

# Bilvavi

בלבבי  
משכן  
אבנה

## ENDLESS DESIRE FOR HASHEM

The Torah says that anyone in *Klal Yisrael* who was a “*nediv lev*” (generous of heart) could give a gift for the *Mishkan*. There were so many gifts and donations pouring in that Moshe had to command them to stop donating.

Not only did *Klal Yisrael* have a *ratzon* (will) to donate, but they wanted to donate even after there was more than enough. This was not a random occurrence. The *Mishkan*, which was the place on the world where the *Shechinah* dwelled, was surely being run with Hashem’s Divine Providence, in all its details. Therefore, the will of *Klal Yisrael* to donate to the *Mishkan*, and to keep increasing upon these donations, was also a necessary part of the plan, even though it seems at first glance as superfluous and unnecessary.

Much of their *ratzon* couldn’t be actualized. The nation kept bringing donations, and they were told to stop, because it wasn’t needed. Simply speaking, they wanted to donate, but their donations were refused. But the deeper understanding is that this was actually another part of building the *Mishkan*: their very *ratzon* which they had, to donate even more, which they couldn’t actually do. The *Mishkan* was therefore comprised of two aspects – that which they showed with their *maaseh* (actions), and

that which they yearned for with their *ratzon* (will).

The *Ohr HaChaim* says that a miracle happened: The amount that was originally needed now changed, and now even the extra donations were needed. The depth behind this matter is because the depth of their *ratzon* to bring more to the *Mishkan* turned into a necessary part of the *Mishkan*!

Their *ratzon* for holiness had no end, and this was what contributed to the *Shechinah* which settled upon the *Mishkan*. Hashem, Who is endless, revealed His *Shechinah*, an outcome of the deep yearnings of *Klal Yisrael*, in their desire to keep donating out of their endless love for Hashem which they revealed then.

A person mainly needs to do actions on this world: “Great is learning Torah, for it brings one to action”. But upon the actions, one also needs deep desires and yearnings of the soul, for Hashem and for His Torah. We cannot always act upon those deep yearnings for Hashem, but at certain times, such as on Shabbos, when we can be more in touch with our deeper yearnings, we should allow ourselves to feel, our deep *retzonos* for Hashem and His Torah, even if we haven’t yet actualized those yearnings. ■

(from *Bilvavi On The Parsha*)

If the parent isn't constantly feeling the child's soul, he can lose him easily, as the years go on.

In most cases where a young boy or girl has left *Yiddishkeit*, it was because the parent and child did not have a deep, "soul" connection with each other. Many parents do not know how to develop such a bond with their children, and the truth is that it requires much individual guidance. But one thing that everyone must know is just this: If a child does not have this "soul" connection with his parents - or with at least one of them - he is like an orphan in his parents' lifetime.

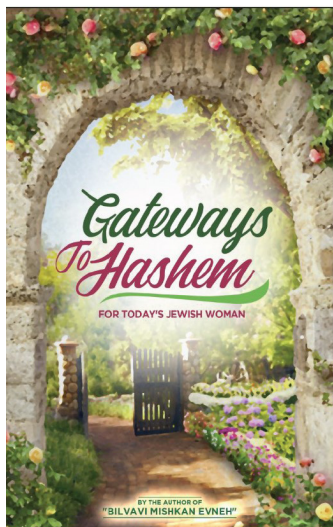
A "soul-connection" with the child means that the parent is able to have heart-to-heart conversations with the child, speaking from his own soul to the child's. This does not mean that they have to talk about problems with each other. Instead, they should mainly be having deep reflections about life together, i.e. how to deal with life, what life is about, etc. If a child does not ever have such conversations with the parent, usually the child will not develop the inner strength or the mental energy to deal with life and its many difficulties.

There is no need to wait until the problems come in order to deal with the issues. In the approach here, we are not trying to heal the problems – instead, we are laying forth the ideal path to begin with, to enable our child to have a healthy soul, to have the emotional and mental stamina to stay firm and be like a strongly built ship that can ride through the waves of life.

