

BESHALACH – JOURNEYING

THE STAGE BETWEEN THE EXODUS & ERETZ YISRAEL

After the event of the exodus, where Pharaoh sent out the Jewish people from Egypt, there was a transition stage in between leaving Egypt and entering the *Eretz Yisrael*. It should have taken only 40 days to get to *Eretz Yisrael*, but the 40 days became 40 years spent in the desert. Leaving Egypt and entering *Eretz Yisrael* did not happen all at once – there was a long transition in between these two stages.

They could have reached *Eretz Yisrael* quickly had they traveled through Palestinian territory, but Hashem knew that they would become frightened by their enemies and wish to return to Egypt. Therefore, Hashem made sure that they would deliberately take an alternate path, which would take longer. Our Sages tell us that “there were ten *nisyonos* (trials) given to our fathers in the desert”, and this was bound to happen, for they would be spending a long amount of time in this situation. There were definitely going to be *nisyonos*, obstacles in their path, which would test whatever spiritual attainments they had achieved through the exodus.

The Torah records explicitly what indeed happened to the generation, amidst all of their trials in the desert. Part of the generation wanted to go back to Egypt. The generation that left Egypt did not actually enter *Eretz Yisrael*. In fact, the only members of the generation who entered *Eretz*

Yisrael were Calev and Yehoshua.

THE NISYONOS (DIFFICULT PERIODS) OF LIFE

There is a deep lesson contained here. Hashem has designed Creation in such a way that there is always a path that one must traverse from his starting point to his goal. Along that path, there will be difficulties and obstacles, which cause him to think that it will be impossible to get to the endpoint, to the goal.

There are several kinds of obstacles which prevent a person from getting to his goals. One kind of obstacle will temporarily stall a person. Some obstacles prevent a person for a longer amount of time, and some obstacles cause a person to think that he will never be able to get to his goal. That was what happened after the exodus, as the Jewish people desired to get to *Eretz Yisrael*. The tests which the Jewish people experienced in the desert, in between the departure from Egypt and the way entrance to *Eretz Yisrael*, were the kind of tests that made them feel that it was impossible to reach their goal. They felt that they were stuck in the place they were in, and that they could not get to where they wanted to get to.

To give a general description, the first major *nisayon* that the people went through was when they were being chased by the Egyptians. When

Pharaoh heard that they had escaped Egypt, he commanded to chase them, and when the people realized that they were being pursued, they felt like the exodus was a short-lived miracle.

There were more *nisyonos* that would follow when they thought that it would be impossible to get to *Eretz Yisrael*. Later they were once again tested, when it was decreed to dwell in the desert for 40 years, because they thought that *Eretz Yisrael* was a place of fearsome giants who would be impossible to defeat – once again it seemed impossible for them to reach their desired goal.

THE DIFFERENT NISYONOS (TRIALS) FACED BY THE JEWISH PEOPLE – AND IN OUR PERSONAL SOULS

If we reflect, we can see that there are two kinds of *nisyonos*. One kind of *nisayon* is when a person thinks that he cannot get out of the situation he is in, and another kind of *nisayon* is when a person thinks that it will be impossible to reach his goal. In the ten trials which the people were tested with in the desert, each of these difficulties made it seem to them that they won't be able to get further.

If we think about it, there were altogether three kinds of *nisyonos* which the Jewish people faced altogether, since the exile in Egypt and through the desert. The first *nisayon* they faced was in Egypt; they thought it will be impossible for them to leave

Egypt. The second *nisayon* they faced was when they saw that the journey towards their goal is wrought with obstacles. The third *nisayon* they faced was that they thought they will never reach their goal of entering *Eretz Yisrael*.

They went through 42 journeys throughout the desert, and the Baal Shem Tov taught that each Jew goes through “42 journeys” in his own soul – the various difficult tests in his life. Every Jew goes through these “42 journeys” that the Jewish people went through in the desert. This is the idea that we are explaining here. There is a kind of *nisayon* a person experiences where he feels like it is impossible to get out of his situation. There is also another kind of *nisayon*, where a person feels like there are obstacles in his path which are preventing him from getting to the next step. And there is also a third kind of *nisayon* (which comes last) when a person feels that it is impossible for him to reach the goal – the purpose of his life.

