selah"** (Tehillim 7), **"im asiti zot"** (Tehillim 7) - if I am indeed as you say, Mister Satan, you are one hundred percent right, and if the Jews were as you say, into the ground we should go.

The Middat HaDin of Godliness Against the Middat HaDin of Satan

How did King David take the audacity to say such a thing? Because he knew that the Almighty's middat hadin is not the Satan's middat hadin. There is a middat hadin of Godliness, and there are many levels of it. Even the lowest level, which is the middat hamelech - not the gevurah, not the binah, there are even higher levels above binah - even the smallest level of middat hadin ha'eloki says that I am righteous.

I Mean Good and He Means Bad - A Great Principle in Torah

What does it mean I am righteous? Look at me and look at him: I mean good, sometimes I make a mistake - well, I am a person - but I mean good, and he means bad. Very simple, one doesn't need any Chassidic teachings. I want to say a great principle in Torah, the choice of King David, which I received from my friend R' Dvir, I mention him here for good.

A person must know that he is good with God - not only that the Almighty loves him, but that the Almighty holds of him from the side of middat hadin, not from the side of middat hachesed. Yes, the Almighty loves every creation, even an ant. What is the difference to the Almighty between an ant and a tzaddik? This is very good, but with this you have only nullified the Satan, not confused him. One must confuse the Satan.

Objectively - A Jew is Righteous Because He is More Righteous Than That One

One must know that even objectively a Jew is righteous. Chassidic books strengthen Jews: how can one do teshuvah? Because a Jew is truly one hundred percent good, his soul is completely pure, only his body, his yetzer hara... No, this is not a good answer, it's not enough. A Jew must know that the Almighty holds of him because he is righteous. Look how you conduct yourself, and look how your enemies conduct themselves, to see that you are righteous. One doesn't need matters beyond understanding that even though one doesn't see - one does see. Not in complete perfection, because if it were in complete perfection it would be the coming of Mashiach; one sees proportionally, in a general way.

Tzaddik, as it says in Tanach - there is an absolute tzaddik, there is a tzaddik in his judgment. Rosh Hashanah doesn't mean a complete tzaddik; on complete tzaddik one works. Tzaddik in his judgment: between us and the Satan, who is righteous? Certainly us. The Satan is completely evil, he wants the Almighty's world to explode; we want it to succeed. Without any deep teachings, plain and simple, the Jews are righteous - righteous means only more righteous than that one, and it's enough and more.

"Shofteni Elokim" - A Nation Not Pious

On this King David says: **"Shofteni Elokim verivah rivi migoy lo chasid me'ish mirmah ve'avlah tefalteini"** (Tehillim 43). "Goy lo chasid" - he is a nation and not pious either, he is "ish mirmah ve'avlah", everything he says is

backwards. It's not deep teachings - learn Sefer Shmuel and you'll see.

Does this mean that King David is perfect? Can a Jew say that he is perfect? Certainly not. When King David related to God, he said: "Certainly the Almighty is always righteous, **'lema'an titzdak bedavrecha tizkeh beshoftecha'** (Tehillim 51), You will judge me and be righteous." But when they judge me, I am righteous.

Middat HaMalchut of Holiness Against Middat HaDin of Sitra Achra

This is the middat hamalchut of holiness, which is distinguished from the middat hadin of sitra achra. The middat hadin of sitra achra says, when David fights with the Philistines, perhaps they are righteous. The middat hadin of holiness says, King David is righteous. Ah, you want to speak of King David when he stands before the Almighty? This has nothing to do with you, you Satan, you don't come in here at all. When I speak with the Almighty, I say vidui.

The Great Lashon Hara - Taking Out of Context

The Trick of the Enemies of Israel

This is one of the great lashon hara that has happened. Haman spoke lashon hara about the Jews, and all enemies of Israel do the same trick - they learn Nevi'im. The old Christians did this: they look in the Nevi'im, in Moshe Rabbeinu, who said **"mamrim heyitem im Hashem miyom da'ati etchem"** (Devarim 9). All the prophets rebuke the Jews, and they say: "See, you yourselves admit that you are not alive."

What is Lashon Hara

Lashon hara means one takes something out of its context; the main thing is that one tells private things, secrets. What does secrets mean? What the prophets demand from the Jews and shout at them - it doesn't make sense that they are the worst they have ever been. This is the Jews before God, and this must not go out; one must not translate the Torah into Greek in this way. This is between the Jews and the Almighty.

But between the Jews and their enemies - is there any doubt that the Jews are righteous, that the Jews are good? One dismisses this through lashon hara. The Torah, the service of Yom Kippur, atones for lashon hara. One doesn't want to confuse the two things.

