"Open my eyes so that I may see the **wonders** of Your Torah"



Wonders

בס"ד

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The Lubavitcher Rebbe to Rav Ginsburgh, Elul 5741

"…It would be proper to publish your classes in book form. With blessings for success…"



Wonders

An anthology from the shiurim and farbrengens
of Harav **Yitzchak Ginsburgh**

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Wonders Staff
Editor: R' Moshe Genuth • Associate Editor: Shelli Karzen
Contributing Editor: R' Nir Menussi • Typesetting: Yoel Broderick

PARTZUF

THE TABERNACLE'S FOUR EXECUTIVES

Parashat Pekudei literally means "accountings." It deals with accountings of the various amounts of materials that were donated to the building of the Tabernacle and how those materials were used. Though there were 13 categories of materials that were donated, the Torah focuses on the silver. This is surprising, since we might have expected gold, which is far more precious than silver, to be the focus of the accounting. Though the amount of gold donated is mentioned, it is the silver that is fully accounted for. We will return to the question of why gold was not the focus in our second article on the parashah.

About Moses, God Himself testifies that he is trustworthy, "in all My house, he is honest."[1] It is not surprising therefore that when Moses goes to count the amount of silver received and account for how it was used, he takes with him, like every responsible accountant someone else, so that no one would suspect him for having taken something from all the silver. It was his incentive to do so. Indeed, later in *parashat Korach*, Moses he was suspected for having been with a married woman, something truly unbelievable. It is from him that we learn that if you are required to provide an audit of valuables, you should learn from Moses. Do not say to yourself, everybody trusts me. Make sure there is someone else there who will audit with you. This is an important principle for any accountant, or any person who is responsible for public wealth. Moses himself chose to have Itamar, the son of his brother Aharon, count the silver with him.

The commentaries say that even though Nadav and Avihu were still alive at this point in time, Moses, through his *Ru'ach HaKodesh* (holy spirit), realized that they would not survive for long. Thus, there are only four individuals who would be responsible for handling the affairs of the Tabernacle: Moses together with Aharon and Aharon's other two sons, Itamar and Elazar. Another meaning of the word "*Pekudei*" relates to administration. A *pakid* is someone who has been given administrative duties. Itamar was entrusted with administering the work of the two Levite families of Gershon and Merari, who carried most of the weight of the Tabernacle—the wooden walls and the tapestries—when the Israelites were traveling through the wilderness; this included all that had to do with taking the Tabernacle apart and preparing it for the journey as well. Aharon's other son, Elazar is not mentioned here, but he was the administrator of the Kehat family of Levites who were responsible for carrying the holy vessels in the Tabernacle.

Altogether then, there are 4 people who

were entrusted with the proper running of the Tabernacle: Moses, Aharon, Elazar, and Itamar. We can correspond them to the four letters of God's essential Name, *Havayah* as follows. Moses and Aharon correspond to the *yud* and the *hei*, wisdom and understanding—the two companions that never part and who represent, "the hidden things are for *Havayah* our God." Moses was drawn out of the water, which represents wisdom. Aharon's name (אַהֲרֹן) is cognate with "pregnancy" (הֵרָיוֹן), and thus corresponds to the second letter *hei* and the Mother principle. Elazar and Itamar are the *vav* and *hei*, which represent, "and the revealed are for us and our children." In passing, let us note that when considering Aharon's four sons, before their death, Nadav and Avihu were the "hidden," relative to their brothers, Elazar and Itamar who were the "revealed."[2]

letter of Havayah	Figure		
yud	Moses	the concealed	י
hei	Aharon		ה
vav	Elazar	the revealed	ו
hei	Itamar		ה

Elazar draws down the light of Moshe and Aharon into the emotions of the heart, and the name Elazar means that the "*Kel* helps." The help that God gives him here is described by the sages as, "If He [God] would not help, the individual would not be able to overcome [his evil inclination]." This is the help that God gives the heart in the battle against the evil inclination. For the heart to win, there must be a special illumination from above of the Name *Kel* (אֵל), which the Zohar describes as "a light from wisdom"[3] (אֵל: דָּא נְהִירוּ דְּחָכְמְתָא). This occurs in the World of Formation, the *vav* of *Havayah*.

