

Bais Yaacov Bnos Malka Newsletter

לעילוי נשמת יצחק עקיבא בן אהרן ז"ל

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Parshas Bereshis

פרשת בראשית

תשרי תשפ"ד



May this week of the beginning of the Torah mark the beginning of our salvation: freedom for the captives, healing the wounded and protecting the soldiers and the medical personnel, the inhabitants of Southern and all of Israel and Klal Yisroel.

This Dvar Torah was written by Harav Chaim Pollack, shlita, who is on the administration of Michlalah.

פרשת בראשית

'If you go outside, you will die.' These are the words of an eight-year-old to her four-year-old sister as reported by their mother. The scene: somewhere in the South of Israel on Simchas Torah, 5784, 'a day that will live in infamy'.

Such was the wise and realistic advice that a little girl gave her even littler sister in this harrowing time.

And with those words she continued a message that is as old as time and finds multiple expressions in our Torah, expressions that we are relearning during this season of Yomim Tovim and studying the Torah anew.

In Eretz Yisroel on the first day of Sukkos and in Chutz La'aretz on Sh'mini Atzeres we were to internalize the teaching of Shlomo HaMelech that he shared with us in his Sefer Koheles (Perek 4/P'sukim 9-12):

טובים השניים מן האחד אשר יש להם שכר טוב בעמלם: כי אם יפלו האחד יקים את חברו ואילו האחד שיפול ואין שני להקימו: גם אם ישכבו שנים וחס להם ולאחד איה יחס: ואם יתקפו האחד השנים יעמדו נגדו והחוט המשלש לא במהרה ינתק:

Two are better than one; they have reward in their toil. If they fall, one will stand up the other; if one who is alone falls, there will be no one to stand him up. If two lie together, it will be warm for them; if one is alone, how will he become warm?

If one will attack, the two will stand up against the attacker; the three-twined thread will not be torn apart quickly.

The need to share advice and counsel is emphasized multiple times by Shlomo HaMelech in his Sefer Mishlei. These P'sukim seem remarkably similar and we will not attempt to analyze them individually nor to emphasize the *chiddush* of each one. Rather, the intent is to see the emphasis that Shlomo HaMelech places upon the ideal of advice and counsel.

We read (Mishlei Perek 11/Posuk 14):

באין תחבולות יפל עם ותשועה ברב יועץ:

In the absence of considered planning, the nation will fall; salvation comes with much counsel.

Rashi understands the thrust of this verse, and the ones that follow here, as the means of combatting the Yetzer Ha'ra. He writes:

באין תחבולות – כשהצרה באה על ישראל ואין נותנין לב להבין להתענות ולעשות תשובה יפול עם:

When there is no considered planning - When troubles befall upon Israel and they do not attend to understanding and to fasting and to repentance, the nation will fall.

We read further on in that Sefer (Perek 20/Posuk 18):

מחשבות בעצה תכון ובתחבולות עשה מלחמה:

Thoughts with counsel prepare and establish; with considered planning, make war.

Rashi's explanation is in consonance with what he had written earlier:

מחשבות בעצה תכון ובתחבולות עשה מלחמה – אם באת להלחם כנגד השטן בא בתחבולות תשובה ותפלה ותענית:

Thoughts with counsel prepare; with considered planning, make war – if you are coming to do battle against the Soton, come with considered planning of: repentance, prayer and fasting.

And finally, for the verses that we are bringing, we read there (Perek 24/Posuk 6):

כִּי בְתַחְבֻּלוֹת תַּעֲשֶׂה לָךְ מִלְחָמָה וּתְשׁוּעָה בְּרַב יוֹעֵץ:

With considered planning make war for yourself; salvation comes with abundant counsel.

Rashi does not comment here and it seems that he relied both on his earlier comments as well as the phrase ‘make for yourself’ that implies that the war under discussion is one that is personal and internalized; the war against the Yetzer Ha’ra.

Already, at the Torah’s beginning, we are told the importance of taking counsel and advice and the context is truly unique.

We read (B’reishis Perek 1/Posuk 26):

וַיֹּאמֶר אֱלֹהִים...לִקְיָם נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ וַיְרִדוּ בְדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְבְהֵמָה וּבְכָל הָאָרֶץ וּבְכָל הַרְמֵשׁ הַרְמֵשׁ עַל הָאָרֶץ:

G-d said, ‘Let us make man in our image and in our form and they should rule over the fish of the sea and the fowl of the heavens and over the animals and over the entire land and over all the creeping creatures that creep on the land.’