Vidui Only Before Hashem - Not Before Flesh and Blood

Vidui one may only say before Hashem, not before flesh and blood. There are people who go around to young men and boys and say: "We know that you have sinned." Me compared to you? I am a complete tzaddik. Me compared to the entire world I am a complete tzaddik. You want to interfere between me and the Almighty? You want to hear chatati uvagadti, what I must say before God in the innermost chamber? Go to Azazel, perhaps that's where you belong.

This we did on Yom Kippur literally - sent the goat to Azazel. Chatati uvagadti is the holiest thing that a Jew says before God. So King David said: **"lecha ulevadcha chatati"** (Tehillim 51), I only sinned before You, only in the matter of Uriah the Hittite. But those who speak lashon hara about me, who take the thing that belongs between me and You - into the ground they should go. Before You I sinned, not before anyone else.

The Depression is the Din of Satan

This is the most important difference between the middat hadin of the kelipah and the middat hadin ha'elyon - the highest of gevurah, or even of binah - against the middat hadin of the lower, of the Satan. They are two different things entirely. The Satan is a copycat: he sees that the father is so pious and criticizes everyone, so he also criticizes everyone. No, you have nothing to criticize.

A Story with a Rabbi in Tel Aviv

I saw a story with a rabbi in Tel Aviv where he grew up; he didn't hold of Chassidut, he used to criticize Chassidut. But when the Chassidic boys made kiruv there, he was very strongly mekarev them. One of the congregants came and said: "What does this mean? Our Lubavitcher doesn't hold of Chassidut." He says: "No, you have no right. I am a great Torah scholar, I may be against Chassidut. But you? For you it is good, and you have no right to interfere."

Depression says that we are all bad and everyone means badly. No one has to say this; this is only said on Yom Kippur lifnei v'lifnim (in the innermost chamber), between us and the Almighty. Then we go to the gevurah, to the binah, all higher levels. But to the Satan? Not at all — we are righteous. On the contrary, in relation to him we arouse middat hadin (the attribute of judgment): let the Almighty see who is righteous between us and him. **"Shofteni Elokim"** (Psalms 43), judge me. But you should not become confused between the din of the Satan and the din of holiness, the din of the Shechinah.

The Root of Din — Why Is There Judgment

Why Is the Malchut Concealed

We must understand what is indeed the root of din: why is there actually judgment? Simply because the Satan says there is judgment? No. It says **"Tik'u bachodesh shofar bakeseh l'yom chageinu"** (Psalms 81), that the Satan becomes concealed. Who conceals the Satan, who conceals the malchut? The Satan. Why does he conceal the malchut? Because **"Elokim asah sheyir'u milfanav"** (Ecclesiastes 3).

"Vayikra Yitzchak el Eisav" — The Mixture of Din and Kelipah

The Zohar says, this is the story of Yitzchak Avinu — the mixture of the kelipat hadin and the din itself. This is the secret of **"Vayikra Yitzchak el Eisav"** (Genesis 27), **"Vayikra et Eisav bno hagadol"** (Genesis 27), and he says **"Tzudah li tzayid"** (Genesis 27). Eisav is the elder son of Yitzchak, he understood him, he is middat hadin. He calls him: let me hear what kind of lashon hara (evil speech) you have to tell about the world.

The Supreme Counsel of Rivkah

It says: **"V'Rivkah amrah el Ya'akov b'nah"** (Genesis 27). Rivkah points to the binah, it is a supreme counsel that the Almighty gave for the Jews. Rivkah said: catch Eisav off guard, dress yourself in his garments — go also with middat hagevurah, not with middat hachesed, but with bigdei Eisav (Eisav's garments). Bring wine from olam habinah, **"Yayin hameshumar ba'anavav mi'sheshet yemei bereishit"** (Berachot 34) — wine always points to binah elyonah (supernal understanding). And bring it "b'terem," before Eisav comes; "before" always means a higher level than him.

Rivkah Goes Behind Yitzchak's Back

Rivkah, as it were, goes behind Yitzchak's back — one of the wondrous deeds of the Torah. She goes against Yitzchak and

gives the blessings to Ya'akov. The secret of the matter is that there is a great reason why there is the gevurah of Yitzchak, the fire, the Akeidat Yitzchak (binding of Isaac). Rivkah is perhaps not entirely a place for the binah, but it is connected to it; Rivkah knows that this is not for its own sake, but for the sake of something higher — a reason that preceded it, there is a reason why there is the din of Yitzchak.

Why Does Middat HaGevurah Exist?

The Question

We say that there is a din elyon (supernal judgment): **"Ki lo yitzdak lefanecha kol chai"** (Psalms 143), **"Hen bikdoshav lo ya'amin v'shamayim lo zachu b'einav"** (Job 15), **"Hen b'mal'achav yasim t'hilah"** (Job 4). A question arises: everything that the Almighty created, He created with wisdom, including the attributes themselves. Rabbi Chaim Brisker says, it says "lifo'el rachamav b'din" — the Almighty is not merciful from His own essence, He is Ein Sof, above all things, but He does mercy, it is all actions, as the Rambam says.

