

BILVAVI

**MY
HEART
ASKS**

QUESTIONS & ANSWERS

PARSHAS BECHUKOSAI - LAG B-OMER 5782

ISSUE 242

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ROCKETS & MERON TRAGEDY: IS MASHIACH COMING?

1) There is now a big awakening in the world of feeling like “Mashiach is coming”. How can we practically do teshuvah before the Geulah, amidst our day-to-day life? How can we make all the necessary preparations for Mashiach and to fix whatever is upon us to fix?

ANSWER

Separate as much as you can from the 50th level of tumah [the internet], and connect as much as you can to the 50th level of *kedushah*, which is called peshitus, temimus, emunah, a strong connection to HaKadosh Baruch Hu and to become immersed in the depths of learning Torah, with a strong, intrinsic, deep and simple inner connection to yourself.

QUESTION

2) Are the rockets now in Eretz Yisrael a sign of the “war of Gog and Magog” and that Mashiach is coming?

ANSWER

It is not a sign – it is a part of the war of Gog and Magog, for we are already amidst it.

QUESTION

3) There was a big hisorerus (awakening) in Klal Yisrael, and a great mourning which everyone felt, due to the tragedy in Meron. Is this tragedy something that can bring the entire Klal Yisrael to teshuvah?

ANSWER

[It was] to awaken Hashem’s compassion that the *Geulah* should come with less suffering.

LESSONS TO BE LEARNED FROM THE MERON TRAGEDY

1) The night of Lag B'omer at around 6:43 eastern time, which is about 1:43 Israel time and about the time the deaths in Meron were taking place, a friend of mine in Israel called me that she could not sleep, that she was having terrible negative thinking. I walked her through confessing that she fell into negative thinking but does not want it, that she desires to bring all of it into the mitzvahs of guarding her life by getting a good night's sleep and guarding her soul from negativity, and walked her through breathing saying Shema Yisrael Hashem Elokeinu Hashem Echad over and over until she fell asleep. I found out the next day that we were doing this precisely at that time. Was Hashem's message all over Israel that night that her soul felt?

ANSWER

It is very possible. Many people also felt what you described.

QUESTION

2) The Chofetz Chaim tells us that whenever anything happens it is a message for the Yidden to do teshuva. As the incident became more known, we heard that a ramp had been closed off and lives were trapped and others were falling onto them. Is that saying do teshuva, that Hashem is trying to come into this world and we are blocking His Light, that He wants us to return to Him through our understanding that He is doing everything, a certain light that is trapped animating a thought or emotion we cling to that is in essence blocking hearts from recognizing Him with understanding He is concealed there?

ANSWER

That is very true, and it is one of the proper reflections to take out from it.

QUESTION

3) When more people told me about it, I said Hashem wants us to do teshuva. To my surprise, people had strong negative reactions to that! One wanted to be in the moment of grief feeling for the families of the victims and absorbing the shock, basically calling me insensitive to the pain of others. Another did not want to be blamed and told me I was burning up the world. And both felt very strongly that telling people to do teshuva was too harsh on people who cannot take it, who have gone off the derech hearing those crushing messages about Hashem's anger at us and becoming hardened and cold to Him. A third person told me that she is so numb from everything that the tragedy simply has not registered in any way. I realize that the galus has been long and we are storm tossed and we need Hashem to be gentle with us. Is the message that Hashem wants the Yidden to do teshuva applicable here?

ANSWER

Speak to each person on their own level and in their 'language'. Any one lesson that can be learned from something will not be understood by everyone equally.

QUESTION

4) Is the [negative] reactivity to that all a *kelipah* in which the very light Hashem wants to come into the world being concealed?

ANSWER

Yes, but before giving over the message to others, first see if the message will be taken positively or negatively by the other.

QUESTION

5) If it is indeed a message to do *teshuvah*, what is a way to respond so that those experiencing a push back to doing teshuva can recognize Hashem and “do the work” of opening their hearts?

