

## Weekly Shiur

5 Av 5772

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In merit of Caleiv Shimon, Eliyahu Noam, Miriam Tziporah, and their parents

This evening is the hilula rabba of the holy Arizal. May his merit protect us and all of Israel. Rashbi the author of the holy Zohar writes that his soul is from the root of Ima Ila'ah, the supernal mother, greater binah was given to a woman than to the man. The Arizal is also from the same soul root. For this reason this evening we will talk about the connection between binah and our school Torat Hanefesh specifically on how to give a person good advice in their life, when they come to ask for it. As we will see, the source of the ability in the soul to give good advice is in Ima. There is even a gematria that tevunah is equal to savta (סבתא), grandmotherly advice.

This week we are reading parashat Devarim, the first parshah of the Book of Devarim, where Moshe is speaking and the Divine Presence is speaking through his throat. This the characteristic of every true advisor who has Divine help and the advice, if he merits, in merit of his love of his fellow Jews, that the Divine Presence will speak through his throat. So this is connected to this week's parashah in specific.

At the beginning of the parashah Moshe rabbeinu speaks of the appointment of the judges in Israel. The verse reads, הָבוּ לָכֶם אֲנָשִׁים חֲכָמִים וְנְבוֹנִים וְיָדוּעִים לְשִׁבְטֵיכֶם וְאִשִּׁמָּם בְּרִאשֵׁיכֶם. To be a judge and to be an advisor is very close. Every one here wants the Divine Presence to speak through him, and he is like a judge. The entire world stands in merit of the judges and the redemption is dependent on them. We say three times a day that God should remove the יגון ואנחה from us, and this depends on the judges. If you go to learn to become a judge, the judge too needs to know how to give good advice to people. But, if you want to be an advisor, like here in Torat Hanefesh there is a special point to your occupation as well.

The parashah that talks about the appointment of judges thus also includes advisors. Moshe Rabbeinu wants to find in the Jewish people that are capable of being judges. After the first verse there is a second which does not include the word נְבוֹנִים. When he first mentions what God is looking for he gives three parameters: חֲכָמִים נְבוֹנִים וְיָדוּעִים. To be יָדוּעִים means that people are comfortable with this person. Why does the verse say אִשִּׁמָּם? Isn't this understood? The sages say that these have to be tzadikim. So they have to be first of all tzadikim, then חֲכָמִים. And then they have to be נְבוֹנִים וְיָדוּעִים. But, when Moshe searches and finds whomever he finds he says that he took people who were יָדוּעִים, but he does not mention נְבוֹנִים. From this lack the sages learn that he could not find נְבוֹנִים in the Jewish people, נְבוֹנִים לֹא מִצְאָתִי, in the words of Rashi. This is very strange. How could Hashem tell him to look for people with this trait, but he couldn't find any that were also נְבוֹנִים. So what have we just said? That to be a judge, you first of all have to know the laws of the Torah, especially you have to be a scholar of Torah, you have to be a tzadik, you have to be endeared by people, like Boaz, who is described as מוֹדְעָנוּ, someone we endear and love. But, the נְבוֹנִים, this trait which is connected with Ima, that is related

especially with advisors. Meaning that if we have to focus on a single trait that is relevant to an advisor, the advisor within the judge, that is נבונים. We too, as advisors have to be wise in Torah, even a Rosh Yeshivah who is very wise in Torah has to have a deep human understanding to be able to rule properly in accordance with the nefesh of the person before him. So wisdom, from Abba is related more to the judge, understanding, נבונים, from Ima is related to the advisor. With the two traits we can remove יגון ויאונה from the Jewish people. But, in the liturgy, it turns out that they are removed primarily by the good advisor.

So this evening we want to speak about being נבון, understanding. We can say that this whole school is to prepare people to be נבונים. The נבונים are from the tribe of Yissachar, ומבני יששכר ידעי בינה לעתים. The tribe of Yissachar gave a lot of good advice. There are many explanations for why then Moshe could not find understanding individuals, for here are the members of Yissachar who are understanding. We can say that there were wise people, but the wise, to be able to understand deeply in a person's psyche, to know how to respond properly to even a halachic question you should be understanding in this respect, but in the end, if this is lacking it is not a necessary condition. One of the reasons that Moshe Rabbeinu did not merit to become Mashiach was because he was not able to instruct people in the ways of understanding. If we merit in our school to teach this, then certainly we will merit that our generation will be the generation of redemption. Nevonim, are from the side of Ima, not from Abba, like Rashbi, who is more than just a wise scholar.

