

בילבבי משכן אבנה

BILVAVI

BUILDING A SANCTUARY IN THE HEART

PARSHAS VAYEITZE #425

LISTEN TO BILVAVI
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לחיות את הפרשה

LIVING THE PARSHA

וַיֵּצֵא יַעֲקֹב מִבְּעַר שֶׁבַע וַיֵּלֶךְ חָרָנָה (בראשית כה, י)

"Yaakov left Beer Sheva & went to Charan" (Bereishis 28:10)

תהליך נצחי

על אדה"ר נאמר כן, על כן יֵעָזֵב אִישׁ אֶת אָבִיו וְאֶת אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ (בראשית ב, כד). וכן נתקיים אצל יעקב שעזב את אביו ואמו, יצחק ורבקה, ויצא לשאת לו נשים.

מהלך זה מלמד אותנו על צורת סדר חייו של אדם, הן בעולם הזה והן בעולם הבא. שהוא הולך משלב לשלב, מעולם לעולם. פעמים הוא הולך לעולם טוב יותר, עליון יותר. ופעמים הוא הולך לעולם קשה יותר, כגון 'חרן' - חרון אף, (כמ"ש רבותינו). ובעולם העליון פעמים עולה לג"ע עליון יותר, ופעמים ח"ו יורד לגיהנם, שכל היותו מקום ששמין לאלו שעשו חרון אף לקב"ה.

עבודת האדם לחוש שהמקום שבו הוא נמצא, זמני, הוא שלב מהשלים בתהליך נצחי. ולא להיות קשור למקום עצמו, אלא לתפיסת התהליך, ניצול מקום וזמן זה כראוי, והכנה לשלבים הבאים.

ויתר על כן כתוב (תהלים קלט, ח), אִם אֶסֶק שָׁמַיִם שָׁם אֶתֶּה וְאֶצְיָעָה שְׂאוֹל הַנֶּפֶץ. בכל מצב להיות עם הקב"ה, המקום זמני, אולם הקב"ה קבוע.

למעשה: בכל מקום שבו האדם נמצא עליו לחוש שהשי"ת נוכח עמו, נמצא עמו כאן, וילך עמו לשלב הבא, אולם המקום זמני שלב מן השלבים. (נכתב על ידי הרב במיוחד עבור פרסום שבועי זה)

The Eternal Path

About Adam *HaRishon* it states, "Therefore, a man shall leave his father and his mother and cleave to his wife" (Bereishis 2:24). This occurred with Yaakov, for he left his father and mother, Yitzhak and Rivkah, and he went to marry a woman.

This path teaches us how the life of man appears, also in this world and also in *Olam HaBa*. He goes from one rung to another, from one world to another. Sometimes he goes to a better world, a higher world. Sometimes, he goes to a harder world, as Charan means *charan af*, anger (as *Chazal* tell us). In the upper world, sometimes he goes to a higher *Gan Eden*, and sometimes, *chas v'shalom*, he goes down to *Gehinom*, which its entire existence is a place where people who anger *Hakadosh Baruch Hu* are placed.

A person's service is to sense that the place where he is in, that it is temporary. A step among the steps of his eternal path. He shouldn't feel connected to the place, itself, rather to the concept of the path, and he should use the place and the time properly, as a preparation for the upcoming stages.

More than this, it states "If I ascend to the heavens, You are there, and if I make my bed in the grave, behold, You are there" (Tehillim 139:8). In every situation, be with *Hakadosh Baruch Hu*. The place is temporary, but *Hakadosh Baruch Hu* is constant.

In Action: In every place that a person finds himself, he should sense that Hashem *yisbarach* is with him. Therefore, He is with him here, and He will go with him to the next step. However, the place is temporary, a step among the steps.

[EXPANDED BASED ON EDITORS UNDERSTANDING]

THE EVER-CHANGING PATH OF LIFE

Life, in this world and in the next world, is never stagnant. There are ups and downs, better times and harder times, struggles and salvations, including, at times, when one must move to entirely new locations, with all the changes and adaptations that are involved in this move. Regarding Adam *haRishon* the Torah tells us, "Therefore, a man shall leave his father and his mother and cleave to his wife" (Bereishis 2:24). Yaakov *Avinu* did this also when he left the home of his parents, Yitzhak and Rivkah, and moved to Charan, to get married. This is an example of the ever-changing path of life, with its many experiences and circumstances.

At times, the changes bring relief. Life becomes better for the person than before. And at times, the changes are painful and difficult. This is represented by Charan (the city to where Yaakov traveled) because Charan stands for חרון אף, Hashem's anger (as our Rabbis tell us).

Also, in heaven, the existence isn't stationary. Some rise to higher worlds and to a better place in *Gan Eden*, and there are the souls that are sent to *Gehinom* (*chas v'shalom*), the location created to hold those who angered Hashem.

What is man's *avodah*? How should he react to all these changes?

He must know that his present situation is temporary, merely a temporary rung on the ladder of life. He shouldn't feel attached to "the place," or to the situation, because it isn't permanent. Instead, he should feel attached to the journey of the changing-life, and he should serve Hashem, as best as he can, in his present circumstance. This will prepare him for the upcoming stage.

Most importantly, one should remember that wherever he is, *Hakadosh Baruch Hu* is with him. As it states, "If I ascend to the heavens, You are there, and if I make my bed in the grave, behold, You are there" (Tehillim 139:8). This is because one's place is temporary, while *Hakadosh Baruch Hu* is permanent [and eternal].

PRACTICAL APPLICATION

Wherever a person finds themselves, he must sense that the Divine Presence is with him. God is here beside him now, and will accompany him to the next stage. Yet each place is but temporary — a passing step along the greater journey.