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## CHUKAS COMPILATION FROM VARIOUS BILVAVI DROSHAS

## PESACH - 003 AVODAH OF OUR GENERATION

We must know that the root of the Geulah was told to us at Keriya Yam Suf, when Moshe entreated Hashem about what to do, and Hashem said, “Why do you scream out to me? Now, it is b’Atika talya milsa” (*Rashi, citing Zohar Beshalach 52b*) – it now depends on “Atik” [we shall soon explain what this is]. That is the inner power that our soul can use to be able to be redeemed from the shaar haNun which we are found in today.

The Torah has in it 49 reasons to declare something tahor (*pure*) and 49 reasons to make something tamei (*defiled*), as a hint that the Torah takes a person out of the 49 first levels of tumah. But what is the power of Torah that takes a person out of the 50th level of tumah, which we are found in today? It is hidden within the depths of the Torah. If a person doesn’t reveal it, though, and he lets it stay hidden in him without accessing it, then the 50th level of tumah will certainly be in control over him, Rachmana Litzlan.

The final generation is not like the previous generations. The Meor Einayim (*parshas Chukas*) writes that in the final generations, there will be a more inner revelation of the Torah. It is clear that this is the remedy which Hashem has made available for the spiritual diseases of our times, and only through this, will the Jewish people come out of the 50th level of tumah that rules over the entire world today.

## 032 CHUKAS | PURITY INSIDE AND OUTSIDE

Parashas Chukas begins with the laws of parah adumah (*the red heifer*), which is part of the ritual purification process to those who become contaminated from a

corpse (*tumas meis*). Ritual defilement, tum’ah, is from the word “tamun”, “hidden”, because it hides and conceals the true holiness in something.

When a person becomes tamei (*defiled*), his inner holiness goes into “hiding”, and he is in an impure state, until he purifies himself, depending on what the purification process (*taharah*) entailed.

Tum’ah (*ritual impurity*) is also from the word “timtum”, “blockage”, because it blocks, conceals, and covers over the holiness, placing it into a state of concealment (*he’elam*).

GETTING TO KNOW YOUR PEOPLE -  
004 LOVING A CONVERT: ACHIEVING UNIVERSAL LOVE

The Sefer Toldos writes that everything that exists in Creation can either purify the impure, or it can contaminate that which was previously pure; this is personified by the law of parah adumah (*the red heifer; its blood and ashes is sprinkled onto a person contaminated from a corpse, in order for him to become purified*). The parah adumah purifies the impure that it is sprinkled upon, but it contaminates the Kohen who sprinkles it, who had been previously pure. It is a chok (*law*) of the Torah that cannot be understood logically.

Taking this further: when someone is “above” a certain matter because he is on a higher spiritual plane, if he descends from his level, it is impurity, on his level. And if someone is “below” a certain spiritual level, if he connects himself to the level above, that is what purifies him.

Any spiritual descent is a degree of spiritual impurity. Thus, the parah adumah purifies those who are impure, because they are “below” a certain

spiritual level due to their contamination; while those who use the parah adumah to purify others are contaminated through it, for they were previously “above” it, and they lowered their spiritual level in involving themselves with it.

The above concept has applications to all areas of Avodas Hashem as well, according to sefer Toldos. So it can also apply to ahavas Yisrael.

Ahavas Yisrael can purify the impure, and this is what we discussed until now, that someone who previously did not love can achieve love, through gaining Ahavas Yisrael. When there is an absence of love for other Jews (*or even worse, when there is actual hatred for another Jew*), this is like a spiritual impurity, for it is disparity. Ahavas Yisrael creates unity, which takes the impure out of their situation of disparity, and purifies them.

That is all one side of the coin: ahavas Yisrael “purifies the impure”. But there is also another side of the coin, as the Toldos writes: that it can also “contaminate the pure”. ahavas Yisrael is not just about “purifying the impure” – it is not just about revealing love to other Jews in situations that there was previously no love. If a person thinks that this is all there is to ahavas Yisrael, his ahavas Yisrael will be detrimental in the long run. He will become misguided in all his ahavas Yisrael and he will act inappropriately with it.

On a deep note, one needs to learn how to be a little “above” the level of Ahavas Yisrael – if not, he will always be “below” the point of Ahavas Yisrael, and then his Ahavas Yisrael will have too much of a hold him and cause him to act improperly. And because this person can’t go “above” Ahavas Yisrael, he will always remain “below” it - and he will never really acquire it at all.