So let's begin to explain what it means to be נבון, understanding. The sages say that a wise man is one who learns, he understands what he's learning but he cannot produce new knowledge from what he's learnt. But a נבון is someone who can learn one thing from another, דבר מתוך דבר. This phrase equals the filling of משיח, משה. A thing out of another thing also means a leader who comes out of another leader. This Moshe Rabbeinu could not find.

How is this phrase, דבר מתוך דבר, explained in Chassidut? It means that he understands that which surrounds all worlds from that which fills all worlds, what surrounds is what cannot be fathomed. What fills all worlds is what our souls can experience from the Divine. This depends on the size of our vessels. The filling experience is something that can be fathomed and understood. But that which surrounds cannot be so understood. It is infinite. Only things that are finite and limited can be experienced by our vessels. We cannot contain the infinite. What then is מבין דבר. That from what we can experience in that which fills all worlds, we can understand something, we have some connection, with the Infinite. It's as if I understand it. I understand that which surrounds all worlds from that which I can certainly understand and experience.

To be able to do this, one has to reach the most inner point of that which fills all worlds. There are obviously many levels of kelipah over this inner point. Only when we reach this more inner point, this revelation of Hashem as we can experience it in this world. Stand and meditate upon the wonders of God. The more we meditate on this the more we come to experience a quantum leap to sense that which is beyond and that is

Infinite. This is in the words, מבין דבר מתוך, from within, דבר, that which fills all worlds. This is the novel point about a Jew—that we are connected to that which is beyond reality. We live with this connection and this is what makes it possible for us to survive through all our hardships. But, to sense this one has to be נבון. And if you are נבון you can give good advice to others. This is a פלא ייעץ. This is the first name of Mashiach. His advice are עצות מרחוק אמונה אמן. These are pieces of advice that come from afar, meaning from a place that is far beyond our reality. The pshat of נבון in the sages is מבין דבר מתוך דבר.

We said that the first wonder is how could Moshe Rabbeinu not have found נבונים in the Jewish people of the time. It says explicitly that Betzalel was filled with תבונה, as were all the artisans that were engaged in constructing the Mishkan. Seemingly תבונה and נבונים are the same. And yet, Moshe Rabbeinu cannot find any such people. About this the Arizal says that this was because binah actually has two partzufim in it, two aspects. The higher partzuf is called Ima Ila'ah, supernal mother, and there is the lower partzuf which is called תבונה. For constructing the Tabernacle there were indeed people with the lower aspect of binah. But, for judges he needed people with the higher aspect of binah, Ima Ila'ah. What then is the difference between them?

There is a sichah from the Rebbe that explains that to know something from something else can be divided in two. There is a lower explanation, that he can derive from a general principle particular knowledge. This is כלל הצריך לפרט. If I have binah, understanding, if I've understood the general rules that is wisdom, but if I can in addition also derive particular theorems out of these general principles, this is deductive reasoning. There is no real knowledge derived here. This is just an analysis of what the general principle already includes within it. This is the lower partzuf of binah, which is called tevunah. For the construction of the Tabernacle, in which Hashem gave all the general principle, very exactly, the artisans didn't have too much freedom of interpretation—we might even say that they had no freedom. Still, they needed to fill in the details. To know how to fill these details in, requires the lower tevunah. What though is Ima Ila'ah? That means that from what I have learnt, I conclude something completely new, that was not already within what I learnt. This is really understanding the surrounding from the filling, because that which surrounds is not at all included in that which fills my experience. Just somehow I have made a quantum leap to “sense” something much higher. That which surrounds is completely new relative to that which fills all worlds. Today this is called inductive reasoning. This is not quite exact, but it is close to induction. Again, the higher Ima Ila'ah is more than induction, but this is enough.

To bring Mashiach the higher aspect of understanding of binah is needed. Here too, when we come to advise someone about their nefesh we have to ascend above and beyond all the circumstances that the person finds himself in and describes to us. Somehow, we have to jump to a much higher level, and from there to find the proper advice. This is described in the verse, אי זה מקום בינה. About Moshe Rabbeinu it says that he merited to reach understanding. He was born in wisdom and through his Divine service reached understanding, suggesting that there is something higher about binah than wisdom. Judges are Rabbis who are very good, tzadikim who know the halachah.