We can give an example that is very common, especially amongst teenagers and adolescents, who usually aspire to grow tremendously. There are some people who feel energetic in their youth want to attain their goals. But there are others who give up after some time, feeling that it is impossible for them to move beyond their current situation. Others have taken some steps forward and they were trying, but then they feel as if they want to “turn around and go back to Egypt”. They feel that they cannot continue anymore, so they want to go back to their previous situation. And others get stuck in the middle of their journey, feeling that they are doomed to “die in the desert”.

All of these kinds of people feel the *nisayon* very strongly: they have begun to travel the path of life, but they do not see how they will possibly get to the goal and purpose of life.

STARTING OUT OUR JOURNEY

We must know that we cannot expect what our lives will look like. Unless a person has *Ruach HaKodesh*, he cannot see the path of his life from beginning until end, with all of the details that the path will entail.

But – with a big emphasis on the “but” – we must know that as we journey throughout our life, we are able to listen to the voice of Hashem, and to listen to the depth of our *neshamah*, which demands us not to follow our simple passions. We should utilize our life to its fullest – to be amongst those of whom it is said, “Who will ascend the mountain of Hashem, and who will stand in His holy place?” The soul in us is always extorting us not to remain paralyzed in one place, and that we should instead get moving and rise from one level to the next. Our *neshamah* demands us to **desire** closeness with Hashem.

But there are a few root perspectives which we need to focus on throughout our journey in life. If we miss the following perspectives, then it will lead to failures in life, which can be avoided. Instead, we will give up on reaching our purpose in life.

THE FIRST KEY: BE AWARE THAT LIFE WILL BE COMPLICATED

The very first perspective that we need to reflect about is when the Jewish people left Egypt and were on their way to *Eretz Yisrael*,

they faced many different tests and difficulties. This is the reality of life. There are many periods we will go through in our life. There are easy times, and there are times that are more complicated to get over. There are also more extreme situations and when we go through them, it seems impossible to get out of there.

But when we think about what life looks like from beginning until end, we can notice that the more a person matures and he starts to think, he can reflect and see the perspective which he needs to start with. Then we can arm ourselves with wisdom as we start our journey in life. If we want to take the true path of life, the path that will lead us towards Hashem, then the very first thing a person needs to be aware of is that life is complicated. There are all kinds of situations we will go through in life. When we are at least aware of this perspective, we already have the first key, because then we are preparing ourselves for what we are entering.

If a person is not prepared to work hard in life, though, he will immediately react angrily to these words, and he will feel, “Of what purpose is all this workabout?” and he will take a step back.

Hashem said to Moshe, “*I will be as I shall be, when I send you to them*”; Just as I with them in this predicament, so shall I be with them in their other predicaments.” Moshe said to Hashem, “Let it suffice for the predicament at its time.” Hashem agreed with Moshe [that we cannot prepare for all of our *tzaros* at once, and we must handle each of the *tzaros* separately when they come]. But although there are times where we need to have that perspective (and

not worry so much about how we will handle our difficult times of life), we certainly need to reflect, at least a little, about how life looks like. We need to understand that life is always complex, and it does not always go so easy. This is true about the physical side of life, but it is mainly true about the inner and spiritual parts of our life, such as applying ourselves to exertion in Torah study, doing the *mitzvos*, and desiring closeness to Hashem. There are times in our life which are easy, times which are a bit more complicated, and times which are very difficult. That is life.

Thus, when a person encounters situations in his life which he finds difficult, if he is already aware that these difficult situations were going to come, he will not find it so shocking. It will not feel so sudden, because he has been aware beforehand that it was going to come. He didn't expect life to always be so easy, and has saved himself from any uncomfortable surprises. He will be able to view these difficult situations as "a letter falling from Heaven" that the time has now come for him to go through a difficulty, because he has been aware all along that the difficulty will come. He remembers, not just intellectually but in his heart, that something like this was going to happen.

