

## RE'EH 2 - GREETING THE FACE OF GOD

The Torah enjoins us in three different scriptural sources to ascend on the festivals - appearing before the spiritual face of YHVH. 1 The source from our Parasha reads - Three times each year all your males shall be seen - Et Pene' YHVH in the presence of God your Lord - in the place he will choose - Behag HaMasot OuBeHag HaShavuot OuBeHag HaSukkot. 2 According to the teachings of the school of the Rashash - amongst the holy service of Israel are those related to the Tiquim thrust upon us as a result of the sin of Adam HaRishon. These are rectified via the Misvot surrounding the Biblical and Rabbinic festivals in the spiritual sphere called Parsuf HaZemanim - This is clearly expressed in the Leshem Yihud formula that proceeds Misvot associated with the festivals or Zemanim. They always include the fact that we are via this Misva hereby coming to rectify the sin of Adam Harishon. 3 Our task specifically on each of the biblical festivals is to rectify a different facet of this spiritual plane or countenance. On Pesah (including the period of the Omer and Shavuot) we rectify Hesed of this Parsuf. On Shavuot we complete Hesed and rectify Tiferet of the Parsuf. On Sukkot we complete an aspect of the Avodah of Gevura which began on Rosh Hashana of the Parsuf. 4 We will explore the teachings of the Torah and our Sages as to how we are to effectuate these rectifications. The Tiquon on each festival will basically consist of two facets. The first is to elevate and redeem entrapped sparks of holiness and the associated aspects of Qudsha Berikh Hu and the Divine Presence or the Shekhina which had fallen into spiritual exile. The second is to bring forth these aspects which also exist within ourselves towards a prepared elevated state called Pene' YHVH - or the face of God. The result - the redemption and elevation of the Shekhina back up and into the world of Asilut. All of this in preparation for her our spiritual reservoir to receive Shefa from the elevated spiritual channels called the light of the face of YHVH.

## THE REDEMPTION OF THE SHEKHINA REPLACING THE RULE OF THE FOUR KINGDOMS

With the sin of Adam - the holy sparks and the associated aspects of the Divine Presence or Malkhut which is the Kingship of God slid into the grasp of the evil husks. This unfortunately remains constant and is perpetuated from the fact that when Israel is lax in the redemption of the Shekhina - it remains in exile and is replaced by the four Malkhuyot of the Sitra Ahara. 5 These are manifest below in this world as the four kingdoms of Bavel, Paras OuMadau, Yavan and Edom. 6 The Lique Moharan cites a verse from Sefer Shemuel - There is an opportunity to (effectuate a) return during (certain times of) the year - As the kings go out ... 7 He explains that the festivals represent the times we are granted the opportunity to redeem the holy Malkhut or Shekhina from exile bringing her back to her proper place into the boundary of Asilut - thereby severing the hold of the four Malkhuyot which had usurped her place. 8 We have the possibility at these times of the year to return the kings or holy aspects of the Divine Presence from the clutches of the husks thereby nullifying these unholy kingdoms. The relationship between Teshuva - or returning the final Heh of the YHVH associated with the Shekhina back to her rightful place on the festivals can be deduced from the rabbinic teaching that it is during four junctures of the year that judgment is carried out. Besides Rosh Hashanah - we are taught that the grain harvest, fruit harvest and water supply are judged respectively on Pesah Shavuot and Sukkot. 9 Hence during these periods of global reckoning it is incumbent upon Israel to focus on returning the holy Malkhut back to her rightful place above and removing her usurpers. Amaleq is referred to in the Torah as Reshit Goyim - or the one who leads and replaces the Shekhina - with the four false kings. 10 Shaul as the first king of Israel has as his primary task to destroy Amaleq - this root husk of the kingdoms - thereby establishing the Shekhina in its proper place. The Talmud notes that Israel must first appoint a King and only subsequently they are to eradicate Amaleq. 11 The King of Israel is the physical manifestation of the Divine Kingdom here on earth. His primary task will be to remove the false kingdom from their hold on the holy. Shaul unfortunately fails - and therefore can no longer represent - in his position as King of Israel the Kingship of God. In place of Shaul we are taught that VaiShasef Shemuel Et Agag - the Midrash explains that the Navi Shemuel cut Agag the king of Amaleq into four pieces. 12 This the Lique Moharam writes was to sever the four Malkhuyot from the holy Malkhut and to raise up the latter. The odd word Vaishasef contains a prefix Vai spelled Vav Yud which reflects on an action - while the root Shasef spelled Shin, Samakh, Phe' is an acrostic for the three biblical holidays - Shavuot Sukkot Pesah. This he writes is hinting to the times of the year that one can extract the holiness from the grasp of the four exiles. R. Nahman proceeds to assert that it is for this reason that each festival is associated with four-fold misvot. 13 On Pesah we are commanded regarding the four cups. On Sukkot the four minim. Shavuot reflects the four times Moshe delivers the teaching of Torah or the four times the Torah was studied by each group. 14 The release of the four-fold attachment of negativity from the Holy Kingship has its precedence in Abraham. After being advised of Lot's being taken captive. Abraham proceeds to redeem his nephew Lot the progenitor of Melekh HaMashiah - who was a reflection of the Divine Kingdom from the clutches of the four kings. 15 The Midrash compares these four kings whom Abraham slew to the four exiles of Israel. 16 The redemption of Lot - serves as the spiritual impetus for us to mimic our forefather and to elevate the kingdom of God from the four Malkhuyot - If the festivals represent the redemption from the four Malkhuyot - I thought it possible that when the Torah makes reference to four individuals Binkha, Bitekha, Avdekha, VeAmitekha 17 that would naturally join the host on the festival - that it was a calling to remember the aspects of the Shekhina that have already been elevated from exile. The Torah also makes reference to four others the Levi, Ger, Yatom and Almanah -18 these are individuals whom we are obligated to assist and lift up as requested on behalf of God - They likely represent the sparks of the Divine that we are to elevate - distancing them from the grasp of the husks - insuring