ANSWER

Same answer as #3. You need to figure out what the individual in question needs to hear, based on his or her personal soul and what you think they need to hear.

MOURNING THE MERON TRAGEDY

How should we mourn the Meiron tragedy?

ANSWER

Cry for the pain of the families, and also cry for the root of the *tumah* [smartphones] which was the external reason that brought about this tragedy.

QUESTION

What is the inner way to view the unspeakable tragedy that happened in Meiron on Lag B'Omer this year?

ANSWER

There is a “fallen” manifestation of the *middas hadin*, which is rooted in the concept of “He builds worlds and destroys them.” Of this it is said that Hashem originally wanted to create the world with *middas hadin* (but He saw that the world wouldn't last like this). All destruction and tragedies are rooted in this concept of Hashem destroying worlds, where He saw the world wouldn't last like this. There is also a perfected level of *middas hadin*, which is called the *gevuros kedoshos*, the holy judgments on High, which is the secret behind all of the limitations that define Creation. This is the original *middas hadin* that Hashem wanted to create the world with, and Hashem still retained this level of *middas hadin* on some level, and He uses it only with His most devout servants. As Chazal teach (*Bava Kamma 50a*), “Hashem is exacting with His devout ones, even for a hairsbreadth, for it is written, “And His surroundings are very exacting.” This is the holy, repaired side of *middas hadin* [used very rarely, and only on His most devout ones who serve Him].

The root of this repaired level of *middas hadin* is actually the very novelty of Creation. For at first, before Creation, everything was filled with Hashem's infinite light, and only the unlimited was revealed, while the concept of limitations (or the Creation) was there only contained in a very hidden and concealed dimension. Hashem then created the novelty that was Creation, meaning that He revealed outward the concept of limitations. This is the meaning of "Hashem will rejoice in His actions", meaning that Hashem rejoices in this novel concept of creating limitations [the very backbone of Creation]. This particular aspect was the novelty of Rabi Shimon bar Yochai, who represents the *middas hadin*, as is well-known.

The day of Rabi Shimon bar Yochai's death is the concept of the fallen *middas hadin* becoming elevated to the repaired *middas hadin*. The Zohar (Naso 144a) brings that even as Rabbi Shimon revealed his teachings of the "*Idra Rabba*" on his final day, there were three sages who perished, from the great revelation of joy then – which was the revelation of the root of all limitations. Their deaths were similar to the loftiest form of death, which is death by the kiss of Hashem. The Zohar further mentions there that on that day, Eliyahu had to kill 45 high-ranking officials in order to save Rav Hamnuna. These were the 45 souls on the side of evil who had to die, in order to reveal the 45 souls on the side of holiness (and 45 is the *gematria* of *adam*). That was the revelation of Rabi Shimon bar Yochai: "*Adam* (man) was made, and said, for you."

At this time, the 50th gate is being revealed. On the side of evil, it is a fall from the level of *adam* (man), and that was the lower root of the deaths of these 45 holy *neshamos*. But at the higher root of all this, it is a revelation of going above the level of *adam* (man), an ascent to the level of the future *tzaddikim*, who are called by the name of their Creator", which was said especially of Rabi Shimon bar Yochai, that he was called by the name of the Creator. These 45 souls rose to the light of G-dliness that is above the design of man. They are praiseworthy, and praiseworthy is their lot, for they became enjoined in the soul of Rabi Shimon bar Yochai, and they are found with him in his joy, in the higher *mesivta* (the yeshiva of Rashbi, in Heaven).

And this is the true, inner comfort to the family of these 45 *neshamos*: That they should know, that their loved ones have worthy of becoming enjoined and unified with the soul of Rabi Shimon bar Yochai as he ascended upwards to his root above. When they (the mourners) will understand this and feel it in the depths of their hearts, they will rejoice, with an intense, wondrous joy!