So the first perspective one needs to start life with is to be aware that life is complicated, and that it will entail all kinds of different situations and experiences, some of which are easy and some of which are hard.

THE SECOND KEY: A STRONG WILL TO SUCCEED

After one has become aware that they will be faced with many

different tests and difficulties, and have already gone through some difficult periods, the next step is to reflect even deeper. How, indeed, do we succeed throughout life? How do we pass through it successfully? If he is a sensible and smart person, he will immediately wonder: "What do I need all of this for? How will I be able to get by all of this? It looks impossible. So why should I even begin?"

If this is his perspective, then he is acting like those who perished in the plague of darkness. They gave up from the start, as soon as they realized that a hard journey awaited them if they are to leave Egypt. They said to themselves, "Even if we succeed in escaping Egypt on the night of Pesach, the Egyptians will chase us, and we will starve in the desert because we will have nothing to eat, and we won't have enough clothing. We will all die in the desert. So what is the point of leaving Egypt?" The people who had this attitude were the ones who died in the plague of darkness.

There is a deeper perspective in life, which can help us be successful throughout the journeys in our life. Success in life consists of a few factors, and the very first factor for success is: **to have a very, very, very strong *ratzon* (will) to succeed!**

The stronger a person's *ratzon* is, the more **inner strength** he will have. This is an integral part of one's *avodah* that is needed in order to pass through the obstacles of life. The weaker a person's *ratzon* is, the harder it will be for him to pass through life. When any person wants something badly, he has a much easier time getting it. When he doesn't want it that much, it's much harder for him to persevere,

because he isn't that motivated.

If a person really wants to live an inner and truthful life on a permanent basis he needs is to have a strong *ratzon* to want to succeed no matter what comes his way as the Vilna *Gaon* stated, "A stubborn person is successful." A person needs to have a very, very strong will to want to succeed in life, and all success is based upon this initial point. Understandably, it is not everything, but it is the basis.

But having a *ratzon* isn't enough. It is only in its potential form, and after we have developed a *ratzon* to succeed, the next part of our task is to actualize its potential. We actualize the potential of our *ratzon* when we decide, firmly, in our minds, that we will not turn away and try to run away from difficulties.

One must be prepared to do whatever it takes in order to succeed when difficult situations arise. He must have a strong will to decide, and a firm, deep decision that he has made in his soul, that no matter what comes his way, he will not turn back. He must resolve firmly that he will not be like those who perished in the plague of darkness, who didn't want to leave Egypt because they were too afraid of what would happen, or like those who wished to return to Egypt.

IN SUMMARY

Thus, a person can only pass these stressful periods successfully if: (1) He has been aware from beforehand that these difficult times would eventually come, and (2) If he has a strong will to succeed and persevere, and he is willing to use all of his energies in order to get by these difficult times.

(Understandably, along with the above, a person will also be greatly helped when his thinking matures and he learns about the powers in his soul. Then he will have *siyata d'shmaya* (assistance from Heaven) to guide himself properly throughout life, in a more precise manner. As a result, he will encounter much fewer difficulties since they are mitigated when a person has a firmly developed soul. However, this particular point is a separate and expansive topic in and of itself.¹)

Even more so, however, a person needs to firmly decide in his mind, that he will do everything he can to succeed, even when difficult situations come his way. He must be prepared to keep fighting whatever obstacles are his path, and to keep wanting to succeed, succeed, and succeed!

THE THIRD KEY: BEING WILLING TO HAVE MESIRUS NEFESH (SELF-SACRIFICE)

Anyone who is a bit sensible knows, however, that the above two abilities will still not be enough and they will not help a person at all, if one just remains with these two abilities alone.

Life is not only complicated, but it also presents us with situations that test us beyond our natural capabilities. That is the way Hashem has made the world. We always mention the words of *Chazal*, “The evil inclination gets stronger (or renewed) every day, and if not for Hashem’s help, it would be impossible for a person to overcome.”² Even when a person has a very strong

ratzon to succeed and he has firmly decided that he will try to persevere no matter what the situation, he really does not have the natural strength to continue.

