

MATOS - DESIRING HASHEM'S GLORY

Parshas Matos discusses the laws of a *neder* (vow). When the *Beis HaMikdash* stood, the concept of making a *neder* played much more of a role. Certainly, one could make a vow even after the *Beis HaMikdash* is no longer here, but the primary manifestation of a vow was more apparent when the *Beis HaMikdash* stood, where a person could make a *neder* to donate his money to go for the *Beis HaMikdash* or to vow that he would bring a *korbon*.

A *neder* is therefore more than just a vow. It enabled a person to see a higher perspective within the mundane. As a hint, the word "*neder*" (נדר) is from the words "*nun dar*" (נ' דר), lit. "The 50th level should dwell" (*Shem M'Shmuel parshas Vayitzei*), a hint to dwelling on an elevated level, like the 50th day after we left Egypt, when the Torah was given [and when we reached the 50th level of *kedushah*]. It is also a hint that a *neder* is a way for a person to see what kind of dwelling this world is really meant to be: It represents the perspective where a person sees the entire Creation as elevated, how it is all a revelation of the glory of Hashem.

One must be aware that the depth of every single Jew's *neshamah* has a great yearning and demand for the recognition of the glory of Hashem in the world. When there is nothing but *chilul Hashem* (profanity of Hashem's Name) in the world, of this it is said, במסתרים תבכה נפשי "In the concealed places, my soul weeps." The *neshamah* weeps, together with Hashem, so to speak, over the lack of this recognition in the world. One "joins with the pain of the *Shechinah*", when one is bothered at the absence of the revelation of Hashem's

glory on the world. This is the simple nature of a Jew's soul, which desires to reveal the glory of Hashem. The soul of a Jew is in pain and it suffers and it cries, over the situation of *chilul Hashem* in this world.

Our *neshamah* demands the revelation of the glory of Hashem, but the ego (our *nefesh habehaimis*) becomes focused on demanding our own personal honor. But when we forego our own honor and we channel this into a desire to be interested in Hashem's honor and nothing else, **when all we want is that Hashem's glory be revealed in the world**, we will then uncover the deep pain that our *neshamah* has: The fact that Hashem's glory is concealed. Then we can truly desire the coming of Mashiach and the rebuilding of Yerushalayim.

In the depths of our *neshamah*, there is a yearning for the rebuilding of the *Beis HaMikdash*, for the revelation of the glory of Hashem. To the degree that one becomes connected to the *neshamah's* yearning for the glory of Hashem to be revealed on the world, a person merits a personal rebuilding of the *Beis HaMikdash*, as if it was built in his own times. May we be *zocheh* that this year should be the rebuilding of the complete *Beis HaMikdash* for all of Klal Yisrael. (from *Bilvavi On The Parsha*)

MASEI - ALWAYS ON THE GO

Rashi at the end of *Parshas Shemos* says that not only were their actual journeys counted as the *masaos* (travels), but even when they camped and rested, this was included in the *masaos*.

There are several reasons for this, but one of the reasons is because our *neshamah*

are always on the go, and we never find true rest on this world. Even when we are resting, it is never permanent, because it's only so that we can journey further. Every situation on this world, without exception, is but a step of a larger process. That is the way things will be until the future, when Hashem will renew the world and then the design will be changed. Until then, every situation we are in is but a step in the process, leading to another step after that.

By the very design which Hashem has made the world, we are always on the go, never fully resting in any one place. We are not here for this world, and even Gan Eden and the times of Mashiach is not the end. There is more that comes after that. We are never forever connected to any particular situation – there is always a stage that comes after that.

What is a person forever connected to? Only to Hashem, His Torah, and Klal Yisrael (who are all intertwined and one with each other). Any situation we are in, and even our relationships and our family on this world, are not forever. They are only a step that leads to a greater purpose that will be realized later. This all enables a person to truly feel, גר אנכי בארץ, "I am a stranger in the land".

During the days of mourning we are in, one needs to hope and *daven* for the *Beis HaMikdash* to be built, quickly. And along with this, in the depths of one's *neshamah*, one needs to await the greater purpose of it all, which is **the revelation of Hashem's glory that will come to the world, which will be experienced in the heart of each individual.** (from *Bilvavi On The Parsha*)

Q&A – PAIN OF THE SHECHINAH & GEULAH

QUESTION *Now that there is a new government in Israel that is very evil and anti-Torah, do we need to see it all as a terrible decree on Torah Jewry because this is a government that wants to destroy the entire Torah world? Or should we instead rejoice that their end is approaching?* **ANSWER** We should add onto the pain of all the pain from until now, for the pain is indeed very great. And we should yearn for and *daven*, for the *Geulah*.

QUESTION *What is the pain of the Shechinah?* **ANSWER** It is when there is a lot of constricted, limited level of the revelation of Hashem in His world. The word pain, *tzaar*, is from the word *tzar*, narrow, which implies a *tzimtzum*, constriction. There is proper *tzimtzum* and then there is increased *tzimtzum*, and when *tzimtzum* is very much increased, it is pain of the *Shechinah*.

QUESTION *If I feel the pain of others is that called the pain of the Shechinah?* **ANSWER** Yes. Every pain of a Jew is Hashem's pain. The root of the pain on this world is in the pain above.