The following verse reads:

וַיִּבְרָא אֱלֹהִים...לִקְיָם אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים...לִקְיָם בָּרָא אֱתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:

G-d created man in His image, in the image of G-d He created him; male and female He created them.

The plural ‘let us’ in the first of these two verses is, of course, disconcerting and even though the following Posuk makes it clear that G-d alone created man, the need to elicit seemingly unnecessary confusion is troublesome.

Rashi explains the reason for this ‘problematic’ first verse:

נַעֲשֶׂה אָדָם - אֵף עַל פִּי שְׁלֵא סִייעוּהוּ בִיצִירָתוֹ וַיֵּשׁ מִקוּם לְמִינִים לְרִדוֹת, לֹא נִמְנַע הַכְּתוּב מִלְמַד דֶּרֶךְ אֶרֶץ וּמִדַּת עֲנוּה שִׁיחָה הַגְּדוּל נִמְלָךְ וְנוֹטֵל רְשׁוֹת מִן הַקֶּטָן:

Let us make man – Even though the angels did not help Him in the formation of man, and there is a place for non-believers to rebel, the Torah did not refrain from teaching appropriate interpersonal behavior and humility that the greater person consults with the lesser person and receives the lesser person’s approbation.

Since the Torah wrote such an exceptionally unusual verse to teach us a lesson, we certainly are obligated to understand its impact upon us and to internalize it and adopt for ourselves.

Until now we have seen the need for consultation; that was the gist of the verses we learned in Mishlei. It is likely that our assumption was that when a person needs advice, they should consult someone who is older, more experienced, wiser. Now we are told that even the wiser should consult with those less wise, less experienced, younger. Hashem consulted with His creations that He made to serve Him.

And, as we have noted elsewhere, this consultation is not pro-forma. It is real. And what is the logic of someone wiser consulting with someone else who is less wise?

We read in Masseches Ovos (Perek 4/Mishnah 1):

בֵּן זוּמָא אוֹמֵר אִיזְהוּ חֲכָם הַלּוּמַד מִכָּל אָדָם שְׁנֹאמֵר (תְּהִלִּים קִיט/צט) מִכָּל מַלְמְדֵי הַשְּׁכֵלִית:

Ben Zoma says, ‘Who is wise? One who learns from everyone as it says, “I have become knowledgeable from all who taught me.”’

And how much does a person have to teach another in order to provide him with wisdom? That is a message contained in the Braisa that is appended to Masseches Ovos, referred to as its Sixth Perek, ‘Kinyan Torah’ (Braisa 3):

הַלּוּמַד מִחֲבִירוֹ פֶּרֶק אֶחָד אוֹ הִלְכָה אֶחָת אוֹ פְּסוּק אֶחָד אוֹ דְבוּר אֶחָד אִפִּילוּ אוֹת אַחַת צָרִיךְ לְהוֹגֵב בּוֹ כְּבוֹד:

One who learns from another one chapter, or one Halacha or one verse or one saying or even one letter, must honor that person.

One can learn from another, even if one is seemingly or objectively greater than the other. Figuratively, HaKodosh Boruch Hu set that example for us for all time.

The implication is that no matter how great we may be, or we may think that we are, isolating ourselves from the counsel of others removes a valuable source that would be able to enhance our understanding and our accomplishments.

In Masseches Brachos (63 b), this is expressed as follows:

...אין התורה נקנית אלא בחבורה כדברי יוסי ברבי חנינא דאמר...מאי דכתיב (ירמיהו מ/לו) חרב אל הבדים ונאלו חרב על שונאיהם של תלמידי חכמים שיושבים בד בבד ועוסקים בתורה ולא עוד אלא שמטפשים כתיב הכא ונאלו וכתיב התם (במדבר יא/ב) אשר נואלנו ולא עוד אלא שחוטאים שנאמר ואשר חטאנו:

Torah knowledge is acquired only when learning in a group as Rabi Yose b'Rabi Chanina said, 'How are we to understand the verse, "A sword to the *badim* and they will be futile"? This means that a sword should attack those who hate Talmidei Chachamim who sit alone and learn Torah. And not only is it wrong to do so, they become foolish, as it says here, '*v'noalu*' and it says, 'we have acted with futility and foolishness'. And even more, because it says there 'that we sinned'.

