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הגיבור - We express how Hashem is the “Mighty One”. This will also be subject of the next blessing, אתה גיבור, “You are Mighty”, in which we devote an entire blessing of Shemoneh Esrei to describe Hashem’s might.

Man can also attain the *middah* of *gevurah* \might and come to resemble somewhat the mightiness of Hashem. It is written, “Praiseworthy is the man [*gever**gibor*\mighty] who suffers.” Chazal say that on average, a person lives for 70 years, and if a person is “mighty”, he lives to be 80 years.

Hashem’s *gevurah* is expressed in that each day, He overcomes his wrath. Another opinion in the Gemara is that each day Hashem overcomes His *ratzon* (will). Soon, we will see how this is not the same thing as when Hashem overcomes His anger.

In a person, there are two kinds of *gevurah* \might. There is *gevurah* in our **mind**, as well as *gevurah* in our **heart**.

Our mind exercises *gevurah* when we use it to overcome the emotions of our heart. “The mind controls the heart.” The Rambam describes our *middos* as “*Hilchos De’os*”, the “laws of *daas*”. What is the difference between our *daas* and our *middos*? Our *middos* (character traits\emotions) are present in our heart, while our *daas* (knowledge) is present in our mind.

When a person only lives superficially, he is only aware of the *middos* of the heart, and he is unaware of the difference between *middos* and *daas*. But when a person gains the inner perspective, he realizes that the inner essence of all our *middos* is “*daas*”. As Chazal say, “An ignoramus cannot be pious” – without the proper knowledge of our *daas*, it is not really possible to have good *middos*. Thus, *daas* is really the basis for having good *middos*.

“The mind controls the heart” – simply, this means that a person can use his *yetzer tov* (good inclination) to overcome his *yetzer hora* (evil inclination). But the deeper meaning is, that even Hashem overcomes His *middos*, as we brought before from the words of our Sages. Hashem’s desires are only good desires – He has no evil desires, *chas v’shalom*. Yet, Hashem overcomes His *middos* anyway, even though they are always good *middos*. This shows us that there is a higher use of *gevurah*.

A Torah scholar is personified for having the trait of *gevurah*. The *gevurah* of a Torah scholar reflects somewhat the *gevurah* of Hashem. A Torah scholar doesn’t just use *gevurah* to overcome his *yetzer hora*. He uses *gevurah* to give himself an inner order to his soul. A Torah scholar has inner **clarity** –

he knows how to direct each power of his soul and use each of his soul's abilities in their proper place. That is the higher use of *gevurah* – when a person uses his *daas* to gain **clarity** in matters.

If a person has good *middos*, but his mind is not so developed, his mind is not directing his emotions. What will happen? He is destructive to the world. The Sages say that there was a scholar, Rav Zecharya ben Avkulas, who was very humble, yet he is blamed for the destruction of the *Beis HaMikdash*, because he was too humble.^[1] Our *middos*, even our good *middos*, need to have boundaries. The power which directs our *middos* is called *daas*. Through *daas*, we access our higher kind of *gevurah*, which gives us inner order and clarity, to know how to direct each of our good *middos*.

One of the Sages said to another, “You see a clear world.”^[2] This defines the essence of a true Torah scholar – a person who receives an inner clarity on matters. The depth of a Torah scholar's wisdom is that he has the higher kind of *gevurah*, which is that he knows how to give himself inner order to his soul's abilities and thus have clarity. The kind of lifestyle in today's generation is a lifestyle that lacks clarity; we do not live in a clear world. This is the situation of exile – we lack clarity. This is the meaning of the statement, “*Torah, Torah, wear a sackcloth*” – we are missing the clarity to go about life, so it is as if the Torah is in mourning.

The power of *gevurah* is thus to live a life of clarity. There are all kinds of doubts that fill the world – doubts when it comes to our Torah learning, doubts in how to behave, doubts in how to live our life entirely. All of us are filled with various kinds of doubts. In addition, our priorities are often mixed up; things that are supposed to be secondary of importance have become first priority, while things that are really supposed to be more important have become only second priority. Often, acts of *chassidus* (piety) are considered to be obligatory and more essential than the actions which are required according to *Halacha*. This is the opposite of a clear kind of world.

Hashem is the epitome of *gevurah* \might, as we say in the next blessing of *אתה גבור*. Our power of *gevurah* can only come from Hashem. It is the power to disconnect from all surroundings and instead look at everything through a lens of pure truth, an inner place in the soul that is clean from any impure interests.

We live in an *alma d'shikra*, a “world of falsity.” Rav Dessler zt”l explained that the entire reality we live in on this world is a false reality, an illusion. Rav Chatzkel Levenstein zt”l said that there are many people who don't even know what they want at all in their life – that is the kind of false world we live in.

^[1] Yoma 9b

^[2] Pesachim 50a