

## PARSHAS SHIMINI - INTEGRATING WITH HASHEM

MOSHE RABBEINU'S REFUSAL TO DO  
THE AVODAH ON THE EIGHTH DAY  
OF THE MISHKAN

"And it was on the eighth day that Moshe called to Aharon and his sons and to the elders of Yisrael". The *Targum Yehonasan* explains, "It was on the eighth day [specifically] in order to include Aharon and his sons. In addition, the eighth day was the completion [of the Tabernacle]. It was the first day of the month of *Nissan*, when Moshe erected the *Mishkan* but did not disassemble it, and he did not serve anymore on the Altar.

Thus Moshe called to Aharon and to his sons and to the elders of Yisrael."

The eighth day of the inauguration of the *Mishkan* was *Rosh Chodesh Nissan*, and on that day, the *Mishkan* was assembled. In the first seven days, Moshe served [as *Kohen Gadol*] and offered sacrifices on the Altar.

On the eighth day, however, the *Targum Yehonasan* states that he did offer any sacrifices on the Altar. Moshe Rabbeinu stopped doing the *avodah* on that day.

Two things happened on the eighth day of the *Mishkan*, which are really one. During the first seven days, Moshe assembled the *Mishkan* and also disassembled it, but on the eighth day, he assembled it and did not disassemble it afterwards.

An additional factor that occurred was that during the first seven days, Moshe served on the Altar like a *Kohen Gadol*, and from the eighth day onward, he stopped serving.

THE FIRST 7 DAYS OF THE MISHKAN  
VS. THE 8TH DAY

The *Baal HaTurim* cites the words of the Sages that the *gematria* of the "On the eighth day, Moshe called" וּבְיוֹם הַשְּׁמִינִי is equal in value to the word "It was on the day of *Rosh Chodesh Nissan*" וַיְהִי בְיוֹם בְּרֵאשִׁי חֹדֶשׁ and that Moshe

was saying, "Since I refused [Hashem's command to lead] by the Burning Bush for seven days, I did not merit to serve [as *Kohen Gadol*] except for seven days." Thus, Moshe's refusal by the episode of the Burning Bush, which lasted for seven days, corresponds to the seven days which he merited to serve as *Kohen Gadol*.

This simply needs understanding. It seems to be that Moshe's refusal by the Burning Bush was a bad thing, not a good thing. If so, why did he merit to serve as *Kohen Gadol* for seven days, corresponding to the seven days in which he refused Hashem's command to lead the people, by the episode of the Burning Bush? Although he only merited to serve as *Kohen Gadol* for seven days and not more, why should the seven days of his service be a result of refusing to approach the bush for seven days, if this refusal was not a good thing? Simply speaking, Moshe's refusal was not the reason that he merited to serve as *Kohen Gadol* for seven days.

The depth of the matter appears to be as follows. For each of the seven days of the inauguration of the *Mishkan*, Moshe assembled the *Mishkan* and also disassembled it. The design of the *Mishkan* resembled the design of the heavens and the earth for the Sages state that Betzalel's knowledge of designing the *Mishkan* came from his knowledge of combining the Hebrew letters from which the heavens and earth were created. Thus, the assembling and disassembling of the *Mishkan* corresponds to the concept of "He creates worlds and destroys them".

When Moshe assembled the *Mishkan* during the first seven days, this corresponded to the ongoing "building" of the universe. When Moshe disassembled it, this corresponds to the ongoing "destruction" of the universe. On the eighth day, there was only assembling/building, and no more disassembling/destroying.

During the first seven days, when Moshe served as *Kohen Gadol* and offered

sacrifices on the Altar, and on the eighth day, he discontinued his service. The simple understanding of this is that he had the *zechus* (merit) to serve for seven days, and on the eighth day, he no longer had the *zechus*. This is in line with the words of the *Baal HaTurim* in the name of the Sages, that Moshe merited to serve as *Kohen Gadol* for only seven days because he refused [Hashem's command to lead] for seven days by the Burning Bush.