What then is the connection between Itamar and the final *hei* of *Havayah*? The name Itamar (אִיתָמָר) is spelled identically to the Aramaic word the means, "it has already been said" (אִיתְּמַר) and of course speech and words are literally the *sefirah* of kingdom (*malchut*), the final *hei* of *Havayah*.

Given this correspondence, the first verse of parashat Pekudei, which reads, "by Moses in the hand of Itamar the son of Aharon the Cohen" describes the relationship between wisdom—Moses—and kingdom—Itamar. This relationship is most often referred to by the phrase, "Father is the foundation of the daughter" (אַבָּא יְסֹד בְּרַתָּא) or "Havayah with wisdom founded the earth" (יְהוָה בְּחָכְמָה יְסַד אֶרֶץ). This suggests that to make a true accounting, one needs both wisdom and kingdom. Mathematics corresponds to wisdom as opposed to the natural sciences, which correspond to understanding.[4] This is a central principle in our teachings. But to conduct a true accounting, which in the Torah is called "a just accounting" (חֶשְׁבּוֹן צֶדֶק), it must include kingdom, described as "justice is holy kingdom" (צֶדֶק מַלְכוּתָא קַדִּישָׁא). Accounting is not something we do only about money or materials. It also pertains to the accounting that every individual must conduct regarding his or her actions and behavior. And when we carry that type of accounting out, we also need to have both the Moses and Itamar in our soul present—"by Moses in the hand of Itamar."

Looking more carefully at this verse, we see that the value of the words, "by Moses… in the hand of Itamar" (**עַל פִּי מֹשֶׁה בְּיַד אִתָּמָר**) is 1202, the same as the value of the first three words of Creation, "In the beginning God created" (**בְּרֵאשִׁית בָּרָא אֱלֹהִים**), teaching us that God too, when He created the world, did so with a just accounting and acted with faith. This mirrors the well-known teaching that the Tabernacle was constructed in a way that parallels all of the Workings of Creation.

1. Numbers 12:7.
2. The sum of the names of Aharon's four sons "Nadav Avihu Elezar Itamar" (**נָדָב אֲבִיהוּא אֶלְעָזָר אִיתָמָר**) is 1040, or 2 times 520. The sum of "Moses Aharaon Elazar Itamar" (**מֹשֶׁה אַהֲרֹן אֶלְעָזָר אִיתָמָר**) is 1560, or 3 times 520. 1040 is 40 times Havayah, or 26 and 1560 is 60 times Havayah. Thus, 1560 is one and a half times 1040, or as it is known in Kabbalah, it is "a whole and a half" times 1040.2
3. *Zohar* 3:65a. See also *Ibid.* 3:31a.
4. See in length in our article, "The Torah Academy."

STORY

REBBE SHALOM DOV BER SCHNEERSOHN:

Shine On, My beloved Diamond

Rabbi Shalom Dovber Schneersohn of Lubavitch, the fifth Rebbe in the Chabad dynasty, was born to his parents, Rabbi Shmuel Schneersohn, the Rebbe Moharash and Rebbetzin Rivkah, on the 20th of Cheshvan 5621 (1860). At his brit milah, his grandfather, the Tzemach Tzedek, gave him the acronym RaShab. After his father's passing, he accepted the mantle of leadership partially, and after 11 years, fully, initially in Lubavitch and in his later years in Rostov. He established the Tomchei Temimim Yeshivah in Lubavitch and the Torat Emet Yeshivah, first in Hebron and later in Jerusalem. He passed away on the 2nd of Nissan 5680 (1920) and was buried in Rostov. His only son, the Rebbe Rayatz, succeeded him. The Rashab is known for the length and depth of his Chasidic discourses and was called 'the Rambam of Chasidut'. Among his well-known works: Hemshech Ayin Beis, Hemshech Samech Vov, Kuntres HaAvodah, Kuntres U'Maayan, and Kuntres Etz HaChaim.

The Rebbe Rayatz related: Once, the Chasid Reb Munya Moniszohn visited my holy father. They spoke about several simple people, whom my holy father praised greatly. Reb Munya was very surprised that my holy father praised them so much and asked: "Why do you make such a big deal out of them?!" My holy father answered: "They have virtues." "I don't see them," Reb Munya responded.

