

מלכותו לעולם ועד

lamed

Seventeenth of Kislev

**L**amed is already the tallest letter in the *Aleph-Bais* and this already teaches us something. But when it is enlarged in a *Sefer Torah*, such as in the word *vayashlichem* in this verse:

*He cast them— vayashlichem—into another land. . .*  
(*Devarim* 29:27)

it comes to teach even more.

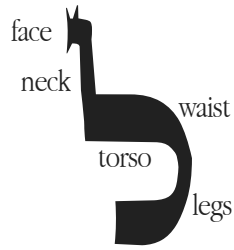
Since the *Lamed* towers over all the other letters of the *Aleph-Bais*, it represents *Hashgochah Pratis*, the eye of God looking down from Heaven so to speak, watching over His people. This is true even when He casts them into another land and seems to have abandoned them. He has done it to help the Jewish people develop in a way that they did not do while still on their own land.

The truth is, He doesn't do it from above, but from

among the Jewish people as well. This is the concept of *Shechinah b'Golus*, or the Divine Presence accompanying the Jewish people into exile to protect them, both spiritually and physically. The *Lamed* alludes to this.

This next point is very *kabbalistic*, but it makes the point about the profundity of the letter *Lamed*.

The *Lamed* has a couple of bends that make it look like a person bending over. The top part looks like a head facing forward on top of an extended neck. The body of the *Lamed* is like that of a person bent over making the torso horizontal,



and the bend downward to the right is like the body bending at the waist so the legs can continue down to the ground.

The *Arizal* explains how this form represents an important stage in the creation of the lower levels of *sefiros* in order for man to exist and have free will.<sup>1</sup> The structure of the *Lamed* is not incidental, but representative of an important stage of Creation, especially since the letters were the basis of Creation.

It also represents a stage in the bowing that we do during *Shemonah Esrai*. The *halachah* states that when a person bows to God during *Shemonah Esrai* at the designated places in *tefillah*, they should bow until all the verte-

---

<sup>1</sup> *Aitz Chain, Sha'ar 23, Ch. 3.*

brae of the spine protrude.<sup>2</sup> They should bow quickly at one time, but when they stand upright again they should do so slowly, one's head first and then one's body so that it doesn't look like it's a burden.<sup>3</sup> They would look like a *Lamed* at that point.

And finally, for now, *Lamed* is spelled *Lamed-Mem-Dalet*, which is an acronym of *leiv meivin da'as*—heart understands *da'as*. That is what life is about. That is what life has always been about ever since the *Aitz HaDa'as Tov v'Ra*, and especially today.

Why especially today? Because each millennium is just an expanded version of a day of Creation respectively. The first millennium is the twenty-four hours of Day One of Creation over one thousand years. The second millennium is the twenty-four hours of Day Two of Creation over the next one thousand years, etc., so that the sixth millennium, our millennium, is the twenty-four hours of Day Six over this period of one thousand years.

What is the significance of that? This:

Know that each day of Creation alludes to 1,000 years of history, and that every event that occurred during these days will correlate to an event that will have occurred at the corresponding time during the re-

---

<sup>2</sup> *Rif, Brochos 24a, Rosh, Brochos 5:22, Rambam, Hilchos Tefillah 5:12, Tur 113:4, and Shulchan Aruch 113:4.*

<sup>3</sup> *Shulchan Aruch 113:6.*

spective millennium. (*Biur HaGR"A, Sifra D'Tzniusa*, Ch. 5)

In other words, history repeats itself, but with a twist. What God did during the twelve daylight hours<sup>4</sup> of each of the six days of Creation has shown up again in some form in the respective time during the respective millennium, including man's fateful eating from the *Aitz HaDa'as tov v'Ra*.

Making a very long story very short, Adam *HaRishon* failed the test of *Da'as* in the tenth hour of Day Six.<sup>5</sup> The corresponding period of history began in 1990 just as the Internet, the "Super-Information Highway" was making its world debut. There has never been a better example of a Tree of Knowledge of Good and Evil since the original one than the Internet, or a greater struggle to stick to good *Da'as* over bad *Da'as*.

*Da'as* is the issue. At stake is the heart of mankind. The *Lamed* tells which way to go.

---

<sup>4</sup> The *Midrash* says that God only created during the *twelve* daylight hours of each day, not all twenty-four hours. Since the events of each millennium corresponds to some act of Creation, there is only a correlation between the *twelve* hours of each day and the respective one thousand years of each millennium, not the full twenty-four hours of each day. This is explained in detail in my book, *The Big Picture*, Ch. 36.

<sup>5</sup> *Sanhedrin* 38b.