Understandably, this path will not mean guaranteed success. But we must do our part, and in addition, we must regularly *daven* and cry to Hashem about our children, that they should be healthy deep down in their souls, that they be able to rise on the ladder of growth of *avodas Hashem*.

Many parents are busy. The father may be studying Torah all day, and the mother is busy with work and with shopping, making sure that the house has all its needs. But they must know, clearly, that it is impossible to raise a child in the right way unless we have constant soul conversations with him. Sometimes the conversations can be shorter, and sometimes they are longer, but in any case, there must be heart-to-heart conversations with our child. ■

from the hebrew sefer דט אט ילדך



## COMING VERY SOON

### Gateways to Hashem for Today's Jewish Woman

A thought-provoking compilation of *derashos* about the unique *avodas Hashem* of the Jewish woman. The author explains the special powers which Hashem has given to the Jewish woman's soul, such as the ability to use the spiritual "heart," the nature of the "extra understanding" given to women, the deeper implication of a woman's "extra amount of speech," the areas of strength which a mother has in raising children, and the deeper meaning of *tzniyus* (modesty). Included in the end of this book is a section of questions and answers with the author which offer guidance on many different areas for women of all walks of life.

An essential volume which explains how a Jewish woman can enter her *pnimiyus* and realize her true potential. This *sefer* can be a key tool for the *frum* woman's key to staying solidly anchored to an inner, safe harbor of her own.

**QUESTION** Many people here in *chutz l'aretz* have already been *niftar* from the virus, *Rachmana Lit-zlan*. What should we do as a *zechus* for others?

**ANSWER** *HaKadosh Baruch Hu* is awakening *chutz l'aretz* in particular, because of the gross pursuit of materialism there, and because of all the mingling with secular culture that's very prevalent there, which affects them both externally and internally. And therefore, people need to separate as much as they can from the materialistic lifestyle and way of thinking of secular society in *chutz l'aretz*, and they need to build for themselves only a life of *kedushah*. In Eretz Yisrael as well, Hashem is calling out to the Torah communities, that it is time for them to cut themselves off from being involved with the secular society, and to stop the trend of the last couple of years where so many *frum* people have gone to learn in secular academies and workplaces that are not for a Jew, being involved in working for "kosher" media, which is highly inappropriate for a Jew. **It is upon every person to see now that Hashem is demanding a change.** The direction of the last couple of years, where Torah observant Jews have become more and more connected to the secular society and culture of the world, needs to change dramatically. We need to separate from all of it. Until now, people had the claim that they needed to do so for the purposes of earning a livelihood. What has Hashem done now? He has erased and destroyed the source of livelihood for most people now, so that people can reflect and recognize the falsity of this claim. **Hashem is demanding a disconnection from the world outside of us.** Each individual on a personal level needs to reflect now on what he had been connected with until now and what Hashem has taken away from him, and realize what Hashem wants from

him, and what he needs to cut off from. But **the root of the *tumah* in the world still has not been severed yet, and unfortunately, it has only gotten stronger. It is the accursed media, that *avi avos hatumah* (the "grandfather of impurity"), and it is the source of all of the diseases on this world, and it is especially the root of the coronavirus. The use of media/Internet is at the inner root of this coronavirus epidemic. Every person needs to disconnect from their use of media/Internet, because it is the final test which we have entered into in this current period, for it seems to people that all their needs are met by being connected to Internet. Instead of deciding to disconnect from it, though, people are only becoming further connected with it. "Before becoming broken, there is pride."** May Hashem illuminate His complete light and erase all evil, including this current epidemic, and may His light fill all the dimensions of Creation.

**QUESTION** Is Internet an example of something which can be used for either good or evil depending on what your intentions are in using it (*keli-pas noga*), or is Internet always *tamei* (is it in the category of three impure *kelipos* which cannot ever be used)? **ANSWER** **The Internet is the actual *shaar HaNun d'tumah* (the 50<sup>th</sup> level of impurity),** where every possible element is mixed together. It is to be understood as **the head of the *Erev Rav*,** which is from the word *taaruvos* (mixture).

