



UNEDITED INTERNET VERSION
V2 11.22.2018

NIGHTTIME ACTIVITIES

CHODESH KISLEV

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<http://www.bilvavi.net/sugya/chodesh.kislev>

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ראש חודש עבודה 009 חודש כסלו כוח השינה

Kislev – Sleep & Dreams

The Month of Kislev: Power of Sleep

We are currently in the month of *Kislev*. Our Sages described the wintertime as a time of “sleep”, and the month of Kislev is especially identified with the soul’s “power of sleep”.¹

Our Sages reveal to us that it is not only human beings and animals that sleep. Even the plants and even the non-living objects sleep. Therefore, there is a lot more to sleep than we think. But let us try to understand at least what our own soul’s power of “sleep” is, and how we can channel it towards its proper direction. When a person sleeps, there are both negative and positive aspects of this human function.

Women & Sleep

Let’s look at the first time the Torah talks about sleep. When Hashem created Chavah’s body from Adam *HaRishon*’s body, Adam *HaRishon* was put to sleep. Chavah’s entire creation came about through sleep – thus, the entire creation of woman stems from sleep. Therefore, understanding what sleep is an important part of understanding a woman’s *avodah*.

Sleep – Where Heart Dominates Intellect

As is well-known, the strong point of a man is *seichel* (intellect), and the strong point of a woman is *lev*, the heart. What is the root of this difference? Man was created with Hashem’s wisdom, which is called *chochmah*. The *chochmah* refers to the intellect. That is why a man’s initial perception is based on his

intellect and not from his emotions. Woman, however, was created when man was asleep.

When a person sleeps, the heart dominates the intellect, as it is written, “*I am asleep, but my heart is awake.*” When Adam *HaRishon* was put to sleep, the only thing that stayed awake was his heart. Woman was created from this state, and that is why woman act more from their heart, from their feelings and emotions, and less from their intellect.

The Two Parts to the Heart

We need to understand how we use the power of “sleep”, as a way to reach and reveal our spiritual heart. As a general description, the heart is comprised of two parts: our feelings that inspire us, and our deepest desires. The second part, our deeply rooted desired, is also linked with our *middos* (character traits). The *middos* we exhibit are actually an offshoot of our deeply rooted desires (*retzonos*) that are present in our heart.

When a person sleeps, the main part of the heart that stays awake when he/she sleeps is not the “inspirational” part of the heart, but rather the deeply rooted desires of the heart, which produce our *middos*. It is this part of the heart which becomes revealed to the person during the state of sleep.

Dreams

We are referring to dreams. When a person sleeps, he dreams. What is the source of our dreams? There are three different possible sources of a dream. The

¹ *Sefer Yetzirah* 5:5

foods we ate during the day can affect what we dream about, and the body's liver is involved with this process. The nature of the food affects our dreams, and even the thoughts of the person who made the food can affect our dreams.

There is also a second factor which can influence our dreams: Our Sages state that a person dreams about what he thought about during the day.

There is also a third cause for our dreams: we dream about our deep, subconscious desires that we may not even be aware of. It is written, “*On my bed at nights, I sought that which my heart loved.*” In the *sefarim hakedoshim*, it is explained that our dreams can show us what our deepest desires are; our dreams can help us figure out what our heart really wants deep down.

Each of our dreams contains a key to reaching a deeper understanding of ourselves. We can simply dismiss our dreams and just ignore them - or we can use them to uncover a great wealth. We will try here to explain, with Hashem's help, of how we can use our dreams.

Our Dreams Show Us Our Pnimiyus

Every person consists of two layers: his *chitzoniyus* (external layer) and his *pnimiyus* (inner layer). We are all aware of the most external part of our *chitzoniyus*, which is our physical makeup. We see ourselves in the mirror so we recognize our *chitzoniyus*. A slightly deeper part of our *chitzoniyus* than this is our actions that we do. When it comes to this area, we can also identify this part of ourselves, more or less. We are all aware, somewhat, to the actions that we do, each of us to a different degree.

The more inner parts to ourselves, our *pnimiyus*, refers to our *retzonos* (what we want), our thoughts, and our *middos*/character traits. This is the main part of who we are, and this is what more closely defines our identity.

Obviously, our *pnimiyus* does not negate the need for our *chitzoniyus*. Our *pnimiyus* cannot be contained anywhere if we have no *chitzoniyus*. So just because our *pnimiyus* defines our self does not mean that our *chitzoniyus* is worthless. But what we need to know is that if we only acknowledge our *chitzoniyus* and we have no recognition of our *pnimiyus*, we are missing the main part of ourselves.

How do we recognize our *pnimiyus*? Some of it we already recognize, and some of it is harder to recognize. We generally know if we are drawn towards laziness or towards being energetic, if we are drawn towards positivity or negativity, or if we are drawn towards joy or sadness. Anyone can have this general awareness of his character, when he makes a simple reflection about himself; unless he is a person who stubbornly refuses to acknowledge these tendencies in himself and he'd rather live in denial and fool himself.

So we have recognition of our *chitzoniyus* and we also have some recognition of our *pnimiyus*, to a certain extent. But we know that the soul is complicated consisting of many deep layers, layer after layer. How do we get in touch with the more inner parts of ourselves? How do we get to know what is going on deep down in our *pnimiyus*?

Our soul is like a roll of string; the beginning of the string is thick, and we can see it. But as the string goes on and on, it gets thinner and thinner, and it becomes harder to see it. This is like the inner parts to our *pnimiyus*, which are so refined that it is very hard to discern.

Almost nobody reaches the depth of their souls, because the more inner parts to the soul are extremely subtle to discern. If someone thinks that he recognizes his soul well, it means that he is still found on the more external layers of his soul, which are thicker and easier to see. But the more a person is recognizing himself, he begins to understand that there is layer within layer, subtlety within subtlety, in the soul. He realizes that anything he does understand about

himself is a drop in the ocean. *“It is very deep, who shall find it?”*

When a person remains ignorant of self-knowledge and he has never worked hard to understand himself, it is definite that his life will lead him in a proper direction. Living on this world for 70 or 80 years without knowing oneself is like a shoemaker who never learned how to make shoes and he tries to make shoes.

A person will not be able to live properly if he does not recognize what is in his soul. Indeed, it takes a lifetime of inner work in order to recognize the soul. The Raavad and the Maharal and others, based upon the verse *“From my flesh I can see G-d”*, have explained that it is not possible to recognize Hashem unless we have a recognition for our own souls. That is why we need to work hard at understanding ourselves, more and more, discovering more and more subtleties about our souls.

Preface to Self-Recognition

Today there are all kinds of self-help books and different methods which teach people of how to understand themselves [psychology]. However, we need to learn about our souls using the information of the Torah and the Sages. In addition, even after a person has gone through appropriate *sefarim* that explain this knowledge, one must understand that is but a step in the process. It does not mean yet that you know yourself. Instead, all of what we learn about is like a stepping stool that helps us get more and more inward into ourselves.

Step 1 – Write Down All Your Feelings & Character Traits You’re Aware Of.

The first step of getting to recognize our soul is, to take a pen and paper, and write down all of the

positive qualities you are aware of about yourself, and on a separate column of the paper, write down all of the negative qualities in yourself that you are aware of. However, make sure to emphasize the good parts about yourself.²

Simply write down all of the good *middos* and bad *middos* that you recognize in yourself, with emphasis on the good, and this gives you a general look at your soul, and it is the first step in self-recognition. You need to sit with yourself and write this list.

Step 2 – Write Down the Negative Feelings You Sometimes Feel

After making this general list (which should include all the good/bad *middos*, all of the good/bad aspects of your personality, and all of the good/bad desires that you are aware of in yourself), now comes a more inner and fundamental part of this *avodah*: to understand that each aspect of our personality also contains an opposite feeling that we sometimes feel. If we have a good *middah*, there are also times where we experience the opposite of that good *middah*.

This is due to the complex nature of our soul. We are never one-dimensional, and that is why if we experience a good *middah*, we also sometimes experience its opposite. The deep reason for this is because every aspect of the soul consists of itself and its opposite; this is called *‘dovor v’hipucho’*.

For example, if we identify in ourselves an emotion of love for others, that means we also have hatred for others sometimes. We are already familiar with what

² *Editor’s Note: This is based upon the approach of Reb Yeruchem Levovitz zt”l, that the first step in self-awareness is to become aware of one’s qualities, for “woe is to the person who does not know his weaknesses, but even worse is a person who does not know his qualities.” (See Daas Torah, parshas Bamidbar). This point is further explained by the Rav in Fixing Your Fire_012_Individuality*

it means to love and hate, but what we may not be aware of is that we sometimes experience hatred towards the very people we love!

For example, if a mother feels certain that she loves her child, there are also times where she feels hatred towards her own child. It might not be absolute hatred, but there is certainly a slight feeling of hatred that she may feel sometimes at her child (and sometimes, unfortunately, it is even more than just a slight feeling). The same is true for all close relationships – husband and wife, and parents with children. There is always love, but there will also hatred sometimes!