This he could find. But, nevonim, people who could life the psyche of the person who comes to ask a question, and that this should also affect the ruling, this he couldn't find. The Mashiach has to find such people. For this reason the Ba'al Shem Tov came (to the world) so that we could make a school based on his understanding of the nefesh.

Now, what are these two levels called in the writings of the Arizal? He says that the tevunah is the secret of the final ם. Ima Ila'ah is the secret of the letter ס, samech. The mem is like the ממלא, that which fills all worlds, and the samech is like the sovev, סובב, that which surrounds all worlds.

Now lets define a few characteristics of what it means to be נבון. We'll make an abridged form of a partzuf that capture these characteristics in order. First of all, as we said, from what I hear you tell about yourself, I get a sense of the bigger picture. It is so much a bigger picture that you who tell me your story cannot see it. This is the keter, the crown. This is pshat of how from your story, the ממלא, your experience of life, I induce the bigger story, what lies behind. You need a lot of סיעתא דשמיא to see this. For instance the Arizal, when someone came to him, he sensed all the persons gigulim, reincarnations, from the moment of creation to the present. Not that everyone here, after 3 years and a diploma will be able to see their client's gilgulim. But, it does mean the ability to לשער to approximate in one's mind, what the story behind/above the story is. This is the sovev, that which surrounds. The ability to sense the sovev, סובב, is the keter of the Ima Ila'ah we are talking about.

The sages say, as we mentioned earlier, that the understanding in the Jewish people are the tribe of Yissachar, the fifth child of Leah. In the usual order in which we list the tribes, the month of Av is the fifth month and therefore it corresponds to Yissachar. It is very fitting then that the Arizal's yahrzeit is in this month. This is not the usual way to correspond the tribes with the months. For that we use the order of the encampment in the desert. According to that order, taught to us by the Arizal, the month of Av corresponds to Shimon. Shimon too is related to binah, which is the sense of hearing; Shimon means to hear. So Yissachar and Shimon are two aspects of binah. יששכר שמעון = לאה squared, 36 squared, or 6 to the fourth power. In any case, in the order where Yissachar is the fifth born, Av is his month. About Yissachar it says, ומבני יישכר ידעי בינה לעתים לדעת מה יעשה ישראל ראשיהם מאתים וכל אחיהם על פיהם. Yissachar gave advice to the entire Jewish people and they decided on the calendar. All our holidays are decided by them. ידעי בינה לעתים, they know the times. They know what the Jewish people should do, and all their brothers follow their decision. This is called the secret of the עיבור, the secret of defining the Jewish calendar. It is connected with the notion of pregnancy, which in the calendar means that in 19 years, the year is pregnant (has an extra month) 7 times. Yissachar know this secret. So there is some connection between סוד העיבור, and being an advisor. Perhaps the first thing is to learn how to advise someone how to become pregnant through the Torah. Even someone who learns all the time, the question remains: Does the Torah impregnate me, does it make me fertile? The purpose of the Torah is to impregnate me with its light. Someone who is unsuccessful in this respect, needs an advisor. The secret of the עיבור is about proper timing, just as getting physically pregnant is about timing. Therefore the understanding of Yissachar is connected with

timing. It's wonderful to know what to advise a person to do, but it is even more important to know what the proper timing is. If the timing is off, good advice might now work, it might even backfire. There is a famous story about the Alter Rebbe who wanted to rebuke his son, the Mittler Rebbe about something. But he needed to wait for the right moment to do this. This is having a sense in timing, and is connected with the tribe of Yissachar who are ידעי בינה לעתים. This sense of timing is connected with wisdom, חכמה. To know the right moment, to know this is the opportunity, this is a flash of insight from the wisdom of understanding.