**QUESTION** What's the main problem with the Internet? Is it all of the *pritzus* (indecenty) found on the Internet, or all the *kefirah* (heresy) found on it, or all the non-Jewish material? What exactly makes the Internet into *shaar HaNun d'tumah*?

**ANSWER** The *tumah* of the Internet is that it is a mixture of all *tumah* together, without exception, and at the root of it all is the

## Q & A - THE FINAL TEST - OVERCOMING THE INTERNET

*kefirah* (denial of Hashem) on the Internet, even with all of the good that's found on it [i.e. websites of *divrei Torah*].

**QUESTION** How is our struggle with the Internet the “war of Gog and Magog”? **ANSWER** All of the contradictions in one's *nefesh* (soul), which cause people to clash with each other, are rooted in the trait of *gaavah* (conceitedness). Therefore, all of the clashes with other people are rooted in *gaavah*, conceitedness. This concept of Gog/*gaavah* (conceitedness, which causes all of clashing and fighting with others) is the evil that fights against “Mashiach ben Yosef”. **The media [Internet use] is the evil that fights against “Mashiach ben Dovid”.** The Internet and the media is “one” collective force which counters the Individual “One” of the world (Hashem), because of *zeh l'umas zeh*, the rule that all holiness is always by countered equally by the side of evil. The evil of Internet represents the evil of denying Hashem. The *Megaleh Amukos* (*parshas Noach*) says that the war of Gog and Magog against Mashiach ben Dovid is all-inclusive of all 4 kings [who fought against Avraham] and all 4 exiles.

**QUESTION** What should a person do during the lockdown and he needs to bring his Internet into his house for work? **ANSWER** **This tool [the Internet] has destroyed the generation. It has burned up many *neshamos* of *Klal Yisrael* which have all gone lost because of it. You should run from it as you would from a fire, and even more.**

**QUESTION** How should we view the recent trend of the advertisements that say “Donate Now” by going online and clicking on certain links to donate

to *mosdos* and *yeshivos*? **ANSWER** This new trend makes it seem as if Internet and Internet-capable devices are considered kosher for such uses, giving the impression that we are heeding to the Torah *chas v'shalom* by going online for any *mitzvah* causes. **It is a profound *churban* (devastation)!** It is the way by which the Internet is quickly and rapidly entering more and more into the Torah world, and **this is how we can see the Torah world being destroyed before our eyes.** Our eyes can cry and our heart can be full of pain, at the destruction that this has done to the Torah world. **Any money earned online for these *tzedakah* causes is empty from *ruchniyus*, it has no light of Hashem in it.** It is like a body without a soul - a corpse. This is how the general state of the generation looks today. **We can all be now like Yirmiyahu HaNavi who saw the *churban* happening in front of his eyes.** The *churban* today that is being caused by all of this seemingly “kosher” Internet use is very, very profound. It is an increased use of Internet that is targeting the “Torah world”, and on this we can apply the verse, “Torah, Torah, don a sackcloth.” **This entire trend is the final state of *shiflus* (lowliness) before Mashiach comes,** because it is all-inclusive of every kind of *tumah*.

**QUESTION** I feel that if I give up Internet I'm losing out on so much *chizuk* and *divrei Torah*... **ANSWER** It seems to you that you are losing out by not having Internet, but you should know that there is in an inner dimension which you can't see, where you are receiving great *ohr* (light) by keeping away from Internet – it is **the *ohr* of Hashem *Yisbarach*, something which all *neshamos* yearn to connect to.** ■

Join our active email list: [subscribe@bilvavi.net](mailto:subscribe@bilvavi.net)

Audio classes, transcripts, translations online at [www.bilvavi.net](http://www.bilvavi.net)

Original audio files available on "Kol haLashon" Israel 073.295.1245 | USA 718.521.5231

Questions on any subject in english or hebrew: [rav@bilvavi.net](mailto:rav@bilvavi.net) or online [www.question.bilvavi.net](http://www.question.bilvavi.net)

TO SPONSOR AN ISSUE PLEASE CONTACT US AT [INFO@BILVAVI.NET](mailto:INFO@BILVAVI.NET)