There is a well-known story that once a student of Rav Dessler dreamt that he had taken a knife to kill his son. He woke up terrified from the dream and he went running to Rav Dessler, to ask him how it was possible that he could dream such a thing. Rav Dessler said to him, “You love your son, but sometimes you experience negativity towards him, such as when he wakes you up at night and your sleep is disturbed. This little feeling of resentment that you have towards him made it possible for you to have a dream of killing him.”

Obviously, the father loves his child, and that is what he mainly experiences towards the child. But does he love him one hundred percent? No, because there is always an ‘opposite point’ for each point in the soul, which makes its appearance sometimes; there is some small percentage of hatred contained at the other end of the love, and it came up in his dream.

Dreams – The Revelation of Our Subconscious Feelings

When a person is not trying to understand the subtleties of his soul, he doesn’t take his dreams that seriously. He knows that sometimes he has pleasant

dreams and sometimes he has nightmares. But when one understands that he is here on this world in order to serve Hashem and that self-recognition is a very large part of this (“*From my flesh I see G-d*”), he is aware that there is subtlety within subtlety of recognizing his inner layers, and such a person will view dreams as a great tool to help him greater self-awareness of himself and to improve his service towards Hashem.

Analyzing Our Dreams

Above, we mentioned three sources of our dreams. Our dreams can be influenced by the foods we eat that day, or by something we thought about by day, or by our innermost desires present in our subconscious. Therefore, after you wake up from a dream, try to see which of these three reasons caused the dream.

When we have dreams, we must figure out where they come from. We mentioned in the beginning three causes for dreams – what we ate that day, what we thought about that day and what we really want. If it did not come from foods or from our daydreams, it must be coming from something in our subconscious. It is hard for us to know exactly which kinds of foods we ate that day that may have caused the dream, therefore, we should mainly suspect that the dream came from our subconscious thoughts and desires.

[Here is an example of how our subconscious desires can show up in a dream.] Once the Chofetz Chaim dreamt that he has become wealthy. The next day, he fasted over the dream. He thought to himself, “Either way, this is not a good dream. If it happens and I become rich, my service to Hashem will be interrupted. And if it doesn’t happen, it is bad that I had such a dream, because it shows me that I want to be rich.”

Our dreams can show us about what our deepest desires are. Sometimes they are about desires we are

already consciously familiar with, and sometimes our dreams show us our deep desires which we were out of our conscious radar, and through our dreams, we discover them.

Listening To the Subtleties of our Soul

If one wants to listen to the subtleties contained in the soul, one of the ways is through using our dreams. With the help of Heaven, will briefly list here some ways of how a person can listen to the subtleties in the soul.

Now that we have explained the need to recognize the subtleties of our inner world, our souls, the question is: How indeed do we recognize those subtle parts of ourselves? Here we will present briefly a general picture of how we can know.

1- Learn Sefer ‘Michtav M’Eliyahu’ of Rav Dessler

The *mussar sefarim*, which span the earlier centuries down to the later centuries, were written by our Sages and *Gedolim*, and they exerted themselves to explain to us the most subtle and refined points. In the more recent generations, we have merited a particular sefer which does this job quite well: the sefer *Michtav M’Eliyahu*³, written by HaRav Eliyahu Dessler *zt”l*. In this sefer, we can see how the author toiled to explain to us how to understand the human soul, based entirely on the words of the Sages. He shows us there the most subtle points about the soul.

The very first step we need to take in order to know our soul is to learn sefarim like this which

³ Available in English from Feldheim Publishers as “Strive For Truth”

provide us with an in-depth understanding of matters about the soul, which explain to us how our middos work, in their many details.

2 – Time Every Day to Develop Self-Awareness

Just as some people were born with a sense for music or a feel for cooking, so are there people who are born with a subtle sense of discerning their inner worlds. If someone was born with this inner sense for soul matters, he needs to identify it, and he should have designated times each day where he concentrates on this sense for soul matters. He needs to bring out this power from its potential state and activate it, by having time every day for this.

However, not everyone is blessed with this ability. The first method presented above is applicable on all levels: everyone can learn *sefarim*, each on their own level, and gain some understanding into the subtleties of the soul. But the second way we are mentioning – setting side time each day to sense soul matters – will not come so easily to every person, because not every person is born with a sensitivity to soul matters.

In spite of this, each person to some degree can sense matters about the soul and reach a certain degree of subtle understanding towards himself. It is just that the understanding will differ with each person, depending upon how much sensitivity to these matters that a person has been born with.

3- Find a Friend Who You Can Talk To

A third way of how we can understand soul matters is, if possible, to find a friend whom we can talk to about these things. A man should choose a man, and a woman should choose a woman, and they should discuss matters of the soul together. Often the combined understanding of a close friend who understands you can be a great help in understanding yourself.

4 - Inner Silence

Now we will say a fourth way of how one can understand the soul, but let us emphasize that it should only be attempted after one is already doing the first step: to learn the sefarim written by our *Gedolim* which explain to us about the soul. We should not be learning any secular psychology books for this, and we should only seek the words of our Sages about these matters.

The fourth method which we will mention begins with having designated times every day for “heart time”, a concept which we have spoken about often in the past. When one has this quiet time each day, he can use the quiet as a way to reflect into his soul, until he eventually attains a certain inner calm. Once a person reaches this calmness, his sense of recognition towards soul matters will be heightened, and he will be able to sense subtler understandings of his soul amidst this quiet and calmness, things which he wouldn't have been able to sense amidst a noisy environment.

The more a person has entered this quiet and calmness, the deeper he can enter into himself and come across subtle areas in his soul. This allows him to better recognize what's going on inside himself.

This method is one of the strongest ways to recognize the deep areas of the soul: through having quiet, deep reflection, and subsequent calmness; amidst the calmness, one can sense understandings about his soul. A person can first try reflecting and then steadily reach the calmness, or he can begin right away with calming himself and then reflecting; it depends upon personal preference. When one reaches deeper places in his soul, he experiences his soul more, in a clearer and sharper perception. From there he reaches greater self-recognition – each person on his own level.

5 – Paying Attention to Fleeting Emotions and Thoughts

There is a fifth method of becoming aware of soul matters, which can be worked upon even as we are not amidst the quiet.

The more a person lives throughout the day with general self-awareness, the more he will notice and pay attention to any fleeting thoughts and emotions that quickly flit through his sensory process. There are some thoughts which we spend a lot of time thinking about, but sometimes we notice thoughts which pass by very quickly and they are gone in the blink of an eye. We also experience certain feelings and emotions which are gone as soon as we become aware of them. We can slowly begin to identify these quickly passing thoughts and feelings, and begin to recognize them and become more aware of them.

Throughout the course of the day, a person who is more self-aware will “listen” to the quickly passing thoughts and feelings which come and go very quickly. Don't take any thought or feeling lightly – each of them is saying something important. These quickly passing thoughts and emotions are portals that can open to us more awareness about what is going on inside our souls.

6 – Dreams

The sixth and final method which we will mention, of how we can come to better recognize the depth of our souls, is the subject of this chapter: the *avodah* of the month of *Kislev*, which is “sleep”. In our sleep, we have dreams, and our dreams show us our thoughts which we are not consciously aware of during the day.

When has already worked upon the previous five methods mentioned, he will access even greater depth to himself when he sleeps. As he sleeps and he is experiencing his dreams, he will be able to identify

parts of himself which are hard to recognize during the daytime when he is awake. After he wakes up from the dream, he can analyze what caused the dream: if it was caused by certain foods he ate, or from something he daydreamed about or if it's coming from something deeper than these things. Often, he will find that the dream is caused by a deep subconscious thought, feeling, or desire.

In this way, a person accesses the deep power that lies in “sleep”, and instead of viewing sleep as a wasted part of his life, he will see sleep as a valuable tool that helps him enter more within.

In Conclusion

All that was said here is only applicable to one who wants to live a more internal kind of life. It is not merely for one who wishes to live an inner life, but for someone who wants to actually *enter* into the inner kind of life. Entering into an inner kind of life doesn't mean to begin tasting it and then to remain at the doorway. It means to keep entering further within.

These words described in this chapter are not a way to begin serving Hashem. Rather, they are a continuation for someone who has already begun to serve Hashem and he has already traveling his inner world. The six methods mentioned in this chapter of how we can recognize our inner worlds were but general descriptions, which are describing ways of how we can enter into more subtle areas of the soul, enabling us to go deeper and deeper into ourselves, until we get to our innermost point.

We must remember, as we begin to embark on this journey into our inner world, that there is a greater purpose here we should be trying to reach. Our goal must be to gain a keener sense of the Creator. We are merely passing through these inner roads being described as pathways that lead to our innermost point, where we reach the Creator.

I want to repeat and emphasize, however, that the first skep cannot be skipped: one must study the words of our Sages about the soul and its *middos*.

May we merit from Hashem to be of those who are seeking to know their inner worlds, of those who are trying to recognize their soul, as a way to reach true self and from there, to reach *HaKadosh Baruch Hu*. May all of us merit to climb the spiritual ladder that leads towards Hashem, to recognize our souls with greater and deeper clarity, and from this we can come to have clearer recognition of Hashem, and connect to Him in a more complete way.

Questions & Answers with the Rav

Q1: *Besides for sefer Michtav M'Eliyahu, which other sefarim can the Rav recommend to learn?*

ANSWER: Besides for *Michtav M'Eliyahu*, any other *sefarim* learned will depend on how well one understands these things.