Reb Munya was a great diamond merchant, and my holy father asked him if he had brought his package of diamonds with him. "Yes, I brought it with me," Reb Munya replied, "but now when the sun is shining, it's not the right time to look at the diamonds." Later, Reb Munya opened his package of diamonds and spread them out in another room, pointing to one stone that was absolutely wondrous. My holy father said to him: "I don't see anything special in this stone." "One needs to be an expert," Reb Munya replied.

My holy father responded and said: "A Jew is absolutely wondrous, but one needs to be an expert."

*

When the respected chasid Reb Mendel Futerfas o.b.m. taught the discourse "*Ish Yehudi*" from *Sefer HaMa'amarim* 5701 (1941), he shared the following story:

Once, Achad Ha'am,[1] who was recognized as an *apikores* (apostate), came to the holy Rebbe Rashab, and they conversed about matters of the Enlightenment movement, which was popular at that time. When Achad Ha'am left the Rebbe's room and was asked what he thought of the Rebbe, he replied: "He knows the ways of the world and purposefully rebels against it." Then he added, "the teachings of Chasidut have delayed the Enlightenment movement by fifty years." When this was related to the Rebbe, he said: "Not just for fifty years, but until the coming of Mashiach." In response to the chasidim's question about what he thought of Achad Ha'am, the Rebbe answered: "Even if he were to see Moses splitting the sea before his eyes, it would not affect him."

Achad Ha'am, one of the leaders of secular Zionism and the founder of cultural Zionism, was married to Rivkah Schneerson, a great-granddaughter of the Tzemach Tzedek, the third Lubavitcher Rebbe as well as the granddaughter of Rabbi Yosef Yitzchak of Avritch. This explains his visit to the Rebbe Rashab, as a family relative, but further sharpens the profound difference between the two in their worldviews—they truly were two opposites.

Each honored the other with a dubious compliment, which the recipient found flattering and the giver disdained. Interestingly, Achad Ha'am's statement that Chasidut delayed the Enlightenment by fifty years aligns well with the Rashab's words: fifty years constitute a Jubilee—a Jubilee at the end of which all of reality is elevated, lands return to their owners, and slaves are freed. Achad Ha'am (at least openly) did not believe in Mashiach and formulated his words as referring to time. But in the inner dimension, this was precisely the Rashab's words, that Chasidut delayed the Enlightenment until the coming of Mashiach.

The Rashab's words about Achad Ha'am, that he would not be impressed even by the splitting of the Red Sea, reflect the reserved response to negative matters known in Yiddish as *ohn hispa'alus* that characterized him. *Ohn hispa'alus* is a distinctly Chabad trait. Achad Ha'am's life path also stemmed from genuine concern for the fate of the Jewish people. But when one believes in Mashiach, and in his words to the Ba'al Shem Tov that Mashiach will come "when your wellsprings spread outward," the mode of action is entirely different.

All this connects well to the first story above. The comparison of a Jew to a diamond is found in many places in Chasidut. One of these is a saying of Rabbi Menachem Mendel of Bohr, a disciple of the Maggid of Mezritch. He interprets the verse "And all the children of Israel had light in their dwellings" as follows: Every Jew, like a diamond, has a special light. What determines whether this light will be seen, and its full beauty appreciated? It is "their dwellings," the place where the diamond is set. A diamond set in gold will reveal more beauty and grace than an identical diamond set in silver; a diamond set in silver will shine more than one framed in copper; and so on and on. In our

story too, it is revealed that the beautiful qualities of Jews always exist. It is only the framework in which they are set that might mislead or even spoil their purpose in life.

It is important to know that even diamonds at their best are not entirely identical to one another. Each has its unique quality, and the setting that suits it best expresses its beauty more than any other. This is beautifully reflected in another verse from the same Torah portion: "And the dwelling of the children of Israel, who dwelt in Egypt, was thirty years and four hundred years."[2] "The dwelling of the children of Israel," refers to the setting that befits them, is "thirty years and four hundred years." What is the significance of this number?

430 is the value of "psyche" (**נֶפֶשׁ**). It also equals four expressions that reflect the different souls of Jews. The first is "the tzaddik the foundation of the world" (**צַדִּיק יְסוֹד עוֹלָם**). The second is "a scholar of books" (**יוֹדֵעַ סֵפֶר**). The third is "a joyful chasid" (**חָסִיד שָׁמֵחַ**). And the fourth is "a simple Jew" (יְהוּדִי פָּשׁוּט). Each of these types of soul or psyche dwells in one of the four spiritual Worlds, from Emanation to Action. The tzaddik dwells in the World of Emanation, the world of nullification to Godliness. The scholar who knows books lies in the intellectual world of Creation. The joyful chasid's soul is in the World of formation, the world of emotions. Finally, the simple Jew reveals Godliness below, in the physical world of Action.