QUESTION *Is the Shechinah something that's separate from our neshamos or is it a part of our neshamos?* **ANSWER** The *Shechinah* is the root of all our *neshamos*.

QUESTION *When I feel another's pain do I also need to identify with the pain that the Shechinah has over this or is the mere fact that I am pained about a tragedy or another's pain is enough to be called joining with the pain of the Shechinah?* **ANSWER** Both. There is pain below by joining with the pain of other Jews down below on this world, and there is also the root pain, which is the *Shechinah's* pain. Whenever there is pain below on this world (when a Jew has pain), there is also pain above. And when there is pain above, there will also be pain below on this world.

QUESTION *How can we connect to the pain of the Shechinah in day-to-day life?* **ANSWER** Let it penetrate, and reveal a desire, to reveal Hashem and to reveal His glory on the world. This is the inner will of every Jew. When this will is uncovered, a person will feel pain that Hashem's glory hasn't yet been fully revealed. To the extent that you want Hashem's glory to be revealed on the world, that is how much pain you will be able to feel, over its absence.

QUESTION *How can we learn about the pain of the Shechinah?* **ANSWER** I don't know of a sefer that's organized just on this topic. It is a matter that's scattered throughout the words of our Sages. In the last couple years there are new editions of *Kinnos* that also collect together all the different words of our Sages, about the concept of the *tzaar HaShechinah*. **QUESTION** *Why do Chazal say that entire world stands on the merit of the Torah learning of children? Children don't have daas and they are exempt from mitzvos, so what special joy does Hashem have from the Torah learning of children?* **ANSWER** The Gemara (*Shabbos 119b*) says, "Do not touch my anointed ones" – This refers to the children of the Jewish people." They are called "anointed ones", "*Mashichai*", from the word *masiach*, which means to "converse casually". Children converse in Torah casually - earnestly, in their childlike quality of *temimus*, their childlike purity and innocence, resembling the verse, "A wholesome man who

sits in the tents": They have the quality of *temimus*, wholeness. Chazal also said that "The world stands on the vane chatter of Jewish children." Rav Papa said to Abaye, "And what about our Torah learning?" Abaye replied, "Chatter that has sin in it does not compare to chatter that has no sin in it." Thus, the quality of children is that their chatter has no sin in it. R' Aharon Kotler (*Mishnas Rebbi Aharon III, 104*) says that although in the mitzvah of Torah learning children are inferior to adults, they are superior in the aspect of keeping up the world with their Torah learning. The *Zohar* (*Bo 39a* and *Vayikra 17b*) says that children hold up the world and give might to the Jewish people in exile. The *Tikkunei HaZohar* (*21a*) says that because of the children, there is *Shechinah* in the Jewish people. Especially in the era preceding Mashiach, the main spiritual illuminations are due to the children, who, as mentioned before, are called "Mashiach", my anointed ones. The *Zohar Chodosh* (*Beraishis 13a*) says that the generation before Mashiach will survive due to "the *hevel pihem*, the senseless chatter, of children" [meaning their pure Torah learning, which is without *daas* but which emanates from their *temimus*], and it is through children that harsh decrees are nullified. (This is also brought in *Shelah, Torah Ohr, 100*). However, the *Netziv* (*Heemek Dovor Tetzaveh 28:41*) says that Hashem's "anointed ones" - children - have exalted souls." This seems to imply that their quality is not because of their "chatter" (their pure speech), but because of what they are inherently. *Sefer Sod Yesharim* (I) says that even the actions of a child are on a greater level than the actions of an adult. Up in Heaven, children are taught by the chief of all the *malachim* (angels), Metatron.

The root of the holiness of Jewish children is in the Torah: Atop the *Aron* was the *Keruvim* (cherubs), who had the faces of children. The *Keruvim* were above the *Aron*, hinting that the children of the Jewish people are on a level above the *Luchos* that were placed inside the *Aron* - and that is the depth why the world stands on Jewish children. Understand this very well.

QUESTION *If a yeshiva bochur or kolel avreich is learning three sederim a day and just keeping to his routine schedule, will he be zocheh to Geulah? Even if he isn't actively engaged in doing teshuvah and he doesn't seek to build his pnimiyus (inner world)? Is he doing enough to be zocheh to the Geulah?* **ANSWER** If he does it all earnestly, with *temimus*, then Hashem will open up his *pnimiyus* properly!

QUESTION *Only the "tzaddikim" will be zocheh to the Geulah. What makes a person today from the tzaddikim? As long as he doesn't have Internet...?* **ANSWER** That is the root and most fundamental aspect today which determines what level one is really on, but there are also other branching factors which also play a role in one's level.

QUESTION *When Mashiach comes, are we allowed to interrupt Torah study to greet him?* **ANSWER** Yes. But from the view of *pnimiyus*, the coming of Mashiach will be a new light of Torah, the very light which the Torah comes from [Torah today is called *ohr*/light, and the Torah by the time of Mashiach will be called *Me'ohr*, the source of the light]. So outwardly it will appear to be *bittul Torah* to go greet Mashiach, but from the inner viewpoint of *pnimiyus*, it will not be *bittul Torah*. (from the *Bilvavi Q & A* archive).