- One can try learning the *sefarim* of Rav Chaim Friedlander *zt"l*, the two volumes of *Sifsei Chaim: Middos V'Avodas Hashem*.
- If someone is deeper kind of person, he/she can try learning *sefer Shiurei Daas* of R' Bloch *zt"l* [from Telz].
- If one is even deeper than this, he/she can try learning the *sefarim* of Reb Yeruchem Levovitz *zt"l* (two volumes of *Daas Chochmah U'Mussar*, and five volumes of *Daas Torah* on the *parsha*).
- It is very recommended to learn *Sefer HaMeoros HaGedolim*, which contains stories of the *baalei mussar* since the times of Reb Yisrael Salanter.
- You can also try learning *sefer Beis Kelm*, which was also produced by Rav Dessler *zt"l*; it contains the *mussar* teachings taught in Kelm which he hails from.

Q2: *When we make a list of our middos and we discover bad middos in ourselves, what do we do about this?*

ANSWER: Just write it down so that you are aware of it. At this point we will not yet be addressing how we actually uproot bad *middos*. Just write down everything you recognize about yourself, in general terms. Remember to focus on your positive points and to avoid focusing too much on your negative points. Don't ignore your negative points, of course. Write them down, but just don't focus on them too much. Make sure that you are keeping the focus on your good points.

Q3: *Is there a spiritual meaning why women have a hard time falling asleep when we are getting older?*

ANSWER: Yes. The simple reason for this is because when we sleep, our mind leaves us and our hearts dominate as we sleep. In women, the heart is more dominant to begin with, for their hearts are softer; throughout the day, their hearts are more active, so they are already drawn towards sleep from during the day, and that is why their need for sleep at night becomes lessened [which explains why there is a harder time for older women to fall asleep].

Q4: *The Rav has said that it is more important to focus on our positive qualities when we write down a list of our middos. Does this include any desires I have that are in order to do the will of Hashem? Or can it also include things which are positive but they are not necessarily in order to do Hashem's will?*

ANSWER: Any desire that is aligned with Hashem's will is a positive desire. The lower part of our soul, our *nefesh habehaimis*, contains a mix of desires – some of them are desired by Hashem, and some of them are not. Some of our desires are simply coming from our faculty of *ratzon* (will), and these can be simply desires to want a certain thing, and some of these desires can be channeled towards doing

the will of Hashem. Each desire needs to be examined to see if it can be channeled towards doing Hashem's will or not.

Q5: *What then does the Rav mean that we should focus on the positive? Is it referring only to our positive desires, or does it also include our positive middos and other positive aspects of our personality?*

A: If a person only writes down on the list the desires he has which are aligned with Hashem's will, he is probably fooling himself, because a person is usually not on the level where his main desires in life are to do Hashem's will. That is why we should write down on the list all of the natural desires we recognize in ourselves. We can also include in it our spiritual and holy desires which are Hashem's will, but we should not focus on this part alone, because then we would be avoiding a basic part of our self-awareness, by ignoring our natural desires. If someone is at the level where he only does the will of Hashem, that is wonderful, but most people are not living that way, so we need to be honest with ourselves as we make this list.

Q6: *Based on what the Rav said earlier that older women need less sleep, does that mean that a woman who has more "heart time" each day will also need less sleep?*

A: Often it can happen that the more spiritual a person becomes, the less sleep he needs. Some people need more sleep due to certain physical conditions in their body, but generally speaking, the more a person is living an internal kind of life, his need for sleep is greatly weakened and he will find that he doesn't need as much sleep. Of course, we are physical human beings, and we need to sleep. Chazal say that it is impossible for a person to go three days without sleeping. But the need for sleep can be greatly lessened, with the more a person is living an internal kind of life.

Q7: *We have a general question about how to serve Hashem. We are a group of women who learn Chovos HaLevovos (Shaar Avodas Elokim), and it is explained there that a person cannot reach his neshamah (soul) until he has purified his middos (character traits). But we are getting the impression that the Rav's general approach towards Avodas Hashem differs with this, for the Rav is saying that we must first reach the depth of our neshamah and after that to work on our middos. This implies that we don't have to first work on our middos in order to reach our neshamah. How do we reconcile the Rav's approach with the words of the Chovos HaLevovos?*

ANSWER: That is a very good question. The Chovos HaLevovos lived in the times of the Rishonim (the earlier sages, spanning the tenth and fifteenth centuries), but we live in the times of the Acharonim (the later sages, which began from the period of the fifteenth century), of which it is written about by our sefarim hakedoshim that we are closer to the time of Mashiach, in which the light of the neshamah is easier to access, for it will soon be revealed upon the world. This phenomenon contains both an advantage and a disadvantage, as follows.

The advantage is clear: the neshamah is made easier to access, in our times. But it also presents a certain danger. You can have a person who did not sufficiently work on his middos and he begins to enter inward into his soul, and he reaches the light of the neshamah which is more easily accessed nowadays – and then what happens? The light of his neshamah enters his unfixed middos, and then all of his Avodas Hashem is not genuine, because he is still full of unrefined character.

Can we say that one should first work on his middos and only after that he should enter into his neshamah? This is certainly a valid point. But in spite of this, the sefarim hakedoshim state that as the generations get closer to Mashiach, it is easier for us to access our neshamah and reach its innermost point.

Therefore, our avodah ends up being two-fold. We need to work on our middos at the very same time that we work to reach our neshamah. We have to be careful not to fall into the trap of neglecting to work on our middos, chas v'shalom.

Q8: *The Rav has said that men are more gifted with chochmah and seichel (the intellectual abilities) as opposed to "heart", whereas women are more gifted with "heart" and less with intellect; because Chavah was created from a state of sleep, where the intellect isn't working and only the heart is active. However, it seems that the sefer Chovos HaLevovos, which is explaining to us the duties of the "heart", is certainly teaching us how to approach the world with intellectual chochmah and seichel, and not with spiritual feelings of "heart". What is the proper path in a woman's Avodas Hashem? It is it the path of the Chovos HaLevovos (which seems to stress the use of seichel/chochmah), or the path of the Rav, who is explaining that womanly are meant to mainly use the heart and not the intellect....?*

ANSWER: You have made a clear and proper definition. But the truth is that if there is just "heart" and there is no use of the intellect, a person will not succeed in Avodas Hashem. Even more so, there is additional reason today why women need to use their intellect in Avodas Hashem. Women today are worldlier and are anyways using their intellect, to think about other things that are not spiritual. If women would not be using their intellect at all, they would easily connect to the "heart", but since women are using the intellect more these days, for materialistic concerns, the only way to counter this problem is to put their intellect to holy uses.

So in essence, the heart is the main function of the woman, as opposed to the intellect; but in more recent times, where there are women who have become more intellectual as they are involved more with the outside world, they are using the intellect for non-spiritual purposes, so they are less drawn towards using the heart; and the only way for them to counter

this is to use their intellects for holy purposes. However, in most women, the heart is the stronger point than their intellect, and thus the main *avodah* of a woman in most cases is to use the heart, and less with intellect. The language of our Sages, such as the words of *sefer Chovos HaLevovos*, is certainly a more intellectual approach that is geared towards men and not towards women, but in our times where women are anyways using their intellect in all kinds of areas, they need to channel their intellect towards holy areas, to counter the use of their intellect that is being used towards mundane things.

Q9: *If we learn a sefer such as Sifsei Chaim, and we come across parts that have to do with Gemara that are only for men, what should we do?*

ANSWER: If you come across any parts in the sefer which you cannot understand, skip those parts. The truth is that sefer *Sifsei Chaim* was written for yeshiva men, so you will definitely come across parts that are not meant for women to learn. Rav Dessler's sefer *Michtav M'Eliyahu* is preferable for women to learn because it is written in easier language. If you find *Michtav M'Eliyahu* too hard to understand, you can try learning sefer *Alei Shur*, which is easier to understand. (Volume II of *Alei Shur* is easier to understand than Volume I).

Q10: *If we recognize our desires and middos, does that mean that we recognize our "neshamah"? Or is the "neshamah" deeper than this and it requires more layers to traverse?*

ANSWER: The second option you guessed is correct. We begin to understand ourselves by recognizing what is taking place in our *nefesh habehaimis*, There are many levels (the 'animalistic' part of our soul), after that we can recognize our *nefesh Elohis* (the G-dly part of our soul), after that is our *Ruach*, and after this is our *Neshamah*. It takes a long time in order to reach the *Neshamah*.

Q11: *Since the Neshamah is very far from a person's reach, is it possible for a person to feel a*

closeness with Hashem after gaining the more basic levels of self-awareness? Or is this not possible until a person reaches the Neshamah?

ANSWER: It surely is possible. We have been describing a path here in which we build our way upwards, beginning from the bottom levels and working our way upwards. It is definitely possible for a person to feel sparks of higher levels even before he is there, because the light of the higher levels sometimes shines itself onto the lower levels. However, we will not be able to understand the sparks of the higher levels until we have actually entered more inward.