ON THE TRAGEDY IN MERON OF LAG B'OMER 5781

1) I write this question with tears and pain over the unspeakable tragedy that happened to *Klal Yisrael* at the holy site of the Rashbi. There were a couple of eerie points in the tragedy. (1) There is a *Gemara* that “It is proper to rely on Rabbi Shimon bar Yochai’s view *b’shaas hadechak*, when we are “pushed” into having no choice, and the 45 *korbonos* this year at Kever Rashbi were killed by being pushed. (2) And 45 is equal in *gematria* to one of the names of Hashem, which is known as the *Shem Ma”h*, the name of Hashem that equals the number 45. What can the Rav tell us to console us about the tragedy? Also, when we take accounting of our actions, what was the implication of the tragedy with regards to the *tikkun* that we need. What is it that we especially need to fix? Also, what is the connection between this tragedy and the *Galus* and the *Geulah*, both on a collective level as well as on a personal and inner level?

2) Although the government of Israel is not a real *malchus*, I felt as if the involvement of Chareidi politicians were to blame, for lack of organizing the event properly, for lack of responsibility, and just letting the oversized crowd to run it, etc....it seems to me that had the government been running it, this tragedy wouldn’t have occurred, because they know how to organize things well and they are better equipped for events like this [i.e. large crowds]. So how should we handle this matter?

3) What can you say and respond to a youngster (bachur) who was there and saw the disaster in front of him? Thank you.

ANSWER

1) Everything in Creation has a *chitzoniyus* (outer level) and a *pnimiyus* (inner level) to it. It is the same when it comes to this matter as well.

Of Rabbi Shimon bar Yochai it is said נעשה אדם בעבורך “*Man was made because of you.*” The *gematria* of the word for man, “*adam*,” is 45. *Chazal* said that in the future, “The *tzaddikim* will be called by the name of their Creator,” and a degree of this already took place on This World, with Rabbi Shimon bar Yochai, whom the *Zohar* compares to Hashem: “The face of the master Hashem – *da Rabbi Shimon bar Yochai.*” This revelation, this *ohr*, is mainly in the End of Days, where the level called “*Keser*” (crown) is revealed. The *Keser* is the bridge between human beings and Hashem, as it were. The *ohr*, the revelations, in the End of Days are shining strongly now and it “shines” especially stronger on the *yahrtzeit* of Rabbi Shimon bar Yochai. There has been an ascent in this world in which there are souls who rose to the ideal level of the human being, called “*adam.*” These 45 *neshamos* rose to the level of “*adam.*” They rose together with Rabbi Shimon bar Yochai, and they were *zocheh* to enter into the *mesivta d’Rashbi*, in the higher world. And it was a realization of בקרובי אקדש “*With My close ones, I am sanctified,*” such as what took place at the inauguration of the Mishkan [with the deaths of Nadav and Avihu]. And here as well, this Lag B’Omer, there has been a day of special ascent for the soul of Rabbi Shimon bar Yochai, an ascent to the level of “*adam,*” the ideal level of man along with 45 *neshamos* were very, very worthy of ascending together with Rabbi Shimon Bar Yochai. They are praiseworthy in their portion. That is all with regards to the *pnimiyus*, to the inner level of this event.

But in the *chitzoniyus*, in the outer level of this event, the 50th level of *tumah*, which counters the 50th level of *kedushah* was active. Whereas, the highest levels of *kedushah* bring a person above the normal human level, the lowest levels of *tumah* are able to bring a person beneath the normal human level, below the level of the *adam*. That is where the world has fallen into today. And, G-d forbid, even in a *makom kadosh*, a holy place such as Meron, these impure devices of the 50th level of *tumah* enter there daily. Even on the holy day of Lag B’Omer, in a place

where *chassidus* is guarded so carefully, it is now filled with these impure devices, which were used to take pictures of the tragedy, etc..

So, on the one hand, the great exalted light of the 50th level of *kedushah* shines, but at the same time, its opposite, which is the 50th level of *tumah*, counters its radiance, G-d forbid. As is known, every year on Lag B'Omer Rabbi Shimon bar Yochai's soul becomes elevated again. Additionally, on the one hand, Rabbi Shimon bar Yochai ascends to his high place above at his burial place, but at the same time, on the world down below, the "heads of the *Erev Rav*" take control of this place because of the 50th level of *tumah* which runs rampant today.