But there is a deeper understanding. There were really two points in the assembling of the *Mishkan*: When Moshe served as *Kohen Gadol*, and when Moshe did not serve as *Kohen Gadol*. When Moshe served as *Kohen Gadol*, this represents action. For the seven days, Moshe acted as the *Kohen Gadol* and performed service.

This is the inner reason behind why the *Mishkan* had to be assembled and then disassembled for the seven days – since it involved the actions of a human being, it was eventually disassembled, for all actions of all created beings must ultimately reach the state of *bittul* (nullification) to the Creator. Thus, the *Mishkan* was assembled and disassembled for each of the first seven days.

But on the eighth day of the *Mishkan*, when Moshe stopped serving, the *Mishkan* no longer involved Moshe's actions. Just as the *avodah* in the *Mishkan* on the eighth day did not involve action, the actual assembling of the *Mishkan* on the eighth day was also not through Moshe's actions. Therefore, on the eighth day, the *Mishkan* did not have to be disassembled.

In summation, the first seven days of the *Mishkan* involved the actions of Moshe, when he served as *Kohen Gadol* for this time, and thus it was assembled and disassembled for these first seven days, whereas the eighth day of the *Mishkan* represented a point above the *avodah* of Moshe – where there is only assembling and no disassembling.

## THE FULL REVELATION OF THE SHECHINAH IS ONLY THROUGH SELF-NULLIFICATION

Rashi in this week's *parshah* states that Aharon saw that all the *korbonos* had been brought and everything had been done, and yet the *Shechinah* still had not descended. This was painful and he said: "I know that Hashem is angry with me, and that it is because of me that the *Shechinah* has not descended." He said to Moshe: "Moshe, my brother. Should this happen to me, that I should enter and be shamed?" Immediately, Moshe entered with him and they entreated Hashem for mercy, and then the *Shechinah* descended.<sup>1</sup>

We see from this that in spite of all the strenuous work that had been performed in the *Mishkan*, the *Shechinah* still would not come. This was not a coincidence. Rather, it is the very design of Creation, that the handiwork of man is not able to create the absolute reality of a *Mishkan* in its completion. The *Shechinah* did not descend – the *Mishkan* could only be assembled and disassembled. It was not permanent yet.

Aharon was afraid to enter because he knew that he would be ashamed. When a person is ashamed, his face turns to white. The *Gemara* explains that if one shames someone else, it is a branch of murder. The shame causes the face to become white as the red color of the face drains, which is like removing a person's blood and killing him.

The feeling of shame is therefore an example of *bittul* (self-nullification). When Aharon felt ashamed, he became essentially nullified to Hashem.

Only after all the actions for the *Mishkan* had been done, did the *Shechinah* descend! The *Shechinah* does not come as a result of bringing *korbonos*, from any actions. Rather, the *Shechinah* will fully descend only when all of the

actions have ceased. Thus, there were two aspects in establishing the *Mishkan*. There was first a stage where Moshe was actively involved, and then there was a point where Moshe ceased from any actions. The stage of action eventually ceased, whereas the stage of non-action remained and did not cease.

For seven days, Moshe assembled and disassembled the *Mishkan*. Simply speaking, the assembling of the *Mishkan* was a more prominent level than disassembling it. During the seven days in which the *Mishkan* was assembled and disassembled, we can look at it simply that it was first assembled and eventually disassembled.

But the deeper understanding is that the **disassembling** of the *Mishkan* was more prominent! The deeper way to understand this is that it was assembled so that it could be disassembled, so that the actions of Moshe could be negated. [The cessation of action was revealed, which is the purpose. **The purpose was self-nullification**].

## THE DEPTH OF MOSHE'S REFUSAL – SELF-NULLIFICATION

This was the depth behind Moshe's refusal for seven days by the episode of the Burning Bush. When Hashem requested "Go and take them out", and Moshe refused, this was not simply an act of refusal. Rather, it was the revelation of the place in Moshe's soul which negates action.

The seven days of Moshe's refusal to lead the Jewish people out of Egypt was essentially a revelation of how the redemption from Egypt was through "I, and not through an angel. I, and not through a *seraph*. I, and not through a messenger. Only through *HaKadosh Baruch Hu*, in His glory and Himself!"

