



# בלבי משכן אבנה

# Bilvavi Mishkan Evneh

## SERVANTS OF HASHEM

Parshas Mishpatim begins with the laws of “*eved ivri*”, the Jewish slave. Rashi brings from the *Gemara* that the very ears which heard at Har Sinai that the Jewish people are “servants of Hashem” have allowed him to get sold to slavery, and therefore, his ears are drilled. This is because ever since we left Egypt, Hashem declared us as His servants, and that we are no longer the servants of Pharaoh: “They are my servants, and they are not servants of servants.”

The concept of our *avdus* (servitude) to Hashem essentially means that we have nothing of our own, we don't own anything, because we belong entirely to Hashem, and we exist entirely in order to serve Hashem. On a deeper level, this is an ability in our *nefesh* to view ourselves as being nothing but a *tzinor* (pipeline) that transfers *shefa* (Hashem's blessing) to the world, when we recognize that we truly don't own anything, because everything belongs to Hashem. And therefore, our entire existence is nothing but a pipeline that transmits Hashem's *shefa* to the world.

When a person really internalizes this perspective, it will be much easier for a person to avoid getting stressed when taking care of the family [i.e. when they don't listen to him or when they challenge him and test him]. Deep down, a person only becomes stressed out

from family situations when he thinks that he's in charge of them, as if he 'owns' them, and therefore he is pained from them when they aren't acknowledging his 'ownership' of them. Just like a person only has stress from financial matters when he thinks that he is the owner of his money, failing to recognizing only Hashem owns anything, so can a person fall into the problem of feeling like he owns his family, and that is why he suffers heartache from them.

If a person manages to get rid of the notion that he is the owner of anything - for we are all *avadim* (servants) to Hashem, and therefore, only Hashem owns anything – he is then able to reach true *ahavas Yisrael*, viewing himself as nothing but a *tzinor* (a pipeline) that transfers *shefa* to all others. One needs to help others (primarily his family) not because he owns them, but because he can see himself as a *tzinor* that transmits *shefa* to them.

Therefore, the depth of our *avdus* to Hashem is not by merely keeping the *mitzvos*. That is only what results from our *avdus*. The very root of our *avdus* to Hashem is the awareness that we have no independent existence of our own, that we don't own anything, for only Hashem is the true Owner of everything. ■  
excerpt from the sefer Bilvavi on the Parshah

Some people have the erroneous perception that it's better not to discuss with a child such deep and serious matters about life, such as being cognizant of the purpose of life, etc. According to their thinking, "children should be allowed to just be children", doing whatever makes them happy, with no sense of responsibility towards their future. These parents feel that the difficulties of life will eventually come, such as worrying about livelihood and running the home, but that children should not be unnecessarily pressured with any serious kind of thinking about life.

This attitude is mistaken from the very foundation. It stems from a false notion that the main difficulties of life are about how to earn a livelihood and how to take care of a family, as if this is what we are living for. The truth is far from this. Anyone who searches for true growth in life knows that the main focus of our life is to reflect on personally serving Hashem and gaining a relationship with Hashem.

If this truth is not instilled into the heart of a child from a young age, he will have a very difficult time dealing with this reality when he is older. It is written openly in the verse: *"It is good for man to bear a yoke in his youth."* (Eichah 3:27) The *possuk* is emphasizing that carrying the burden of life must already be worked upon in the younger years, and not to push it off until after one is married. Only then, after one internalizes the truth about life in his youth, will he merit the end of the verse, *"Even when he becomes elderly, he will not forsake from it."*

Every parent needs to internalize that edu-

cating the child of this awareness is not simply a commendable idea to spend time on acquiring, which is optional and which may be exchanged for some other goal. Rather, this awareness must be regarded as the fundamental of fundamentals, which every Jew needs to take with him, throughout life.

If parents just raise their children naturally and simplistically, believing that the main thing is to give their children physical nourishment and maybe a little more than that, the next generation after them will not be able to develop themselves on their own. That is why it is painful to our hearts when we see people who reach this conclusion only after having made severe mistakes with their children. After failing with the third child, only then do they realize that their approach was mistaken. Only when they are down to the wire do they finally and suddenly reach the conclusion that *chinuch* is supposed to be about bonding, daily, with the Creator.

Children must be able tell if their parents consider bonding with the Creator to be a main aspect of life which they can't live without. It shouldn't be regarded as some secret, a "hush-hush topic" that is only brushed upon every once in a while. Only when a child internalizes that the true burden he must bear upon his shoulders in life is to understand that that the purpose of his existence on this world is to recognize his Creator - only then, can we say that we have tried to fulfill our duty towards our Creator and to educate our children in the best possible way.

■ Chapter Six - printed for the first time from the hebrew *sefer* ילדך טע

**QUESTION** How should we view the closing of all the yeshivos, shuls, and *batei midrash* due to the coronavirus?

**ANSWER** Everything in Creation is all being run with the *hashgachah* (Providence) of Hashem. Sometimes the *hashgachah* can be openly seen as Hashem's Divine *hashgachah*, and sometimes it is "clothed" by the *Sitra Achra* (the Other Side) which conceals Hashem's *hashgachah*. The situation in the world now [the coronavirus] looks totally like the *Sitra Achra*, but that is only a "garment" that serves to clothe (and cover) Hashem's Divine Providence. Due to the very powerful revelation of *ruchniyus* that is shining strongly now, it can actually be clearly seen as all the light of Hashem that's becoming revealed on the world. Anyone who isn't stuck in the *tumah* of today (the *Erev Rav*) can see, how it is all the light of Hashem.