At the same time, with this significant emphasis upon the need for counsel, there are many contraindications to this concept, with the first of them found in our Parsha.

After hearing the words of the serpent, we read of Chava's reaction (B'reishis Perek 3/Posuk 6):

וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמַאֲכָל וְכִי תֵאֵנָה הוּא לְעֵינַיִם וְנִחְמַד הָעֵץ לְהַשְׁכִּיל וַתִּקַּח מִפְּרִיָּו וַתֹּאכַל וַתֵּתֵן גַּם לְאִישָׁהּ עִמָּהּ וַיֹּאכְלוּ:

The woman saw that the tree was good for food and that it was desirable for the eyes and the tree was pleasant for knowledge and she took from its fruit and she ate and she gave it also to her husband with her and he ate.

Because when it says, 'she saw the tree was good' and we know that physical sight does not teach that something is tasty, we need to consult who Rashi writes:

וַתֵּרָא הָאִשָּׁה - ראתה דבריו של נחש והנאו לה והאמינתו:

The woman saw – She saw the words of the serpent and they gave her pleasure and she believed him.

As we have many times in the Torah, 'seeing' isn't physical sight; rather it indicates insight and understanding. The serpent offered Chava advice and she took it.

Thus, from the very beginning of the Torah we see that counsel can be harmful.

That harm has had implications for all of humanity throughout history.

And although this may be the first time that such a lesson is given, it is certainly not the last.

Next week's Parshas Noach presents another striking example of harmful counsel and advice.

We read regarding *Migdal Bavel* (ibid. Perek 9/Posuk 1):

וַיְהִי כָל הָאָרֶץ שָׁפָה אֶחָד וְדַבְרִים אַחָדִים:

The land was of one language and singular words.

What does the phrase 'singular words' mean?

Rashi teaches:

ודברים אחדים - באו בעצה אחת ואמרו לא כל הימנו שיבור לו את העליונים, נעלה לרקיע ונעשה עמו מלחמה.

And singular words – They came with one counsel and said, 'G-d has no right to choose the upper spheres for Himself; let us ascend to the sky and make war against him.'

There is no escaping the fact that their counsel and mutual advice was harmful and destructive!

That harm has had ramifications for all of mankind throughout history

Finally, for our purposes, we view an event that had changed Jewish history, and not for the better.

Upon succeeding his father Shlomo as king, Rechav'am had to deal with a populace that chafed over the harsh measures placed upon them by Shlomo HaMelech. Seemingly, because of the greatness of Shlomo HaMelech, they put up with the burdens with which they were dealt. The aura of uniqueness of Shlomo HaMelech was not passed down to Rechav'am, however, and that is the situation that we read about in Sefer Melachim (I Perek 12/P'sukim 6-14):

וַיִּזְעַק הַמֶּלֶךְ רַחֲבָעַם אֶת הַזְּקֵנִים אֲשֶׁר הָיוּ עֹמְדִים אֶת פְּנֵי שְׁלֹמֹה אָבִיו בְּהִיטּוֹ חַי לֵאמֹר אֵיךְ אַתֶּם נֹעֲצִים לְהַשִּׁיב אֶת הָעָם הַזֶּה דָּבָר וַיְדַבְּרוּ אֵלָיו לֵאמֹר אִם הַיּוֹם תִּהְיֶה עִבְדְּ לָעָם הַזֶּה וְעִבְדְתֶם וְעִנִּיתֶם וְדִבַּרְתָּ אֲלֵיהֶם דְּבָרִים טוֹבִים וְהָיוּ לְךָ עֲבָדִים כָּל הַיָּמִים: וַיַּעֲזֹב אֶת עֲצַת הַזְּקֵנִים אֲשֶׁר יַעֲצֶהוּ וַיִּזְעַק אֶת הַיְלָדִים אֲשֶׁר גָּדְלוּ אִתּוֹ אֲשֶׁר הָעֹמְדִים לִפְנָיו: וַיֹּאמֶר אֲלֵיהֶם מָה אַתֶּם נֹעֲצִים וְנָשִׁיב דָּבָר אֶת הָעָם הַזֶּה אֲשֶׁר דִּבְרוּ אֵלַי לֵאמֹר הֲקֵל מִן הָעַל אֲשֶׁר נָתַן אָבִיךָ עָלֵינוּ:

