



BUILDING A SANCTUARY IN THE HEART

TRUE BEAUTY

[In this week's *parshah*, Binyamin is born. In the Jewish calendar, the tribe of Binyamin corresponds to the month of Kislev, which is also identified with the concept of sleep. The concept of sleep exists both in the side of holiness and in the side of evil.]

Greek wisdom (the opposite of the Torah's wisdom) is the impaired level of "sleep". During sleep, the intellect is dulled. Greek wisdom is called the "fallen intellect" (*chochmah nefulah*), and the Greeks were also solely interested in physical beauty.

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

Binyamin corresponds to the power of "sleep" in the month of Kislev. 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 during sleep; it becomes still, but the soul is still 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: 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 evil. 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 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 Mashiach, 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. ■ (translated from the original hebrew shiur - Tribe of Rosh Chodesh_09_Kislev – Binyamin)

10 Sometimes, while a person is clarifying for himself that the purpose of his life is closeness to Hashem, he may believe and entertain the thought that in order to cleave to the Creator, one must be removed from the world and be utterly detached from all worldly matters like Moshe *Rabbeinu*. He should know that such a thought is a product of the advice of the *yetzer hara*, who wants to distance a person from the truth and from the Creator. It tries, therefore, to portray closeness to Hashem in black colors, as something appropriate for only unique individuals but beyond the reach of an ordinary individual such as yourself.

Yet, the truth is that the Ramchal clearly states just the opposite. The Ramchal, based his work *Mesillas Yesharim* on the teaching of Rav Pinchas ben Yair, who starts with the most basic level. He states that Torah study leads to watchfulness and progresses until the levels of *Ruach Hakodesh* and the ability to revive the dead. At the end of his work, after he directs the individual toward attaining these high and lofty levels, he writes as follows (Ch. 26): “And you, pleasant reader, must realize as I do, that I have not completed in this work all the principles of saintliness.... It is obvious that each person, depending on his trade and his occupation, needs direction and guidance. The path of saintliness fitting for someone who is solely occupied with Torah study is not the path of saintliness appropriate for one who needs to hire himself out to work for another. And neither of these is the path of saintliness suited for someone who is engaged in commerce. And the same applies to all the details of a person’s involvement in the world. Each person, according to his situation,

has aspects of saintliness suitable for him. It is not that the essence of saintliness changes, for it is certainly applicable to everyone, since it is nothing other than acting in a way that pleases the Creator. However, since the conditions are different, it is impossible that the means leading to the goal will not change for each person according to his circumstances. One can be a complete saint if, due to necessity, he performs lowly work, just as much as one whose mouth does not pause from learning.”

(This must be a real necessity, not laziness about learning Torah. This needs a true evaluation to ensure that he is not, *chas veshalom*, in the category of those who have forsaken the Torah. He must take counsel from a great man regarding this issue.)

It is evident from his words that one can be a pious person who cleaves to his Creator to the extent that he will achieve *Ruach Hakodesh* and the ability to revive the dead, regardless of his occupation, be it Torah study or labor. This is provided that all his deeds are done truly for the sake of Heaven. He studies Torah to the extent that his time and ability allow, and he works only as much as is absolutely necessary and that too for the sake of Heaven. We see from this that **anyone can cleave to the Creator, and this is not limited to rare individuals who are removed from all worldly matters.**

We have learned, then, that first a person must fully clarify for himself that the purpose of life is to achieve closeness to Hashem. After that, he must be convinced that this is fully relevant to him, and that he is fit and qualified for this, beyond any shadow of a doubt. ■ reprinted from the sefer *Bilvavi Mishkan Evneh* Part One

QUESTION Can I make known the dangers about vaccines? Am I going against *daas Torah* of the Rabbonim who approve of vaccines, if I publicize the dangers of vaccines? Am I doing an *aveirah* if I don't let my children get vaccines?

ANSWER [Regarding vaccines], “Make for yourself a *Rav*, to remove yourself from doubt”, and accept what your *Rov* says to you.

QUESTION Are we allowed to go to doctors today? I've seen a quote from the Ramban that one should go to doctors, and Rebbi Nachman of Breslov also spoke very negatively about going to doctors, and the Steipler is quoted to have been said that doctors [in many cases] are murderers. I've heard that many other *Gedolim* as well don't approve of going to doctors today. On the other hand, *Chazal* said that “Permission is given to a doctor to heal”. Can the Rav clarify this issue for me?