There are different explanations for why Moshe Rabbeinu could not find נבונים. It says, אנשים חכמים ונבונים וידועים לשבטיכם, He needed to find all four. In the end he only found אנשים חכמים וידועים. Clearly the order here is Chabad, חב"ד. Obviously, then the אנשים refers to keter, because it precedes the חכמה בינה דעת. First you have to be a person, אנשים, then you can be a Chabadnik. But, Moshe Rabbeinu couldn't find any Chabadnikim. But, here the verse says that first you have to find a person, a mentsch who is a tzadik. Obviously if you're not a tzadik, then all the intellect in the world is not worth anything. How do we know that אנשים means tzadikim? In the keter there is the notion of קדמה לתורה דרך ארץ, which means not only that being a mentsch (the simplest meaning of ארץ דרך) precedes (not only in time, but in value) the Torah. Now because Torah comes out of wisdom, then דרך ארץ, אנשים, means to come out of what precedes wisdom, which is the keter. After there are אנשים in the sense of being a mentsch you can look for the rest.

Now there are commentaries that say that the reason Moshe couldn't find נבונים is because he couldn't find ba'alei teshuvah. Teshuvah is always connected with binah. ולבבו יבין ושב ורפא לו. First the heart—the heart had understanding—has to return, do teshuvah, and relative to the teshuvah a person merits to be healed. Understanding, then teshuvah, then healing. Moshe Rabbeinu couldn't find true ba'alei teshuvah. The Rebbe brings in the last ma'amar he handed out, ואתה תצוה, that if there was but one person who would be a true ba'al teshuvah, the redemption would come. Only one is needed. Probably the Mashiach himself is this נבון. We said that the keter is to understand the infinite aspect of Hashem who is behind the story we are told, He is the one orchestrating it all. The proper moment is not just about doing what I advise you to do, but also, to know what the proper moment for me to tell you that piece of advise. I see you with your problem. I already see what's missing. You have a lot of pride, you need some effacement. But, it's not necessary to do this right away, at the first meeting. This might result in the opposite, the person will flee from you. You first have to be ידועים, the advisor has to be endeared by the person receiving advise. The secret of advising is the secret of Chashmal, learning how to be silent before speaking. Just as Hashem was silent, first the world was dark, והארץ היתה תהו ובהו וחשך, but then came the moment to speak and Hashem created light. So in chochmah there is proper timing. Not just when to act on the advise, but also for the therapist when to give the advise itself.

The therapist also needs to know when to do teshuvah. This is called "All his days in teshuvah." Every moment, as in the famous story with Rav Sa'adyah Ga'on, I should feel that I have sinned against Hashem because I did not truly know Him. If I did not know Him, I certainly couldn't perform His mitzvoth properly. To know something from

something else, to have tevunah, means to know that as much as I am trying, I am still not there. This motivates me to spend all my days in teshuvah. The sin that is always before me, וחטאתי נגדי תמיד, is the sin of not knowing Hashem, not recognizing Him. What then are wise, חכמים according to this interpretation? They are the tzadikim, but the נבונים, the understanding are those who are ba'alei teshuvah. A therapist must be someone who is doing teshuvah at every moment.

Next we have the da'at of the נבון, which is to know how to give good advice. To have a sense about how to give advice. This is how the Zohar explains the difference between a wise person and a navon. The wise is wise for his own sake, but the navon, the understanding person is understanding for the sake of others. The wise person, when he rules, it is as if he is ruling for himself. He is wise within in his own heart, so what he tells himself he tells the person seeking his ruling. He does not have a special sense in the other. About Hashem it says that His knowledge is such that He knows all creatures through knowledge of Himself. We cannot fully mimic this of course. Even someone who is an all-inclusive soul, like a Rebbe, he cannot know everyone just by looking inside himself. It is true that when a person comes and tells him about a problem, he has to find the same problem in himself. Still this is just the same problem in a minor way. But, there is always something new in the way it appears in the person coming to seek the advice. The more a person is understanding, the more his da'at is able to extend out of himself and enter into the space of the other. The mistake is to judge an other based on my own criteria. Not always what is good for me is good for you. So I need some leap to jump out of my own space, and to really reach you and give you the advice that is really suited to you.