וַיְדַבְּרוּ אֵלָיו הַיְלָדִים אֲשֶׁר גָּדְלוּ אִתּוֹ לֵאמֹר כֹּה תֹאמַר לָעָם הַזֶּה אֲשֶׁר דִּבְרוּ אֵלָיךְ לֵאמֹר אָבִיךָ הִכְבִּיד אֶת עַלְנוּ וְאַתָּה הֲקֵל מֵעָלֵינוּ כֹּה תִדְבַר אֲלֵיהֶם קִטְנֵי עֶבֶה מִמֶּתְנֵי אָבִי: וְעַתָּה אָבִי הַעֲמִיס עֲלֵיכֶם עַל כָּבֵד וְאֲנִי אוֹסִיף עַל עֲלֵיכֶם אָבִי יִסֹּר אֶתְכֶם בְּשׁוֹטִים וְאֲנִי אֲיַסֵּר אֶתְכֶם בְּעֲקָרְבִים

King Rechavam consulted the elders who stood before Shlomo, his father, when he was alive; Rechavam said, 'How do you advise the response to the people about this matter.' They spoke to him saying, 'If today you will become a servant to this people and you will serve them and you will answer them and speak good things to them, they will be your servants forever.

Rechavam forsook the advice of the elders who advised him and he consulted the children that grew up with him and who stood before him. He said to them, 'What do you advise and we will respond to this people who spoke to me saying, "Ease up on the yoke that your father placed upon us." The children who grew up with him said saying, 'This is what you should say to the people who spoke to you saying, "Your father placed a heavy yoke upon us and now you should ease it;" so you should say to the people, "My little finger is thicker than my father's waist. Now my father placed a burden of a heavy yoke and will add upon your yoke. My father afflicted you with sticks and I will afflict you with thorns."

Rechavam responded to the people as his youthful advisors suggested and the unified Malchus Dovid HaMelech split into the Kingdoms of Yehuda and Yisrael, as ten Shevatim rejected his rule. That split is felt to this very day.

It is apparent from these instructive events that the Torah teaches that the example given to us by the Ribbono Shel Olom at Creation cannot always be followed on a shallow and simplistic level.

And, in fact, the Torah is completely aware of counsel and advice which is deleterious when it writes in Parshas Kedoshim (Vayikro Perek 19/Posuk14):

לֹא תִקְלַל חֵרֶשׁ וְלִפְנֵי עוֹר לֹא תִתֵּן מַכְשָׁל וְרֵאתָ מֵאָחֶיךָ לֵאמֹר אֲנִי ה':

Do not curse the deaf and before the blind do not place a stumbling block, you should fear your G-d; I am Hashem.

Rashi writes:

ולפני עור לא תתן מכשל - לפני הסומא בדבר לא תתן עצה שאינה הוגנת לו, אל תאמר מכור שדך וקח לך חמור, ואתה עוקף עליו ונוטלה הימנו:

Before the blind, do not place a stumbling block – Before someone who is blind about a matter, do not give him counsel that is not appropriate for him. Do not say, 'sell your field and buy a donkey' and you circumvent him and take the field from him.

In the chapter on *Eitzza*, Peleh Yoetz writes:

...טוב שיהא לאדם חבר טוב איש עצתו ידיענו ואל בינתו אל ישען כי כל האדם כוזב וטובים השנים מן האחד ואפילו הגדול יטול עצה מן הקטן כמו שמצינו בהקדוש ברוך הוא...

יותר טוב שילך אצל חכם שנהנים ממנו עצה ותושייה ויטול עצה ממנו שהוא יעצנו עצה הוגנת על פי התורה ועל פי היושר בשכל טוב...אפילו אם היה נוגע בדבר וכל שכן שעל הרוב כיון שאינו סוחר אינו נוגע בדבר

וראו לאדם ליתן עצה טובה בכל לבו אפילו לשונאו...וימלך בקונו ויתפלל אליו שיתקנהו בעצה טובה מלפניו ועצת ה' היא תקום:

It is good to have a good friend with whom he can consult, who will give him knowledge and that a person should not rely on his understanding [alone]. This is because a person can deceive himself and 'two are better than one' even if a greater person takes counsel from a lesser person as we saw by Hashem.

