

# Bilvavi

בלבבי  
משכן  
אבנה

## A TASTE OF THE FUTURE

Rashi in *Parshas Shemini* says that Moshe had the *avodah* of being *Kohen Gadol*, but he refused to serve on the eighth day of the *Mishkan*.

The deeper implication of this is that there is a point that goes beyond doing the *avodah*. Currently, we are meant to be an *eved* (servant) to Hashem, we have *avodah* before us to do. But after Mashiach comes, where there will be no more *bechirah* we will be in the point that is beyond *avodah* (as it says that they will be days in which we have no desire to sin). In the future, when our *bechirah* (free will) will be removed, because Hashem will make His Presence so clear to us, there will be no more *avodah*. We will all be *miskalel*, integrated, with Hashem.

We will go beyond being an *eved* to Hashem, and we will rise to the level of being a *ben* (child) to Hashem, which is the level beyond *avodah*, the level that is called *hiskalelus*, becoming integrated in Hashem.

Until *Rosh Chodesh Nissan*, when Moshe was serving as *Kohen Gadol* for the first 7 days of the *Mishkan*, he was in the mode of *eved*, doing his respective *avodah*. From *Rosh Chodesh Nissan* and onward, he ceased *avodah*, and the depth behind this is because *Rosh Chodesh Nissan* is the time when

Mashiach will begin to rule, when there will be no more need for *avodah*.

The *Mishkan* was never destroyed, and instead it became hidden. The concept of the *Mishkan* being hidden, instead of being destroyed, is a hint to the future, when all of *Klal Yisrael* will become integrated under Hashem, where we will all go into a state becoming hidden under Hashem's Presence, for it will be clear that there is only Hashem's Presence and nothing else. The entire Creation will become *miskalel*, integrated, in Hashem.

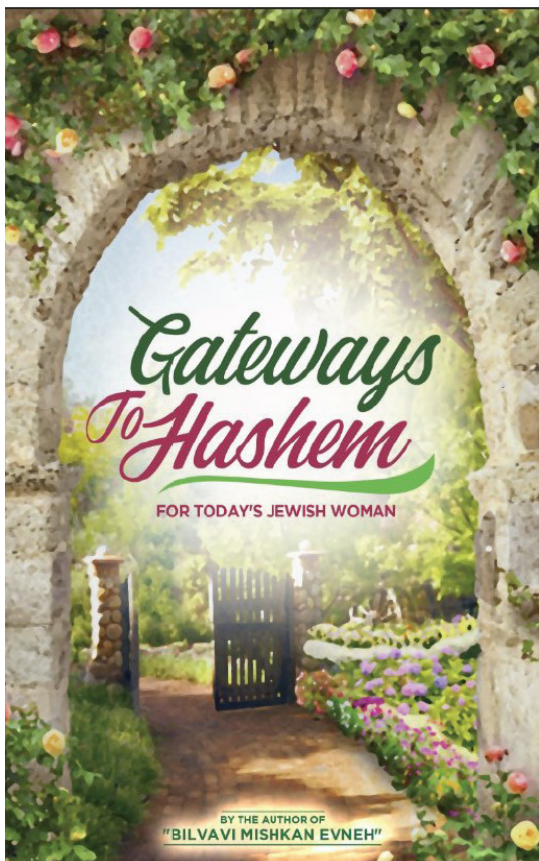
The *hiskalelus* in Hashem which will take place in the future is the very same desire which Nadav and Avihu showed, when they longed to be close to Hashem, and they were willing to die for it. The *Ohr HaChaim* says that they died through Hashem's kiss, which means that they died out of their tremendous longing for Hashem, for *hiskalelus* in Hashem. All of our *neshamos* will experience this in the future, where we will all feel pulled towards our Source, to become attached and integrated forever, with Hashem. This will be the clear revelation of *Ain Od Milvado*, that there is truly nothing besides Him. (from *Bilvavi On The Parsha*)

Most children who left *Yiddishkeit* were usually like their peers when it came what they did externally – they were doing everything they were supposed to be doing, but their souls were never built, developed and nourished enough. When a difficulty later came their way, they couldn't handle it [because they never matured, since their souls weren't nourished properly and therefore they never reached the point of maturity to be able to choose right over wrong and to make proper decisions for themselves, as explained in last week's column], so they threw away all of their external behavior as a result. They are left empty, both externally and internally.

Parents must train a child already from a young age to be able to deal with small issues, and to teach them to decide on their own. Never should a parent decide for them.

Teaching a child to make decisions enables a child to become responsible and to accept his own decisions, and slowly as time goes on, with assistance from Heaven, the child's soul becomes well-built. Initially, the parent needs to help the child decide, but the decision itself should still be allowed to come from the child.