As a simple example, in this week’s *parshah*, when the Jews came to the edge of the sea, and they were being pursued by the Egyptian army, they were trapped, and it was impossible for them to continue since that would mean drowning in the sea. There was only one way for them to continue: to be like a Nachshon ben Aminadav – who was ready to take the plunge.

The *parshah* is not just recording history for us. It is the story of our own life as well, and teaches us how we can succeed in our own life. Any person who has succeeded, at some point, has to be like a Nachshon ben Aminadav. There is no other way to traverse life!

As a person goes through life, there are some times that are a bit difficult, times that are a bit complicated. Sometimes a person moves forward, and sometimes one takes a step back. *Chazal* say that when the Jewish people came to the sea, they began to turn back in order to confuse Pharaoh. This teaches us how life usually looks like: sometimes a person will move forward, and sometimes a person will turn around. When that is the way his life looks like, though, he won’t get very far, because he is basically staying in his place, moving forward a little bit, then moving back, then moving a bit forward [so he will really get anywhere].

But those who succeed in their life

are those who have truly merited to acquire Torah, holiness, and closeness with Hashem, who realize the meaning of “*And as for me, closeness to Hashem is good*”. They only merited spiritual success like this because they reached the step described in our *parshah*, by the splitting of the sea, because of a strong *ratzon* and a willing to persevere. The Egyptians are pursuing them, and by all means, it is naturally impossible to escape the situation, and they are utterly trapped – and the only way out is to be like Nachshon ben Aminadav, and to jump into the sea!

At the other side of the sea, the giving of the Torah at Har Sinai awaited them, which they would reach 50 days after leaving Egypt. In order to arrive at Har Sinai to receive the Torah, they first had to go through the difficult periods of life, and eventually, to a point where they could naturally escape.

When most people arrive at such a period in their life, it seems impossible to get out of the situation, so they despair. Others are more spiritual, so they will *daven*. Indeed, *Chazal* say that even if a sword is upon one’s neck, he should not despair from receiving Hashem’s mercy, and he should pray to be saved. It would seem, then, that when we are trapped in a difficult situation and there is no natural way to escape it, our task is to utilize our power of *tefillah*. However, when we came to the sea, Hashem said to Moshe, “Now is not the time to pray. Speak to the children of Yisrael and tell them to journey [into the sea].” We were told not to *daven*!

¹ Editor’s Note: Refer to the Rav’s *Getting To Know Your Soul* and to the series on *middos*, which includes *Fixing Your Earth*, *Fixing Your Water*, *Fixing Your Wind*, and *Fixing Your Fire*. The Rav also discusses many aspects of the soul in the series of *Tefillah*, *The Weekly Shmuess*, and *Getting To Know Your 70 Forces of the Soul*.

² *Sukkah* 52a

It is surely part of our *avodah* to *daven*, and we know that *tefillah* is one of the three pillars of the world. But when we are in a situation where it is naturally impossible to get out of it, *davening* will not help us. We would be like *davening* for a miracle, which is pointless, and forbidden. When we came to the sea, what was our *avodah*, then? We were at that point to reach a very deep place in the soul, which goes deeper than *tefillah*. Nachshon ben Aminadav activated this deep place in the soul – he was ready to have *mesirus nefesh* (self-sacrifice). When you have *mesirus nefesh* over something, of this it can truly be applied the statement of our Sages, “I toiled, and I found.”³

WHAT PREVENTS US FROM EXERCISING MESIRUS NEFESH?

Most people are too busy with their various pursuits, so they have not yet penetrated deeply into their souls to reach the place in themselves of *mesirus nefesh* for Hashem’s will. There are a few people who search for the inner world, for true Torah, for true *ruchniyus* and for closeness to Hashem, but even amongst those few, how many of them have reached this place of *mesirus nefesh*?