This fact, that the redemption from Egypt would not come about through

any means other than through Hashem Himself, is represented by the power of Moshe's refusal to lead.

In an inner sense, the seven days of Moshe's refusal was a removal of the seven active forces of the soul, also known as the "seven shepherds", and the revelation that there is only one Performer – Hashem, for there is no one else besides Him.

Thus, Moshe said that "Since I refused [Hashem's command] for seven days by the Burning Bush, I did not merit to serve [as *Kohen Gadol*] except for seven days."

The depth behind this, as it has been explained here, is that Moshe's refusal for seven days meant that he revealed the negation of action. For seven days, he removed his power of action, and therefore his actions of serving in the *Mishkan* would eventually cease.

This represents the light of the future, the era of *Moshiach*, symbolized by the "eighth day" of the *Mishkan*.

The day that Moshe ceased from his service in the *Mishkan* was the day that he stopped disassembling the *Mishkan*, and it remained as it is. When Moshe removed himself from action, this is exactly the power that allowed the *Mishkan* to remain eternal, from the eighth day onward.

This is the inner light that was contained in the eighth day of the *Mishkan*.

## ROSH CHODESH NISSAN – THE TIME WHEN KINGS BECOME NULLIFIED TO THE CREATOR

*Rosh Chodesh Nissan* is called the "Rosh HaShanah" for kings of the Jewish people, as explained in the *Gemara*.<sup>2</sup>

There is a well-known question: There is a *mitzvah* in the Torah to appoint a king, yet when Shaul became the first king of the Jewish people, the gen-

1 *Rashi, Vayikra 9:23*

2 *Rosh HaShanah 3a*

eration was held accountable for a lack of faith in the Creator for requesting a king. There is a well-known answer to this that it is only improper when a king anoints himself, but the ideal Jewish king is anointed for the purpose of nullifying himself to the Creator, which reveals how only Hashem is the true King. [Hence, this perspective was missing in the people when they anointed Shaul as king, so the generation is criticized for requesting a king].

*Rosh Chodesh Nissan*, the time when a Jewish king is anointed, is therefore a day of *bittul*, of becoming nullified to the Creator. When a new Jewish king is appointed, his royalty is really an expression of the royalty of Hashem, Who is the only true King.

On the eighth day of the *Mishkan*, the *Mishkan* remained assembled and was no longer disassembled. The depth of this is because there was no longer a need for *bittul* (nullification) after the eighth day, for the *Mishkan* that Moshe made had already ceased – it had been disassembled. It was like how a Jewish king is nullified to the Creator, which reveals the Kingship of Hashem.

The *Mishkan* which Moshe made was not destroyed – instead, it became concealed. Had Moshe built the *Beis HaMikdash*, it would have been eternal, as the Sages state. The depth of this is because Moshe built the *Mishkan* from the perspective that he will stop serving as *Kohen Gadol* on the eighth day – revealing how the actions of the *Mishkan* were not being done through Moshe [but through the Creator alone].

## THE DEEPER MEANING OF THE DEATHS OF NADAV & AVIHU: THE AVODAH OF HISKALELUS (INTEGRATING WITH HASHEM)

*Parshas Shmini* begins with the verse ויהי ביום השמיני “And it was on the eighty day.” The *Gemara* says that whenever the Torah uses the word ויהי “And it was”,

it suggests something painful that transpired. In this week’s *parshah*, what painful event transpired? The *Gemara* identifies it as the deaths of the two older sons of Aharon HaKohen, Nadav and Avihu,<sup>3</sup> who were punished by death by Hashem [for entering the *Kodesh Kodashim*].

The simple understanding is that it was a painful time, due to the deaths of Nadav and Avihu. According to this understanding, it was pain in the simple sense. But there is a deeper understanding, that the deaths of Nadav and Avihu were a form of the “kiss of death” of Hashem [the most sublime form of death possible which is reserved for the greatest *tzaddikim*], and therefore, they died out of the sheer experience of unifying and integrating their being with Hashem. They did not die in the usual sense.

