

BUILDING A SANCTUARY

IN THE HEART

First Visit to the USA in 2007

The Rav spoke at the Belzer Kollel in Monsey, NY. His *drasha* was filled with the guidance and words of the Baal Shem Tov and the *Talmidei* Baal Shem Tov. The *chevrah* were really lit on fire from his words and were inspired to deepen and internalize the message of *Kirvas Hashem*. I was told that two of the Chassidim were talking after the *shiur* and one of them asked the other one, "So what kind of *Chossid* is he?" And the other one answered, "*An emes-dikeh Chossid!*"

The second story took place in a mostly Litvish yeshiva, Shor Yoshuv, in Far Rockaway, NY. There, the Rav gave over his message with teachings from HaGra, the *Talmidei* HaGra and the like. I heard that one of the top talmidim there was heard to have said, "Now that's a true Litvak!"

When these two stories were relayed to his translator/gabai, he responded, "Now you understand who the Rav is."

להלן רשימת השיעורים השבועיים שמופעים
ב"קול הלשון" שידור חי 073.295.1245
[USA 718.521.5231»2»3»22]

שיחת השבוע - מוצש"ק 22:45
ספר דעת תבונות - יום א' 12:00
ספר המספיק לעובדי השם - יום א' 12:45
עצלות - הדרכה מעשית - יום ד' 16:30
אנציקלופדיה - מחשבה - יום ד' 20:30

השיעורים השבועיים שמופעים
ב"קול הלשון" אבל לא בשידור חי

אורח חיים - סוחט
ספר מורה הפרישות ומדריך הפשיטות
דע את רעך - אהבת ישראל
עולמה של בת ישראל - חודשי לנשים
דע את גאולתך - חודשי לנשים
ספר עץ חיים למתחילים
ספר עץ חיים בקצרה
ספר עץ חיים בעיון

Exile of the Soul

Exile in the World

There is exile in time, such as the Three Weeks. There is also exile in a place, such as Adam being exiled from Gan Eden. There is also exile in our own soul (our *nefesh*) – when our own soul is exiled. How does the soul become exiled?

The Jewish people have been exiled among the nations, but there is also an exile within the Jewish people. We are exiled amongst the *Erev Rav* (the Mixed Multitude). The current exile, Edom has entered a new phase, the exile of Yishmael. And this exile of Yishmael has just now expanded into the exile of the *Erev Rav*. This is a more inner exile than the exile of Yishmael, because it is an exile within the Jewish people itself.

Scattered Soul – Personal Exile

Yet there is an even deeper kind of exile than our exile to the *Erev Rav*. This is the exile of our very *nefesh* (soul). What is this exile?

The *Maharal* in *sefer* Netzach Yisrael writes that just as the Jewish people are exiled, so also is the Torah in exile. The Sages say that the "words of Torah are rich in one place and poor in another place." The fact that the words of Torah are spread out and scattered all over the place is a form of the Torah in exile. With regards to our own soul as well, when the soul abilities of a person are scattered

inside himself, he is in a personal exile. The soul has many abilities, and they each have their proper place. When they get mixed up, the person is in exile within himself.

This is also the depth behind the suffering of *Gehinnom*. If a person lived his life wrong and he is sent into *Gehinnom*, his real punishment is that he is in a place where he doesn't belong. He is in exile.

Exile is when we aren't in the place we should be. The same is true for our soul. If our soul's abilities are out of place, that is exile. When our abilities are not where they are supposed to be it creates internal chaos.

The exile of the soul is really the depth of our exile. *Chazal* say that three sins take a person out of this world: jealousy, desire, and honor. That is exile – when we are taken out of our proper place, due to negative traits of the soul which "take a person out of the world."

The *Ramban* says that a person exists where his thoughts are. If, for example, a person is sitting in the *Beis Hamidrash*, but he's spacing out, thinking about what's going on in the world, where is he? He is really outside of the *Beis Midrash*, out there in the world, in a place where he doesn't belong. It is exile.

First Feel Your Own Exile

A person must come to recognize



What We Lost

The days we are in now are days where we are obligated to think about what we had when he had a *Beis HaMikdash*, and what we are missing now that the *Beis HaMikdash* is gone. Let us try to understand what we used to have, and then we can realize what we are missing now.

