

# Bilvavi

בלבבי  
משכן  
אבנה

## UNCEASING GROWTH OF THE BNEI ALIYAH

*Parshas Vayikra* discusses the *korbonos* (sacrifices). The first *korbon* mentioned is the *korbon olah*, the offering which was entirely burnt on the *Mizbeiach*. Chazal teach (in *Sefer Yetzirah*) that everything which Hashem created exists on three levels: *olam* (world, or place), *shanah* (year, or time), and *nefesh* (soul).

The common denominator between all of them is the concept of being *olah l'maaleh*, completely ascending to Above (just as the *korbon itself* was entirely burnt), because the entire Creation (every place, time and person) really yearns to return to our Source above, to Hashem.

What is the *korbon olah* in terms of our *nefesh*? It is depicted by the Gemara, "I have seen *bnei aliyah*, (those who ascend), and they are few." A *ben aliyah*, one who truly grows in *ruchniyus*, is a person who reveals the nature running throughout all of Creation to ascend back to our Source above.

A *ben aliyah* is not merely a person who accepts resolutions upon himself in order to grow more. That is merely the beginning of what it means to be a *ben aliyah*. The meaning of a *ben aliyah* is a person who wishes to return to his Source - just as the world and time desires to ascend back to its Source. Those who have revealed the deep nature

of the *nefesh*, of wishing to ascend back to their Source, are those who are called the "*bnei aliyah*".

Similar to the *korbon olah*, which ascended entirely to Hashem, the *Menorah* would also be lit until "the flame would rise on its own". There were similarities between the *korbon olah* and the *Menorah*. Long after the *korbon olah* atoned for a person's *aveiros*, it was continuously burnt, for it had to be burnt entirely, so it was continuously rising above, to its Source.

And long after the *Menorah* was lit, the flame kept rising on its own. In the same vein, the *b'nei aliyah* keep ascending higher, constantly and like a flame rising on its own, with unceasing growth, always seeking to go back to their Source above.

When one is truly connected to the Torah he learns and he is gaining an understanding of what he learns, when he becomes fully connected to his Torah learning both in his intellect and with a heartfelt connection to his learning, he becomes like a "flame rises on its own", and he gains true *hasagah* (understanding) in Torah. He becomes one of the *bnei aliyah*, who keep going higher and higher, like the *korbon olah*, and like the flame of the *Menorah*. (from *Bilvavi on The Parsha*)

Each day, a parent must try to sense and feel the *nefesh* (the soul) of their child, like when the child comes home after *yeshiva* or school, or after they come back from learning. And later, at home, a parent should try to sense what's really going on inside their child, while observing their child from the sidelines.

Obviously, this should not be done in a pressurized way. The point of this is to create, and nurture, a “soul connection” with the child. For this reason, a parent must constantly have conversations with the child throughout the day, conversations that are *meaningful*, and the point is to feel what's going on at the moment inside their child.

This does not mean that you should keep becoming disturbed by the child's negative feelings, such as when he is sad or when he's going through a difficulty. Rather, just be attentive to his situation. Sometimes, you should let him deal with the problem on his own, and observe him from the sidelines. You may offer him a small piece of advice, and at other times, you may speak with him quickly about the issue he's going through, without making too much of it. Other times, you can let the problem dissolve with time, and in other instances, you may have a long conversation with him about it. It is impossible to give exact, clear guidelines for this. Each situation should be weighed with wisdom. But the common denominator between all situations is that the parent must have an awareness of most of the child's progress and how the child is handling issues.

If a child feels that his parent does not understand him, if he feels that his parents do

not know anything about him and about his general attitude, he will not want to include his parents in his life. It is up to the wisdom of the parents to get down to the soul of their child, and to understand the subtleties of his soul, and to learn how to connect to the child's soul - in their child's language - so that the child will feel that his parent truly understands him and wants the very best for him.

When a child grows up receiving parental warmth, and when the parents also create a deep, “soul connection” with their child, when the child gets the sense that they are “there for him” throughout his childhood and when they are directing him in how to deal with the various challenges of life, slowly the child's *nefesh* becomes properly nourished and developed from this, throughout his childhood, and until he matures.

At a certain point, he will be able to reach a level of maturity where he will feel like he has the abilities and energies to deal with most of the challenges of life. He may also reach a deeper level where he feels like Hashem is escorting him throughout life, where he will not be as dependent on his parents that much, consulting them only every so often.

It is upon us to understand that it is our responsibility to raise a child by building his *nefesh* already from a younger age. We need to bring a child to the point where not only is he doing what needs to be done, but that he can also deal with the difficulties of life, and that he can use his power of *bechirah* to choose right over wrong. ■ *from the hebrew sefer*

דע אמת ילדך

**QUESTION** If a person still has Internet by the time the *Geulah* arrives, even filtered internet, will this hold him back from *Olam HaBa*?

**ANSWER** That will be the case *chas v'shalom* if he remains with an emotional connection (*chibbur nafshi*) to the internet, and he does not disconnect by the moment preceding the *Geulah*.

**QUESTION** Why does Internet hold a person back from *Olam HaBa*? **ANSWER** Because it connects a person to *shaar HaNun d'tumah* (the 50<sup>th</sup> level of impurity), which blocks a person from the *Shaar HaNun d'Kedushah* (the 50<sup>th</sup> level of holiness).

**QUESTION** How can it be that there will be Jews who won't make it to *Geulah* or *Olam HaBa*, *chas v'shalom*? Isn't the *neshamah* eternal? **ANSWER** The higher aspect of our soul [called the *Yechidah*] never becomes damaged, and it will certainly remain forever. Losing *Olam HaBa* can only affect the lower levels of the soul [*Chayah, Neshamah, Ruach, Nefesh*].