Numerical equality also reveals a concealed equality in essence. In this case, the lesson is that every type of Jew, from the highest tzaddikim to the simplest is equally beloved by God and performs his special function of making a "dwelling in the lower realms." This is the effect of dwelling in Egypt, each in their own dwelling. Thus, it becomes clear that all the Children of Israel—even those who live their lives within the constraints of the world—have a wondrous Divine light.

1 . This was the pen name of Asher Tzvi Ginsberg.
2. Exodus 12:40.

TRAUMA AND GROWTH IN THE HOUSE OF JACOB

THE SEVEN CRISES OF THE WORLD OF CHAOS

We have spoken about the seven general crises in life,[1] which correspond to the seven kings of the World of Chaos, who are represented in the Bible by the seven Kings of Edom who reigned and died.[2] Their deaths represent the shattering of the seven emotive *sefirot* of the World of Chaos. Let's recap these crises and their correspondence with each of the emotive *sefirot* and the seven kings:

Nervous breakdown is the shattering of knowledge (*da'at*), corresponding to the king Bela ben Be'or.

Sense of alienation, a lack of love, is the crisis of loving-kindness (*chessed*), corresponding to the king Yovav Ben Zerach from Batzrah.

Trauma of harm leading to paranoia is the crisis of might (*gevurah*) and corresponding to the king Chusham from the land of the Teimani.

Social isolation, the feeling of "I have no place in the world," is the crisis of beauty (*tiferet*), corresponding to the king Hadad Ben Bedad.

Crisis due to **failure**, the feeling of being unsuccessful and a schlimazel (a loser), corresponds to victory and acknowledgment (*netzach* and *hod*), which in the World of Chaos are one *sefirah* and corresponds to the king Samla from Masrekah.

A **family crisis**, be it peace in the home or other family issues corresponds to foundation (*yesod*) and to the king Saul from Rehoboth-on-the-river.

A crisis caused by **existential emptiness** and meaninglessness corresponds to kingdom (*malchut*) and to the king Ba'al Chanan ben Achbor.

THE TRANSITION

Following the seven kings—who represent a crisis that is followed by a psychological breakdown—comes the eighth king, Hadar, who is married to Meheitavel about whom the Torah does not write that he died. Thus, Hadar represents the transition from the World of Chaos to the World of Rectification (*tikkun*), following the general formula that "In the beginning darkness and afterwards, light."[3] The same principle applies when considering the idiom "*Hod* and *Hadar*"[4] (הוֹד וְהָדָר). The word *hod* is related to self-inflicted trauma, as in "My glory [*hod*] has turned into a weapon of destruction against me"[5]; this refers to the Shattering of the Vessels, death, and burial, which are all associated with the attribute or *sefirah* of hod (which we usually translate as acknowledgment). Subsequently, the restoration occurs with *hadar*, referring to King Hadar, and in the dictum that "In the beginning darkness and afterwards light," with the words "and afterwards light" (וְהָדָר נֶהוֹרָא).

The beginning of the rectification is the belief that it is possible to return to the state before the breaking ("*Hadar*" also means return), but the goal is new growth and progress that are better than what was before the crisis. The essence of the previous state, which shattered exists only in the memory of the past, which is not meant to return. Thus, the breakdown is a transitional stage, a link connecting the past to the future that is to come.

THE KEY THAT INCLUDES SIX

The first crisis, the breaking of the *sefirah* of knowledge (*da'at*), is the general principle that includes all the other crises and their source, so much so that one of the meanings of the term knowledge in Hebrew is breaking.[6] We must therefore reinterpret the language of the Zohar that *da'at* is "the key that includes six"[7] (מַפְתְּחָא דְּכָלִיל שִׁית). The usual interpretation is that *da'at* encompasses all six emotions of the heart, the six aspects of the Small Countenance (*Ze'er Anpin*), the *partzuf* that includes the attributes of the heart. However, for our purpose, we must interpret that the first king Bela ben Be'or, who corresponds with *da'at*, includes all the six kings that follow him and who too represent a crisis that leads to a shattering. In other words, the entire secret of the shattering, i.e., the existential type of crisis is found in the *sefirah* of knowledge (*da'at*). The power to experience rectification and growth following such a crisis emanates from the *sefirah* of crown—the root of *da'at*—and following the verse, "His name is Tzemach, and from underneath himself, he [i.e., the Mashiach] will grow."[8]