It is best that a person should go to a Chacham from whom they benefit counsel and inspiration and receive advice from him because he will give him proper advice according to the Torah and according to straight and good thinking. This is true even if the Chacham has personal interests in the matter and certainly, since most often the Chacham isn't a merchant and he would not have personal interests or personal biases.

It is fitting and proper that a person offers advice full-heartedly, even to one who hates him.

A person should ask Hashem for advice and pray to Him that He will correct him with good advice that comes from before Him and it is the counsel of Hashem that will be permanent.

Peleh Yoetz gives expression to the tension between the lesson Hashem teaches us at the beginning of the Torah and the faults and tragedies that occur when that lesson is misused.

Not everyone can be relied upon for advice and even trusted advisors err, because people err.

A person must use their judgment and, in fact, Rashi (B'reishis Perek 13/Posuk 14) tells us that such is a proper criticism of Chava who did not use her judgement when accepting the counsel of the serpent:

שאילו שאלו למה עשית זאת, היה לו להשיב דברי הרב ודברי התלמיד דברי מי שומעין:

Had they asked the serpent, 'why did you do this?', it could have answered [I am not at fault], Chava heard the word of G-d, the 'rav' and the word of a lowly creature, the 'talmid'. To whom should she have listened?

When there is a choice from whom to receive counsel, one an expert the other not, of course we turn to the expert.

But even when there is not a choice, sometimes it is better not to receive counsel at all when the one offering it is evil.

There is a phrase that is used in the context of advice that is meant to be harmful and destructive, intended to cause havoc and upheaval. That phrase is *עצת אחיתופל*, Achitofel's advice.

Achitofel, who tried to overthrow the monarchy of Dovid HaMelech by having Avshalom ben Dovid coronated, told Avshalom how to cement his uprising and assure its success. Had Avshalom taken that advice, his uprising would have succeeded.

Because of the wise intervention of Chushai HaArki, an unsung hero of the Jewish People, Achitofel's counsel was thwarted and Dovid's monarchy was preserved.

The summary verse is found in Shmuel II (Perek 17/Posuk 14):

ויאמר אבשלום וכל איש ישראל טובה עצת חושי הארפי מעצת אחיתופל וה' צוה להפך את עצת אחיתופל הטובה לבעבור הביא ה' אל אבשלום את הרעה:

Avshalom and all of the men of Israel said, 'The advice of Chushai HaArki is better than the advice of Achitofel'; this is because G-d commanded to thwart the 'good' advice of Achitofel in order for Hashem to bring bad to Avshalom.

Avshalom ignored the words of his half-brother in Sefer Mishlei (Perek 19/Posuk 21):

רבות מחשבות בלב איש ועצת ה' היא תקום:

There are many thoughts in the heart of man; but the counsel of G-d will be permanent.

We certainly believe those words of Shlomo HaMelech, but the question before us is, 'are we able to fathom the true 'עצת ה'?

We are aided in that search by the commentary of Malbim on one of the verses we saw above. We saw a number of P'sukim from Sefer Mishlei that use terms that seem quite similar: Machshava, Eitza, Tachbula.

We translated those terms, respectively, as 'thought', 'counsel/advice' and 'considered planning'. The first two translations, of Machshava and Eitza, are well-known and agreed upon. The translation, or rendition, of Tachbula is less so.

Malbim makes sense and order of the meaning of those terms and thereby prepares a roadmap for us to do our best to understand to receive counsel and to benefit from 'עצת ה'.

He writes (Mishlei Perek 11/Posuk 14):

...כי יש הבדל בין מחשבה ובין עצה, שהעצה היא ההסכמה שמסכים בתבונתו, איזה דבר יבחר, שבמחשבה חושב כל צדדי האפשר והמחשבות הם רבות, ואחר שבורר לו אחת מבין כולם נקרא הסכמה זו עצה ...

There is a distinction between the terms 'machshava' and 'eitza'. Eitza is a wide agreement and summation that a person arrives at with his understanding, regarding the choice that he makes. 'Machshava' is when a person considers the various possible aspects of a matter – but thoughts are many. After the person chooses one of those from among them all, that is the agreement and summation and this is the meaning of the term 'eitza'.