The next characteristic of a person who is navon, נבון, understanding, is the power of matching, like in matchmaking. This corresponds to the emotive powers. Matching things together is to measure how much they belong together, like a bride and groom. So to be understanding is to be a good shadchan. Certainly a lot of the questions the people here face are related to couplehood. To give good advice in this area requires the ability to match, to see the complementarity between souls. This is alluded to in the first three words of the Torah: בראשית ברא א-להים. The final letters spell אמת, but in the order תאם, which means to match. Everything God created, He created in pairs. That is why the Torah starts with the letter ב, which is both 2, and the first letter of blessing. ב is also the first letter of binah. The first thing God matched together is את השמים ואת הארץ, the heavens and the earth. The ability to match is in the emotive powers of נבונות. What is the 3 letter root of בינה? According to the Radak it is בין, the ability to differentiate between two things, especially when they are similar, you need a lot more ability to differentiate between them. As much as for us darkness and light are different, at the inception of creation, it was a novelty to differentiate between them. The first time this root appears is ויבדל א-להים בין האור ובין החשך, God differentiated between light and darkness. The word בין, between is the 36<sup>th</sup>, the לאה word of the Torah.

Just as it is necessary to have a special sense to differentiate, you also have to have a special sense to match things that look different, but are actually two halves of a single whole. You have to learn how to bring them face to face so they can reconnect. The

Radak writes that there are 3 meanings in this root: תבונה, הבטה, הרגשה. Tevunah means understanding. הבטה, means to gaze at something, just as we said regarding when there is some experience, gazing at it deeply, not with our physical eye, but meditating upon it is הבטה. The third meaning הרגשה means that the understanding acts on my emotions. To feel warmth, to understand that fire warms me, that is to understand. In Kabbalah, binah is indeed fire. So to conclude that fire warms, that requires understanding. We can also abstract this as measuring a person's temperature is measuring how much warmth the person received in his childhood, how much warmth he has in his relationships; to feel this is understanding. If someone asks me about a shidduch, whether it fits or not, what should I be sensing? I should be sensing the potential for warmth. Like in chemistry, where to combine two materials into a single compound requires warmth, fire. This is the aspect of the emotive powers of being נבון.

Now turning to the behavioral powers of the soul, נצח הוד יסוד, we find that the Zohar says that a person who has understanding has the power of explanation. In general, wisdom is the power of invention and binah is the power of instruction or explanation, like a teacher in a classroom. It is the ability to speak from the heart so that the words have an impact on the listener. This is a power of Ima, the mother principle. The father is usually impatient in this respect. Mothers have patience, אורך רוח.

Finally we come to malchut, kingdom, the malchut of Ima Ila'ah. Today this is called a sense in PR, Public Relations, or a political sense. More than in personal relationships, this sense is valuable when it comes to group therapy, for instance family therapy. You have to read the map properly about what the powers acting within the group are. Only after you map the psychological powers properly can you begin to think about giving good advice. This sense, which is called "whose against who" (of course in a positive sense) is the sense of malchut of binah.

What we've done until now in short is to describe what it means to be נבון. There is vort brought in 3 different books of Chassidut, in מי השליחו, in אמרי אמת and in תפארת שלמה. It may be that the אמרי אמת saw מי השליחו. They say that the fact that Moshe Rabbeinu did not find נבונים was such that if there were any נבונים there, they certainly would not have agreed to be appointed judges! This is a very harsh and sharp Chassidishe vort. Someone who is understanding does not want to be a judge. Someone who is understanding knows that as Yitro told Moshe, נבל תבול גם אתה גם העם הזה, still the only chance that you be the Mashiach is that we not be willing to receive an appointment, that everything be your responsibility and then Hashem will have to make a miracle and you will be the Mashiach. Likewise it is said that if all the Jewish people would have prayed for Moshe to enter the land of Israel, the decree that he not enter would have been annulled. Likewise is everyone would have been unwilling to help Moshe with the judgments and it would have all been up to him, then that would have forced Hashem to bring Mashiach.

What do we today learn from this? That to be "understanding" נבון, is to have the sense not to be willing to be an advisor. If someone here wants to be an advisor, he or she should have the sense to say there's a Rebbe. Even if the Rebbe asked that there be mashpi'im, that's his and Hashem's problem, not mine. I don't need an appointment

over other Jews. It is responsibility that I don't need. To have understanding is to understand matchmaking and here it means to understand that this doesn't suit me. The *תפארת שלמה*, also bring a story to illustrate this. One of the great students of the BST was Rebbe Michel of Zlotchov. There were residents of some town that came to the BST and asked him to tell Rebbe Michel to become there Rebbe. The BST gave him a command to do so, but Rebbe Michel would not consent. The BST argued with him, yet he was adamant. It came to the point where the BST told him that if you don't accept this appointment, you will lose your portion in the World to Come. Yet Rebbe Michel would not accede. He said, I cannot take upon myself something that doesn't suit me. After he said this, the BST smiled and said, Baruch Hashem that I merited to have such a student. Everything I said was just to test you. And you withstood the test. After this Rebbe Michel became a great Rebbe.