One of the explications for the correspondence between Bela ben Be'or and the *sefirah* of knowledge notes the similarity between his name and that of Balaam ben Be'or, the non-Jewish prophet who was hired to curse the Jewish people as they were approaching the land of Mo'ab. Balaam describes himself as "one who has knowledge of the Most High"[9] (וְיוֹדֵעַ דַּעַת עֶלְיוֹן).[10] Balaam is considered the nemesis of Moses, who is the *da'at* of all of Israel. This is learnt from the verse, "A prophet like Moses did not arise again in Israel," which the sages analyze as meaning that in Israel there was no prophet like Moses, but among the nations of the world, there was, and he was Balaam. Adding another dimension to this correspondence is that Balaam's prophecy contains the most explicit prophecy in the Torah about the Mashiach,[11] whom we have said represents the increased post-traumatic growth that stems from the crown.

THE CRISIS OF DA'AT AND ITS RECTIFICATION

Another way to understand the *sefirah* of *da'at* is that it is self-consciousness. The crisis that leads to shattering begins as an excessive sense of self-awareness, a sense of ego, which in the case of the Seven Kings of Edom is described as "I will control" (אנא אמלוך). This excessive egocentricity eventually leads to an existential crisis in the psyche.

In the crisis of *da'at*, which we identify as a nervous breakdown, the conflict that is at the center is experienced as "I against myself," and under the surface it is a conflict between one's intellect and

one's emotions. For this conflict to lead to a breakdown, both the intellect and the emotions must be unstable. The unstable intellect is exactly this unstable *sefirah* of *da'at* and the unstable emotions are those that lack nullification and lowliness, making both the intellect and the emotions examples of the World of Tohu, the World of Chaos. The rectification extends from recognizing the true source of one's ego, an injunction known as "know where you came from"[12] (דַּע מֵאַיִן בָּאתָ).

From this crisis, the following crises stem—be they caused by some foe who opposes me, or because I oppose and find myself opposing someone else (the crises found in loving-kindness through acknowledgment), or that both I and someone else are up against each other (in the crisis of foundation), that I feel that God is against me (in the crisis of kingdom). Rectification and growth occur when one is able to transform the feeling that was opposing me is actually helping me. This is also the secret of the Torah's description of Eve as literally "a helper opposite him"[13] (עֵזֶר כְּנֶגְדּוֹ). King Hadar, who did wed, came to realize that what might seem to be opposition from his spouse, is actually the most important help he has ever received, all meant by God to direct his future growth and success.[14]

THE HOUSE OF JACOB—THE WORLD OF RECTIFICATION

Until now, the contemplation has been on the kings of the World of Chaos, the shattering that preceded rectification, and on King Hadar, who represents the beginning of the transition from chaos to rectification. However, the true proprietor of the World of Rectification is Jacob.[15] Therefore, we must contemplate how the crises appear in his life and how from them the House of Israel grew into a family, and later—out of the trauma of the descent to Egypt and the exile there—into the Nation of Israel. What this means is that now we are reinterpreting the "the key that includes six" as it applies to Jacob's nuclear family, specifically that Jacob is now the first king, paralleling Bela ben Be'or and the *sefirah* of knowledge (*da'at*) and the six kings that follow him are the six sons he has through Leah.

Normally, it is explained that Reuben, Shimon, and Levi correspond to loving-kindness, might, and beauty (*chessed*, *gevurah*, and *tiferet*), respectively; the pair Yissachar and Zevulun correspond to victory and acknowledgment (*netzach* and *hod*), and Judah corresponds to kingdom. In this correspondence, the foundation remains for Joseph, Rachel's son and the foundation of *Nukva* (the feminine counterpart of *Ze'er Anpin*) is for Benjamin, the son of Rachel.