The mekubalim (kabbalists) learn this more deeply, but they agree that what God shows Himself to people in a certain way is all with intention. The Almighty Himself is lav mikol alei midah klal (not subject to any attribute at all), not against the world and not for the world. All these concepts are small levels of alef-bet that are said so that a person should understand Him.

If there is such a perspective of middat pachad Yitzchak (the attribute of fear of Isaac), that one can look and see that in relation to what the Almighty is, even an angel "shamayim lo zachah b'einav" (the heavens are not pure in His eyes) — why does such an aspect exist at all?

The Almighty Is a God of the World

The Almighty has middat rachamim (the attribute of mercy), as the Baal HaTanya says: **L'hai alma b'rachamecha harabim rachem aleinu** (for this world, in Your great mercy, have mercy on us). When You are not a God of the world, what do we have to do with Your mercy? But since You are a God of the world — "l'hai alma" — You must have mercy on us, because You do not stand apart from the world.

Therefore we understand why there is middat hachesed, and why there is middat hamishpat hatachton (the lower attribute of justice): **Melech b'mishpat ya'amid aretz** (Proverbs 29) — one must punish what is deserving of punishment, limit the things that cause evil. But middat hagevurah — why does it exist at all? For what purpose was it created? One cannot do anything with it. Yes, if one looks from the perspective of how great the Almighty is — but that is not the reality; the reality is above all this. The absolute truth is not din at all.

What does it mean that there is din and chesed, and one must sweeten the din with the chesed — why is there din if the world cannot understand it? The Ramak says in the introduction: why did the Almighty Himself reveal Himself in such a way that He is a God of the world, a leader, a master of kindness, a master of judgment, a master of order? All these things but why? **"Bigin d'ishtamoda'in leih"**, **"D'lo yitpashet nehora al kol briyah v'eich yod'in leih"** (Zohar, Introduction, Petach Eliyahu). The Almighty as He is in Himself cannot be understood; so He did us a favor, "tov v'tov l'heitiv," and clothed Himself in all garments, forms and images — **"U'v'yad hanevi'im adameh"** (Hosea 12).

Therefore the things that help the world I understand; but the attribute that is against the world, why does it exist at all? I am not speaking of the sitra achra (the other side) — "ela asah asah l'hai mekateig" — we understand why we need to have a prosecutor. But the root of the prosecutor, why does he exist?

Rivkah's Question — What Does Yitzchak Have with Eisav?

This is Rivkah's question: why does Yitzchak call Eisav at all? What does the supernal middat hagevurah have with the Satan, with Eisav? You say, because he is the middat hagevurah — well, why is there a middat hagevurah that can be such a thing at all?

The answer, says Rivkah, is only through Ya'akov coming first. One must go to what is before this, one must bring what Ya'akov knows how to bring — one must blow the shofar, says the Zohar. This brings us up to the level, one must come before Eisav. "Before Eisav" means to understand why there is such a thing at all that can make there be Eisav.

The Parable of the Mother-in-Law

Shamayim Lo Zachu in the Eyes of Binah

This is not stated here in this Zohar, but it is stated explicitly in other places, and the Arizal brings it at length. Why **"Shamayim lo zachu b'einav"** (Job 15)? "In his eyes" — whose eyes? "Shamayim" points to middat hatiferet, the Ze'ir Anpin; "lo zachu b'einav" means "lo zachu b'einei habinah" (not pure in the eyes of binah). This is the secret of Rosh Hashanah, and one can say it on Yom Kippur.

The Bride and Her Mother

Imagine, there is a bride, and she has a mother, the mother-in-law. The mother-in-law goes and buys a whole wardrobe — clothes, wigs and all the things that are needed — for her daughter, for the bride. Everything is already bought perfectly, each thing has already been checked three times: whether it is sewn well, whether it is the finest quality merchandise, whether it is beautiful and fits.

And the nature of a true ima ila'ah (supernal mother), a mother who wants the bride to have everything as it can be, is that she gets up one day early in the morning and says: dear child, it is still not good enough. I hold that it can still be better. One can still go to another store; I heard that somewhere far away there is another shop that sells a bit more perfectly — the kind of setting, the kind of dress that one will wear for the wedding.

And this can go on several times, repeated God forbid, every year: I realized that it can be even better, and for my daughter there must be the best. This you can call middat hadin. Sometimes from this is actually born middat hadin — one becomes angry and frustrated and tears things up, and someone else comes and says: it was already good yesterday, what do you need? But this is not the root of middat hadin; this is the root of middat harachamim — the attribute that says, I know you can have better, I know you can be the whole thing.