And what is holding them back? Surely there are many reasons that are getting in their way, in addition to the reason being mentioned here. The reason that prevents people from accessing their deep place of *mesirus nefesh* is because they feel like they have come to the edge of the sea, as the Jewish people came to when they were pursued by the Egyptians, and

they feel like it is impossible for them to get out of their situation.

A person sees that he has reached a place where he cannot escape, where he is trapped. He tries to move a little bit forward, but he essentially remains in his place, and it seems to him as if he can’t go on any longer. If he truly feels that he has reached a point in which Egyptians are chasing him and that they are coming to kill him, then he will feel no choice but to plunge ahead; he has no other option. But if Egyptians are not chasing him, then he merely feels trapped, he feels like he is still stuck in Egypt. He will remain trapped in his human limitations, and that is where he will remain for his entire life.

To bring out this point clearer, in the first scenario mentioned above, where a person is actually being pursued by enemies who want to kill him – such as what happened to those who went through the Holocaust – he will know that the only thing he can do is to be willing to have *mesirus nefesh*, and to be prepared to die in *kiddush Hashem*. But in the second scenario, where the problem is not with enemies pursuing us, but with a sea that lies in front of us, which is impossible to cross safely – there, the test is not “*Mitzrayim*” in the sense that we feel confined to Egypt. It is rather a “*meitzar yam*”, “trapped by sea” – we feel trapped because we see how utterly limited we are and that we cannot get further than where we are right now.

What should a person do, when he realizes that he is trapped and limited,

and that he cannot get any further? Either he will sink into despair, as some Jews did then, who thought they would all perish in the desert. He will remain where he is and he will indeed “die” there. Or he will look and see others who are successful in life. But this is not always helpful, because he knows that some people have very lofty *neshamos*, or they have a lot of *zechus avos* (merits of their ancestors).

But the truthful, deep approach to life is, that those who truly succeed in life are the ones who have traversed the confusing “garden maze” of life; they are found on top of the puzzle. When they reached a point where they could not go any further, they did not give. They are instead aware that this is the evil hold of Egypt trying to trap them and prevent them from getting any further. They realize that the ‘limitations’ they face is not due to their own limitations – and so they are willing to give of their entire souls for Hashem.

AVOIDING COMPLACENCY

When we reflect deeply about the reality of life, and of the inner task which awaits our souls, we should understand that there is a vast difference between those who have not yet become complacent and are continuing to grow higher, with those who have decided that they can’t grow any further.

There are people who exert themselves in Torah study and in fulfilling the *mitzvos* properly, but they think that their life ends there, and that they can’t go any further than their current level.

They might add on more Torah study to their lives, more *mitzvos*, more acts of *chessed*, and more *davening*. But their attitude towards life is that they cannot go further anymore; they don't see a **need** to deepen their way of living. The Torah is called an "endless sea", and the *mitzvos* that one can perform in his life are many. There is no end to how much one can keep adding onto his external amount of Torah learning and performance of *mitzvos*. But even if a person is always adding on more Torah and *mitzvos* to his life, he might still have a very complacent attitude towards life, and deep down he thinks that he cannot do any more than this.

He thinks that this is where his life ends, and that he is confined there – just as some of the Jewish people felt trapped in the desert and hopeless when the Egyptians chased after them. They felt truly confined.

But there are individuals who have a burning desire in their souls to achieve more and more spiritual growth. They are not content with staying in the same place their entire lives. They do not want to remain confined where they are. They are aware that "*Return, Yisrael, until Hashem your G-d*" doesn't just mean to get "until" Hashem, but to go beyond the "until" – they want to integrate their whole being with the Torah and with Hashem. They cannot have any inner peace until they feel that they have gotten close to Hashem.

When one has reached a point

in his life where he feels like he has reached his limit and that he can't progress any further, and that he has reached all that he can reach then, he needs to understand that he is at his own personal "splitting of the sea". He is trapped in the desert, and the only thing he can do is to be willing to give his soul for Hashem; to have *mesirus nefesh*. This resembles Nachshon ben Aminadav, who jumped into the sea.