So a person has to see how ahavas Yisrael can “purify” him as well as how it can “contaminate” him. Practically speaking, one has to reveal more ahavas Yisrael to others [as was discussed in the previous chapters], but on the other side of the coin, a person has to understand that if his ahavas Yisrael

is misguided, it will “contaminate” him [in other words, one’s ahavas Yisrael can be detrimental to him if he does not see the two sides of the coin to ahavas Yisrael].

## TEFILLAH - 119 INSPIRING YOURSELF VS. BUILDING YOURSELF

Hisorerus is very important, and we cannot live without it. But we cannot build our avodah on hisorerus.

Even more so, words of hisorerus cannot apply equally to all people, because each person needs to hear something else right now. By a levayah (*funeral*), words of hisorerus are spoken; even if the words are spoken by a pure heart and from a good heart, this does not mean that the words are perfectly tailored to all those who hear the words. Reb Chatzkel Levenstein zt”l said it takes chochmah gedolah (*great wisdom*) to listen to hisorerus and gain from it. This can be compared to the parah adumah (*red heifer*), which purified the impure and contaminated the pure – so too, words of hisorerus can help certain people, but the words aren’t always suited for other people who hear them.

## YOM KIPPUR - DISCONNECTING FROM SIN

It is written (*Yechezkel 36:25*), “And I will sprinkle upon them pure waters.” Hashem sprinkles upon us “water” that purifies us. From a superficial perspective, it seems that this resembles how a person’s impurity from being contaminated to a corpse gets removed by having the parah adumah (*red heifer*) sprinkled upon him. But the inner depth to this purification process is as follows.

In order for one’s sins to be forgiven by Hashem, it is well-known that he needs three conditions: regretting the sin, confessing the sin, and resolving not to commit the sin again. All of these make sense. Regret makes sense, because if a person doesn’t feel bad that he sinned, why should he be forgiven? Confessing the sin is a little harder to understand why it is necessary; but it also makes sense; and resolving not to sin again is so that he shouldn’t just go back to his old ways. That is the superficial understanding,

## EVERYTHING ABOUT ATTAINING INNER SILENCE

but there is greater depth to this. We can learn from our first redemption, our redemption from Egypt, on how we can disconnect from impurity.

Sins are impurity. The first impurity which the Jewish people went through was in Egypt. When the time came to exit Egypt, they disconnected from the impurity there, and then they were fit to receive the Torah. That was the first cleansing process which the Jewish people went through – a cleansing from the 49 Gates of Impurity.

Hashem commanded the Jewish people that we have no more reason to fear Egypt's oppression on us, and that we will never see them bear upon us again (*Shemos 14:13*). What is the depth to this? Simply, it was to calm them, that they shouldn't fear Egypt.

That is true, but the hidden inner point here is that when we left the impurity of Egypt, we gained an ability to totally disconnect from evil and impurity. Because we were promised by Hashem that we will never be oppressed by Egypt again, we were able to totally disconnect from impurity.

### BILVAVI PART 6 - CHAPTER 07 LISHMAH PART TWO

We can find a concept that brings out the idea of nullifying the emotional aspect of one's self, from the law of parah adumah. When a Kohen uses the parah adumah (*red heifer*) to purify those who have become contaminated from a corpse, he purifies the person who comes to him as he sprinkles him with the blood, and the Kohen himself becomes contaminated in the process. Here we see the concept that a person is illing to do something to help someone else yet give up himself in the process.

We can also see from parah adumah how a person can nullify the mental part of himself, to nullify his very daas. This is because Shlomo HaMelech said of parah adumah that it is the only mitzvah which his great wisdom didn't allow him to understand: "I said [to myself] that I will try to understand it, but its matter far from me."

The power of ratzon (*will*) is also known as enthusiasm (*hislahatus*). It is like the concept of the parah adumah (*red heifer*), which "contaminates the pure, and purifies the contaminated". On one hand, enthusiasm and excitement [for the spiritual] is constructive, but when one wants to reach hashkatah\quieting, it is detrimental to use the powers of enthusiasm and excitement.