Every person contains a spark of the *neshamah*, which enables him to feel a deep closeness to Hashem at times, even before he has risen to the higher levels of his existence. There are several ways of how it is experienced. Sometimes it happens when a person has a deep feeling of simple faith in Hashem (*peshitus/temimus*), sometimes it is experienced through a deep experience of *davening*, sometimes it is felt through talking to Hashem, sometimes it can come from feeling a deep love for Hashem.

But it still does not mean that the person's actual soul level is there. There is a 'crack' in the soul which enables us to connect deeply to Hashem through those places, as we mentioned earlier, due to the light of the redemption which is closer to us now, which enables the light of the *neshamah* to be more easily accessed. That is why it is easier these days for a person to feel deep experiences in his soul, long before he has entered within.

However, as we said earlier, it doesn't mean that person is actually there at that level. It is just that sometimes, the light of the *neshamah* penetrates into the lower layers of the soul and enables a person to connect to it easily.

Thus, generally speaking, we must work our way upwards, starting from the lower levels of our soul.

That is why when we work on our middos, we begin working with the lower levels and we work our way upwards, as opposed to beginning from a higher plane. We need to start from the bottom upwards. First we need to recognize the lowest parts of our soul and work our way upwards. We work to ‘build’ ourselves in this organized manner.

It is certainly possible for one to begin with the “*neshamah*” level, but it is a dangerous to do so. There are some people who begin with this path because they cannot deal with their weaknesses, and if they were to begin analyzing their weaknesses, they would do nothing to improve themselves, so they instead begin to enter the “*Neshamah*” level as an alternative. For such people, there is no realistic alternative, so they feel no other option other than to begin with the “*Neshamah*” level. Others are inclined to begin with *Neshamah* because there’s a strong portal available in their souls that enables them to reach their *Neshamah*, and they would have a hard time descending to the lower levels of the soul and working from there. Others want to begin with *Neshamah* simply because they want to see success right away and they wouldn’t want to deal with the failures of their weaknesses that are present in the lower layers of their soul.

So it is possible for a person to begin with the *Neshamah* level, but in all of these cases, it is always risky to do so.

The path which we must mainly use to traverse in our *Avodas Hashem* is to work in a step-by-step manner, beginning from the lower layers of our soul. This was the main path which our great leaders traversed throughout the generations. There were always exceptions to this who began to work on themselves from the higher plane [of *Neshamah*], but they were still taking a risk, and it is usually dangerous for us to take that unusual route.

Q12: *When I begin this avodah of calming myself to enter deeper within, I try various ways of trying to calm myself. I am doing so in order to*

connect to Hashem. I think of pesukim (verses) that mention Hashem, and I think about the “Ein Sof” (the Infinite) of Hashem, and this calms me, and I truly feel that I am more connected to Hashem when I do this. Is this a true feeling that is coming from my neshamah, since I am feeling a deep feeling? Or is it just something that calms me and there is a lot more for me to feel....?

ANSWER: I do not know personally who is asking this question, so I cannot give a complete answer to this question. But generally speaking, any feeling which feels deep to you contains some truth to it, for there is a ‘crack’ in the soul that enables you to experience the light of the *neshamah* somewhat. But it is only experienced temporarily and it doesn’t mean that you are at that level. It is possible for a person to live in that higher state on more permanent basis, but if a person has not purified the lower layers of his soul, he is taking a very dangerous path by attempting to live in this higher state. It is fine to connect to this higher place in yourself from time to time, but then you must make sure to return to your lower levels and continue fixing yourself there.

When one is working his way upwards, beginning from the lower levels of the soul, and he is not yet feeling a deep connection with Hashem, it is very hard for most people to patiently work on themselves, when they are not getting a feeling of more connection to Hashem. This is especially the case with our generation. That is why every person needs to connect to Hashem from the place where he is currently found in, and along with this, he needs to work his way upwards. Each person can connect to his inner point of the soul, on his own level.

The truth is that sometimes a person is only imagining that he is becoming closer to Hashem, and sometimes it is a real feeling. However, even if it’s being imagined, he is still being spurred on to become closer to Hashem and to enter deeper into himself; and if only all people could imagine in this way. But, we cannot build our path in *Avodas Hashem* based upon this point. It is fine to feel a deep closeness with

Hashem if this will calm you and then you immediately return to reality and you work on yourself; as long as you understand that you have merely entered into a 'crack' in your soul which lets

you experience a higher level. But you must immediately return afterwards to the actual level that your soul is found on, and to continue to work on yourself from there.

ראש חודש. מהות כסלו. 011 שינה

Kislev – The Power of Sleep

The Month of Kislev – The Power of “Sleep”

Our Sages state that the month of the Kislev contains the power of “sleep”.⁴ This concept needs understanding. How is “sleep” an *avodah* for us?! True, the winter is a time where people sleep more, so we see that there is a connection between sleep and the winter, where the month of Kislev falls out in. But how does that make “sleep” into an *avodah*?

When we learn Torah or when we *daven*, it’s clear that we’re doing an *avodah*. When we eat, we are able to elevate this act for *Avodas Hashem*, because we can sanctify our eating, in various ways.⁵ But how can sleep raise us spiritually? How can sleep be a holy *avodah*?

The simple answer that people say to this is because when we go to sleep, we can have the intention that we are refreshing ourselves to be able to serve Hashem better. Although this is true, this is only the superficial answer, and it does not explain the depth that is behind the *avodah* of “sleep”.

The Beis HaMikdash and Sleep

The *Vilna Gaon* writes that the *avodah* [of the *Kohanim*] was performed in the *Beis HaMikdash*, and that the *Beis HaMikdash* is called a place of “sleep”. These are ambiguous words, and we will try to understand it, so that we can understand how “sleep” can be an *avodah*.

Simply speaking, “sleep” can be an *avodah* when we go to sleep in order to become refreshed and thereby be able to serve Hashem better. However, here will explain a deeper understanding how sleep can be an *avodah*, and how sleep, in and of itself, can reveal more spirituality.

We will need to understand: What does the *Vilna Gaon* mean, that the *Beis HaMikdash* is a place of “sleep”? Doesn’t the *Gemara*⁶ state that on Succos, everyone stayed up all night from all of the festivities of the *Simchas Beis HaShoeivah*, and they were fending off sleep, so that they shouldn’t fall asleep in the *Beis HaMikdash*? How then can the *Vilna Gaon* say then that the *Beis HaMikdash* is a place of “sleep”?

Prophecy & Sleep

All of the prophets, except for Moshe *Rabbeinu*, received their prophecies in their dreams, as they slept. Prophecy could only come when there is sleep; this shows us that sleep is a time in which a person can reach a very spiritual high level. Prophecy is the highest level one can achieve, so there must be something very special about sleep, if prophecy only happens during sleep. It shows us that sleep is not just something we do to refresh ourselves to serve Hashem better; sleep itself has its own purpose.

What is the loftiest *avodah* that we have? A person can attain certain high levels of closeness to Hashem through his *davening* (prayer) which he doesn’t get through learning Torah. This is a more well-known concept to us. Yet, even *davening* isn’t the highest level we can reach, because prophecy was attained precisely through sleep, not through prayer. How,

⁴ Sefer Yetzirah 5:4

⁵ The *avodah* of “eating” is in the month of Shevat. See *Rosh Chodesh Avodah_011_Shevat - Eating*

⁶ Sukkah 53a

indeed, does sleep raise a person to such high spiritual levels? How can it be more spiritual than prayer?!

The *Arizal* and the *Vilna Gaon* both wrote that sleep is a time in which a person receives the highest comprehensions, even more than during the daytime. However, although this is true in concept, we still need to know how exactly we make sleep can be an “*avodah*” for a person. What exactly is so special about sleep?

What’s even more difficult to understand about this is that the *Vilna Gaon* elsewhere writes that when a person sleeps, he loses his *seichell* intellect, and instead, his imagination takes over. What then is so spiritual about sleep? A person loses his *daas* (his rational thinking abilities) when he sleeps. Man is gifted with the quality of *daas*; man has the title of “*bar daas*” and that is his greatness. But when we sleep, we lose our *daas*; our intellect is not working and instead our imagination is dominant. So it is difficult to understand how sleep can give spiritual elevation to a person.

The Depth of Sleep is a “Sixtieth of Death”

The answer to this lies in a statement of Chazal, that sleep is called a “sixtieth of death”.⁷ This hints to us something special about sleep. It is a time where the soul leaves the body; we leave our body’s hold upon us when we sleep. In this sense, sleep is an opportunity for us to become elevated spiritually. Soon we will soon explain how exactly sleep can elevate us, but this is the outline of the concept.

Earlier, we brought from the *Vilna Gaon* that the *Beis HaMikdash* was a place of “sleep”. We raised the question that this is very difficult to understand. Making the question stronger, it is written, “*For from Zion comes forth the Torah, and the word of Hashem from Jerusalem.*”⁸ The *Beis HaMikdash* is known as the

place where the Torah rulings issued forth from. How, then, can the *Vilna Gaon* say that the *Beis HaMikdash* is a place that epitomizes “sleep”? The answer lies in the following.

The Beis HaMikdash, Binyamin & “Sleep”

The *Vilna Gaon* wrote that the month of Kislev is the revelation of the power of “sleep”, which was epitomized through the *Beis HaMikdash*. The site of the *Beis HaMikdash* was in the tribe Binyamin’s portion of land. This shows us that there is a connection between sleep, the *Beis HaMikdash*, and the tribe Binyamin. What, indeed, is the connection between these three?