Anyone who has traversed through these points of life and were willing to give up their souls for *kiddush Hashem*, they essentially left Egypt and reached Har Sinai, where Hashem revealed His presence, at the giving of the Torah.

IN CONCLUSION

In this week's *parshah* especially, we learn about the barometer that measures the true greatness of a person – the difference between those who remain stagnant and complacent on their current level of Torah learning and character improvement, with those who have penetrated deeply into their souls, who have "left Egypt". They have entered into the endless path of spiritual growth – which is the way towards Hashem, Who is infinite.

"Leaving Egypt", without "crossing the *Yam Suf*", is a path that will confine a person to where he is, where he will not want to go any further. But when a person "leaves Egypt" and he also wants to "cross the *Yam Suf*", he sees that although the sea appears to have a *sof* (and end), since

he is willing to cross it out of *mesirus nefesh* for Hashem, he reaches the *Ein Sof* (the Infinite) of Hashem; to the revelation of Hashem's Presence at Har Sinai, which lies at the other side of the *Yam Suf*.

Anyone who truly wants to succeed spiritually, to live an inner kind of life, needs to traverse this path [to first wish to leave "Egypt", and to be willing to overcome the obstacles along the way that are in between "leaving Egypt" and the "splitting of the sea", and finally, to be willing to take the plunge at the "splitting of the sea", when it seems that he has reached his natural limits].

Understandably, one cannot begin his journey in life with the point of *mesirus nefesh*. (Although Rabbi Elazar ben Dordaya was able to do that, when he repented after a lifetime of sin⁴, he was coming from the most depraved levels of impurity, which is a different discussion. The more "straightforward" approach for us to take is to first "leave Egypt" – a stage which lasted seven days, until we came to the sea – where we then need to utilize the depth of our *bechirah* (free will), to decide to be like Nachshon ben Aminadav, to jump into the sea, where we merit to have the sea split before us. This reveals the "straight line"⁵ that leads towards the revelation of Hashem's Presence at Har Sinai.

⁴ *Avodah Zarah 17a*

⁵ In terms of the *sefarim hakedoshim*, the concept of the "straight line" is known as the "*kav*"

ETERNAL SURVIVAL FOR OUR SOUL PARTS

QUESTION

The Rav had said that there is a heavenly process that determines which parts of the soul will transition over to the next world, and which parts do not transition over. But if every person has a soul that is eternal, what does this mean that only some parts of the soul make the transition?

ANSWER

The external, superficial definition is, that let's say a person does an aveirah with his left hand but did mitzvos with his right hand. So the left hand will be cut off, and the right hand will remain. That is the simple analogy how to understand it. "The soul of the sinner shall die", that is a general definition. If part of the soul remains in its state of sin, so that part of the soul will cease. But Hashem's compassion, the Infinite Light, can show mercy on His creations and revive the dead parts. So Hashem's compassion can revive a person who sinned. But if middas hadin (Hashem's mode of judgment) is used, then some parts of the soul make the transition and they remain in existence, while other parts are shown less compassion from Hashem. The clear definition is, the purified part of the soul can transition to the Next World, while the parts that didn't get purified cannot make the transition. Raboseinu said that every person has to become reincarnated many times as a gilgul, so when a person gets up at Techiyas HaMeisim, from which gilgul does he arise? The most purified part of the soul from each of the person's lifetimes comes together with all the other purified parts from all the person's lifetimes, and all of this becomes combined into one complete point.

THE SITUATION

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 know how you should go about this practically.

ISRAEL-HAMAS WAR

QUESTION 1 What is the root of Galus Yishmael? It is not counted as one of the four exiles (Bavel, Paras-Madai, Yavan, Edom) but some views consider it as part of Galus Edom, the Maharal views it as part of Galus Paras-Madai, while others say it is a fifth exile. Since we can see that right now the Arabs (Yishmael) waging war are from Iran (Persia, Paras) does this prove that the Galus Yishmael is really part of Galus Paras-Madai?