they are part of Israel. We are enjoined to make sure that they too are redeemed and celebrate the festival with us - so that they too will greet the face of God.

### **ELEVATING THE MALKHUT TO THE FACE OF GOD**

All who learn the teachings of the Rashash are familiar with the terms Ahor and Panim - of a Parsuf - A Parsuf is a complete spiritual countenance of ten levels. The Ahor or back is a reference to the seven lower aspects of the structure while the Panim or face is the code for its upper three levels of the Parsuf. 19 During each of the Mo'adim - we have the opportunity to elevate the sparks, the associated Divine Presence and our inner selves to the spiritual level called Pene' YHVH - It appears to me that this is explanation of the Talmudic teaching of R. Yose HaGelili that there are three misvot that the Jews are commanded to fulfill upon their ascent to Yerushalayim on the three festivals. These are related to the three types of Qorbanot -The Hagigah, Re'iyah and Simha. 20 One is related to the Misva to appear or to be seen; another is related to the holiday or Hag itself; the last one is related to Simha or rejoicing. The Sages teach that each of these three has a unique feature that is not apparent in the other two. 21 The message appears to be that each represents one aspect of the triadic structure of channels to connect the upper lights or the Pene' face of YHVH to the elevated Malkhut. It appears to me that the Hagigah is a reference to the left column of the triad as the etymology of the word is Hug or a circle. We know from the Talmud that the green line emanating from the Hug of creation is associated with Binah or the left column. 22 Furthermore holidays - Hagim are known biblically as Miqra'e Qodesh as opposed to the Shabbat which is called Qodesh. The former is a code name for Binah. The Re'iyah is related to sight - The Talmud teaches - just as he comes to see so he comes to be seen. 23 Sight is mystically associated with Hokhmah or the elevated right. 24 It of course is related to a Qorban Olah - which is evidently associated with the right column. Finally there is the aspect of Simha - this of course is the exclusive method the Mequbalim each that can arouse the apex of the central column. As the Rashash considers the Re'uta Deliba - gladness of the heart as the highest status or apex of meditations associated with Keter or the central column. 25 Standing between the spiritual level of reception called Malkhut and the face of the Parsuf or upper three channels are the six male channels individually delineated as Hesed, Gevurah, Tiferet, Nesah, Hod and Yesod.- The lower three or NaHY are related to the feet and are called the Regalim - 26 hence Israel are enjoined on the Mo'ed or the Regel to ascend with the males who are associated with the next triad of channels Hesed Gevurah and Tiferet or HaGaT. 27 They are to traverse on their Raglayim or feet to make the connection between the Malkhut and the Diving Face - Hence the established law - that every man is to go up with his males who can walk on his Raglayim unaided to the sanctuary.

### **SUBSTITUTION FOR THE THREE QORBANOT**

In lieu of the absence of the Temple and the three Qorbanot - It appears to me that our Sages have instituted substitutes to facilitate access to the face of YHVH. - Though missing the Qorban Hagigah we are nevertheless able to access the left column called Miqra'e Qodesh by following the enactments of the holiday prayers and festive meals. The central column still functions by the Misva still active of VeSamahta BeHagekha -as the Sages taught in Pesachim that it can be fulfilled today via donning freshly laundered clothes and drinking wine. 28 As per the verse in Mishle - Lev Sameah Yitav Panim - namely that the holy Panim can be accessed via the Misva of gladness of heart. 29 Finally the Sages have enacted a Misva that one should greet the face of his Rabbi on the festival. Obviously to arouse the spiritual right column channel of Hokhmah associated with a Scholar. 30 The establishment of these three columns thereby represents our ability to activate a remnant of the lights known as Pene' Hashem - If we act appropriately on the festival insuring that we do not bring any foreign forces before the face of God as hinted by - Lo Yihiye Elohim Aherim Al Panai - 31 but rather we are to elevate the Holy Shekhina and her children upwards so that Sova Semahot Et Panekha - the fullness of joy be before your face - 32 and merit true life as Shelomo HaMelekh teaches Be'Ohr Pene' Melekh Hayyim - In the light of the face of the king is life!! 33

### **Shabbat Shalom**

**Victor Bibi**