

AYIN TOVAH - SEEING GOOD The *Mishnah* in *Avos* says, "The students of Avraham have a good eye...whereas the students of Bilaam have an evil eye." One has the power to either have an *ayin tovah*, a "good eye" towards others, or to have an "evil eye" towards others.

There are several ways how a person can gain the view of the "good eye" (*ayin tovah*). A basic use of this power is when a person trains himself to see things in a positive light, to see the good in everything. The world we see in front of us is a mix of good and evil, ever since Adam and Chavah ate from the *Eitz HaDaas Tov v'Ra*. How then can a person see reality with an *ayin tovah*? One way is to train oneself to see the good that is found in everything. One can gradually work on becoming a more positive person, by trying to discover something positive in each thing he comes across. Even when viewing something that seems to be bad, a person can train himself to start seeing the good in something.

There is also a deeper way. The more a person develops a **love** for others, the better he will be able to view them in a positive light. A father loves his child and he can ignore his child's faults, because the love covers over the faults and allows him to see past them: על כל פשעים תכסה אהבה, "Upon all sins, love covers over." Love covers over any faults of others, enabling you to see past the faults and to view the other in a positive light. This is our deep power of *ahavah*, love, which wants to see only the good in Creation, and to look past anything bad. Loving others enables you to view others positively: When you become connected to the ability of loving Hashem's Creation, you will naturally want to see the good in oth-

ers, as an automatic byproduct of the love.

Even more so, if you connect to the good that is within you, the purity of the *neshamah*, and you become focused on it, this in turn will cause you to see the good in the Creation around you. The more you are connected to your own inward good, the more you will see good around you as well.

The same is also true vice versa – the more a person focuses on the evil parts of himself, the more negative of a view he will have towards others around him. We need to wage war with the *yetzer hora* within us and outside of us, and to keep fighting it. However, it is too difficult for a person if he feels engaged in war all day. A person needs *menuchah*. If he is contending with evil all day, that means he is constantly meeting up with evil and dealing with it. That, itself, makes him connected to the evil! That is why if a person is constantly fighting the evil in himself (and he never connects to his own inward good, never thinking that he has a pure *neshamah*), he will usually see evil in others as well.

Through getting used to only seeing the good in others and ignoring their faults, you can gain a "good eye" towards them, or, you can awaken in yourself a love for all creations, and then you will only see good in them. This requires great purity of character. The Kotzker explained, "Do not judge your friend until you reach his place" – "and since you will never fully understand another person, you will never reach his place, so don't judge him". It is impossible to see the full picture of another person. You will never fully get down to the subtleties of his character,

so you cannot really judge him accurately. Hashem created him a certain way, which you will never completely understand.

Chazal said טוב עין הוא יברך "A good eye, he shall be blessed" is referring to Moshe Rabbeinu, who had the *ayin tovah*, the good eye, the antithesis to Bilaam, who had the *ayin ra*, the bad eye. Moshe was utterly connected to the Torah, and to Hashem, through the Torah. The Torah is called *tov*, "good", and the ultimate "good" is Hashem. Moshe reached the highest level of connecting to the *tov*, to that "good", thus he became the *ayin tovah*, the good eye. The more that a person becomes truly connected to the Torah, and to Hashem, the more he will acquire the *ayin tovah*, because he is placing his *neshamah* in a place that is the ultimate good. From Avraham Avinu, who perfected *chessed*/kindness, we received the power to be naturally kind and loving, but after we were given the Torah, we received an even deeper power, which was through Moshe: To experience a dimension where everything is completely *tov*, good.

Even in the current time we live in, where the world has become a huge mixture of good and evil together, it is still possible for us to experience a point where everything is good - through being immersed in Torah, which is the *tov*, the good, on this world. When one learns Torah, during that time, he becomes removed from this lowly world, and it is a time where he can "see" *Olam HaBa* even as he lives in This World: עולמך תראה בחיך, "Your world [to come] can be seen in your life." (based on *Bilvavi On The Parsha*)

Q&A – THE POWER OF P'SHITUS – SIMPLICITY

QUESTION Which approach in *emunah* is more preferred – logical, intellectual *emunah* (to bring countless, logical proofs that there is a Creator and that He watches everything) or, simple, non-intellectual *emunah peshutah*?

ANSWER In the later generations, the light of *p'shitus* is shining, because the lights of Mashiach are radiating more strongly the closer we get to Mashiach, as the *sefarim hakedoshim* revealed. Therefore, in our times the main light is the source of the wisdom, which is called *ayin*, or *emunah peshutah*, or *p'shitus*. This is besides for the fact that anyways, it is not recommended for a person to take the route of philosophical, logical *emunah*, because people's minds are "smaller" today and they can become easily mistaken.

QUESTION How does a person utilize the heart during *davening*?

ANSWER With *temimus* (earnestness) and *p'shitus* (simplicity). To *daven* with a simple sense of Hashem, a palpable recognition of Hashem, and with pouring out the heart when talking to Him.

QUESTION What are all the ways of how we can practically use the *echad d'kedushah* (holy "oneness") in order to overcome the *tumah* that is the Internet, which is the *echad* (oneness) on the side of evil?

