



# Connecting with Mind and Body

## *The Reshima*

The Friediker Rebbe writes in a *reshima* on Gimmel Tammuz, the day he was released from the Spalerka prison, as follows: “*Yehi Hashem Elokeinu imanu ka’asher haya im avoseinu, al ya’azveinu v’al yitsheinu.*” (‘May Hashem Elokeinu be with us as He was with our fathers, may He never abandon us and never forsake us.’) Hashem should be with us, and Hashem *will* be with us, even though we are not on the level of our fathers.”

As known, “*Hayamim ha’eileh nizkarim v’naasim*”—every year, these themes become more relevant. By examining this *possuk* more in-depth, we can find lessons for our *avodah*, nowadays.

## *Middos vs. Mochin*

“*Avoseinu*”—our fathers—and “*imanu*”—us—represent different chronological periods in the history of *am Yisroel* in general. Specifically however, for every Jew these two concepts symbolize *mochin* – intellect, and *middos*, emotion.

*Mochin* is compared to *avoseinu*—as intellect precedes and conceives emotion, acting as a father toward it. When one is doing his *avodah* in a state of *mochin*, the *avodah* is easier; to do what is right is logical and rational.

We see this idea in *nigleh d’Torah*. The Gemara states,<sup>2</sup> “A person does not commit an *aveirah* unless a *ruach shtus* enters him.” One can only do such a thing if he is lacking *mochin*

and is instead being ruled over by a *ruach shtus*.

By nature, one’s intellect rules over his *middos*. However, there is the “Amalek,” the separation between *mochin* and *middos*, blocking the *mochin*’s influence and allowing the *middos* to take control.

This is what the *possuk* is telling us: Hashem should be with us, our *middos*, just as he was with our fathers, our *mochin*. This in turn will cause our thought, speech, and action to be in line with the *mochin*’s *perspective* in our *avodah*.

## *Chochma and Bina*

In the abovementioned *possuk*, the names “*Hashem Elokeinu*” are used.



לזכות החייל בצבאות ה'  
אליהו בן מינא צבליה שיחיו' נמדרר  
לרגל יום הולדתו י"ט תמוז  
שיגדל להיות שליח, חסיד, ירא שמים,  
ולמדון ושיהיה מקור לנחת רוח רב  
להוריו, למשפחתו ולנשיא דורינו

נדפס ע"י  
הרה"ת ר' יצחק וזוגתו מרת אסתר  
שיחיו טייכטל  
שלוחי המלך בנאשוויל, טענעסטי

These two names represent the two main levels within *mochin*: *Havaye* is *chochma* and *Elokim* is *bina*.

*Havaye*, which is etymologically related to the word *Mehaveh*—Creator, symbolizes *chochma* because just like *Havaye*, *chochma* is the idea of conceptualization, the first source for creation. *Bina* and *Elokim*, on the other hand, are the source of *middos*, the actual process of creation of the worlds. *Elokim*, a plural word, highlights the theme of *bina*, multiplicity; one thing branching out to form many different things—the full spectrum of creation.

We ask in the *posuk* for something seemingly impossible: for Hashem to be with us, the *middos*, the very same way He was with *mochin*. Therefore,

we say, “*Hashem Elokeinu*”—through *Elokeinu*, we can cause *Havaye* to be *imanu*—even on the lowest level.

## The Complete Connection

In *avodah*, a clear lesson can be taken from the above.

One may wonder how it's possible to connect to and relate with Hashem—He is on an entirely different plane of existence! Therefore, Chassidus tells us, we must have *Chabad*. *Chochma*, the bare minimum of “knowing” Hashem, alone is not enough, and neither is *bina*, a deeper comprehension. One must have *daas*—to make the idea of Hashem relevant and tangible. This will in turn cause

one's ten *kochos hanefesh* to be in tune with Hashem's will, including the lowest level—action. *Imanu*, with us, just like He was with *avoseinu*.

On this note, the Frierdiker Rebbe concludes the *reshima* by writing that “to all *bnei Yisroel* there will be light, *b'ruchnius ub'gashmius*”—meaning that this manifestation of Hashem's light comes from a level where *ruchnius* and *gashmius* are equal—“*m'yado hamele'ah hapesucha hakedosha v'harechava*,” from Hashem's full, open, holy, and broad hand.<sup>3</sup> **T**

*Adapted from the sicha of Shabbos Parshas Korach, Gimmel Tammuz 5731*

1. Melachim I 8, 57.
2. Sotah 3a.
3. Birkas Hamazon.