**QUESTION** The Rav cited the commentaries in *Perek Cheilek* that even those who don't get into *Olam HaBa* eventually get in later, either by the 8<sup>th</sup> century, 9<sup>th</sup> century, etc. So why then do Chazal say that certain people don't have a place in *Olam HaBa*, if everyone gets in eventually? **ANSWER** Because those who lose *Olam HaBa* won't have *Olam HaBa* for the 7<sup>th</sup> century. They lose *Olam HaBa* for that century, but they will still have a place in a higher world after that. *Olam HaBa*, which means the next world, always refers to the next stage that comes after the current dimension. There is a *sefer, Maamarei Rezal*, on *Perek Cheilek*, which discusses this more.

**QUESTION** What does it feel like for the *neshamah* during all the time it doesn't get into

*Olam HaBa*? **ANSWER** The *neshamah* is painfully aware of all the *ohr* (illuminations) it is missing.

**QUESTION** According to the Rav's words that those who remain connected to the 50<sup>th</sup> level of *tumah* through having Internet, how can it be that most of the generation might not make it to the *Geulah* and lose *Olam HaBa*?

**ANSWER** Because we are in **the final sorting process (the *birur hanefashos*)**. The *sefer Chesed L'Avraham* says that if *chas v'shalom* we are not *zocheh* to the *Geulah* to come before its time, there will only be 7,000 Jews who will be alive at the *Geulah*. There is a *sefer, HaDor HaAcharon*, which brings together all the words of Chazal about this.

**QUESTION** Since we are in the time of the final sorting process, which shows who is from *Klal Yisrael* and who is not, what happens if a person already fell into the 50<sup>th</sup> level of *tumah* by having Internet? Does that mean he becomes part of the *Erev Rav, chas v'shalom*? Can a person come out of there if he already fell into it? **ANSWER** Through *mesirus nefesh*, one can go out from it, because *mesirus nefesh* is the 50<sup>th</sup> level of *kedushah* which takes a person out of the 50<sup>th</sup> level of *tumah*.

**QUESTION** What happens to those who don't withstand the final test? What happens to the *neshamos* that became destroyed through the Internet? And what should a person do if he is among those who already became "burned up" from the Internet...? **ANSWER** In the side of *kilkul* (devastation), we find that the Gemara (*Rosh HaShanah 17a*) says that in the future, the *reshaim* [those who remained wicked and didn't do *teshuvah*] will be become "ash" under the feet of the *tzaddikim*. They become spread apart and scattered, like indi-

## Q & A - THE FINAL SORTING PROCESS

vidual pieces of ash. This is a fallen, ruined state of individuality, in the side of *kilkul* (devastation). In contrast to this, in the side of *tikkun* (repair), there is a concept of being “burnt” for Hashem, which is what the Gemara describes as “death by the kiss of Hashem” (*misas neshikah*), also known as the concept of *hiskalelus*, becoming integrated with Hashem, which Nadav and Avihu were *zocheh* to in their deaths. **As long as a person is alive, he can still do *teshuvah***, and transform his ruined state of being “ash” [which he has fallen into because of his *aveiros*] and become elevated into a repaired state of “ash”, as implied by the verse, **וְאֵנֹכִי עָפָר וְאֵפֶר**, “*And I am dust and ash.*”

**QUESTION** The Gemara says that in the future, the *reshaim* who didn't *teshuvah* become ash under the feet of *tzaddikim*, which sounds like even *reshaim* who don't pass the final test will survive in *Olam HaBa*, even being near the *tzaddikim*. True, they're not getting the reward they could have gotten, but in the end they are still benefitting from being ash under the feet of the *tzaddikim*. So what's so terrible for the *reshaim* if they don't pass the final test? **ANSWER** A similar argument like this is mentioned in the beginning of *sefer Mesillas Yesharim*, who quotes the argument of those who are feeble-minded, who give the foolish argument that they don't need to acquire spiritual growth on this world and try to fulfill their life's mission, because they are satisfied with any minimal share in *Olam HaBa* that they are given. Look in *sefer Mesillas Yesharim* to see how their claim is refuted.

**QUESTION** How can we not become heart-

broken over this, that so many people might not make it to the *Geulah* and to *Olam HaBa*? **ANSWER** On one hand, take your mind off from thinking about this, and on the other hand, connect yourself to *emunah* that since it is Hashem Who is doing everything, He knows better than we do, and that is the best *emunah peshutah* you can have.

**QUESTION** How can we warn family members who don't understand the dangers of Internet connection? **ANSWER** To “warn” others, in *Lashon HaKodesh* is to be “*mazhir*” others, which is from the word *zohar* (to shine). As much as you are able to, try to “shine” what you know on them, according to their capabilities of how much they can listen and accept. The one listening to your words will choose if he will accept them or not. However, be aware that there are people who are more open to accepting the truth, and there are others who are less open to accepting the truth. For those who are less open to accepting the truth, **the main thing to do for them is to *daven* for them, and to cry to Hashem that they be saved.**

**QUESTION** The Gemara says that in the future, Hashem will prepare a meal for the *tzaddikim*. Is this only for *tzaddikim*, or will even simple Jews be able to partake of this festive meal in the future? **ANSWER** In the future, the level of **וְעַמְךָ כֹּלֵם צְדִיקִים**, “And Your nation is entirely righteous” will be revealed, and this means that all of the parts of our soul that are a “*tzaddik*” will remain in the future [and that completely pure and untainted part of each of our *neshamos*, will be able to partake of this feast in the future]. ■ *from the Bilvavi Q & A archive*

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