These words are written from within the blood of a pained soul that feels the pain of the souls of *Yisrael*. May Hashem help that these words should only be of benefit to you. May Hashem merit all of you, without exception, to see a generation come from you that is upright and blessed, to bear children who are people of truth, whose exterior is truthful, and whose souls have become built .and nourished properly. ■ *from the hebrew sefer דע אמת ילדך*



## IN BOOKSTORES IN ISRAEL NOW

### 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** How does a person become more into *ruchniyus* (living a genuinely spiritual, Torah life)? Can even a materialistic kind of person also have a yearning for more *ruchniyus* in his life? **ANSWER** Every person, even if he is materialistic, has a ‘crack’ by which he can penetrate through to his *neshamah*, and discover his yearning for *ruchniyus*. (The *sefarim* refer to this as a *sedek*, a small crack, by which light from the outside can enter into). The bigger the crack is, the more the light can enter. **QUESTION** I always feel incomplete, that I will never arrive at *shleimus*. How do I reach my personal *tafkid* (task) that Hashem has given me? What can I do to encourage myself? **ANSWER** Think about the good abilities which Hashem has implanted within you. Then, think about what your most special ability is, which is hidden within you. Then, after discovering it, try to use access your best ability more often, so that you keep actualizing its potential. **QUESTION** If one kept all the *mitzvos* and he learned Torah all his life but he doesn’t change internally, will he not get any reward in *Olam HaBa* (the Next World), since he never changed his *pnimiyus* and he remained with all of his material desires? **ANSWER** There are always inner changes and growth that a Jew will gain, just by keeping mitzvos and learning Torah [even if he doesn’t try to have any inner, spiritual growth]. They might be very minimal changes, or even very tiny changes. Even with the smallest changes that a Jew gains merely from keeping mitzvos and learning Torah earns him reward in the Next World. It is possible that there were

some areas of his character which didn’t go through any change at all, and there also may be areas where his character became worse on this world, and there may be other areas of his character which changed for the better. Any good changes of character which a Jew gained on this world become transformed into his reward in the Next World, from the 7th century and onward. However, in Gan Eden, reward is given also for any actions that are done even if a person didn’t go through any changes because of them. **QUESTION** What is the concept of the *ohr* of Hashem *Yisbarach*, Hashem’s “light”? **ANSWER** The root of Hashem’s light, which is called the *ohr Ein Sof*, the Infinite Light, implies 2 things. (1) It reveals that Hashem exists. This very revelation is referred to as Hashem’s “light”. This does not mean *chas v’shalom* that we are able to “see” Hashem. It is just that we are able to know of His existence, and when we become aware that He exists, this is called *ohr*, the light, the revelation, of Hashem. (2) It also implies that Hashem has no end. This revelation is called *ohr*, “light”. Hence, *ohr* (light) implies revelation. **QUESTION** Is *ohr Hashem* (Hashem’s light) the same thing as *ohr Eloki* (the G-dly light) or *nitzotz Eloki* (the G-dly spark) that is found in each thing? **ANSWER** Yes. Every dimension has a level of Hashem’s light in it, because there are different levels of revelation of Hashem, depending on the level of the dimension that one is found in. **QUESTION** After death, do we remain emotionally connected to our natural desires that we had on this world? For example if a person dies and

he still feels an emotional connection to Internet, does that desire remain with him even in death, or does that connection become erased after death, leaving him with only his true and holy desires of wanting to do Hashem's will? **ANSWER** Yes! Yes! Slowly, the soul despairs from its worldly desires, because it sees and understands that it can no longer return to there anymore. **QUESTION** Can we have Internet if we're just using it to listen to *shiurim* through it, and to converse with our family and friends who live far away from us? **ANSWER** The proper way for anyone who seeks Hashem is to separate from Internet use totally. It's possible to hear *shiurim* through other venues that are more kosher, and the same goes for conversing with family [and friends]. **QUESTION** Can I just have Internet for a few sites that I need to use for practical uses, i.e. shopping and ordering and banking, and I will block all other sites? **ANSWER** Since you have other ways of how you can get what you need, you have an alternative route other than the Internet, and therefore you cannot use Internet for this. You should know that **every time you separate yourself from using the internet, you are producing a great *ohr* (light) inside you**, and it is a great loss for you if you would run away from such an attainment. **QUESTION** What is the reason why many people can't handle hearing *emes* (truth)? Is it because there is a nature in many people that they can't handle being so truthful, and they only need to hear things that

are encouraging and which make them feel good? **ANSWER** Everyone needs *emes* (truth), but every person needs to work with the truth that he can handle on his current *madreigah* (level). If we tell a person something that's *emes* but it's above his level right now, it's actually not the *emes* for him. This is because *emes* is only *emes* if it is all-inclusive of the beginning, middle, so if a person can't handle something that's *emes*, it is in the realm of the incomprehensible for him, the realm of the infinite, which he is not able to comprehend, on his current level. That is one reason why people can't always handle the truth, besides for 2 other reasons that are more deeply rooted, which may also be the cause: (1) There are different *shorshei neshamos* (soul roots), with some people being rooted in the *kav yemin* which makes them lean towards *chessed*, others rooted in the *kav smol* [which makes them learn towards *gevurah* and *din*, strength and judgment], and others rooted in the *kav emtza* ["middle line", which naturally can fuse both aspects together]. (2) There is also a general difficulty that people have when it comes to dealing with the truth. **QUESTION** Normally a person is not supposed to act above their actual *madreigah*. So what if a person feels that he's not on the *madreigah* to give up Internet? **ANSWER** To tell a person that they must actually have *mesirus nefesh* by not having Internet is the *emes*, the truth [so it is not called acting above their *madreigah*]. ■ *from the Bilvavi Q & A archive*

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)**