The simple type of death is when the body and soul are separated from each other, where a separation is created. Normally, death is a power of *tzimtzum*/constriction, which causes separation, the opposite of connection. However, on an inner level, we explained earlier that *tzimtzum*/constriction is a form of unification, so there is an inner level of death which is experienced as “Kiss me with the kisses of Your mouth” – the bonding of the soul of a created being, with its Creator.

The “pain” which the people felt because of the deaths of Nadav and Avihu was therefore not simply the normal form of pain which we are familiar with, but a “pain” which can be defined as “pain” because it is a contraction of the self. This is exactly what happened at the deaths of Nadav and Avihu, who died through the “kiss of death” of Hashem. They became integrated (*miskalel*) in the Creator.

This happened specifically on the eighth day of the inauguration of the *Mishkan*, in line with the concept that we explained earlier. The first seven days of the *Mishkan*, in which there was *avodah* of Moshe, represents action. As long as there is action, there is a sense of self.

Whenever a person is in a state of action, he cannot “contract” the self and expose his true inner dimension. When a person “contracts” into himself because he is in a state of action, he cannot access the Infinite and instead he will experience his own existing self.

In contrast to this, the eighth day of the *Mishkan* represents the removal of the self. It is precisely this removal of the self which Nadav and Avihu reached, which brought about their deaths.

## INTEGRATING WITH HASHEM – IN PLACE, TIME AND SOUL

Moshe said to Aharon, “Aharon, my brother. I had known all along that the Temple would become sanctified through those who know the Creator” (referring to the deaths of Nadav and Avihu). How was it that Moshe could say “I had known all along”? Why should Moshe think that on this great day of rejoicing, a tragedy like this would occur at the very place of the celebration? And why would the deaths happen specifically to “those who know the Creator”?

It is based upon what we have explained until now. The eighth day of the *Mishkan* represents the point where there is a removal of the self, and an integration of the inner self with the Creator. It is a “contraction” in the sense of contracting the self, and entering into one’s innermost dimension [which is beyond the self, for it is the point of integration with the Creator]. Since there exists such a point in the soul, it follows that there must be an ability in a person to accept this integration.

[Everything is revealed in three dimensions - place, time, and soul.] In “place”, this concept of integrating with the Creator existed by the *Mishkan*. In “time”, it was manifest on *Rosh Chodesh Nissan*, the time when kings are anointed. In the “soul”, it is manifest in the concept of the “kiss of death” of Hashem, which is a form of integrating (*hiskalelus*) with



the Creator. It can only be experienced by one who “knows the Creator” – such as the souls of Nadav and Avihu.

## “IN THE SHADOW OF YOUR WINGS, TAKE SHELTER”

The inner point of all of Hashem’s creations is when they become integrated (*miskalel*) with the Creator. The root of this matter, as explained here, is the concept of the *tzimtzum* (contraction), in which the Infinite, so to speak, contracts.

The *Mishkan* served as “testimony” to the world that the sin with the golden calf had been atoned for. The depth of this testimony is the verse *In* “בצל כנפֵיךָ יחֲסִיִּין” *timony* is the verse *the shadow of Your wings, take shelter*.<sup>4</sup> The deep mission of each created being is to take shelter in the shadow of the “wings” [of the Creator] [so to speak]

A shadow, at first glance, seems to be nothing more than an absence [of light]. Why then must a person take shelter in the “shadow” of Hashem? Simply speaking, isn’t the *avodah* of a person, as explained in *sefarim hakedoshim*, to become attached to the light of the Infinite (the *ohr EinSof*)? Why does a person have the task to attach himself to the “shadow” of Hashem, which implies an absence of Hashem’s light?

But according to what we have explained here, the *avodah* of a person is to attach himself to the state of *tzimtzum*/contraction, a contraction of the self, which represents concept of “shadow”. On a more cosmic level, at first, the light of the Infinite filled all of the empty space of Creation, so to speak, and then Hashem made a contraction (*tzimtzum*) and removed some of His light. The removal of His light corresponds to the concept of “shadow”.

