

## SEEING A TRUER VIEW OF REALITY

While Yehoshua and Calev were seeing a good *Eretz Yisrael*, the *Meraglim* were seeing a bad *Eretz Yisrael*. What led to their different views? The Gemara says that "They preceded with their mouth that which they had not seen with their eyes" (*Sanhedrin 104a*). They saw what they wanted to see, a negative view. Why couldn't they see what Yehoshua and Calev were seeing? It was because the *Meraglim* didn't get as far into their *pnimiyus* as Yehoshua and Calev were *zoche* to, and therefore they didn't see the true view.

Yehoshua and Calev, who purified their being, were *zocheh* to receive a higher view on the situation, where they saw a more elevated reality, a good *Eretz Yisrael*. In contrast, the *Meraglim* saw a bad *Eretz Yisrael* because they were seeing it all from a less encompassing view, for they had not entered their *pnimiyus* which led them to see it all from a warped perception. We certainly have no comprehension of the greatness of the *Meraglim*, but one thing is certain - they definitely did not see what Yehoshua and Calev saw.

When a person gets deeper into his *pnimiyus* (his internal world), he sees deeper into the reality in front of him. He will see an entirely different world than what others are seeing. The further that a person goes into his own *pnimiyus* (internal world), the deeper his view becomes. When people get older, they see even the physical side of life very differently than when they were younger, because their perspective has matured. If that is the case with the material side of life, certainly this is the case when a person gets further into his *pnimiyus*, where he will see reality very differently.

He will see a world that was created for Hashem's honor: לכבודי בראתי, "For My honor, I created it." He will see everything in the world as either something that conceals Hashem or reveals Hashem, and nothing else. This will not just

be mere knowledge to him (that part can be attained from studying *sefer Daas Tevunos* of the Ramchal), but it will become the way he actually views life.

A true, inner life is to keep seeing a new and deeper perspective, which you didn't see previously. You can see a different, deeper perspective in something that you saw a year ago, and then some time later, you can then see an entirely different perspective towards it. In this way, you keep seeing something new in the 'same old' thing you saw a year ago. This is how a person essentially elevates his *bechirah*, his free will. And a person can keep taking this ability further, until he is eventually *zoche* to see a world in which he sees nothing but Hashem's Presence. (from *Bilvavi On The Parsha*)

## NURTURING YOUR CHILD'S NESHAMAH

The point is not that every day a person should tell his children, "I love you." The words have to come from your feelings! You need to first let yourself feel your love for your family, and then the words of love need to flow from that. You can't just say the words if you don't feel the love. Certainly the words "I love you" are what express your love, but the very first step is to expose the emotion of love in the first place.

Every person feels what love is. There are some people who have been hardened, but every person still has emotions. How can a person open up his emotions if he has become hardened? He can think about how to express love and he can practice saying the words to himself. For example, if he takes a child to the store and he buys them something, he can think to himself, "Why am I buying this for him? Because I love him." In trying love exercises like this, he can slowly but surely expose his emotion of love to them and train himself to express it and reveal it.

The first step is to know that the basis of the home is to view it as a place to express love to your family. It should be **entirely**

love! (Of course, sometimes you need to apply punishment in the home. But the general basis of the home is love). Love has to be the root. Being nice to your family is the step that comes after that. *Abavah* (love) is the root behind *chessed* (kindness).

The love in the home must be clearly felt in the home. It is not merely a phrase of "I love you" which the father must say every day to his child. It is much, much more than that. The entire home must be seen as the place to reveal love.

When you go away on a trip for a few days, and you come home and you are about to enter, you know the children are waiting to see you, so you feel excited to enter your home (Maybe they just want your presents they think you bought them, but they're still awaiting you). So too, if one would view his home as being the place to reveal love, he would be excited to enter it each day. But in order to feel that excitement to enter the home, one has to create the right atmosphere in the home.

The problem that most of us grapple with is that we are tired at the end of the day, and we don't have time to think about this before we come in through the door. When we don't have any time to think before we come home, we come in to the house expecting to relax, and then all the trouble comes. Just when we want some rest after a long day, our wife and children bombard us with so many things. The house then seems to us like a war zone. But this creates disaster in our homes, and that leads to destruction of our entire life.

The more a person reveals love in the home, the fewer problems there will be. The less revelation of love there is, the more fights and arguments there will be - it will become a never-ending, vicious cycle of problems that keep resurfacing. But all of us can change and live differently. It is up to us to develop the correct atmosphere in the home.