The Torah recounts how Rachel *Imeinu* died in childbirth as she gave birth to Binyamin. *Chazal* state that the birth of Binyamin was very difficult for her and it depleted her all of her strength, and that is why she died in childbirth. But there is more to this matter. It wasn’t simply that Binyamin’s birth simply drained her of all her physical strength. It was really because it took *mesirus nefesh* (self-sacrifice, or altruism) on Rachel *Imeinu*’s part to give birth to Binyamin. Therefore, Binyamin represents the power of his mother’s *mesirus nefesh*. If the *Beis HaMikdash* is in Binyamin’s portion, and Binyamin represents *mesirus nefesh*, it shows us that *mesirus nefesh* is required in order to acquire the *Beis HaMikdash*.

Yitzchok *Avinu* showed *mesirus nefesh* by being willing to give up his life for Hashem at the site of *Akeidah*⁹ which was at the future site of the *Beis HaMikdash*. The hint of this is because *mesirus nefesh* is the power that is necessary to have the *Beis HaMikdash*. Now we can understand the mysterious words of the *Vilna Gaon* that the *Beis HaMikdash* is a place of “sleep”: it is because **when a person goes to sleep, he is exercising the power of *mesirus nefesh* – by giving his soul back to the Creator. The soul**

⁷ *Berachos* 57b

⁸ *Yeshayah* 2:3

⁹ *The Altar on “Har HaMoriah” (Moriah Mountain), where Avraham Avinu performed “the binding of Yitzchak”*

leaves the body when we sleep, for sleep is a “sixtieth of death”, thus, sleep is a manifestation of the power of *mesirus nefesh*.

Mesirus Nefesh Before We Go To Sleep

Now that we have explained that the *avodah* of “sleep” is really a use of *mesirus nefesh*, what we need to understand is how we show *mesirus nefesh*. When do we ever exercise *mesirus nefesh*?

When we recite the *Shema* twice a day, by the prayers of *Shacharis* and *Maariv*, it is brought in *sefarim hakedoshim* that a person should have the intention to be willing to die *al kiddush Hashem*, upon finishing the word “*Echad*”.¹⁰ However, this is still not yet an **active** use of *mesirus nefesh*; it is only **potential** *mesirus nefesh*. The only time that a person **actively** has *mesirus nefesh* is when he goes to sleep, for sleep is when we give back our soul to the Creator.

In the *Kerias Shema Al HaMittah* (the recital of the *Shema* which we say before we get into bed at night), a person says the verse, “*Into Your hand, I give over my spirit.*”¹¹ When a person is going to sleep, he is giving over his soul to Hashem – he is actually giving it away! We should be aware of this before we go to sleep. When we are saying *Kerias Shema al hamittah*: “*I am giving away my soul to Hashem!*”

This opportunity usually goes lost. Usually when people go to sleep, they get into bed very tired and exhausted, and sleep is usually viewed as just a means to relieve tiredness. But sleep is really an *avodah*. It is an *avodah* of actively having *mesirus nefesh* for Hashem: to feel that we are giving away our soul to Him for the night. During the rest of the day, we do not have this opportunity. Even if we had the intention of *mesirus nefesh* as we say *Kerias Shema* during the prayers of *Shacharis* and *Maariv*, it is only a potential kind of *mesirus nefesh*, and it is not active

mesirus nefesh. The only time during the day that we **actively** exercise *mesirus nefesh* is at the recitation of *kerias shema al hamittah*, which is at nighttime, before we go to sleep.

Animals also sleep, but they sleep only because they’re tired. A Jew, however, is able to sleep with a higher intention, *mesirus nefesh*, by being ready to give away his soul to Hashem for the night, before going to sleep. Of course, our body needs to sleep because it is simply tired and exhausted. But if a person goes to sleep just because he’s tired, then his sleep is no different than how an animal sleeps. Our existence is that of a body and a soul; our body needs sleep so it won’t be tired, but our soul needs sleep for a different reason – so that it can have *mesirus nefesh*.

Thus, even our soul “sleeps” at night. How can our soul sleep? Don’t we know that there is no sleep in *Gan Eden*? Is there such a thing as sleep in the spiritual realm? Our soul “sleeps” by giving itself itself away to Hashem, when our bodies go to sleep.

This is the ideal intention to have in mind before we go to sleep at night: “I am really giving away my soul to Hashem”. It is the opportunity we have once a day to be able to have *mesirus nefesh* for Hashem!

(This is also the depth behind the *mitzvah* to sleep in the *sukkah*. We aren’t just sleeping in the *sukkah* in the physical sense. We are sleeping in the *sukkah* because we are giving ourselves away to Hashem in the *sukkah*, and that is the message of taking shelter in the *sukkah*). Now we can understand why prophecy could only happen during sleep. It was because only someone who is willing to really give himself up for Hashem can attain prophecy, for sleep is the act of giving oneself away to Hashem.

Now we can also understand why the *Beis HaMikdash* was a place of “sleep,” as the *Vilna Gaon* says. It is because *mesirus nefesh* was required in order to have the *Beis HaMikdash*, and our sleep is a time in which we can reveal our power of *mesirus nefesh*. The *Beis HaMikdash* served this entire purpose: it showed

¹⁰ *Zohar Mishpatim 119b, Chayei Adam I:21:11*

¹¹ *Tehillim 31:6*

us that a person has to dedicate his entire life to Hashem - to have *mesirus nefesh* for Hashem.

In Conclusion

We should realize that once a day, we have the opportunity to have active *mesirus nefesh*: before we go to sleep at night, each night, we can utilize *mesirus nefesh*. It is active *mesirus nefesh*, as opposed to potential *mesirus nefesh*; thus, right before we go to sleep at night is the prime time where we can utilize the power of *mesirus nefesh*. One should feel then that he is actually giving himself away to Hashem.

If a person lives like this, his whole life will change – he will go to sleep very differently, and he will wake up an entirely different person.

When Yitzchok *Avinu* had *mesirus nefesh* by the event of the *Akeidah*, he was clearly not the same Yitzchok as before the *Akeidah*. He was not the same person anymore, after he utilized *mesirus nefesh*. Using the power of *mesirus nefesh* transforms you into a whole new person. Thus, if we go to sleep at night with the intention of *mesirus nefesh* beforehand, we will wake up in the morning an entirely new person.

Each person, according to his own level, needs to absorb this point, and to feel before he goes to sleep at night that he is giving himself away to Hashem.¹²

May we all receive the strength to do this and merit the future, when all death will be removed from the world, where the dead “will get up and rejoice.” Now we can understand why prophecy could only happen during sleep. It was because only someone who is willing to really give himself up for Hashem

can attain prophecy, for sleep is the act of giving oneself away to Hashem.

Now we can also understand why the *Beis HaMikdash* was a place of “sleep,” as the *Vilna Gaon* says. It is because *mesirus nefesh* was required in order to have the *Beis HaMikdash*, and our sleep is a time in which we can reveal our power of *mesirus nefesh*. The *Beis HaMikdash* served this entire purpose: it showed us that a person has to dedicate his entire life to Hashem - to have *mesirus nefesh* for Hashem.

We should realize that once a day, we have the opportunity to have active *mesirus nefesh*: before we go to sleep at night, each night, we can utilize *mesirus nefesh*. It is active *mesirus nefesh*, as opposed to potential *mesirus nefesh*; thus, right before we go to sleep at night is the prime time where we can utilize the power of *mesirus nefesh*. One should feel then that he is actually giving himself away to Hashem.

If a person lives like this, his whole life will change – he will go to sleep very differently, and he will wake up an entirely different person. When Yitzchok *Avinu* had *mesirus nefesh* by the *Akeidah*, he was clearly not the same Yitzchok as before the *Akeidah*.

He was not the same person anymore, after he utilized *mesirus nefesh*. Using the power of *mesirus nefesh* transforms you into a whole new person. Thus, if we go to sleep at night with the intention of *mesirus nefesh* beforehand, we will wake up in the morning an entirely new person.

Each person, according to his own level, needs to absorb this point, and to feel before he goes to sleep at night that he is giving himself away to Hashem.¹³

¹² For more on this avodah of practicing “*mesirus nefesh*” before going to sleep at night, see Tefillah #0141 – *The Fear of Death and Its Purpose*, and Tefillah #0153 – *Protecting Our Souls From Harm*. For more on the avodah of “sleep”, see Tefillah #0154 – *Society and Your Self*. On another occasion, the Rav has explained the avodah of “sleep” in the context of analyzing our dreams – see *Rosh Chodesh Avodah_009_Kislev_Sleep and Dreams*

¹³ For more on this avodah of practicing “*mesirus nefesh*” before going to sleep at night, see Tefillah #0141 – *The Fear of Death and Its Purpose*, and Tefillah #0153 – *Protecting Our Souls From Harm*. For more on the avodah of “sleep”, see Tefillah #0154 – *Society and Your Self*. On another occasion, the Rav has explained the avodah of “sleep” in the context of analyzing our dreams – see *Rosh Chodesh Avodah_009_Kislev_Getting To Know Your Self Through Dreams*

ראש חודש מזל 012 – כסלו – קשת

Kislev – The Bow

The Mazal of Kislev – “Keshes” (The Bow)

The *mazal* of the month of Kislev is called “*keshes*” (which can either mean “bow” as in bow-and- arrow; or it can mean the “rainbow”).¹⁴

Yitzchok Avinu blessed Esav with the gift of “*keshes*” – his descendants would become successful archers in battle. The Sages explain that the “*keshes*” of Esav refers to the Greek nation¹⁵. Thus, the *mazal* of the month of Kislev, which is *keshes*, is directly related as well to the events of Chanukah, where we had to deal with the Greek exile.