Each one of us should take this to heart. We should first feel that we are not suited to give advice, there is a Rebbe. If we pass this test, then if Hashem wants us to, He will do what is good in His eyes. To learn how to provide advice is not an occupation, it is not for the money. It is all out of love of our fellow Jew, an act of loving-kindness. And this begins by understanding that, who am I to give advice to someone else!?

There is a verse in Proverbs that reads, *שמך וקטרת ישמח לב ומתק רעהו מעצת נפש*. This is one of the most important verse in the Tanach about advising others. From this verse we find support for something that we know well from Transforming Darkness into Light, *דאגה בלב איש ישחנה*, which the sages read as *ישחנה מדעתו וישחנה לאחרים*. *ישחנה* means to submit, and we do this by submitting our ego. Then the separation is to put the problem aside, to suppress it and to leave it to Hashem. But, then if that is not enough, then I need to find a good friend, a *mashpi'a* from who to receive good advice, and that is sweetening. It is the therapist, the advisor who sweetens it for me. In the verse it just says to make it joyful, but in this verse we just saw from Proverbs, we learn that he should sweeten it for me, *ומתק רעהו*, the sweetness that comes from my fellow. According to Rashi it is better to receive sweetness from my good friend then trying to give myself good advice. *ומתק רעהו מעצת נפש*. Receiving sweetness from an advisor is better than giving myself advice. But, most of the commentaries explain these words differently. They say these words mean that the ability of the advisor to sweeten comes from the deepest advice of his own soul. There has to be inner advice, and when voiced it can sweeten my situation.

Rabbeinu Yonah explains in length what we just said. Out of all the types of loving-kindness, help to others, giving *tzedakah*, etc., the main type of loving-kindness is the ability to help another through sweetening his troubles. This is the best thing you can give someone in your life is sweetness, sweetening his psychological problems. He stresses that the single motivation for doing this should be *Ahavat Yisrael*, love of Israel. Again, this is not for *parnassah*, for making a livelihood. Like with learning Torah, where there are some leniencies in allowing people to take money for it, so here. But, the main reason should be *lishma*, only out of love for our fellow Jew. Not out of interest. This is the moral, the *פועל יוצא* of this story about Rebbe Michel of Zlotchov. Out of an unwillingness to receive some official position comes the ability to truly sweeten other people's problems.

We came to this pasuk in Mishlei because it appears in this week's ma'amar in Ayin Beis. The wise men are שמן, oil and the understanding people are קטרה, incense. The incense is made of 11 materials. It is a good fragrance and its 11 components clarify the holy sparks (even negative things have a holy spark) and transform them into something sweet. Hamtakah, sweetening corresponds to the incense, not to the oil. Why are there 11 crowns of profanity of tumah? In holiness there are only 10 sefirot? The answer is that in holiness the light connects fully with the vessels therefore the light is not considered something separate from the vessels. But, in the tumah the enlivening light cannot fully enter the profane vessels, it hovers over them, and therefore is considered separate. But in holiness the light is completely connected and one with the vessels.

What among the 11 components of the incense is the light that gives all the problems their life-force? The problems are all alive, they exist, all because there is some hovering, surrounding light that enlivens them. This is the Levonah לבנה זכה. This also means that the tikun, the rectification is connected with Ima, because the Matriarchs are likened to Levonah. Let's do a gematria: לבנה is written without a vav, it is the same as the "moon," לבנה זכה = 119. Since there are 7 letters and 119 divides by 7, the average value of each letter is 17, טוב, good. Last week, when we read parashat Matot we read about the war with Midian and how the young girls were kept alive, part of the rectification of the kelipah of Midian. There, the words להחי לים also equals 119, and there too the average value of each letter is 17, טוב, good. This is the secret of the Divine good that gives life to the kelipah. This is something that the good therapist has to sense and through it to rectify all 11 components.

