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**WEEKLY PARSHA
ARCHIVE Q&A**

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**בלבבי
משכן
אבנה**



BILVAVI

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When we prepare for the time of the giving of the Torah, during the 49 days of Sefiras HaOmer, we must know clearly where we are heading towards. The point is not to reach deep spiritual revelations and high levels of purity and holiness. The point of purifying ourselves during this time is so that we can merit a greater goal: to prepare ourselves for the King.

Every year, when Shavuos returns, the light of the giving of the Torah returns with it, so it is not just the 'time' when the Torah was given. The entire event of Sinai returns! That means that "Our desire to see our King" returns each year on Shavuos. But we have to be aware of this and prepare for it.

If a person isn't aware of this, then he thinks that preparing for the giving of the Torah means to prepare for the "Torah" alone. But the true way to prepare is to realize that there is not only a giving of the Torah that is coming – there is a Giver behind it. Shavuos is called *Zman Matan Torah* (the time of the giving of the Torah) as opposed to *Zman Kaballas Torah* (the time of receiving the Torah), so that we can remember the One who gave it to us.

When a person only prepares for Torah - but not for Hashem – then he has a hard time understanding why he should want the Name of Hashem to be revealed, as we ask in *Shemoneh Esrei*. He will wish for more Torah in the world, more purity and holiness in the world – all of these are good things – but he is missing the main yearning.

If a person doesn't deeply desire "to see the King", he merely awaits a more purified kind of world, he awaits the resurrection of the dead and the coming of Mashiach, and he thinks that the goal of Creation ends there.... Although the times of Moshiach will be times where we are free to learn the wisdom of Torah all day, this is not all there is to it. There is also the desire to "see our King." When a person is missing this yearning, he is not yet yearning for the purpose of Creation which he is supposed to long for.

Thus, yearning for more Torah, without a yearning for Hashem, is missing the point. Such a person is missing the main yearning to have on this world. He might spend his life learning Torah and doing all the mitzvos, but he is not searching for Hashem in all of it. He yearns for more and more revelation of Torah, but he is blank from yearnings for Hashem!

So we must know that these are two very different yearnings. The truth is that at the root of everything, everything is rooted in Hashem, so Torah and Hashem are ultimately intertwined. "Hashem and the Torah are one." But this is not always revealed in a person's life, so he does not always see Torah as being "one" with Hashem.

When we separate from materialism and we yearn for spirituality and for more Torah, this is but half of our *avodah*. Of course, we must certainly yearn for more spiritual levels and for more Torah, as we explained before; but it is not yet everything. The greater part of our *avodah* on this world is to yearn for the revelation of Hashem on the world. We can

keep moving back and forth between these two yearnings (revelation of Torah, and revelation of Hashem), which, on a deeper level, is really an integration of our yearning for Torah with our yearning for Hashem.

This deep place in the soul is described by the Rambam as “the desire for Hashem’s Name”. We can awaken in ourselves a yearning for Hashem. Not only does the thought of His existence awaken this yearning, but even the mention of His mere name can awaken it. “לשמך ולזכרך תאות נפש” - “For Your Name and mention, is the desire of [my] soul” – even the mention of Hashem’s Name can awaken our soul’s yearning for Him.

The more a person lives his life in this way, the more he yearns for the revelation of Hashem’s Name on this world, and then he can feel great pain at the tremendous chilul Hashem (desecration of His Name) in our times: the void of feeling Hashem’s Presence on this world.

It is also called the “pain of the *Shechinah*.” The *Shechinah* has pain over the fact that people are not keeping Torah and mitzvos and don’t know of Hashem. But there is also pain of the *Shechinah* over people who know of spirituality, yet they don’t have a desire to see the King.

The *Shechinah* is described by our Sages as the revelation of Hashem on this world. There is His reality, and there is His revelation. When He is revealed on this world, this is called *Shechinah*. The pain of the *Shechinah* is the fact that His presence is hidden and not revealed in the world.

But when we have a “desire to see our King”, then the words we daven in *Shemoneh Esrei* of ועל כולם יתברך, where we daven that Hashem’s Name be revealed, it is a prayer emanating from our soul. We are not only asking that Hashem be revealed to *Klal Yisrael*, but that He be revealed in the entire world.

Especially during these days, when we prepare for the Torah, we need to reveal this yearning, the desire to see our King. Along with it, it must cause us to feel pain over the fact that Hashem’s Presence is not yet revealed on the world. Then we can really mean it when we say the words, ועל כולם יתברך יתרומום ויתנשא שמך תמיד לעולם ועד.

The concept here is far from the comprehension of most people in the world now, who are entrenched in materialism, and even those who seek spirituality are not in always in touch with the desire to see Hashem. There are only a few people who truly yearn to find Hashem Himself.

May we merit to desire this as we go along in our avodah throughout life, especially as we prepare for the time of receiving the Torah. And when the time of the giving of the Torah comes – as well as before it – we can merit, all of *Klal Yisrael*, as well as the entire world, the recognition of Hashem, alone. [Tefillah 0159 – Real Spirituality – Yearning For Hashem]

QUESTION Here in *chutz l'aretz* there is a lot of talk in the frum newspapers and between different people about the situation in Israel. What should be our attitude about it? That we are in the exile of the “Erev Rav”? That we are in *ikvesa d'Meshicha* (directly before Mashiach)? What can we do to make the situation better? Are we supposed to be davening about it, or should we just take our minds off it and just be immersed in learning Torah?

ANSWER Don't be involved with this at all. Instead, just be aware that we are found in the depths of the “50th Gate of Defilement”, and that is why all kinds of *tumah* (spiritual defilement) and fallacies are all present, in all of the deeds, emotions, and thoughts, in our external world as well as in the more inner dimension. Everything today [all deeds, emotions, and thoughts of both the external and inner dimensions of reality today] is all a giant mixture. That is the very idea of the Erev Rav, which means *taaruvos rabbah*, “great mixture.”

We need to scream out to Hashem, with *mesirus nefesh*, for the complete Redemption. However, in whatever place you live in, you still need to how you should go about this practically.

QUESTION When I hear about tragic news, for example when I heard about... I easily become depressed for many days. I keep remembering these tragic stories, until the next tragedy comes, and then I keep thinking about the new tragedy... What is the perspective I need to have, whenever I hear or read about tragedies? How can I come out of the trauma that I get from bad news which I heard or read about?

ANSWER (1) [You need to have] *emunah*, faith in G-d. (2) Think about the spiritual suffering that there is today, which is far worse, considering the great spiritual destruction that is taking place in our generation. (3) Think about what you can generally do to act kinder towards others. (4) Connect to the inner good that is within you. (5) Immerse yourself in a world of inner thought. (6) Be happy about the fact that you are able to feel others' pain. (7) Accept the suffering that you feel, with love. (8) Reflect and conclude that part of the makeup of Creation is that it entails “evil” [anything we perceive as not being good], and that the result of this is all of the suffering in Creation. (9) Connect to a holy kind of joy – in action, and in emotion. (10) In general, it is worthwhile to be aware that it's better for a person when he doesn't know that much about any news that happens in the world. This is how the Chofetz Chaim conducted himself. Therefore, one should avoid reading the newspapers and etc. (This is besides for other reasons why a person shouldn't read the newspapers, but let this reason suffice).