

“AVINU”

These days of Elul are days where we must penetrate into the depths of the soul and find our inner “Father”. The inner “Father” in our soul which we must reveal is, essentially, to feel a palpable sense of our Father.

Throughout the days of Selichos, Rosh HaShanah, the days of teshuvah, and Yom Kippur, we keep saying the words, “Avinu Malkeinu, Avinu Malkeinu, Avinu Malkeinu!!” (*“Our Father, our King”*). But if we really mean it, we must really feel that Hashem is indeed Avinu, our Father.

How, indeed, can we get ourselves to realize that Hashem is “Avinu”? We know that when a child grows up with his parents, he turns to his parents for all his needs. Later he grows up and he becomes more independent of his parents, but at first, a child is totally dependent on his parents. He asks his parents for anything he needs. So, too, one must turn to Hashem for everything, for all his needs, just like a child in his parents’ home. He must ask Hashem for everything, big or small. When a person gets used to this, he will slowly begin to feel that Hashem is indeed his Father.

One who merits to fulfill the mitzvah of honoring parents properly has a good moshol to work with for this. But even if one did not merit to fulfill the mitzvah of honoring parents, he can still get used to asking Hashem for everything and thereby come to relate to Hashem as his Father.

During these days of mercy, we ask Hashem for many things. We ask for life, livelihood, health, Torah, yiras shomayim, and more. Although all of these requests are about things we need, the deeper part of life is to build for ourselves a bond with our Father.

We all have this power, but it has become concealed deep within and it is covered over by many layers that have accumulated from all the years. But we still all have this power in ourselves deep down, and we just need to reveal it outward, from its hidden state.

One can train himself to keep turning to Hashem, on a regular basis, for all things that he needs. This will slowly enable a person to have a bond with Hashem, more and more, as we get used to this. When one lives this way and he turns to Hashem hundreds of times throughout the day, and not just during the three tefillos we daven each day, he slowly develops his bond with Hashem and he begins to relate to him as the true “Father.”

DAYS OF LEARNING HOW TO TALK TO HASHEM

These days of mercy reveal to us this particular aspect of realizing that Hashem is our Father. These days are not just about davening more; these are days which show us how the rest of the year should look like – to constantly turn to Hashem for everything and relate to Him as our Father.

Of course, this does not mean chas v’shalom that we should daven the entire day and not learn Torah. The point we are saying is that the inner layer to the life that we live is, to always talk to Hashem, over all matters, big or small, and to turn to Him throughout the day whenever we need something.

Getting used to it helps us acquire the nature that is really deep in our soul to turn to Hashem. It enables a person to have true closeness with Hashem throughout the day. It transforms a person’s Torah learning into truthful Torah learning, and it makes our prayers more earnest, and it causes our performance of the mitzvos and the act of doing Hashem’s will to stem from a deeper place in ourselves, to be more genuine.

Q&A

THE END APPROACHING

OCTOBER 11, 2021

QUESTION:

1) In a recent booklet from the late Rav of Tehillos Yisrael, HaTzaddik Rav Aharon Tzvi Rumpler zt"l said (*a few weeks before he was niftar, which was shortly before the coronavirus began*), "From the year 5760 until 5780, it is already 20 years that have passed [*since 5760, which the Leshem said is the final time that the Geulah can come, which the Leshem explains can really extend for another 20-30 years after that as the time for the Geulah*], and I can't fathom that things can continue like this anymore for even another year, 2 years, or 3 years. But the preparations for the complete Geulah have certainly begun." These words were said on Hoshana Rabbah 5780, a few weeks before he passed away and shortly before corona began. The question is: According to Rav Rumpler's words, 2 years have already passed, so there can only be 1 year left in which Mashiach has to come in his preordained time of arrival. Does that have to be the case? Or can Mashiach be prevented from coming chas v'shalom even after this year, and then chas v'shalom there may be a situation of the dreaded curse of chaimah shefuchah (*"outpouring of wrath" which can supersede any of the previous troubling times*), chas v'shalom?

ANSWER:

From the year 5780 and onward, a his-porerus (*crumbling*) of the world has begun. The root of this is because Chazal said that the world will be for 6000 years followed by chad charuv (*lit. 1000 years of destruction*), of being destroyed, and since we are very close to the time of chad charuv, the world is already beginning to be destroyed. This is because we are past the cosmic "9th hour" of Erev Shabbos and close to the time period of "plag minchah", and that is why everything is beginning to crumble. Any sensible person can see that more and more things are falling apart and being destroyed.

QUESTION:

Now that all the possible times for Mashiach's arrival have already passed (*as Rava said in the Gemara Sanhedrin 97b, "All the ends have already finished"*), is it permissible to think about what will be in the end and to talk to others about this? Shouldn't we at least be telling people that Mashiach is coming soon and therefore we need to be prepared for his arrival and do teshuvah? (*Maybe a message such as "Mashiach is coming so soon! Maybe this week, maybe tomorrow, maybe today! Do you want to remain with your smartphone and still have your Internet connection when Mashiach shows up??"*).