Where is the first time in the Torah that a *keshes* is mentioned? The first “*keshes*” mentioned in the Torah was the “rainbow”, which appeared in the sky after the *Mabul*.¹⁶

However, the rainbow existed already before the *Mabul*. The *Midrash* states that there were ten things created on Friday at twilight, and one of them was the “*keshes*”, the rainbow. The Ramban explains that the original rainbow of Creation, which was created on the sixth day, is a rainbow that is formed when the sun’s rays bounce upon the wind. But the rainbow that appeared after the *Mabul* was a sunlight amidst the “clouds”.

Only after the *Mabul* did there appear a rainbow that appeared in the clouds. Hashem said that the rainbow after the *Mabul* is a sign that He will remember the *bris* (the covenant) that He made with mankind not to destroy the world. Before the *Mabul* there was also a rainbow, but the *Mabul* gave new meaning to the rainbow: now the rainbow would be called “*kashti*” (“My sign”), which He places in the clouds, as a sign that He remembers the *bris* that was made.

What was the *keshes* of before the *Mabul*, which was created on Friday at twilight? And what was the rainbow that came after the *Mabul*, which is associated with the clouds? What is the difference between these two kinds of *keshes*?

“Keshes” in the Side of Holiness Vs. “Keshes” in the Side of Evil

The concept of “*keshes*” is found both in the sides of good and evil, just as everything else in Creation, which exists in both the sides of good\holiness and evil\impurity.

The Torah describes Yishmael as being a skilled archer, who was successful hunter with his *keshes*, his bow and arrow. This is describing the evil kind of *keshes*. [Later we will explain what this is]. In contrast, the holy kind of *keshes* is found with Yosef. One of the blessings given to Yosef is “*keshes*”. The *keshes* of Yosef has the power to fight Esav, and in the future, the *keshes* of Yosef will overcome the evil *keshes* of Esav.

¹⁴ Sefer Yetzirah 5:4

¹⁵ Beraishis Rabbah 65:8

¹⁶ The Deluge (otherwise known as the Flood)

What is the holy kind of *keshes*, and what is the evil kind of *keshes*? What is the *keshes* of the nation Yisrael, which is holy, and what is the *keshes* that the Greek nation possesses, which is evil?

Evil “Keshes” – A Sense of False Completion

Keshes is from the word *koshi* (difficulty), and it is also from the word *kishut* (adornment, or beautification). [The implication of “*koshi*” (difficulty) is the evil use of *keshes*, whereas the use of *kishut* (adornment\beautification) is the holy use of *keshes*, as follows.]

A *keshes* is always a half-circle, as the Talmud explains.¹⁷ In a *keshes* of bow and arrow, there is the arrow, and there is the half-circle of the bow, which the arrow is strung from. The *keshes* – it use as a bow that flings arrows - is a weapon of war. In this sense, *keshes* connotes *koshi*, “difficulty”, for it means war.

How is the *keshes* used in war? The very fact that it is a half-circle makes it possible for the arrow to be flung from it.

The *keshes*\rainbow is also a half-circle. A rainbow results from when the sun meets the wind, resulting in an arch-sharped bow - a rainbow – which has the shape of a half-circle. However, the two ends of the half-circle do not meet with each other. Each end stands on its own and the two ends do not unify; they remain as two separate ends which do not meet at some point. This symbolizes how the *keshes* connotes difficulty and war.

Applying this concept in terms of the soul, the evil use of *keshes* is when one is incomplete yet he thinks of himself as perfect and complete. This is also known as the trait of *kashyus oref* (to be stiff-necked; a kind of evil brazenness), which is also related to the word *keshes*. The arrow in a bow is only able to be strung because of the half-circle of the bow; so too must one understand that he is only a half, and he is incomplete. When a person perceives himself as whole and complete, he has the negative trait of *kashyus oref*; and this is the evil side to “*keshes*”.

“Keshes” In Holiness: Praying To Fill What We Lack

The holy kind of *keshes* is when a person utilizes the power of *bakashah* (request; prayer) – also rooted in the word *keshes*. The Sages said, “*Tefillah* (prayer) does half.” When a person wants something, he is like a half-circle, like a bow - he knows he is not complete, he feels lacking somewhat, and he seeks completion. Thus, when he prays for what he lacks, his prayers accomplish the other “half” that he is missing.

Bakashah is when I realize that I only have half, and I am trying to get the other half. This is what lays behind the concept of *tefillah*. It is when I have the perspective that I am not remaining in the half that I have; I am hoping to have my other half filled. This is the holy kind of *keshes*: the power of *bakashah*, or *tefillah*.

This is how “*keshes*” results in “*kishut*” (adornment, or beautification), which is the good and holy use of *keshes*. Hashem designed all of Creation in a way that we are all lacking and insufficient, and we need to be completed

¹⁷ *Eruvin 65a*

by other “half” - the Creator. All created beings are incomplete and need to be completed by their other half, which is the Creator. The beauty of Creation, its *kishbut* (beauty), is precisely when the many “halves” of this creation are completed by their other “half”.

As an example, Hashem did not bring any rain until Adam prayed for it. This taught us that man is essentially lacking, for he is a created being and thus insufficient, and through prayer, he accomplishes the other “half” that is missing.

At the beginning of creation, Hashem created the *keshes* (the rainbow) on Friday, at twilight. But the Sages also said that at that very time, the *sheidim* (demons) and *mazikin* (harmful spirits) were also created. This alludes to the evil kind of *keshes*, which is *kashyus oref*.

But after the *Mabul* came a *keshes* (rainbow) which symbolizes holiness. The rainbow which Hashem put into the sky after the *Mabul* was a sign that He would forever remember the *bris* (covenant) He made with the word to never destroy it again.

This *keshes*\rainbow appeared in the clouds. Unlike the original *keshes*\rainbow of creation, which is a combination of sunlight and air, the rainbow that came after the *Mabul* was a combination of sunlight and cloud. The clouds enable the rain, which man had to pray for, in order for the rain to come. Thus, the *keshes* that appears in the clouds represents *bakashah*, prayer. This is a kind of “*keshes*” that requests its other half.

This is in line with the concept of *bris* that the *keshes*\rainbow represented. In a *bris*, there are two sides, and one of the sides is loyal to

the other; the one who agrees to the *bris* is saying that he is incomplete by himself, and he needs the other to complete him.

But by the *keshes* of bow and arrow, the bow seems to be complete in and of itself, even though it is only a half. This is the evil kind of “*keshes*” – the “*keshes*” of Esav, of Yishmael, and of the Greek nation – a *keshes* that does not recognize its incompleteness, thinking that it is complete in and of itself, failing to realize how it really needs another half to complete it.

Keshes and The Concept of Bris

Yosef HaTzaddik represents the concept of keeping the *bris* (the holy covenant between Hashem and the Jewish people, which we must guard in various ways), thus, Yosef contains the holy kind of *keshes* (for the holy kind of “*keshes*” is associated with the concept of *bris*), which can counter the evil *keshes* of Esav.

Chazal say that if one stares at the *bris* of himself¹⁸ (and surely if he stares at the *bris* of another), his own “*keshes*” (his “bow”; the male organ) is withheld, and he will not be able to bear children. The *bris* implies that he is but a half, who is incomplete and needs to be completed by the one whom he made the *bris* with; meaning, he must guard the *bris* with the one whom he has made the *bris* with, which is his spouse [and on deeper level, the Creator].

This is the holy kind of “*keshes*”: when I realize that I am but a half, and I need another

¹⁸ It is forbidden according to Halacha for one to gaze upon the male organ, either of himself or of another.

half to complete me. This perspective of “*keshes*” (in the side of holiness), is at the core of the concepts of *tefillah* and *bris*.

The Deeper Meaning of “Keshes”: Equalizing With Others (and Integrating With Hashem)

There is also another meaning to *keshes* explained in Chazal: *keshes* is also from the word “*hekesh*”, which means “comparable.”

The *keshes* rainbow after the *Mabul*, which symbolized the concept of *bris*, was about the *bris* between Yisrael and Hashem (even though it took place before there was a *Klal Yisrael* yet, it was an allusion to the future *bris* that Hashem would make with *Klal Yisrael*, through the Torah). The rainbow after the *Mabul* showed that all creation are “*mukashim*” (to be compared, so to speak) to Hashem.

The *halachah* is that it is forbidden to stare at the “*keshes*” of oneself or of others¹⁹, and the Sages say that this is like gazing at the *Shechinah*, which is forbidden. How is the *keshes* of the body compared to the *Shechinah*? It is because *keshes* alludes to how all created beings are “*mukash*” (compared) to Hashem.