But now, we are corresponding Jacob with knowledge (*da'at*), and so the six sons of Leah correspond to the six kings of Chaos and their crises (from which, in the sons of Yaakov, the post-traumatic growth breaks out). And so, we have:

knowledge-da'at דַּעַת
Nervous Breakdown
Jacob

might-gevurah גְּבוּרָה
Crisis of Paranoia
Shimon

loving-kindness-chessed חֶסֶד
Crisis of Love
Reuven

beauty-tiferet תִּפְאֶרֶת
Crisis of Alienation
Levi

victory-netzach נֶצַח and splendor-hod הוֹד
Crisis of Failure
Zebulun

foundation-yesod יְסוֹד
Family Crisis
Yissachar

kingdom-malchut מַלְכוּת
Crisis of Meaninglessness
Judah

Reuben, Shimon, and Levi remain in their place but Zebulun the merchant corresponds to victory and acknowledgment together, as they are in the World of Chaos as one *sefirah*, Yissachar the wise corresponds to foundation, following the verse, "Rejoice Zebulun in your going out [travel on one's feet, which correspond with victory and acknowledgment, and go out and wander out of the torso] and Yissachar in your tents [the tent is the secret of foundation]."[16] Judah the king also remains in his place and corresponds to kingdom. (To complete the correspondence, we note that when Jacob is *da'at*, Abraham and Isaac correspond to wisdom and understanding. Abraham's name (**אַבְרָהָם**) permutes to spell "the organ of naught" (**אֵבֶר מָה**) alluding to wisdom (**חָכְמָה**), whose letters permute to "the power of naught" (**כֹּחַ מָה**). Isaac's name literally means laughter and joy and thus corresponds to understanding, whose inner experience is joy. Finally, the crown corresponds to the Mashiach, who is described as "the God of Jacob."[17]

THE CRISES OF THE SONS OF LEAH

The six 'individual' crises of the six kings of the World of Chaos can be identified in the lives of Leah's six sons.

The crisis of love is expressed in Reuben, who suffers from a sense of alienation from his family, including his father, who calls him "a foolish firstborn."[18] This crisis is also the transformation of the gift of wisdom, life-wisdom, associated with the *sefirah* of loving-kindness.[19] In fact, the lack of love

is already expressed in his name, in which Leah, his mother, expressed the feeling that she was unloved: "She called his name Reuven, for she said, 'God has looked upon my affliction; now my husband will love me.'" After Rachel's passing, Reuben becomes even more jealous of the lack of love shown to his mother.

From this crisis of love, Reuben grows to become a devoted and loving brother expressing and exercising love that is not dependent on anything, towards his brother Joseph, Rachel's son. The sages express this in their commentary on why Leah chose to call him Reuben.

> She said, "See (רְאוּ) the difference between (בֵּין) my son and my father-in-law's son [Esau] who himself sold the birthright to Jacob and yet wished to kill him afterwards. My son did not sell his birthright to Joseph, yet he did not raise any protest to him being regarded as the first-born and not only did he not raise a protest but he even wished to save him from the pit and to rescue him from death."[20]

The crisis of injury appears in Shimon, who injures both Shechem and Yosef, and consequently is also harmed himself. There, too, the feeling of hatred is already expressed in his name, in which Leah, his mother, expressed the feeling that she was hated – "And she said, 'God has heard that I am hated, and He has given me this one also,' and she called his name Shimon."

Out of this, Shimon grows to develop a sensitivity to harm, and after the revenge on Shechem, the one who hurt him, and on the men of his city, he spreads his wings over his sister Dinah, who was raped.[21] (Of course, Leah too feels that it is out of the traumas—the lack of love she feels from Jacob, and even hatred—she grew to merit sons, as she emphasizes in naming them, and her true intent is to aim for the truth that, "God saw that Leah was hated, and He opened her womb"[22]).

Levi, whose name expresses a desire to join and connect—"This time my husband will be joined to me, because I have borne him three sons"—suffers from the social crisis within beauty[23] (*tiferet*), and does not blend with his brothers, except for Shimon, his older brother, with whom he joins[24] illustrating that those who cannot find their place in society often choose to join specifically with those who harm and are harmed.