ANSWER [Regarding going to doctors] If a person lives with clear *bitachon* that only Hashem heals him, he does not need to go to a doctor. However, there is a debate in the Poskim if this rule [about no need for effort when you have *bitachon*] applies only regarding a physical disease or if it applies even regarding an internal disease. If someone is not on this level of having such clear *bitachon* in Hashem, he needs to go to a doctor to get treated.

QUESTION There is a technology being developed to surgically implant a computer chip in people which would enable them to educate themselves through the information

on the chip (for example, a person would be able to know all of Shas just with just one click). The chip can also learn about the reproductive process and it can transfer this information to robots (at this point, this particular capability is still at a primitive stage) and create robotic people using this information. What should be our perspective towards this?

ANSWER Concerning the future, it says, “*And the earth will be filled with knowledge of Hashem as water fills the sea...*” This means that the spiritual illumination of the highest point, *Keser*, which is called the “crown of the King”, will be revealed, and this will cause advanced wisdom to spread all over the world. Not only will advanced wisdom spread to people, but it will also spread to animals, plants and inanimate objects.

This particular concept comes from a revelation of spiritual light that will be in the future, and it is already starting to materialize even now, in the era of the end of days. In the last few decades, computers were able to hasten the pace of all work by using information that was entered and stored in the computer. Nowadays, computer capabilities advanced to be able to have “computer intelligence”. At first, this intelligence becomes available to humans, and later it is able to spread even to animals (i.e. the rooster, which is given *binah*, understanding, to differentiate between night and day). And now this intelligence has spread to even the stillest forms of creation [i.e. the body].

This is really because the spiritual light of the future, which will cause advanced intelligence to spread throughout the world, has come

down closer to our material world, and now it is reaching even the lowest level creations (inanimate objects). The greater the burst of intelligence from above, the further down it will reach, until it reaches even the lowest level creations: the stillest creations. Part of this unfolding process of advanced intelligence is

the technology of this computer chip that is being developed for all kinds of many uses. When the spiritual light behind all of this advanced intelligence will radiate completely, the light of Mashiach will be revealed. It is already starting to shine partially, and it is gradually increasing. ■ from the Q & A archive

Power of Learning Torah Translated from original hebrew shiur ספר נפש החיים 003 שער ד

In previous generations, they possessed both a strong intellect and a strong heart, thus they did not come to make the mistake of giving up Torah study for the sake of studying *mussar*. They were immersed in the intellect of Torah, but at the same time, a love for Torah burned in their hearts. Thus they never thought of abandoning Torah study.

But as the generations went on, their hearts stopped burning so strongly with a love for Torah, and Torah study was being seen as just as an intellectual pursuit alone. It became nothing but *pilpul* (intellectual analysis and discussion) alone, but their hearts weren't in it. Therefore, they came to feel that they needed to heavily pursue the study of *yirah* and *mussar*, which led to the

neglect of Torah study.

We need to understand exactly what transpired here. What was the way that things were supposed to look like? What went wrong? What needs to be fixed?

When a person learns Torah with his intellect alone, even if he is successful in his learning and even if he is a Torah scholar, even if he knows *sugya* upon *sugya* and he knows how to learn very well, and even if it appears that he's always getting it right – this is only half of a connection to Torah. In fact, it is even less than half.

With the involvement of just the intellect in Torah, even if he has exertion in it and he clarifies it, and he can remember much of his learning and even if he comes to the proper

Halachic conclusions based on every *sugya* he learns – it appears to onlookers that he is a Torah scholar, someone who can answer questions on any place in the Talmud; but the truth is that Hashem can see into his heart, and He knows what's really going on inside that person's heart. The Gemara says, "*Hashem wants the heart.*" Hashem wants a person's heart to be involved in the Torah he learns.

In previous generations, their hearts burned with a love for the Torah. When one's heart contains a fiery love for Torah, his mind and heart are both connected to the Torah; he is connected to Torah through both his intellect and heart. This is the true and ideal kind of exertion in Torah study. ■

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