Thus, to stare at the *keshes* (whether it is the *Bris Kodesh* on the body, or whether it is the rainbow, which symbolizes the *bris*) is like starting at the *Shechinah*, which is forbidden.

“Hekesh” – What I Have Is Equal To What Others Have

There are two abilities in man that contradict each other: *tefillah* (prayer, which means that I am insufficient and I need something to complete me), and *someiach b’chelko*, “being happy with one’s lot”. These two abilities contradict each other because if I pray, I am not happy and sufficient with what I have, and if I am happy with what I have, I see no reason to pray, because there is nothing that I lack that I am trying to fill.

Simply speaking, “one who has a hundred wants two hundred”, and a person cannot be *someich b’chelko* as long as he wants something that he doesn’t have right now. But if a person gains the ability to be “*makish*” himself to others – in the sense that he feels that what he has is equal to what others have, and that what others have is equal to what he has – then he sees no reason to want anything that others have, for he realizes that he really does have what he sees in others. This is the deep attitude that is behind the power to be *someiach b’chelko*.

When one is using the concept of *keshes* for evil, he will want something and will fight and engage in war with others, in order to get what he wants (this is the “*koshi*” aspect of *keshes*, and it is evil). When one is using the concept of *keshes* in the side of holiness, when he wants something, he will pray to Hashem to get it (this is the “*bakashah*” aspect in *keshes*, and it is good and holy). But there is also a higher way of using *keshes*: if I want something, I can realize that whatever I have is really *equal* to what another has - and then I will no longer want what others have. I can only pray for something I want when I am

¹⁹ see *ibid*

unaware that I really have what another has; once I realize that I have what others have, I see no need to pray for it.

The desire in a person to have anything else that he doesn't yet have is a lack of *someiach b'chelko*. It is a lack of understanding that whatever I have is really *equal* to what another has.

When Hashem split the waters on the second day of Creation, the lower waters were jealous of the upper waters. The lower waters thought that the higher waters were more important, so the lower waters were jealous. They thought that the upper waters have something that they don't have. A person always wants the other half of what he is missing, which seems to not be in his possession. Either he will fight to attain it (which is evil) or he will pray for it (which is holy). But there is a deeper perspective he can have: if one is "*makish*" himself to others – if one realizes that all that he has is equal to what others have, and that the same is true vice versa - he realizes that the half which others possess is also a part of him. He is not lacking anything. This is the depth of *someiach b'chelko*.

“Keshes” and the Greek Nation

The Sages associate the concept of *keshes*, contained in the month of Kislev, with the Greek nation. What is this *keshes*?

The ancestor of the Greek nation, Yefes, was given a blessing by Noach that he would “dwell in the tents of Shem”. In other words, Yefes was blessed with the *chochmah* (wisdom) that would come to the Greeks, which would eventually challenge the *chochmah* of the

Torah, which was inherited by the descendants of Shem.

What, essentially, is the difference between the Torah's wisdom and the Greek wisdom?

The wisdom of the nation Yisrael, which is the wisdom contained in the Torah, is essentially the fact that Hashem learns with a person as he learns Torah; “One who sits and learns Torah, the *Shechinah* sits with him and learns with him.”²⁰ When one learns Torah, he is able to have the understanding that he is but a half, who is incomplete and who needs to be completed by another half, the Creator.

By contrast, when one learns any wisdom other than the Torah (and any non-Torah wisdom is included in Greek wisdom), it is viewed as a wisdom that complete in and of itself, devoid of any other half; it is disconnected from Hashem. Only with learning Torah can a person realize that his wisdom is just a half, which needs Hashem in order for it to be completed.

Hashem is on one side, Yisrael is on the other side, and there is a *bris* (covenant) that connects us together. That *bris*, symbolized by the *keshes*, is the Torah. But what is this *bris* of the Torah? It is when one learns Torah with the understanding that his learning is just the “half” that he is accomplishing, and he still seeks the other half, Who is Hashem.

Before learning the Gemara, there is a *tefillah* to say, composed by the sage Rabbi Nechunia ben Hakanah. This is a *bakashah*, a request and a prayer from Hashem, that we should succeed in our learning. We need *bakashah* before we learn Torah so that we can

²⁰ *Berachos 5a*

understand that our Torah learning is our “half” that we can accomplish, and to understand that our other half that we need is Hashem.

This is the holy power of *keshes*, which Yosef personified. Yosef merited to be called one who is “tender in his years, yet a father of wisdom.” Yosef became great in *chochmah* (wisdom) because he merited to have Hashem learn with him, through learning with Yaakov Avinu. Yosef recognized that he is the other “half”, the lower half, whereas Yaakov is the upper half. Such Torah learning is the Torah of the nation of Yisrael.

By contrast, the evil kind of “*keshes*” is the perspective of the Greek nation, which is when one perceives his wisdom as complete and independent of Hashem, when in reality, any of the wisdom that he learns is but a half a larger whole, which he fails to recognize.

In Conclusion

Thus, altogether, there are three levels to the concept of *keshes*. The evil kind of *keshes* is when I think that I am complete. The good kind of *keshes* is when I realize that I am a half that needs to be completed by another half. A higher level of *keshes*, which was the level reached completely by Moshe Rabbeinu, is when one understands that he is “*mukash*” - when one is at a state of equilibrium with all others, because he recognizes the other half as equal with his own half. Moshe Rabbeinu realized this fully, and that is the depth of why the *Shechinah* spoke from his throat.

The *avodah* in the month of Kislev, which is about the concept of *keshes*, is thus to realize that I am but a half, and that I must seek to be completed by my other half.

“There is no generation which does not have in it a righteous person like Moshe”²¹ – thus, every Jew can attain a spark of Moshe Rabbeinu’s level, to be “*mukash*”, to equalize ourselves and align ourselves with our other “half”, Hashem – and in this way, we can merit some degree of Moshe’s level: “the *Shechinah* speaks from his throat.”

²¹ *Rambam in Moreh Nevuchim*

ראש חודש – מזל 009 – כסלו-בנימין
Kislev – Binyamin

The Month of Kislev Corresponds to the Tribe of Binyamin

The month of Kislev, according to the *Raavad* and the *Gra*, corresponds to the tribe of Binyamin, the youngest of the twelve brothers, who completed the twelve tribes.

The Unique Aspects of Binyamin

When Binyamin was born, his mother Rachel named him “*Ben Oni*”, “son of my suffering”, for Binyamin was born amidst the fatal childbirth that took his mother’s life. Later, his father Yaakov gave him the name Binyamin, from the words “*ben yamin*”, “son of my right”.

Binyamin was different from the rest of the tribes in many different ways:

1. Binyamin caused all of the brothers to reunite with each other, when they all had to save him from imprisonment.
2. He was the only brother who did not take part in the sale of Yosef.
3. He was the only brother who did not bow to the wicked Esav [for he wasn’t born yet], and in this merit, the *Gemara* says that Mordechai, who descended from Binyamin, also did not bow to Haman.²²

²² *Yalkut Shimeoni 1054*

4. Binyamin was the only of the brothers who was born with two twin sisters.
5. He was one of the four people who died completely free from sin, and who died solely because of the “effect of the Serpent” on mankind.²³

Rachel Imeinu’s Soul In Binyamin

Every man is connected with two women who are in his life: his mother, and his wife. The Torah says, “*Therefore a man shall leave his father and his mother, and cleave to his wife, and they shall become one flesh*”).²⁴ At first one is connected to his mother, and then he must reserve his primary connection for his wife. Every person starts out as a fetus in his mother, where he is only connected with his mother and to one else. He must listen to his mother’s Torah when he is a child, as it is written, “*And the Torah of your mother, do not abandon.*”²⁵ But eventually, he must marry and leave his mother, and cleave to his wife, and to become “one” with her, as the Torah says: “*Therefore a man shall leave his father and his mother, and cleave to his wife, and they shall become one flesh.*” When a person is still

²³ *Shabbos 55b* (The four who never sinned were: Binyamin, Amram (father of Moshe), Yishai (father of Dovid HaMelech), and Kilav (a son of Dovid HaMelech).

²⁴ *Beraishis 2:24*

²⁵ *Mishlei 6:20*

connected with his mother, he is not yet connected to a wife. Once he leaves his mother and he becomes connected with his wife, he is no longer connected with his mother, for now he has a wife.

With Binyamin, though, this was not the case. Chazal state that as Binyamin was being born, his mother Rachel gave her soul to him.²⁶ Binyamin's mother Rachel remained hidden in his soul, escorting him throughout his life. Chazal also state that Binyamin married the twin sisters he was born with.²⁷ The depth of the fact that Binyamin was born with two twin sisters was because he was able to be connected to two women at once. Since Rachel's soul lived on in Binyamin, it is as if he was connected with two women at once – his mother, and his wife.

Chazal state that when a person sins, “it is upon his mother to clean up his mess”. A person sins only because he has a physical body that was taken from the earth. After Adam sinned, he separated afterwards from Chavah for 130 years. During that time, there was no woman in his life. He was no longer connected with his wife for this time, and he returned to his “mother”, the earth he came from. Since Binyamin represents the concept of being ‘connected’ to two women at once, Binyamin was a rectification of Adam's sin, for Adam could not be connected with two women at once, whereas Binyamin could.