Shamayim Lo Zachu B'einav — Every Year Can Be Better

"Lo zachu b'einav," says the Zohar in explanation, that every day the supernal realm gets up and says that the heavens are still not perfect: I thought of a new way how it can be better. Tear up yesterday's, we will not use it. Yesterday's was very good the day before — indeed, if today were the wedding, we

would already have to use that one — but there is still a week before the wedding, we will go buy a completely new one from a greater professional.

This is the meaning that every year that comes, the supernal binah awakens over the world and says that it can be even better. Whoever looks at the new advertisements can see this: what was wrong with the iPhone 17 that we need the iPhone 18? The email says, it was indeed perfect, nothing was missing, but I hold that it can be even better.

The Foolish Eisav — Breaking the Old Before the New Exists

From this comes the foolish Eisav, when he thinks it means him. It will be even better, he thinks that we will break the old, we just need to break. No, we do not need to break anything before we have the new. There is one who wants to break the old before he has the new — then this is a destruction of the world, like the flood, **Hashem lamabul yashav** (Psalms 29), and this will never be done. First one should make a new one.

This means, Ya'akov should first go make a new one, and begin to understand. He goes to his mother, who explains to him: it must be much better. Your father has **"Mat'amim ka'asher ahav"** (Genesis 27) — what was wrong with my dinner? It can be better. Says Rivkah: I also know that it can be even better, go bring **shnei gedayei izim** (two young goats) (Genesis 27), we will make even better.

"Vayavei Lo Yayin Vayesht" — A Completely Different World

"Vayehi ach yatza yatza Ya'akov v'Eisav achiv ba mitzaydo" (Genesis 27). The moment that Ya'akov has already come, **"Vayavei lo yayin vayesht"** (Genesis 27) — there it says a double expression, "vayavei lo." Says the Zohar, this means "what is needed he brought before him." He did not simply bring "lo yayin," he began to understand that there can be a completely different world.

If one would not have agreed, one would not have approached the level, one would not have said: yes, I also hold that Mashiach can come this year. There does not have to be anything that exists — everything that exists is indeed perfect, but it can be twice as perfect. This is the act of teshuvah that one does with the shofar, with which one catches Eisav off guard.

Aseret Yemei Teshuvah — One Makes Plans and Dreams

Says the Zohar, with this Ya'akov runs away, just as he ran away from Eisav for twenty-two years. He goes between Rosh Hashanah and Yom Kippur — aseret yemei teshuvah (the ten days of repentance). What does one do in aseret yemei teshuvah? One says: you are right, Eisav, it can be much better, and one prepares for the better. One makes plans, ideas, dreams — one cannot yet do it, a whole year one will do it. This is true service.

One should not think that one can do teshuvah in aseret yemei teshuvah with foolishness, with accepting resolutions and not feeling bad, and repeating God forbid right after the holiday. A thing that truly works is that one can imagine, one can envision plans. **"V'aseh li mat'amim ka'asher ahavti"** (Genesis 27) — you see that the world is not good enough, write yourself a plan, a dream of how it will look when Mashiach comes.

Eisav Becomes Angry — Take It, We Are Making Better

"Kishmo'a Eisav et divrei aviv vayitz'ak tze'akah gedolah u'marah ad me'od" (Genesis 27). Eisav becomes very angry. One says to Eisav: you are angry? If I gave you a gift — Ya'akov Avinu gave four hundred goats, two hundred rams, twenty — do you know why? Because I am going to make better ones. I have the angels of Eretz Yisrael, **"Vayikra shem hamakom hahu Machanayim"** (Genesis 32); a completely new year is coming.

All the abundance that was — you think it is not coming to us? You are right, because we deserve much better. Everything that I bought from Lavan, genavti yom u'genavti laylah (stolen by day and stolen by night) — take it, Eisav. I am going to make ten times better here. You are right, it can be better; I have long caught you out. Take it, Eisav, be happy with that.

Ya'akov Builds a Sukkah — The Love of the Holy One Blessed Be He for Israel

Ya'akov goes to build a sukkah: we will rejoice in the sukkah, and Eisav can go on his way to Se'ir with everything that was last year. All the sins he can also take along, as Rabbi Yitzchak of Berditchev said — "v'shilach otam al rosh hasa'ir" (and send them on the head of the goat). We will make new mitzvot, everything will be a completely new level.

This is the love of the Holy One Blessed Be He for Israel, the love of His supernal people. And this is the reason why there is at all a middat hagevurah — not because it cannot be that the world should be destroyed, but because it brings out that the world should be twice as good. This means one sweetens the gevurah with the elevation of malchut to binah. This is done on Yom Kippur, and this is also the secret of Parashat Ha'azinu. With this may one have a joyous Shabbat, accomplish all good things, and make good plans and good dreams.