When a person is first beginning to enter Avodas Hashem, it is positive and constructive to become enthused and excited about it. It has value then. But [at a later stage of one's Avodas Hashem], when one needs to work on acquiring the power of hashkatah\quieting, it is detrimental to try to excite oneself about it, because the excitement doesn't allow for any calmness. When you are trying to attain hashkatah, you need to minimize and lessen your state of enthusiasm and excitement – but only in a way that doesn't take away your ratzon (*will*) to grow in Avodas Hashem. This is a subtle point, because if one weakens his excitement so much to the point that he loses any will to do anything, he loses more than whatever he gains. Generally speaking, after a person has become excited about Avodas Hashem and he is already connected to the inner world on a more permanent basis, he can then gain from hashkatah and it is appropriate at that point for him to work on this. But if he tries working on hashkatah way before he even has an excitement in the first place for Avodas Hashem, this is detrimental.

This is especially applicable to young teenagers and adolescents, who need to first enter Avodas Hashem through gaining an enthusiasm and excitement for Avodas Hashem. If they first work on hashkatah\quieting, before they have even felt any enthusiasm for Avodas Hashem in the first place, they will quiet down all of their desires, physical and spiritual, and they will lose their entire ratzon for anything, as well for holiness. It is not appropriate at that stage to work on acquiring hashkatah. The stage of hashkatah must only be worked upon at a later stage



in Avodas Hashem, long after one is already used to living his inner world – it must not be a starting point in one's Avodas Hashem. (*Refer to Fixing Your Fire-Anger\_004\_Frequent Anger, in the subsection entitled "Proper Spiritual Development".*)

## UNDERSTANDING YOUR MIDDO'S - 41 WATER - DIVISIVENESS

The Torah discusses the episode at Mei Merivah, where Moshe struck the rock to produce water for the nation. The Mei Merivah implies that all merivah, fighting, is rooted in the element of water. Hashem later told Moshe and Aharon were denied entry into Eretz Yisrael due to the episode at Mei Merivah. Thus, it was water which caused merivah (*strife*) and machlokes (*divisiveness*) amongst the nation, which prevented Moshe and Aharon from entering Eretz Yisrael.

There are four elements, earth, water, wind and fire. As mentioned, the concept of merivah (*strife*) is rooted in the element of water. How do we see this?

On the second day of Creation, Hashem split the waters into the Lower Water and the Upper Waters. Chazal state that the second day of Creation is also the day when the fire of Gehinnom (*Hell*) was created, and it was also the day when machlokes (*division*) was first created.[1] Thus, the first instance of machlokes came about through water. Since merivah (*fighting*) is a result of machlokes (*divisiveness*), it follows that merivah comes from the element of water.

As mentioned in previous lessons, past, the element of earth came from the element of water which Hashem hardened into snow, which then melted into earth. Hashem commanded that the land be formed from the snow. The water was split into a division of lower waters (*on the earth*) and upper waters (*in Heaven*), and Hashem used the "lower waters" to gather together and form the land. The splitting of the waters was for the purpose of forming the land, the element of earth. Thus, machlokes did not begin just from the splitting of the waters, but because water turned into a different element altogether. The

root of machlokes (*division*) began with the splitting of the waters, but the depth of this machlokes was intensified through the water becoming a different element, when the snow (*water*) hardened into earth, when the waters were commanded to form dry land.

Therefore, the element of water itself became another element. It was now water and earth, together. Water was no longer by itself, and it was now essentially a combination of water and earth. This idea is the depth of the machlokes which came from the element of water. When an element becomes two different elements, this is the cause for machlokes, because the element has been divided into two.

Because of the combination of water and earth, we sometimes find that water and earth work together (*since they are ultimately combined with each other*), and we sometimes find that water and earth are a bad combination. When the element of water becomes "lowered" to the level of the element of earth, when water becomes murky with earth, the water becomes dirtied and unclear. This is an example of a "bad" combination of water with earth. Where do we find that water and earth are a good combination? When the earth becomes turned back into water, the earth becomes elevated to the level of water. This would be an example of a "good" combination of water and earth.

That is the general outline. In summary, when water becomes earth, that is a ruined kind of water, the bad combination of earth and water, and when earth becomes turned into water, this is the good combination of earth and water.

On a deeper level, this is because the ever since the split of the waters on the second day of Creation, the "Lower Waters" became a part of the element of earth. When the "Lower Waters" within the element of earth are elevated turned back to their higher source, the "Upper Waters", the Lower Waters become repaired.