ANSWER One way is through using the powers of *p'shitus* (simplicity) and *temimus* (earnestness). By clinging loyally to doing Hashem's will, we reveal a pure, non-logical power that can counter the devious, scheming plans of the *Sitra Achra* that is seeking to ensnare us with its evil wisdom. 2) Another way is through "complexity" (*harkavah*), integrating together all the different ways of Torah and *avodah* and fusing them all together. An all-inclusive *kedushah* (holiness) counters the all-inclusive evil. 3) Another way is through having *emunah peshutah*, simple and unquestioning faith, in the concept of *Ain Od Milvado*, the reality that there is nothing besides Hashem. This is the *echad d'kedushah*, the "oneness" of *kedushah* (*Hashem echad*) which counters the "oneness" on the side of the *kelipah*. 4) There is also a deeper level: the utterly simple and literal level of *Ain Od Milvado* [see *Nefesh HaChaim shaar III* which discusses these two levels of *Ain Od Milvado*].

QUESTION What is the difference between these *temimus* and *p'shitus*?

ANSWER *P'shitus* is called *hiskalelus*, being integrated with Hashem, in which one becomes "included" in the Creator, as it were. In contrast, *temimus* is to "Be wholesome with Hashem", it is when one's "I" walks with Hashem, it is to move after one's root.

QUESTION Which *sefarim* discuss *p'shitus*? Can a person work on *p'shitus* at whatever level he is at, or is this a high level which most people cannot reach?

ANSWER I don't know of a *sefer* that openly discusses *p'shitus*. It is a matter which emanates from what the *tzaddikim* taught in *sefarim hakedoshim*. It is right now like a spark, like a ray coming from the sun, and after Mashiach, this spark will be shining as brightly as the afternoon sun. Some people are already born with this "spark", and they need to expand it further. But for most people, this power is hidden from them, and they can reach it either through ascending to higher levels until they can touch upon this "spark", *p'shitus*. Or, they can reach it through *mesirus nefesh* (giving up their will for

Hashem).

QUESTION According to the Breslev path in *avodas Hashem*, a person can do *teshuvah* right away if he starts talking to Hashem right away and regrets all of his sins, telling Hashem that he wants to do *teshuvah* and return to Hashem. What is the source for this kind of *teshuvah*? Also, from the Gemara and the Rambam, it is clear that *teshuvah* is not simple at all to do: Every *aveirah* requires 4 aspects (abandoning the sin, regretting the sin, confessing the sin, accepting not to do it again). So where is Breslev coming from? Is it based on Rebbi Eliezer ben Dordaya who did *teshuvah* very quickly and fixed everything in one moment (or one hour) just by regretting his sins and crying to Hashem?

ANSWER The primary fundamental that was taught by the path of Breslev is to talk to Hashem, because this is the "light of Mashiach", and Mashiach is from the word *masiach*, to "converse", as in *masiach l'fi tumo*, to talk simply, with Hashem, from *temimus* (earnestness) and *p'shitus* (simplicity). Part of Mashiach's light that he will shine on the world is that he will return the entire world to *teshuvah*. This is rooted in the fact that Mashiach (ben Dovid) comes from Leah, who represents the realm of *binah*, which is the root of the power to do *teshuvah*. However, this is only the root of *teshuvah*, and it is not enough. It needs to be coupled with the "garments" that are necessary to actualize this root power, and that is only by actually fulfilling all of the *halachos* of doing *teshuvah* (which are explained in the Gemara and Rambam).

QUESTION What is the source that our generation's *avodah* is like Rebbi Eliezer ben Dordaya, who did *teshuvah* in one instant?

ANSWER It is because in the final days, the illumination of the level called "*Keser*" is shining, and it will be complete when it shines completely in its full zenith, where "And it will be given to You, the crown of royalty." The *Keser* is identified as *ratzon* (wanting to do the will of Hashem), as explained by the *Rema m'Pano* and the *Gra*, and in many other places. That is why the most important thing in our times is to reveal our inner *ratzon*, our will to do Hashem's will. That is also why Breslev places so much importance on having yearnings for more *ruchniyus*. However, those yearnings need to be coupled with like-minded thinking and acting upon those yearnings [because the yearnings alone aren't enough]. Our *ratzon* for Hashem isn't complete if we just have yearnings for Hashem - it needs to become completed in the active sense, which is by having *mesirus nefesh*, by actually giving up our desires, for Hashem: to actively give up our *ratzon* for Hashem. Understand very well that there is a difference between "potential" *ratzon*, which is by yearning for Hashem, and "activated" *ratzon*, which is to actually have *mesirus nefesh* for Hashem.

QUESTION What will be the revelation of Mashiach? Will it be the same *d'veykus* in Hashem that was already revealed in the *sefarim hakedoshim*, which had only been known to some and now it will be known to the world? Or will it be an entirely new revelation?

ANSWER It will be the **absolute, total *p'shitus***, the uttermost simplicity of being connected with Hashem, which is at the root of all complexities involved in serving Hashem. Everyone then will have some recognition of this *p'shitus*/simplicity on his own level, and everyone will also recognize the different complex revelations that will result from this – each person at his own level. (*from the Bilvavi Q & A archive*).