Now let's say a very important principle in therapy. Every problem is because I have some disconnect somewhere between my psyche and my body. Between my inner self and my external self. My essence is not connected properly with my reality. My essence is my good. The therapist has to find my good. Not always does the good connect with my reality. Jews, who have a lot of good in their essence, have a greater feeling of having problems when this good is not connected with their reality. A non-Jew doesn't have as much pain from this, because there is less essential good. This is the situation described in Chassidut in regard to the kelipot. They have a life-force, there is some essential Divine life-force hovering over them, but it does not connect fully with the powers in reality. All these forces are then alive, but do not sense their Divine source. The Lubavitcher Rebbe explains that the rectification for this is אתם קרויים אדם. To be אדם is to be someone in whom the alef (א)—the essence—connects properly with the רים, the reality. If the Divine good would enter fully, it would be swallowed by the kelipah. The Rebbe explains that there are 3 states in this relationship: makif, inner mixing, and swallowing. If the surrounding light would have fully entered it would have been swallowed, like in Pharaoh's dream where the cows swallowed each other and no change could be seen in them.

In holiness, there are a number of different explanation about the nature of the connection between the light and the vessels. The more understanding, נבון the advisor the more ability he has to connect the essence with the reality, the light with the vessels.

In short, the Rebbe says that there are a number of different explanations regarding the quality, or form of the connection between the light and the vessels.

Before the Arizal there were Mekubalim, represented here by the מערכת אלקות and the עבודת הקדוש. They say that in the World of Atzilut, the vessel is not something in and of itself, it just the malchut, the revelation of the light, or another way of saying it is that it is the thickening of light, התגלמות. In the World of Atzilut there is no reality but the Divine, according to all opinions, but historically there is a process of נבונות, an ability to understand the difference between the light and the vessels, and yet to still understand them as one. As Kabbalah develops from the early Mekubalim to the Arizal to the Alter Rebbe, the understanding of how the light and the vessel relate, how the essence and the reality relate, how what should be and what is relate, as the generations advance, there is an increasing awareness that the gap is greater, and yet they are still one.

In the Kabbalistic terminology by the Mekubalim before the Ramak, all is light, and the vessel is just concentrated light.

Then came the Ramak after these early Mekubalim and said that indeed there are vessels and they are not the same thing as light, but the vessels are infinite in their nature, just as the light is infinite. Meaning, that they have something in common with the light. Therefore, all is Divine in the World of Atzilut.

Then comes the Alter Rebbe, based on the Arizal, and he writes that the vessels in Atzilut are so different than the light that the vessels' power of limit is the same as the power of limit in the Infinite. They have a measure, and even though it is the power of limit in the Infinite, they can connect with lights that are absolutely limitless. As the generations descend the gap increases, the gap between the tzadik and the simple Jew, or between the tzadik and the absolute layman, seemingly these gaps increase and this causes conflict. Either two things are forced to live together (like in the land of Israel there are Jews and non-Jews, and they have to live together, so what do you do?) and therefore the conflicts grow. These are not just gaps between people, but even gaps and conflicts within myself. So you can despair in being able to reconcile these differences, or amazingly, the way the tzadikim in every generation explain that as great as the difference are, because they come from the same source, the two sides can be reconciled. For instance the good and bad inclination, in the World of Yetzirah, are two holy angels. They can be reconciled. What is the advice of the פלא יועץ, the wondrous advisor? Like in the language of the brachah, ומפליא לעשות, the greatest wonder is connecting and reconciling the opposites. Thus, the Alter Rebbe, as much as he makes the lights and vessels in Atzilut completely opposite, he can reconcile them and connect them. In a person, with all the inner conflict, a reconciliation can be attained.

There is a verse that reads, אבדה עצה מבנים, "Advice has been lost from the sons." The sages say that the last word refers to those who understand, advice has been lost from the understanding. This is a source for advice, עצה, being related to understanding.

We said earlier that advice is related to טוב, and the verse says, אמרו לדבק טוב. Good implies clinging, connection, so good advice should connect opposites. This is the rectification of the incense.