This is the deeper implication of “*In the shadow of Your wings, take shelter*.” When one attaches himself to a state of

contraction of the self, the very opposite of expanding the self – this is the state of *hiskalelus* (integration with Hashem), and this is what it means to attach oneself to the state of “shadow”.

The Sages explain that Betzalel was called so because he was *b’tzeil Keil*, “in the shadow of G-d.”<sup>5</sup> This is the exact concept being described here. Betzalel was appointed to prepare and arrange everything in the *Mishkan*, because the *Mishkan* was the revelation of the “shadow” of Hashem [which corresponds to a removal of the self, enabling the soul to enter into a state of non-self and to thereby integrate with Hashem], which one must connect to.

## WHEN THE LIGHT OF THE BEGINNING SHINES WITHIN THE END

In the perspective of the current 6000 year era, we are an *eved* (servant) to Hashem, we have *avodah* to do, and we are in a period of action. But from the perspective of the light of the future, the light of *Moshiach*, where we will be above *bechirah* (free will), we will access the point that is above *avodah*.

The death of Moshe revealed a higher point of the *avodah* that he personified in his lifetime. Moshe’s title of “trustworthy servant” of Hashem represented his lower aspect, in which he had the *avodah* of being *Kohen Gadol* and serving on the *Mizbeiach* – the epitome of *avodah*. But his refusal to serve on the eighth day of the *Mishkan* represented the point above *avodah*. It was an illumination of the spark of Moshe’s future, which is the “light of *Moshiach*” that is above the point of *avodah*.

This is also the root of *Moshiach*’s royal status of “*Melech HaMoshiach*”, (“The King, the Messiah”). *Rosh Chodesh Nissan* is the time of renewal for kings of the Jewish people, and the title of “king” mainly applies to *Moshiach*, whose royalty will be complete. This is the depth behind “In *Nissan* they were redeemed, and in *Nissan*

they will be redeemed in the future” – since the month of *Nissan* is associated with kingship, it is also the root of *Melech HaMoshiach*.

*Rosh Chodesh Nissan* represents the point where there is no more *avodah*, which is the higher aspect of Moshe, when he refused to do *avodah* on the eighth day of the *Mishkan*. Until *Rosh Chodesh Nissan*, Moshe operated in the mode of *eved Hashem*, doing his respective *avodah*. From *Rosh Chodesh Nissan* onward, he ceased with *avodah* - for *Rosh Chodesh Nissan* contains the light of the King *Moshiach* - where there is no more *avodah*.

The root of this is in the concept that the *Mishkan* was not destroyed, and instead concealed. In terms of our own souls, this idea represents the light of the future when all the souls of the Jewish people will become concealed [nullified], and when all of the creations will become integrated with their Creator.

“The end is wrapped in the beginning”. The spiritual light of the *Mishkan* was the beginning of the settling of the *Shechinah* upon the world. The end of Creation will reflect this state as well, when the third *Beis HaMikdash* will descend from Heaven and it will never be destroyed. The first seven days of the *Mishkan*, where Moshe kept building and taking apart the *Mishkan*, represents the first two Temples which were destroyed. The eighth day of the *Mishkan*, when the *Mishkan* remained erect and it was not taken apart, is the root of the light of the third *Beis HaMikdash*, which will never be destroyed.

This concept, that the “light of the beginning” will shine amidst the end, will be manifest in the three areas of place, time, and soul. In “place”, it will be manifest with the structure of the third *Beis HaMikdash* which will never be destroyed. The “time” when this concept will be manifest is *Rosh Chodesh Nissan*, when *Moshiach* will reign as king. And in terms of “soul”,

4 Tehillim 36:8

5 Berachos 55a

this concept will be revealed within all of the creations, when they will all “die” as Nadav and Avihu did, who were pulled after their Root of a desire to attach and integrate themselves with their Creator.

Then, it will be clearly revealed that there is *Ain Od Milvado*, “nothing besides for Him”.

