

Bsd

## **Chaburah 22 - Mavo L'Pairush Masok Midvash, Sefer Eitz Chaim, Mishna Brura Siman 1**

We learned in the past Chabura, that the person who experiences the physical permissible pleasures in this world with the intent to connect to Hashem is different than everyone else in the world: He is living the "*nimshal*", and everyone else is stuck in the "*mashal*".

In today's Chabura we wanted to share a very key practical tool that is brought down in Sforim Hakedoshim that can help tremendously in our Avodah of connecting the "*mashal*" to the "*nimshal*".

Introduction: Psychologically, a person essentially lives within himself, namely, his main interaction is with the experience within his own head. That's why a person can, when needed, live totally alone.

Creating relationships involves utilizing all three of his faculties of action, emotion, and intellect (called in Sforim Hakedoshim the "*three l'vushim*" of the neshama – Sefer Tanya Perek 4).

On the level of action, we use physical contact to create a relationship – but that is limited only to such time that the two existences are in close proximity.

On the level of emotion, we develop positive feelings of love for another existence who gives us 1) validation – by validating our needs and not ignoring them` 2) compassion – by taking care and giving us the fill for all our needs; and 3) space – by allowing us to be ourselves even after having filled our needs, and not becoming possessive or dictating over us.

On the level of intellect, we can share what we experience in our mind through words (words are a 'utensil' to 'hand over' thoughts from one human being to another – Sha'ar Ha'avodah 62; the mouth is the 'fountain-pen' of the heart – Chovos Halevovos, Sha'ar Habechina); Mouth is the level of Malchus – Tikunei Zoher, Pasach Eliyahu).

There is one more way to connect in intellect, through telepathy, but it is not so noticeable today when life is externally paced and distracted, and telepathy takes focus and grasp of great subtleties.

In the Relationship we build with Hashem it works the same way: Through the mitzvos Hashem gives us almost as many actions as we could do to connect to Him: We are hugged by Talis, embraced in the Sukkah, surrounded by His Presence on Shabbos, we actually tie letters of His Name and parchments of the Torah to our body in Tefillin, etc.

Then, on the emotional level, when we see that Hashem gives us validation by hearing our needs, then compassion when you notice that Hashem has answered, and nonetheless He continues to give us our 'space' to be ourselves – we develop feelings of real love for Him.

On the intellectual level He shares with us His Wisdom - as shines forth from the Torah - and He leaves open the channels of Ruach Hakodesh to us - for those who can approach the channels of connection through telepathy.

Yet there is an additional aspect that adds to building relationship - while all three levels of connection grow, an "image" of the experience also becomes "etched into"/ "recorded" on our soul. Usually this image will take the form of the physical image/s of the other entity that we perceived while we were going through the experience.

It follows that when building a relationship with Hashem, we will also need to utilize some sort of "image" - subconsciously - that reminds us identifies to us the entity we have built a relationship with.

Question: In regard to our relationship with Hashem what could it be?

Answer: There are three ways we are allowed to imagine Hashem: 1) Through the Framework of Traits - i.e. an "intellectual picture" of a trait; 2) Through the representation of the Framework in the "form" of "Adam Elyon"; 3) Through the physical forms of letters and Names of Hashem that represent the different levels of the Framework.

*Derech One* is more general and does not supply an actual image. *Derech Two* we are supposed to understand only through extrapolation, and *not* the physical image (Shela Hakadosh, in explanation of Lashon Kodesh). *Derech Three* allows us actual physical imagery - with the obvious understanding that the letters themselves have *nothing* to do with the Reality they represent, any more than we would say that the physical form of the Hebrew letters of ראוּבֵן have to do with the essence of Reuven whom they refer to.

Sources: Mavo L'Pairush Masok Mid'vash, ois 14; Eitz Chaim, Sha'ar Ruach Hakodesh, daf 5; Sefer Pri Eitz Chaim, Sha'ar Hanhagas Halimud, Perek 1; Mishna Brura, Siman 1-4.

Conclusion: Utilizing the Letters of Hashem's Name to concentrate upon when we experience a positive physical pleasure, is a safe and advantageous way to build and to increase the true closeness and intensity of our Soul's connection to Hashem.