**QUESTION** Was there a specific message that Hashem showed to the *bnei yeshiva* by making all of the yeshivos and *kolels* become closed?

**ANSWER** There certainly was. The *yeshivos* and *kolelim* need to return to the way that the European yeshivos looked like before the destruction of European Jewry. On a general level, the world of yeshivos needs to realize that they must close themselves off completely from all of the *tumah* that envelopes the generation today, and to instead access Hashem's light which is shining strongly in this generation.

**QUESTION** What will happen after this entire coronavirus situation is over?

**ANSWER** The world will not go back to the way it was before, and that is clear. **The world will not return to normal again, unlike after**

**the Holocaust when things went back to normal again.** Whether this period lasts for a long time or short time, it is clear that the world will never return to the way it was before.

**QUESTION** What does the Rav mean that the world will not return to the way it was before? And when exactly did the world enter into the lowest point of the *shaar HaNun d'tumah*?

**ANSWER** There will never be calmness and peace in the world again. There will be a lot of extreme changes in the world, **especially in Eretz Yisrael**, and from all different directions. Some of these changes will be totally unexpected. Last year of 5779 was a 'bridging point', and now in 5780 we have actually entered into a changed world. Anyone who isn't so affected by the *tumah* of the world today is able to see it clearly, just as clearly as the sun in mid-day.

**QUESTION** Are we found now in the *Acharis HaYomim* (End of Days)?

**ANSWER** Every person can see now that no one knows what will be. Everything has become cloudy and unclear. This corresponds to the revelation of the point of *Reisha d'lo isyada*, (lit. "the unknowable beginning", also known as the *Keser d'Keser*), and it is being translated in our world as a reality in which people are not able to know for certain of what is going to happen. The *Acharis HaYomim* (End of Days) is the general name of today's times, and we do not know precisely for how long it will continue. It will be over when the presence of Hashem completely fills each person's heart.

**QUESTION** How are we to understand why so many Jews (many of them outstanding and Gedolim) were *niftar* from the virus?

**ANSWER** A Jew who lives inwardly has the attitude and the sense that every single move which takes place on this world is all being observed and conducted with the specific guidance of Hashem, in His compassion and love for us. The conduct which Hashem is running the world with right now is not in the category of His regular mode of conduct, which is *hanhagas hamishpat* (the way of justice), but in the category of *hanhagas hayichud* [the way that reveals his oneness]. The Ramchal in *sefer Daas Tevunos* discusses this concept at length. It is very recommended to learn now this sefer in-depth, with clarity, and to act upon what is explained in that sefer, at a time such as now when Hashem is running the world with *hanhagas hayichud*.

**QUESTION** What can be done for a person who is very sick with the virus?

**ANSWER** Either the *choleh* himself can contemplate *Ain Od Milvado*, or others can contemplate *Ain Od Milvado* on his behalf and arouse a *yeshuah* for him. By contemplating *Ain Od Milvado*, we are connecting the illness with HaKadosh Baruch Hu, as opposed to the *choleh*, and this enables the *choleh* to receive special illumination from the dimension of *Ain Od Milvado*.

**QUESTION** Is the *nisayon* with media use and internet all the “war of Gog and Magog”?

**ANSWER** Yes!

**QUESTION** Do we fight against this “war of Gog and Magog” through having *mesirus nefesh*, and is our *mesirus nefesh* to stay away from internet essentially the very “light of Mashiach” that will

obliterate Gog and Magog?

**ANSWER** Yes!

**QUESTION** How can we save all of our fellow Jewish brethren from the *tumah* of the 50<sup>th</sup> level of the internet, which most people have sunk-  
en into and they don't want to come out of it, and they simply don't understand what it's doing to their *neshamos* and how this is the thing that's preventing them from *Geulah* and *Olam HaBa*....?

**ANSWER** By revealing inner *mesirus nefesh*, the *shaar HaNun d'kedushah* (50<sup>th</sup> level of holiness) becomes illuminated upon the world.

**QUESTION** What is the reward in store for those who give up all of their internet connection, as well as for the *bnei Torah* who are *moser nefesh* never to have internet in the first place?

**ANSWER** The reward for this is the *ohr hanaganuz*, the “hidden light” which Hashem stored away at the beginning of Creation. It can be reached either when one separates from being involved with the “50<sup>th</sup> gate of *tumah*” [i.e. by giving up internet], or, by being willing to sacrifice for Hashem and for His Torah, by not having internet in the first place.

**QUESTION** Will internet be destroyed before Mashiach comes? And if Mashiach will destroy it, will it be Mashiach ben Yosef or Mashiach ben Dovid?

**ANSWER** It will be destroyed through the *ohro shel Mashiach* of both of them.... ■ from the *Bilvavi Q & A archive*

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