ANSWER: The hidden inner root of it is in the Eirev Rav. For this reason they are called Arabs, from the word Erev. But in the revealed aspect of Torah, they are rooted in the Amalek that became

revealed through Galus Madai-Paras as in the times of Haman [who was of Amalek].

QUESTION 2 If an Arab doesn't harm a Jew, will he get a tikkun and become a servant of Jews in the future? Or, since most of the Arabs are happy for Jews to get killed and they support the war against Israel, does that mean that most of the Arabs are all part of the kelipah - they are inherently evil?

ANSWER: Most of them are part of the kelipah (they are evil) while only a few of them will become good.

QUESTION 3: Why is it that the irreligious Arabs (who don't pray to G-d) don't hate Jews whereas the Arabs who pray 5 times a day to G-d are the ones who hate Jews and wish to kill Jews in any way they can?

ANSWER: "A craftsman hates his competitor" [hence it is only the religious Arabs who hate the Jewish people, because they see the Jews as their competition, since they both pray to the same G-d. The secular Arabs though who don't pray to G-d don't see the Jews as competition].

QUESTION 4: ?

ANSWER: They get their strength from keeping Bris Milah, as the Zohar teaches.

QUESTION 5: Why do the Arabs hate the Jewish people? Is it because they inherited the jealousy of Yishmael towards Yitzchok, and as they claim that they suffer because of Israel? Or is that just an excuse for their hatred and really they hate Israel as all the other nations do, just as Esav hates Yaakov?

ANSWER: The root of the Arabs' hatred is because they are rooted in the Eirev Rav, and there are good parts of the Eirev Rav that can be discerned amongst them.

QUESTION 6 What is the source of the barbarism of the Arabs? Wasn't it Esav who inherited the way of "By your

sword you shall live”? Did they learn this from Eisav, when Eisav married Yishmael’s daughter? Or are they in essence barbarians because they are called *pereh adam* (wild man)?

ANSWER: See above answer. They are *Eirev Rav*, which is Esav and Yishmael together.

QUESTION 7 Hamas claims that they don’t hate Jews in essence, they just hate the State of Israel. As proof, there are some Jews living in Iran and Lebanon whom they leave alone. Are they telling the truth when they say this, or do they really wish to kill all the Jews whom they have taken hostage, and it is just that they are temporarily allowing the hostages to live for political reasons? Is there anything substantial to what they say?

ANSWER: There is nothing substantial to what they say.

QUESTION 8 When Hamas kills Jews, is it because they want to kill Jews just as all other *goyim* deep in their hearts wish they could kill Jews (and it’s just that they need a good excuse to do it), or is it all because of nationalistic reasons they have?

ANSWER: It is because they are from the *Eirev Rav* which opposes the Jewish people for being a “nation that dwells in solitude”.

QUESTION 9 Do Hamas people have evil souls who come from Amalek, or have they just become temporarily turned evil (just as the *goyim* of Jordan

and Egypt were killing Israelis in the early wars of Israel but later they made peace with Israel)?

ANSWER: Same answer as before: *Eirev Rav*.

QUESTION 10: Since we are supposed to daven in a troubling time, how should we go about this practically? Say some chapters of *Tehillim* every day for a few minutes, and learn Torah the rest of the day [for men]? Or to daven personal *tefillos* about *Klal Yisrael* or say *Tehillim* for at least a half hour a day? Or to daven for an hour a day?

ANSWER: The main *tzarah* (trouble) we find ourselves in is in *ruchniyus* (in our spiritual situation). Every person should daven according to his or her personal *koach* (energy) and a bit more than that. Primarily, we need to radiate the light that is called *Mesirus Nefesh* (making some sacrifice for Hashem), to counter the evil *Mesirus Nefesh* which the Arabs show [for they are willing to die for their beliefs in order to destroy us]. This is the “50th Gate of Holiness”, the *Shaar HaNun* of *Kedushah*, and it is elaborated upon in the *Sefer Shaar HaNun*.

REACTING TO TRAGEDY

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).

