



בלבני
משכן אבנה

BUILDING A SANCTUARY IN THE HEART

REVIVING OURSELVES

In *Parshas Va'eira*, it is written, “And I will also upkeep My treaty to give to them the land of *Canaan*”, and the *Gemara* derives from this verse the proof from the Torah that there will be a *techiyas hameisim* in the future. The Torah says that Hashem promised to give *Eretz Yisrael* to “them”, to our three forefathers, whom He had made this original promise to, even though they are no longer alive. From here the *Gemara* learns that the *Avos* themselves will receive their inheritance, *Eretz Yisrael*, which was promised to them by Hashem.

Why is it specifically this verse from which the Sages derive proof to the *techiyas hameisim*? Even more so, we need to understand of what relevance does the *techiyas hameisim* have to us now? Our *parshah* discusses the exodus from *Mitzrayim*, from the word “*meitzar*” (narrow confine), also from the word *tzaar* (pain). The exodus from Egypt was not a one-time event that took place in the 15th of Nissan many years ago. It certainly took place, but it has far broader implications, throughout our ongoing story, in our souls. When we left Egypt, the bones of Yosef came with us. The depth of this is that every *meitzar* (narrow confine; painful situation) stems from our body’s viewpoint; but when the light of the *neshamah* shines within us – represented by the “bones of Yosef,” for Yosef is the *hosafah* (addition) upon the *meitzar* \Mitzrayim – then one can realize that the viewpoint which comes from our body, or our element of earth, is essentially the Egyptian exile.

Egypt was a place where no slave could escape [due to the sorcery that protected its borders] So also a person can feel like he is a total “slave” to the level he is currently at, feeling like he cannot escape from it. But with the redemption from Egypt, we became the “children” of Hashem, and the “firstborn” of Hashem. We no longer had the status of slaves, but children; a slave feels like he cannot escape, whereas a child is free to choose escaping.

Being enslaved in Egypt represents the concept of internal slavery, where one feels ‘enslaved’ to various evil forces, which he feels he cannot escape from, just as no slave could run away from Egypt. But with the redemption from Egypt, we received a spiritual light that enables one to escape all forms of ‘slavery’. And it is this light which is the very light of the *techiyas hameisim*.

When one gets used to this inner kind of listening, he is then able to deepen his listening and hear the voice of his *neshamah*, and then he can hear a different voice entirely. He will be able to hear the voice of the *neshamah*, the “breath of life” that Hashem placed in man, the voice that can convey to him that there can be a freedom from all narrow confines. That is the depth of our true power of *bechirah* (free will): hearing the voice of our *neshamah*, which liberates us from the voice of the body that is filled with despair – telling us that we can go free from the *meitzar* (confines) within us. ■ excerpt from the *sefer Bilvavi on the Parshah*

Let us emphasize that revealing the *neshamah* is not a lofty matter that only rare individuals reach. It is necessary and basic for day-to-day life! It is necessary for a man when he learns Torah, and it necessary for anyone when doing the *mitzvos*. It is the personal task of each person, according to the level he is at. All that we need to change is our perspective. As parents, we need to understand that the goal of *chinuch*, and the goal of all the words we have learned here, is to reveal the *neshamah* of our child. That will enable a child to internalize that he is a *neshamah*, and then he can grow accordingly.

Our entire, general attitude towards *chinuch* of our children should be about revealing the child's *neshamah*. As you may have realized, this really serves as an introduction to the beginning chapters of *Da Es Yaldech*, "Getting To Know Your Children", and naturally, we should have placed this chapter at the beginning of this book. However, if we would have done so, many people would quickly dismiss the entire approach here towards *chinuch*, viewing it as being disconnected with reality. That is why we first placed the chapters that explain the practical applications (we could have said more, but the basis has been said), and only after you have seen that the approach here can be of practical use in *chinuch*, can you appreciate that this is not just another book about child education.

Baruch Hashem, there are many books available today on the topic of raising children. But the purpose of this *sefer* was to present a basic system for raising the Jewish

child, whose entire goal in life should be: to reveal his *neshamah*. And, that it is upon us, the parents, to help them and guide them in this worthwhile direction.

However, we must remember a basic point which is very important: There are some people who take an extremely spiritual approach towards raising their children, and they need to hear a completely different approach than the one given in this chapter. Those kinds of parents act irresponsible when it comes to taking care of the basic physical needs of the children, because they are placing all of their focus on the spiritual development of their children. They are too focused on the *neshamah* aspect, and they forget that their children have physical bodies too, which the *neshamah* is currently clothed in.

When is focusing on the *neshamah* aspect proper, and when does it become extreme? As we explained, every person is a combination of *guf* (body) and *neshamah* (soul); the *neshamah* wants the spiritual, and the body wants the physical. But if the parents try to instill a constant air of seriousness in the home, where only deep, spiritual thoughts are conveyed, any sensible person can understand that this will not be a successful home. This is because we are not souls living in Gan Eden right now. In addition to the *neshamah* that is within us, we also have a physical body, which experiences various challenges and difficulties of the day-to-day-living that we have to endure on this world, as well as the material successes of daily living that it must be able to enjoy. ■ Chapter Six - printed for the first

time from the *sefer* אמת לדת

QUESTION Is there any *heter* to own a filtered smartphone? **ANSWER** The *Mesillas Yesharim* already wrote that if there is anything which even remotely distances a person from Hashem, one should run from it as if he would run from a fire.