ANSWER:

A person has to search for the truth and keep to it simply because it is the truth, and this has nothing to do with Mashiach coming soon or not. Sometimes a person can use the fact that Mashiach is coming soon as an incentive of believing that he might be coming today, but a person cannot build base his entire perspective on this. Rather, we must simply await for his coming every day.

QUESTION:

3) The Rav has said in several responses that we should not be thinking of when Mashiach can be coming. But what I don't understand is, don't we need to know what he is coming so that we can properly prepare for his arrival? So that we can prepare personally and collectively? If we would know that Mashiach has to come by a certain time this year on a certain date, then all of Klal Yisrael would be motivated to prepare for Mashiach and to stop living superficially. It's true that that we need to await Mashiach every day, but don't we see that people aren't truly awaiting his arrival as much as they should be? If we would know the time when Mashiach is coming then it would be so much more likely and easier for everyone to do teshuvah in order to greet Mashiach properly!

ANSWER:

HaKadosh Baruch Hu doesn't want us to know when Mashiach is coming. Instead, "Suddenly the master will come to his sanctuary."

MACHLOKES IN ERETZ YISRAEL BEFORE MASHIACH AUGUST 19, 2021

QUESTION:

What is the inner attitude to have about the big machlokes in Ponovezh Yeshivah, which has enveloped Eretz Yisrael for the last few years? It is hard to understand how such a prominent Yeshivah can have so much infighting amongst so many prominent people. Is there something more inner that was behind it?

ANSWER:

In the final generation, the concept of ra (*evil*) is unleashed from its potential and it becomes fully activated, as the Daas Tevunos speaks about at length. It becomes released everywhere, and this heavy amount of evil is to counter and prevent all the holiness [*which will be when Mashiach arrives*] so that there can be an equal counterbalance between good and evil.

However, machlokes is rooted in kedushah, because there is "one Torah" for the entire Jewish people, which extends from one Torah into two parts to the Torah: The Written Torah and the Oral Torah. That division is the root of all machlokes within Torah. This division extends further, where there can be two aspects within one matter: "2 dinim", two different halachos, for each matter of the Torah. The division goes even further and then becomes either a safek (*doubt*) or a machlokes (*argument*), beginning with the very first machlokes in Klal Yisrael, which was about doing semichah on korbonos. All of that is the root and the extension of machlokes when it comes to kedushah, but when machlokes extends into the lower realms that are less spiritually refined, it becomes an actual machlokes, a heated divisiveness between people, and it draws its strength from the concept of machlokes that exists in Torah, in kedushah [*because the kelipos, the side of evil, nurses its vitality from kedushah*].

Chazal said that at first there is disagreement between Torah scholars when they argue about Torah together, and they become enemies to each other, but eventually they come to love each other. However, that is only when they are zocheh (*meritorious*), but when they are not zocheh, they remain enemies with each other. And this becomes manifest in their

physical worlds, in the form of bad middos and unleashing their unrefined aspects of character at each other. When machlokes gets ugly like this, it is really rooted in the machlokes of the brothers versus Yosef. The brothers were so divided against Yosef that they couldn't talk to him and they threw him into the pit lined with snakes and scorpions *[to let him be killed there]*. It is this kind of machlokes between people that prevents Mashiach ben Yosef and Mashiach ben Dovid from becoming connected with each other, which delays the Geulah. However, at its deepest root, even such a machlokes is rooted in a machlokes l'sheim shomayim, it is for the sake of Heaven – it is just that the machlokes "branches" *[down into the lower worlds, where it becomes turned]* into the opposite of l'sheim shomayim, where it nurses its vitality from the alma d'piruda, the disparate world that we live in, which are the lower realms of Creation.

WHERE WILL MASHIACH COME TO?

OCTOBER 19, 2021

QUESTION:

(1) Will Mashiach come to Eretz Yisrael or will he come to the rest of the world as well? Though he will "gather all the dispersed" together, will he do this by actually coming to each country of the world where there are Jews, or will everyone gather together to come see Mashiach in Eretz Yisrael?

(2) The Rav said once in a derasha delivered in America that the situation here is so spiritually dead that Mashiach cannot come here the way it is now. Elsewhere, I have seen that the Rav explains that it does not make sense at all how Mashiach will come, because it is not a logical matter that we can understand, and he will come even if it seems totally illogical for him to come. How is this not a contradiction?

ANSWER:

If Mashiach comes due to "an awakening from below" *[i.e. due to our teshuvah]*, he will come to all the different countries of the world resembling a person who travels to find his mate. If Mashiach will come due to "an awakening from above" *[if his arrival is due entirely to Heavenly compassion and we did nothing to deserve his arrival]*, then he will come only to Eretz Yisrael. It has already become very, very, very important to be in Eretz Yisrael for some time now.

My intention in saying that "Mashiach cannot come here" is because the Gemara says that Mashiach will either come in a generation entirely worthy or entirely unworthy, and right now Mashiach cannot come in the sense of a "generation entirely worthy", because the generation today is not worthy. And when the generation is unworthy, we have no idea of what exactly will happen *[before the Geulah]*. We have already begun to see, more and more, that the generation has become "entirely undeserving" of Redemption, due to the generation's heavy use of the accursed media.