2) At the *levayah* of Rebbi Shimon bar Yochai it was already like this. The *Idra Zuta* brings a story that the people of Tzipuri got into an argument with the people of Meron about where Rebbi Shimon bar Yochai should be buried. Until this day, the fighting concerning Rabbi Shimon bar Yochai's burial place continues in different forms. Part of the fighting is done with good intentions. Part of the fighting is coming from personal, ulterior motivations. And part of the fighting is coming from the "Erev Rav." It is not for us to ever be involved with the "Erev Rav," whether it is an individual, or a leader, or the government of the "Erev Rav." And certainly we should not be involved with them when it comes to a holy place. Hashem, in His goodness, will do as He sees fit.

3) Every person who has experienced and seen this disaster needs to clarify this according to their own individual soul, and it is impossible to give guidelines on how each individual should act, and how to act with him.

SMART PHONES

Did the smartphones taking pictures at Kever Rashbi cause the level of the light that was there (the 50th level of *kedushah* which is more revealed at Kever Rashbi) to become turned into the darkness there that ensued? And therefore was all that darkness a result of the all the light that turned into darkness through using smartphones there to take pictures?

ANSWER

The light remained the same light, but for those who were connected to that light through these impure devices, the light turned into darkness for them. It is like what happened at the plague of darkness in Egypt, where there was light for all the Jews but that very light was darkness for the Egyptians.



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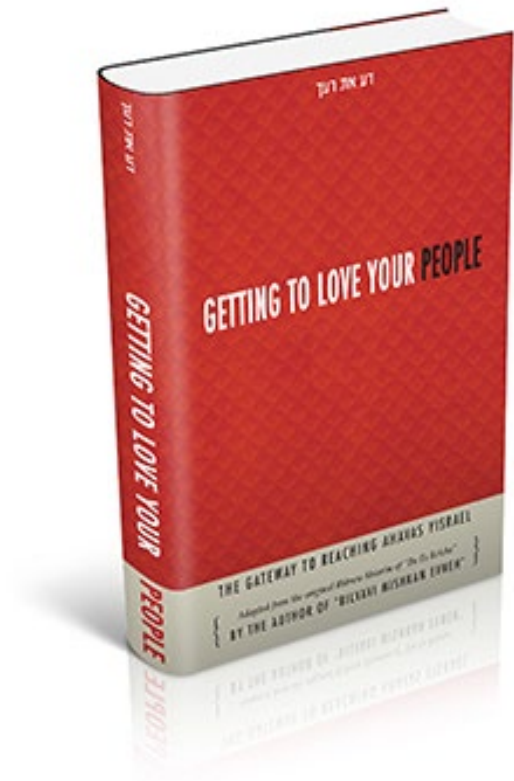
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IN BOOKSTORES SOON

Ahavas Yisrael (loving the Jewish people) is one of the great fundamentals of the Torah. When we merge with another Jew, and when we are connected with the Jewish people collectively, we gain one of the greatest keys to perfecting our souls in this world and becoming closer to HaKadosh Baruch Hu. It is one of the three loves – to love Hashem, to love the Torah, and to love the souls of the Jewish people which actually begins with a healthy self-love, as explained in the author’s Da Es Atzmecha“ ,Getting To Know Your Self.”

In a powerful style that speaks to our hearts, the author shows us the way towards developing our powers of ahavas Yisrael and the emotion of loving another human being in general. By learning this sefer, we can heal ourselves and heal our relationships with others, as we grow in the process of what it means to love another Jew. We discover that there are levels upon levels of loving another, and that there is always room to grow further in this area. An additional chapter explains the necessity to hate evil and several chapters explain how to repair unwarranted hatred, so that our ahavas Yisrael will be pure, genuine, and aligned with the will of the Creator.