ספר בלבבי משכן אבנה על התורה - כרך  
ב - פרשת שמייני (עמ' כט - מז

## HISKALELUS – INTEGRATING WITH HASHEM (FROM BILVAVI PART ONE)

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Once a person has really attained the feeling that Hashem is right near him, his *avodah* is to attain *hiskalelus* in the Infinite, as it says, “I am His.” (A deeper form of this *avodah* is to cause all the creations to be *miskalel* in Him.) In a general sense, this *avodah* has three phases.

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The first phase is the perception from deep in the soul that the created being is, so to speak, part of Hashem, as it says, “For Hashem’s portion is His nation.”<sup>1</sup> *Chazal* have also said, “Hashem and Yisrael are one”<sup>2</sup> and, “The creation is like a snail whose shell is part of its body.”<sup>3</sup> There are many other statements of this nature, all of which point to the depth of this concept that the creation is, so to speak, part of Him, blessed be His name.

Although many great people have tried to explain the depth of this concept by employing various different terms, ultimately, it is all a secret,

and it is beyond the grasp of a created being. (Just as the Infinite cannot be grasped, so can one not grasp that which is a part thereof, so to speak. Think deeply about this. This should be adequate for one with understanding.) Therefore, the way to attach oneself to this extent is not through intellectual understanding and mental clarification, but through total faith in Hashem and the words of *Chazal*. When one attaches his thought to this concept very often (without attempting to understand, but just with simple faith in the concept), and articulates it with his mouth, so that this concept is regularly on his mind and tongue, he will merit to be integrated at this level, and will feel that he is part of Hashem, so to speak.

I must repeat and warn that you may not try to understand this intellectually, because it cannot be understood at all. “If your heart runs” – in order to understand this – “return to your place.”<sup>4</sup> This affirms the need for simple faith in the concept, until it is sensed through the feelings of the heart, not through rational thought.

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The second phase, which is higher than the first, concerns one’s removing all thought about his sense of self. During the first phase, a person is involved with his I, but he doesn’t deal with it as something separate – “There is me and there is the Creator, and I am close and attached to the Creator.” Rather he feels “I am part of Him, so to speak.” There is an involvement with the self, but this is a self that is part of Hashem, so to speak. In the second phase, there is no involvement at all with the self (other than the extent to which the Torah requires it), but only with Hashem. Any time a person begins to think about himself, whether about a positive or negative quality he possesses, whether of greatness or lowliness, he should take his mind off the matter, and return to connect his thoughts to Hashem. He should only deal with the self as required to fulfill the Torah and make a daily spiritual accounting for a specific period of time. Other than that, he should not deal with the self at all, but only with his Creator.

1. *Devarim* 32:9

2. *Zohar* 3:73a

3. *Bereishis Rabbah* 21:5

4. *Sefer Yetzirah* 1:7

## 180

In a deeper sense, ignoring the self includes ignoring all created beings, because they are a large manifestation of the self (since the world is a microcosm). Rather, one will be involved only with the Creator. He will think of the created beings only as needed in order to do acts of kindness and such. In this stage, a person is not attentive to his I. Rather, the essence of his soul is absorbed with Hashem. Through regularly shifting his thoughts from the creations to Hashem, and not thinking about them, but about Hashem, one escapes from attachment to the created world in general and to the self in particular, and has the privilege to be integrated with Hashem.

This level is higher than *deveikus*, because with *deveikus*, there is an I that cleaves to Hashem. But on this level, one is not involved with the I, but only with Hashem. This is *hiskalelus*. Material things exist based on the perception of man, the recipient of

Hashem's kindness. When the recipient is not involved with a thing, it is as if it does not exist. When a person removes his thoughts from the self and thinks only of the Creator, there is no self. Understand this, for these words are very, very deep.

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This second phase has two parts: 1) contemplating the greatness of the Creator, His actions, and so on; 2) thinking about His essence. Here, there can be no contemplation, but only simple thought about the existence of the Creator. This is a higher level than the first. When a person attaches his thoughts in this manner constantly, the principle that a person is wherever his thoughts are may be applied. He is absorbed in the object of his thought. When he thinks only of the existence of the Creator, he is, so to speak, actually integrated in Him. This discussion should suffice for one who understands. You should realize that this state requires one to

divest himself of complex thought and become united with Hashem.