Normally, a man is either connected to his mother or to his wife, but he cannot be connected with both at once. But Binyamin was connected with his mother and his wife at

²⁶ brought in the name of the Arizal

²⁷ Rashi Beraishis 35:17 (see also Gur Aryeh *ibid*)

the same time. Binyamin was also not connected with any sin, because he was one of the four people who never sinned, and he only died because of the Serpent's effect on mankind.

Rachel's soul in Binyamin enabled him to be connected with two women at once: to his mother (Rachel) and to his wife (the twin sisters he married). Therefore, on a deep level, it was not a coincidence that Rachel was buried in Bethlehem and she could not be buried with Yaakov. It was really because Rachel lived on in Binyamin, because she gave her soul to him, and that is why she could not be ‘buried’ with Yaakov – it was because she continued to remain alive, in her son Binyamin! That is also why she was buried in Bethlehem, the place where Binyamin was born – it was a hint that she continued to live on through Binyamin's birth, in Binyamin's soul.

Thus, the depth of why Binyamin never sinned was because he was a rectification of the sin of Adam. After the sin, Adam could not be married to two women at once – he was separated from his wife Chavah and he returned to his “mother”, the earth, where his body came from. Binyamin rectified this, by being “married to two women” at once.

Binyamin: The Point of No Sin Which Rectifies The Sin of Adam

Chazal also state in the *Sifrei* that Binyamin is different than the other brothers because he was born in *Eretz Yisrael* – specifically, in Bethlehem - whereas the other brothers were born outside of *Eretz Yisrael*. The depth of this is that the other brothers were not connected to the holy of ‘ground’

(symbolized by the holy land of *Eretz Yisrael*), and that is why there were not born in *Eretz Yisrael*, whereas Binyamin is connected to a holy kind of ‘ground’, the point where there is no possibility of sin. That is the depth of why Binyamin was born in *Eretz Yisrael*.

Binyamin had no sins, and he did not deserve to die due to any sins, and he only died because of the Serpent’s effect on mankind. Therefore, Binyamin represents the point where there is no sin. The Sages state that “The air of *Eretz Yisrael* makes one wise”,²⁸ which means that the land of *Eretz Yisrael* represents a total removal from sin. Adam’s body was taken from Bavel and his head from *Eretz Yisrael*²⁹, so he still had some connection to “death”, to unholy ground, to the possibility of sin. But Binyamin was born in *Eretz Yisrael*, so he was entirely from *Eretz Yisrael* - and therefore, Binyamin was connected to holy kind of “ground”: the point where there is no possibility of sin, where there is no curse of death upon man that results from sin.

Binyamin’s blessing from Moshe is that he is the “*yedid Hashem*”, the “friend of Hashem”³⁰, and that he has a portion in the land of the *Beis HaMikdash*. How did he merit this? The *Gemara* says that a *retzuah*, a strip of land, crosses between Yehudah and Binyamin’s portion of land³¹, and the tribe of Binyamin was pained at the fact that he doesn’t have this portion of land, which

contains the section of the *Beis HaMikdash* that housed the *Mizbeiach*. Due to this pain, Binyamin will merit that the third *Beis HaMikdash* in the future will be built in his portion of the land.

Elsewhere, we find a dispute in the Sages about who was the first to jump into the sea. According to one opinion in the *Gemara*³², it was not Nachshon ben Aminadav who first jumped into the sea, but the tribe of Binyamin, and therefore he merited a part of the *Beis HaMikdash* in his portion of land. The depth of this as follows. At first, the world was filled entirely with water, and then Hashem split the waters, forming the dry land.

This original dry land became ruined from Adam’s sin, when the earth became contaminated from the sin. Thus, Binyamin fixed the ruined state of the earth – he rectified the sin of Adam - by jumping into the sea. The sea split into 12 paths, the root of the 12 tribes, which became 12 *kesarim* (crowns). Thus, the dry land by the splitting of the sea was, on a deeper level, a rectification of the sin of Adam which had ruined the earth.

This was similar to when the waters of the world were gathered together on the third day of Creation to form the dry land. The first to jump into the sea (Binyamin) revealed a new, rectified kind of dry land. Thus Binyamin merited the *Beis HaMikdash* in his portion, for Binyamin represents the rectified kind of “ground” that is free from sin, which is fitting to house the holy *Beis HaMikdash*.

28 *Bava Basra* 158b

29 *Sanhedrin* 38a

30 *Devarim* 33:12

31 *Zevachim* 118a

32 *Sotah* 17a

Binyamin & The Power of “Sleep” In Kislev

The tribe of Binyamin corresponds to the month of Kislev, which contains the spiritual power called “sleep”.³³ What is the connection?

We find that the *Beis HaMikdash* is called the *cheder hamittos*, the “bedroom”, a place of sleep.³⁴ A hint to this is that the *tzaddik* Yaakov *Avinu* slept on the future site of the *Beis HaMikdash*. The depth behind this is as follows.

Adam was put to sleep so that Chavah could be created from him. The first woman was formed from a state of sleep. In this state, Adam and Chavah were two beings in one unit. After the sin, when death came to the world, the state of sleep became a “sixtieth of death”. Now there would not only be sleep, but death - the result of sin - which causes a separation between man and woman. Through sleep, which is like death, the soul returns to its original source. Death returns the body to the earth and the soul to Heaven, and sleep is similar to this. Through sleep, a person is somewhat dead, because his body becomes still and silent, and his soul returns to Heaven. But in the original level of sleep, which is when Adam was put to sleep in order for Chavah to be created, Adam and Chavah were meant to remain connected as one unit. The sleep which came upon Adam was in order to enable Chavah and allow them to remain connected to each other, to be two beings that were one.

³³ *Sefer Yetzirah* 5:4

³⁴ *Rashi Shir HaShirim* 1:16

The *Beis HaMikdash* was a place that symbolizes the holy level of sleep. It was called the “gate of Heaven”,³⁵ a place where prayers would ascend and be heard, the place where the angels descended and ascended on Yaakov’s ladder that reached Heaven. It was where Yaakov’s head was placed on the ground: on a deeper level, this means that it was the connecting point between the physical and the spiritual, the point where Heaven touched earth. Since it was in Binyamin’s portion, Binyamin represents the point where there is a connection between the body and the soul, between earth and Heaven.

Binyamin’s Power Counters Greek Evil

Greek wisdom, which is the opposite of the Torah’s wisdom, is like the impaired level of “sleep”, where the brain isn’t functioning properly and the intellect is dulled. Greek wisdom is called the “fallen intellect” (*chochmah nefulah*). The *Gemara* says that the Greek ruler Hordos renovated the second *Beis HaMikdash* and made it look very beautiful, because he wanted it to be the most beautiful building in the world.³⁶ This is because the Greeks were solely interested in physical beauty.

Binyamin was born on the road, and the depth of this is because Binyamin connects the land of *Eretz Yisrael* with outside of *Eretz Yisrael*. In other words, through Binyamin, Heaven touches earth, just as the place where Heaven touches earth, the *Beis HaMikdash*,

³⁵ *Beraishis* 28:17

³⁶ *Bava Basra* 14a

was contained in Binyamin's portion of the land.

In the blessings of Yaakov, Binyamin is compared to the wolf.³⁷ The wolf kills its prey in the morning and divides it at night. The deeper meaning of this is that Binyamin connects the day and night together, which hints to how Binyamin is the connecting point between of all the dimensions of time, space, and soul . This is also the depth of why Binyamin is called the *yedid Hashem*, “friend of Hashem”, because his title of “*yedid*” connotes this connection.

Binyamin corresponds to the power of “sleep” in the month of Kislev, because sleep is a point where death and life are connected together, for sleep is a “sixtieth of death”, yet a person still remains alive when he sleeps. The body is somewhat dead when a person sleeps, because it becomes still, but the soul is kept alive. Binyamin corresponds to “sleep” because he represents the point where life and death are connected together. The *Beis HaMikdash* turned sins into merits, thus it turned death into life. This all took place in Binyamin's portion, hence, Binyamin has the power of forming the complete “connection” (*yedid*): to connect life and death together. This is why Binyamin corresponds to sleep – a state where life and death are connected together.

The month of Kislev, which corresponds to Binyamin, is the time where there is a spiritual war between the Jewish people and the Greek empire. It was the war of Greek wisdom, the “beauty of Yefes”, against the wisdom of the Torah. But the most beautiful

place in *Eretz Yisrael*, the portion of the *Beis HaMikdash* which was in Binyamin's part of the land of *Eretz Yisrael*, is what counters the superficial beauty of the Yefes\the Greek nation. Furthermore, the *Talmud Yerushalmi* (the Jerusalem Talmud) was composed in Yerushalayim, and it is the wisdom which comes from true and holy beauty, which counters the unholy beauty and wisdom of the Greeks.

Hence, Binyamin's portion in *Eretz Yisrael*, which contained the first two *Batei Mikdash*, and which will contain the third *Beis HaMikdash* in the time of *Moshiach*, is the holy state of “sleep” that connects life and death together, which will be the state of the complete Redemption, may it come speedily in our days.

³⁷ *Beraishis* 49:27