Let's say something more from the Arizal. In the Arizal's writings everything is related to holy Names. The higher understanding is related to the Name א-היה. When filled אלהי יהוה it equals 161. This holy Name appears only three times in the Tanach. The therapist should identify with this Name. First of all this means that it means identifying with redemption, the context in which this Name appears in the Torah. It is also related to giving birth, since Mother is the ability to give birth, אנה עתיד לאולדה. The higher נבון is אהיה written in full as אלהי יהוה and equals 161, which is called קסא. This is the Name that every lecture in Torat Hanefesh should begin with a meditation on this Name. It also equals איני יודע, "I don't know." Why did Moshe merit receiving understanding? At the end of his life, Moshe Rabbeinu merited reaching the 50<sup>th</sup> gate of understanding. The word נבון is נפעל, it is not the same as מבין or like חכם. On the words, נבון רבך in the Tanach, the Targum Yonatan writes that it means "a good mind for giving advice." This word also appears in the pasuk, נבון לחש, which the sages say means that the person understands the secrets of the Divine chariot, but again the Targum Yonatan says it means to have the ability to give advice. (From this verse we also learn that the therapist should speak with a soft voice, this is the chash, the silence before the mal, the speech). In these two verses נבון is explicitly related to giving advice. Moshe merited understanding. The sages say that "A person should train his tongue to always say, 'I don't know' (איני יודע)." Moshe Rabbeinu, when he spoke to Pharaoh was careful not to say that he knew things exactly. The value of this phrase equals 161, the filling of אהיה. The first sentiment of a good therapist is, "I don't know." This itself is the 50<sup>th</sup> gate of understanding. If you say, "I don't know," can you say anything after that? Apparently not, so if you do end up saying something, it must be the Divine Presence speaking out of you.

The lower tevunah, the final ם, is the Name Sag (סג). To be נבון is קסא. But, to be understanding, to be an artisan of the Tabernacle, that is related to the name סג (יהוה סג). What is the meaning of this Name? We said that the Name קסא is the 50<sup>th</sup> gate of understanding. The Name סג refers to shattering and rectifying, the essence of the entire teaching of the Arizal which is that the World of Chaos broke and shattered and it is up to rectify it. There is a constant cycle of shattering and rectification so there should never be despair of being able to rectify a situation. The Name from which the power of shattering and rectifying comes out is this Name. A psychologist has to be well versed in how to rectify a broken person. What we get now out of this is that to heal these traumas a person has to be like an artisan of the Tabernacle. What then is the difference between the two Names. The Name סג refers to rectification from within the very reality of the trauma. A person who went through some crisis has to grow strong, they have to rehabilitate themselves. The notion that one should strengthen themselves and survive with that, that is advice that comes from the Name סג. But, the advice that comes from the true נבון, is advice on how to get out of this whole cycle of shattering and rectifying. To break out of it and get to true renewal. Psychological health in this sense refers to becoming a whole new being, a state that is possible if you come out of the ayin, אין, again the idea of admitting that איני יודע, the ayin that is in the "I don't know."

The lower therapist, the one connected with Name ט, only helps you cope. But the higher therapist, the one connected with קטא helps you completely break out of the cycle of your problems. It is not running away from them, but rather by meditating, searching for their innermost point, the inner experience of that which fills all worlds, the ממלא. Then, when you come to this inner point, you suddenly are elevated and are freed to be recreated something from nothing. All of Mashiach and the World to Come is about we, the Jewish people, being recreated. This is dependent on having advisors that are at this level. From Rebbe Michel of Zlotchov we learn that this can be attained only by surrendering our World to Come. The ט then is the לעתיד לבוא, which is higher than the World to Come. The final ם is the World to Come.

We will conclude and wish everyone that these days transform into days of joy and happiness, and the truth and the peaceful, we shall love.

Let's add one more thing. In chapter 139 of Psalms, it says, בנת לרעי מרחוק, You [Hashem] have understood my fellow from afar. Rashi interprets the word לרעי as companionship, implying that God understands us in order to bring us closer to Him, when we are still very far away. This tells us that a person who is נבון, understanding can affect an other, through kiruv, is related to giving sweetness to them in order to bring them closer to Hashem. Most of the commentaries though explain that the word לרעי stems from the word, רעיון, idea, the innermost thoughts that I have. And that You, Hashem, have understood my deepest thoughts. Thus, the therapist should be someone who can enter the soul of the other, to read their mind. The tzadikim of Chassidut, their simplest ability in Ruach Hakodesh was to be able to read minds and to know what a person is thinking even before he is thinking it.

With this we wish and ask the Almighty that He may understand us before we understand ourselves and therefore He should be the one to awaken mercy and compassion upon us and bring us Mashiach who will construct (another meaning of binah) the Beit Hamikdash.