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The third phase is an attachment to the concept of, "There is literally nothing other than Him," which the *sefarim hakedoshim* discuss. Study their words, which will suffice for one who understands. All our words about being *miskalel* in Hashem have been written with extreme brevity. The outstanding ones in the generation who seek total perfection will need a longer and more detailed explanation. We have only come to expose a spark of this great light, as *Chazal* said, "The Master of the palace looked at him."<sup>5</sup> This comment will suffice for one who understands.

**Finished, but not complete.**

**If Hashem will give us the opportunity, we will continue to expand upon these topics.**

5. *Bereishis Rabbah* 39:1

## GENERAL AVODAS HASHEM QUESTIONS

## QUESTION:

What is the purpose of life – d'veykus in Hashem or to give Him a nachas ruach? If it's the same thing then how it can be that this little detail of giving a nachas ruach to Hashem, which is the intention in every mitzvah, is really the purpose of life? Also, if I'm trying to give a nachas ruach to Hashem in everything I do then it feels like I'm serving myself, not Hashem, because I am doing it all so that I can be davuk in Hashem and become a perfected person. It's not lishmah. What is the goal that we need to be striving for in our lives?

## ANSWER:

Giving a nachas ruach to Hashem is not just another detail in serving Hashem. His entire nachas ruach from us is when we are davuk in Him and we are miskalel in Him. That is the main desire we need to have, and every other spiritual desire is just a branch of this root desire. Nachas ruach means, "Do My ratzon. And what is my ratzon? That you should be davuk in Me." Now, if you are being davuk in Hashem not because you want the bliss that comes from this but because you want to be davuk in Hashem regardless of any bliss, then

you are doing it lishmah, and the same thing is true if you are being davuk in Hashem in order to give Him a nachas ruach: it is lishmah.

## QUESTION

If our true self is our neshamah then what is the meaning of the "The soul you placed in me?"

## ANSWER

From the perspective of This World, man is the Ruach level of the soul. From the perspective of the Next World, a day that is entirely Shabbos, man is a Neshamah, because Shabbos

is called the day of the neshamah. Now that we are in the end of days, after midday of Erev Shabbos as the Gra discusses, the light of Shabbos is shining (and it shines stronger when the time to daven Minchah arrives). Thus the light is shining strongly now that we are a Neshamah. One needs to absorb this perspective well. That is also why the Neshamah level of the Torah – the secrets of Torah – are more revealed in the end of days, as the Leshem writes. That is why our today is more on the level of Neshamah, for one to say “I am a pure Neshamah”, and this shines the light of Shabbos within one’s soul. One should let this perspective penetrate him and gradually it will be revealed and he will sense it.

## QUESTION

How do we know if we are being calm and relaxed when we serve Hashem and giving Him a nachas ruach? Maybe we are just being lazy.

## ANSWER

Laziness comes from the dominance of the heaviness of the body. Nachas Ruach comes from being connected to our yishuv hadaas, to settling our mind, when we can act quickly but with a calm mind.

## QUESTION

How can we know if we’re really close to Hashem or if we’re just imagining it?

## ANSWER

A person needs the ability to grasp reality. Just like a person can be realistic on this world, by not imagining things and being grounded in reality, so too in the inner world a person can be realistic, where he is further from imagination and closer to reality. One can gain this ability to

being grounded and realistic when it comes to being on this world - but he should make sure not to become mixed with the world today.

## QUESTION

How can a person work on loving Hashem? By nature I’m not that emotional...

## ANSWER

Listen to the series Maarachos B’Ahavas Hashem.

## QUESTION

How can a Kohen feel more ahavas Yisrael when he’s saying Birkas Kohanim?

## ANSWER

Listen to the series “Getting To Love Your Fellow Jew.”

## QUESTION

Let’s say I enjoy learning a certain perek of Gemara, but I’m learning it all for my own intellectual enjoyment and I want it to be more lishmah. How can I make my learning more lishmah and how can I also make all of my avodas Hashem in general more lishmah?