(hear the original shiur on Kol HaLashon, 718.521.5231, option 2>4>12>3> under ארת דע 002\_משפחתך)

## Q&A - RECENT TRAGEDIES, CHEVLEI MASHIACH AND STAYING AWAY FROM INTERNET

**QUESTION** How can I come out of the trauma that I have from hearing or reading about tragedies and bad news?

**ANSWER** (1) You need *emunah*, to believe and trust in Hashem and that everything He does is for our good. (2) Think about the spiritual suffering that there is today, which is far worse, considering the great spiritual destruction that is occurring in our generation. (3) Think about what you can generally do to act kindlier towards others. (4) Connect to the inner good that is within you. (5) Immerse yourself in a world of deep Torah thoughts and insights. (6) Be happy about the fact that you are able to feel others' pain. (7) Accept the suffering that you feel, with love. (8) Reflect and conclude that part of the makeup of Creation is that it entails *ra*, "evil" [which the Ramchal explains in *Daas Tevunos* as anything we *perceive* as not being good], and that the result of this is all of the suffering in Creation. (9) Awaken real *simchah* (joy) in what you do, and also the emotion of *simchah* in general. (10) In general, it is worthwhile to be aware that it's better for a person when he doesn't know that much about any news that happens in the world - that is what the Chofetz Chaim did. Therefore, one should avoid reading the newspapers and etc. (This is besides for other reasons why a person shouldn't read the newspapers, but let this reason suffice).

**QUESTION** Are the rockets now in Eretz Yisrael a sign of the "war of Gog and Magog"?

**ANSWER** It is not a sign – it is rather a part of the war of Gog and Magog, for we are already amidst it.

**QUESTION** How can we practically do *teshuvah* before the *Geulah*, amidst our day-to-day life? How can we make all the necessary preparations for Mashiach?

**ANSWER** Stay separate as much as possible from the 50<sup>th</sup> level of *tumah* [the *internet*], and connect as much as you can to the 50<sup>th</sup> level of *kedushah*, which is called *peshtus* and *temimus* (simple, unquestioning loyalty to Hashem's will), by having: Simple *emunah*, a strong connection to HaKadosh Baruch Hu, and becoming immersed in the depths of the Torah, with a strong, inner connection to one's *pnimiyus* (inner world).

**QUESTION** Often people don't want to hear that they need to give up their *internet* and smartphone. There can be all kinds of counterarguments that this is not the main thing Hashem wants from us right now. Does this come from a lack of willingness to accept *emes* (truth), or for some other reason?

**ANSWER** When we emphasize just how severe the issue of using *internet* is, we are understanding the Gemara that says that when the final generation is found to be entirely guilty, they need to

be awakened to *teshuvah* so that the *Geulah* can come [and that is going to happen no matter what]. That particular teaching of Chazal epitomizes the very depth of the *Galus* which we are found in right now. How can we make any compromises to use the *internet*, which is something that goes against the entire Torah and all the foundations of Yiddishkeit?? Anyone who uses *internet* develops a cold, spiritually insensitive attitude, and that coldness is the root of all tragedies today. And the results of *internet* use are the actual tragedies that have been happening, one after the other, like labor pains that quickly follow each other as the birth draws nearer. **The labor pains are coming quicker now and they are more difficult and sharper. This is the time period we are in now!**

**QUESTION** What should we say to people who argue, "Give up the fight against the *internet* and smartphones. You're only fighting a losing battle. It's already part of most people's lives and it doesn't do anyone any good to scream about it. Instead, what Hashem wants to see from us now is more *ahavas Yisrael!* *Internet* is here to stay, so we need to learn how to educate the generation on how to use it wisely, instead of fighting it."

**ANSWER** Whenever we speak about how evil it is to use *internet*, our words can only help *yechidim*, individuals. It is not within our power to change the *tzibbur*. It is Hashem Who is shaking up the *tzibbur* during these times, especially in Eretz Yisrael, and most recently with the tragedy on Erev Shavuos. Hashem, in His compassion, wants the *tzibbur* to change their way of living.

**QUESTION** Is there a source that *internet* is the 50<sup>th</sup> level of *tumah*?

**ANSWER** The 50<sup>th</sup> level of *tumah* is described as *achdus d'kelipah*, unity on the side of evil, a zone which unifies every detail together. The Kamarna Rebbe, *zt"l* says, "The 50<sup>th</sup> gate [of impurity] gathers together all 49 gates together." The devices that connect a person to the *internet* are connecting people to a zone where every detail of everything is contained, every *tumah* and everything holy within it, all mixed together. Therefore, it is clear that this device is the 50<sup>th</sup> gate of *tumah*, for it is all-inclusive, especially including every kind of *tumah* within it, which is the very concept of the 50<sup>th</sup> gate of *tumah*: Every kind of *tumah* together.

**QUESTION** Why is the "final sorting process" (sifting out *Klal Yisrael*) determined by choosing to have *internet* or not? How is it different than any other bad choice of following one's *yetzer hora*?

**ANSWER** It is because this device (the *internet*) contains the 50<sup>th</sup> level of *tumah*, which goes to the very root of one's *bechirah* (free will), of what he really and truly wants to be connected with. All other situations of *bechirah* are just the branches [whereas choosing to have *internet* goes to the root of one's *bechirah*, proving what he really wants]. . (from the *Bilvavi Q & A* archive).