'Machshava' is a prerequisite for 'Eitza' but it is not its substitute!

שכל שלא הסכים אל עצה חלוטה ינוע קצף על פני משברי המחשבות, ואם הסכים על עצה חלוטה מבין כל המחשבות שעלו בלבו אז מצא כן ובסיס, וזה רק בכל עניני העולם כמו שחושב ומיעץ מה יסחור ובמה ישתכר וכדומה.

Until a person comes to an agreement and summation of an absolute 'eitza', counsel, he will be volatile like the frothing on the breaking waters of this thoughts. But this type of 'eitza', counsel is relevant only for ordinary worldly matters such as when a person thinks and consults about his business and his income and similar matters.

אבל במלחמה אין די בעצה לבד כי גם האויב יש לו עצה והסכמה, ואולי לא תועיל עצתו נגד עצת האויב, וכמו שהשיב חושי הארכי על עצת אחיתופל, וצריך תחבולה, שגדר התחבולה הוא קשר של עצות רבות, שקושר חבל בחבל סבות ומסובבים. עד שבכל אופן שיפנה האויב ימצא עצה מוכנת כנגדו...

But when it comes to war, this level of 'eitza', counsel, is insufficient because the enemy also has 'eitza' and agreement and summation. And, perhaps, this individual's 'eitza' will not be effective against the 'eitza' of the enemy, just like when Chushai HaArki overcame the 'eitza' of Achitofel.

In such a case a person needs the third level – 'tachbula'. The definition of 'tachbula' is to connect and intertwine many 'eitzos', just like a person intertwines a rope of fibers and wraps them around [to form a finished product].

ועל כן 'בתחבולות עשה מלחמה'... ולפי זה למלחמה צריך יועצים רבים, שכל אחד ימציא עצה אחרת, כי כל עצה ועצה יש לה מקום במלחמה שלפעמים אם עצה זו לא תצליח נגד האויב יפנה אל העצה השניה,

Therefore, the verse writes, 'He makes war with 'tachbulos', considered planning. Thus, war requires multiple counselors, each one providing a separate counsel and advice, because each one could have its place in a war. Because at times, one 'eitza' will not succeed against the enemy and then he will turn to a second 'eitza'.

ודבר זה משל על מלחמה אחרת פנימית נגד האויב הפנימי

And this matter of 'tachbula' at time of war is relevant to a different type of war, one that is against the inner enemy.

זוה שכתוב ותשועה ברוב יועץ.

And this is what the verse says: Salvation comes with abundant counsel.

In order to arrive at proper decisions, the process is involved and complicated; it is sophisticated, not shallow. A person relies on the advice of trusted others as well as one's understanding and good judgment.

Personal judgment is a vital ingredient and it is a gift from HaKodosh Boruch Hu and its value is so great that knowledge and understanding is the first thing that we request in our *bakashos* in each weekday Amida.

חננו מאיתך דעה בינה והשכל

Hashem, favor us with knowledge, understanding and intelligence.

But there is more. On Motzaei Shabbos, we recite 'Havdala' in the Amida and that Motzaei Shabbos insertion is part and parcel of that first Bracha of הדעת. And what is the reason that Havdala finds its place in that Bracha?

In a pithy comment, the Yerushalmi Masseches Brachos (Perek 5/Halacha 2) writes:

אם אין דיעה, הבדלה מניין

If there is no knowledge, how would a person know to say havdala, to make distinctions?

As we begin this new year, fraught with concern and worry, in the midst of Milchemet Simchat Torah, we turn to the Ribbono Shel Olom to enlighten us all, from our Chachamim to our political leadership and to us, with the ability to elicit the wisdom which he has implanted within us and to repeat the words of Dovid HaMelech (Tehillim Perek 16/Posuk 7):

אֲבָרַךְ אֶת ה' אֲשֶׁר יַעֲצֵנִי אֶף לַיְלֹת יִסְרוּנִי כְּלִיֹּתַי:

I will bless Hashem Who has provided me with counsel and Who instructs my innards during the darkness of the night.

Bsorot Tovot

Shabbat Shalom

Rabbi Pollock