## ANSWER

Increasing lishmah is a gradual process. You can do it by getting used to learn even when you don’t have cheishek (desire) or by reviewing Gemara when you don’t feel like it, or by trying think more deeply into the Gemara even when you don’t have the desire to concentrate that much right now.

## QUESTION

If I feel that I do more teshuvah when I say viduy, in my own words and not using the Nusach, when

should I do teshuvah?

## ANSWER

Either you can do teshuvah for all the aveiros represented by each letter of viduy as you say each letter, or after you finish the nusach of viduy you can then add on anything that’s on your heart.

## QUESTION

How do we come to true regret over all aveiros from the whole year? Right after doing an aveirah it’s easier to regret it, but after a long time a person don’t feel pained that he did the aveirah, and certainly it’s harder to feel pain and regret over so many aveiros at once which a person forgot about.

## ANSWER

One has to think that whenever he is being prevented from growth in ruchniyus – whether he is being intellectually, emotionally or actively blocked from trying to make progress in his ruchniyus, all of this (at least to a large extent) is because of the effects of doing aveiros. So even if a person doesn’t feel pain that he did an aveirah, he can at least feel pained over the effects that the aveirah is having on him. Also, one can have pain over the very fact that he isn’t on the level of doing the will of Hashem.

## QUESTION

How can we be so focused on the davening and on the words we are saying, and also be calm? How can we feel closer to Hashem through davening?

## ANSWER

Think about what you have gained until now, and also think of what you’re missing. Throughout these days, keep going back and forth in



your mind between focusing on what you have gained with what you still need.

#### QUESTION

How do we have more bittul to Hashem and how do we make Him into the Melech over us?

#### ANSWER

By making a small kaballah to do one thing every day that goes against your ratzon, and to do it because you want to do the ratzon Hashem over your ratzon.

#### QUESTION

How do I forgive someone with our full heart? Many times I want to forgive and I don't want the other to get punished because of what he did to me, but in the end I still feel some resentment in my heart at him for what he did to me.

#### ANSWER

It is a long process of purifying your heart. It includes purifying yourself from being connected to This World, purifying yourself from any traces of evil in you, and to increase your ahavas Yisrael.

#### QUESTION

**Why is it is important to get into our "havayah"? Also, in yeshiva, how I can live more with my "havayah"**

**when the very atmosphere in yeshivah is loud, intense and active, and it's so hard for me to have yishuv hadaas?**

#### ANSWER

**It is so important because "For this is the entire person." You need to find a few minutes of quiet every day for this – and usually, it's possible to find some time.**

#### QUESTION

Just like a person needs to regain his serenity by pausing his actions every so often, does a person also need to do this while he's learning Torah? Doesn't learning Torah need to be consecutive and without pause? And if one does need to pause his learning every so often, one should he do during that break? Does he need to be still thinking or is it a time to clear his mind and be in a state of ayin? And does a person also need to pause his davening every so often?

#### ANSWER

Yes. A person needs serenity in order his thoughts to perform properly, and without pausing one's thoughts every so often while learning, one will not be able to think calmly and clearly when he's learning. This is not a time to slacken off from learning, it is rather a space that allows one's thoughts to become serene, to empty them out, and become tranquil in the mind. It's

no different than the need to relieve oneself, which is not considered like interrupting one's learning.

#### QUESTION

Is it better to do what Hashem wants or to do what's more socially acceptable by my friends in yeshivah?

#### ANSWER

Don't be noticeably different from them- only a bit.

#### QUESTION

How can a person know if what he's doing is according to his shoresh neshamah?

#### ANSWER

The more a person acts lishmah, the more he will reach his personal portion, because through acting lishmah a person removes all the layers of him that are shelo lishmah.

#### QUESTION

How much time of the day should I spend on trying to become more internal, accessing my havayah/ Yechidah, etc.?

#### ANSWER

Not more than a half hour a day. It depends on what aspect you are learning about, because sometimes it requires less time.