Ultimately, he grows from this to be one who is not influenced at all by social pressure: he is not part of the enslavement in Egypt,[25] he circumcises his sons even when all of Israel refrain from circumcising their offspring in the wilderness,[26] he does not participate in the Sin of the Golden Calf, and he remains faithful to God and Moses. When the time comes to inherit the Land of Canaan, he does not receive his own land (a tangible expression of the feeling of "I have no place in the world"), but he earns his portion honorably,[27] by being scattered through the land, involved with all of Israel, and by receiving material goods from others and influencing them spiritually.[28]

Zebulun, corresponding to the crisis of failure found in victory and acknowledgment, feels unlucky and unsuccessful. The sages relate: Zebulun complains about his lot… Zevulun said before the Holy Blessed One, "Master of the World, to my brothers You gave fields and

vineyards, and to me You gave mountains and hills. To my brothers You gave lands, and to me You gave seas and rivers.'"

And when God answers him that in his portion there is the purple dye, tripe, and white glass (he does indeed have good fortune), he fears that he will not succeed[29] and that it will be taken from him, "He said before Him, 'Master of the World, who will guarantee me [my success]?'"

And on this, God answers him that success is assured, and failure will come to the one who does not pay him, "This will be your sign: anyone who takes from you without paying will not succeed in his business."[30] Indeed, in the end, Zebulun grows to be the most successful merchant, with his net spread across the world, and beyond the material profits, which allow him to sustain his brother Yissachar[31] and also to engage in Torah himself,[32] he is also a successful merchant who gathers sparks of converts from all over the world.

Yissachar, who was born from his father's coaxing of his mother (apparently not with the conventional modesty), reflects a crisis in the peace between his parents. He inherits the feelings of lack of love and hatred between them.

Indeed, from this, he grows to be a Torah scholar, as it is said, "And from the children of Yissachar, men who understood understanding [the secret of his mother Leah] the times, knowing what Israel [Yaakov-Israel, his father] should do." He becomes a Torah scholar who knows how to rectify all 28 "times" appearing in the Book of Ecclesiastes and bring balance to the Jewish home through different seasons. Sometimes it is "a time to embrace and a time to refrain from embracing," and he dedicates himself to bringing peace between a husband and wife.

In Judah we find the existential emptiness felt when, after the sale of Yosef, he separates from his brothers. He feels that he no longer has anything to do with his life and he leaves to find his fortune with an Adulamite man. While still in his crisis of emptiness, he fathers Er and Onan (whose names are related to destruction and mourning) who sin by blemishing their covenant and died (reflecting his crisis, the feeling of lack of meaning in life).

But God Himself arranges that Judah will perform levirate marriage with his daughter-in-law, Tamar, to provide continuity for Er and Onan and to resurrect them through Peretz and Zerach,[33] his sons from Tamar and from whom true and complete redemption will emerge.[34] His journey is one of a clear post-traumatic growth.

JACOB'S CRISES

Indeed, as explained, the overall crisis that encompasses everything is the crisis of *da'at*—the center of the nervous system, which may suffer from a breakdown at varying levels. On the side of in holiness, we associate this crisis with Jacob, the father of the six sons, whose entire life was filled with worries and crises. In fact, we can find all six crises that appear in his sons in Jacob:

- He experiences a crisis of lack of love, to the point of alienation, because his father loves Esau.
- He suffers harm from Esau, his twin (who harms him and all those around him).

- He cannot connect at all with this world, the world of Esau (while Esau seems to get along well with everyone...), and he isolates himself as one who "dwells in tents."
- He is naïve and unsuccessful in business (which he has no interest in, but he feels that in the eyes of others, this is a serious problem for him).
- He is not married and remains an old bachelor until the age of 84, with no peace in his home. On top of that his matchmaking process is complex and difficult, and in many ways, so too is his married life. As a result, he finds no meaning until he begins to engage in establishing the House of Israel.

As was explained in the previous article in this series (Wisdom, issue 143), the crisis of *da'at* is a conflict whose origin is unclear, and its rectification comes about as a result of: "Know where you came from, where you are going, and before whom you are destined to give an accounting"; by recognizing that the crisis is a point of transformation, a decay from which will emerge growth. The crisis of *da'at* is a point on the path from the past to the future. The past will turn into a bright future when one fulfills the call of the verse, "I will lift my eyes to the mountains, from where will my help come," with confidence that God will bring the help from within the crisis.

Indeed, the value of "Jacob" (**יַעֲקֹב**) is the same as "from where to where" (**מֵאַיִן לְאָן**), as well as the 7 times 26, God's essential Name *Havayah*—before whom all will give an accounting—the Name designating creation of being from non-being (creation ex nihilo), the ultimate power of growth, and a new reality that is fast approaching.