QUESTION It is said today by many *Gedolim* and *tzaddikim* that the Other Side (*Sitra Achra*) itself is the smartphone, because “smartphone” hints to the *Samech Mem*, an acronym for *Samael*, or the *Satan*, the accusing angel who heads the side of evil (the *Sitra Achra*). Does this have anything to do with the final enemy of the Jewish people who will come at the end of the war of Gog and Magog, whose name is Armilos, whose role is to kill Mashiach ben Yosef and who will eventually be defeated by Mashiach ben Dovid? And is this because the internet and all media devices are essentially the final battle against *Klal Yisrael*? **ANSWER** Yes. The physical description of Armilos is that he has a big eye and a small eye, and according to another view he has seven eyes, because he represents the *yetzer hora* to stray after one’s eyes [in contrast to Yosef *HaTzaddik*, who is called the “good eye”, and who represents holy eyes that are careful not to observe lewdness, and that is why Armilos is the counterforce to Yosef *HaTzaddik* and by extension Mashiach ben Yosef], and straying after one’s eyes is the entire idea of internet and all media devices.

QUESTION Besides for disconnecting from the 50th level of *tumah* - which the Rav defines as the use of internet and media - are there any other criteria that a person needs,

in order to be *zocheh* to the *Geulah*? **ANSWER** There is a verse, “*Seek righteousness, seek humility, and perhaps you will be saved, on the day of the wrath of Hashem.*” We need to disconnect from the very root of all evil [the use of media and internet], and we also need to “await the salvation of Hashem”, and to connect ourselves to the concept of the light of the Redemption. That is the main way to prepare for the Redemption - besides for keeping the *mitzvos*, which is always needed, throughout all of the duration of Galus.

QUESTION It seems from the Rav’s words that the final *avodah* of *Klal Yisrael* at the end of Galus is to separate from anything to do with Internet and media use. Does this correspond to Mashiach ben Yosef (showing *mesirus nefesh*) or Mashiach ben Dovid (humility and self-nullification), or Moshe (who represents both Mashiachs together), or Eliyahu (who represents the *teshuvah* that needs to be done before the *Geulah*)? **ANSWER** That is a very beautiful question. The use of media (internet) is the all-inclusive evil, and therefore in order to fight it and separate ourselves from it, we need to use every aspect of holiness in our arsenal, to counter the all-inclusive evil of the use of media. However, on a subtle level, the *avodah* to separate from media use corresponds to Mashiach ben Dovid, who is called the very *havayah* (existence) of all created beings, and who is the bridge between all created beings and the Creator.

QUESTION Do Mashiach ben Yosef and Mashiach ben Dovid need to be well-known *Gedolim* or can they be hidden *tzaddikim*?

ANSWER Either. On a subtler level, Mashiach ben Yosef is in the category of a revealed *tzaddik* whereas Mashiach ben Dovid is in the category of a hidden *tzaddik*. Mashiach ben Yosef descends from Rachel, who was “known” for her righteousness, whereas Mashiach ben Yehudah descends from Leah, whose righteousness was more hidden. The word “Leah” is equal in *gematria* to the number 36, corresponding to the concept of the 36 hidden *tzaddikim* [hence Mashiach ben Yehudah who descends from Leah is in the category of a hidden *tzaddik*, just like his ancestor Leah].

QUESTION Are there *tzaddikim* and *Gedolim* in every generation who recognize Mashiach ben Yosef and Mashiach ben Dovid? **ANSWER** Sometimes, yes.

QUESTION How will all sects of Jewry respect him equally? **ANSWER** It’s very possible that at first, there will be a *machlokes* (controversy) about Mashiach, but after the controversy about him settles, it will be like the teaching of *Chazal* regarding the *Geulah*, “And if you will not be believers, see My light, which is shining” (*V'im ain atem maaminim, reu b'ori she-zoreiach*).

QUESTION It is said by some commentaries on the Siddur that one should *daven* for Mashiach ben Yosef in the final war so that he shouldn't be killed by the wicked “Armilos”. Elsewhere, this evil figure is called “Romilos”. My question is, who is this Armilos? And what is the concept of Armilos on the inner level, and what evil force does Armilos represent? And is there is a difference if he is

called Armilos or Romilos? **ANSWER** Targum Yehonasan (*Yeshayahu 11:4*) describes the death of a wicked figure, “Armilos”, at the end of the final war. He exists in a large stone found in Rome, and when the time for the final war arrives, the stone will fall and this giant figure “Armilos” will emerge from it. (*See also the commentary of Tzror HaMor to Devarim 24:8*). He will be the nemesis to Mashiach ben Yosef, and the Arizal explains, when one *davens* for Mashiach, he should daven especially that Mashiach ben Yosef should not be killed by the wicked Armilos.

The root of the birth of Armilos is explained in *Heichalos Rabasi (39:2)*: He will be born from an engraved image, and half of him will come from a stone and his other half will come from the engraved image. Thus, Armilos is the root of the “heart of stone” within man. He will be the only stone that produces offspring, and therefore his power can counter the offspring of Yosef. The *sefer Dan Yadin* says that Armilos is another name for Gog and Magog, who are two brothers, and Armilos has two heads. That is why he has two names – Armilos and Romilos. The Ohr HaChaim (*Bamidbar 24:17*) also discusses this.

Armilos is the chief ruler of the *Erev Rav*, as explained in *sefer Kol HaTor- Vol.I*). In Vol. II) it adds that [the tribe of] Ephraim [who descends from Yosef and whom Mashiach ben Yosef will descend from] will wage war against Armilos. The *sefer Kinas Hashem Tzevaos* (vol. II) of the Ramchal says that Armilos is the “secret of Amalek.” ■ *from the Bilvavi Q & A archive*

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