(based on a shiur given on 16 Shevat 5785)

Notes:
1. *Wisdom* issue 143.
2. Genesis 36:33-39. See Arizal's *Likkutei Torah* end of *Vayishlach*.
3. As we see in the Torah's beginning, first "and the earth was chaotic and void and darkness was upon the face of the abyss" and then "God said, 'Let there be light,' and there was light."
4. Psalms 21:6, 96:6, 104:1, 111:3, and 1 Chronicles 16:27.
5. Daniel 10:8.
6. See Shoftim 8:16 and *Targum Yonatan* and *Rashi* there.
7. The value of "*da'at*" (**דַּעַת**) is six times the value of "*de'ah*" (**דֵּעָה**) an equivalent form of the word, indicating that *da'at* contains all of the six other types of crisis.
8. Zachariah 6:12.
9. Numbers 24:15.
10. The source of the curse that Balaam wished to administer upon the Jewish people is the measures of might within *da'at*. God transformed the curse into a blessing by switching the source to the measures of loving-kindness within *da'at* (see Deuteronomy 23:6).
11. *Hilchot Melachim* 11:1; see in length in *Likkutei Sichot* vol. 18, second *sichah* on *Balak*.
12. *Avot* 3:1.
13. Genesis 2:18. See *Rashi* on the verse.
14. The verse reads, "It is not good for man to be alone, I will make him a helper opposite him" (**לֹא טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה לּוֹ עֵזֶר כְּנֶגְדּוֹ**). The value of these words is 1333, which is 31 times 33. There are 31 letters in

this phrase, which means that the average value of each letter is 33, which is the value of the word "great" (**גָּדוֹל**), alluding to the well-known statement from the *Zohar* (3:5a), "A king without a queen is neither a king nor is he great" (מַלְכָּא בְּלָא מַטְרוֹנִיתָא לָאו אִיהוּ מֶלֶךְ וְלָאו אִיהוּ גָּדוֹל).
15. *Ma'amarei Admur HaZaken 5565*, 84b (see also the notes of Rabbi Nathan Shapira to *Otzrot Chaim*, 24).
16. Deuteronomy 33:18.
17. 2 Samuel 23:1.
18. *Rashi* on Genesis 29:32 (following *Berachot* 7b).
19. *Sefer Yetzirah* 4:3 (see Gra's commentary there and in the Raavad's introduction to *Sefer Yetzirah*).
20. *Berachot* 7b and quoted in *Rashi ibid*.
21. See *Bereishit Rabbah* 80:11.
22. Genesis 29:31. See *Yalkut Shimoni* 873, that Leah was sterile, but thanks to her trauma, God encouraged her growth and opened her womb. In Hebrew, the word "womb" (רֶחֶם) means "compassion," and so by opening her womb, God opened her compassion, the true vessel needed to receive from Jacob, who corresponds to the *sefirah* of beauty (*tiferet*), whose inner experience is compassion.
23. The value of "beauty" (**תִּפְאֶרֶת**) is the triangular value of Levi (**לֵוִי**), i.e., the triangle of 46—the sum of integers from 1 to 46.
24. Genesis 34:25; Ibid. 49:5 (and *Rashi* there).
25. *Shemot Rabbah* 5:16.
26. See also *Ibid*. 19:5 and elsewhere.
27. *Rashi* on Genesis 49:7.
28. Levi's ability to cope with his trauma and grow from it is Jacob's special trait of (Genesis 32:11) "I am lessened" (קָטֹנְתִּי), which he inherits. Indeed, his name illustrates the lessening of his belittling himself. It starts with the largest letter of the *alef-beit*, the *lamed* (ל), passes through the medium sized letter *vav* (ו), and end with the smallest letter, *yud* (י).
29. Zebulun subconsciously fears that his merchandise will be seen as trash (זֶבֶל), another meaning of his name, Zebulun (זְבֻלוּן).
30. *Megillah* 6a.
31. *Bereishit Rabbah* 99:1.
32. See *Rashi* on Genesis Deuteronomy 33:19.
33. See *Sha'ar HaGilgulim* 37. *Sha'ar HaPesukim* on *Vayeishev*.
34. *Bereishit Rabbah* 85:1. While Judah was feeling the meaninglessness of existence and involved with marrying the daughter of Shua, the Adulamite man, God was busy creating the "light [the revelation] of Mashiach."


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