Har HaMoriah, the site of the *Beis HaMikdash*, was the place where *Akeidas Yitzchok* (the binding of Yitzchok *Avinu* on the altar) took place, where he became sanctified with the status of a *Korbon Olah*. Avraham *Avinu* was told by Hashem not to do anything to Yitzchok, and then Avraham saw a ram tangled in the bushes. Avraham found the ram and slaughtered the ram instead of Yitzchok. But the Sages reveal that Yitzchok's soul ascended to Heaven as he was bound on the Altar, and it is even explained that he spent several years in Gan Eden. Yitzchok *Avinu* was thus elevated on the place where the *Beis HaMikdash* would stand in the future.

Later in time, Yaakov *Avinu* came across this same place and slept there, for he sensed that it was a holy place. He knew that it was the "house of G-d", the "gateway to Heaven", a place where prayers are accepted. It was the place in the world where Heaven kissed physical earth.

Our External & Inner Exile

During the first five days of creation, the heavens and the earth were created. On some days there were Heavenly creations made, and on other days there was the physical formation of this universe, with the planets, the animals, the birds, the plants, the

waters, the landscape. On the sixth day of Creation, Hashem made the unique creation of man, who comes from heaven and earth. Man's soul is taken from Heaven, and his body comes from the earth. He is the only creation made from both Heaven and earth.

The soul in this world comes from its Heavenly source, and stays on earth inside our body. It is not in its rightful place. It is not bound with its source. The separation of our soul from Heaven is really the deepest form of exile that exists. There can be no greater form of exile than this.

During these times, we mourn the destructions of both temples, and we contemplate our many exiles – which include Egypt, Babylonia, Persia-Media, Greece, Edom/Rome, Yishmael/the Arab dominion, and the current exile of the "*Erev Rav*". But there is also an inner exile in all of us. Our very physical existence on this earth is an exile. Our body comes from earth, and it is in its rightful place. But our soul, our *neshamah*, comes from Heaven, and it has descended to this earth. We are essentially in exile!

However, a person usually does not feel this painful and inner exile. Instead, a person feels his body's needs. If he uses his mind a bit, he knows he has a soul and perhaps he tries to fill his soul's needs. But he usually does not identify that strongly with his soul in a palpable sense. When one palpably feels that he is a soul, he clearly feels how he is in exile in this world.

The *Chovos HaLevovos* writes that a pious person awaits the day of death.

Why does he await it? Just as we await the redemption, the coming of *Moshiach*, the *Beis HaMikdash* and the resurrection of the dead, so also does an "internal person" await the day where he will go from the exile of this world. He feels strongly that he is found in a place where he does not belong. When you are in a place where you feel like you don't belong in, you understand that your entire existence here is exile.

This is the inner place in yourself where you can and should feel how you are in exile here. Had Adam never sinned, he would have gone straight into the final *Beis HaMikdash*, and to the meal of the eternal *Shabbos Kodesh*. He would have lived forever in Shabbos, which is called *yoma d'nishmasa*, "day of the soul", a completely sublime existence. But when Adam sinned and he fell from that greatness that awaited him, he was cursed with labor, with involvement of the physical body. It was a profound exile placed upon him.

The Beis HaMikdash Gave To Us

Even when the first *Beis HaMikdash* was built, which was more complete than the second *Beis HaMikdash*, it was still not a complete revelation of the light of Hashem. It was after the sin of Adam, so it could not be the complete realization of Creation yet, as perfected as it was. This was in spite of the fact that it was built by the great Shlomo HaMelech. (On the day Shlomo built the *Beis HaMikdash*, the *Gemara* says that he married the daughter of Pharaoh). So even the *Beis HaMikdash* was not the complete redemption. The complete redemption will only be in the future.

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MISPLACED SOUL (Cont'd from page 2)

But we must know: What did the *Beis HaMikdash* give us, when it stood?

Exile Of Our Body

Firstly, as we said, if a person wants to understand what exile is, he must know what it is in the inner sense, not merely in the external sense.

Of course, if a person lives outside of *Eretz Yisrael*, he can feel how he is in exile, in the physical sense, for he is in a place that is not his. However, in *Eretz Yisrael*, how can he feel that he is in exile? Take a look at the world around you; everyone is a different type. We each come from the 12 *shevatim* (tribes), who were each allotted different portions in *Eretz Yisrael*, and we don't know where exactly we come from. So here also, in *Eretz Yisrael*, none of us can know for sure where our rightful place is. There is probably no one who is living in his right portion in *Eretz Yisrael*.

This is all about the physical layer of the exile. We can start thinking about this simple thought and realize that we are probably not in the place where we belong. This is just beginning to scratch the surface of exile; we haven't even yet explained how the exile affects our soul. So wherever we live, we are in exile.

If we view ourselves as a body, then we can at least be aware that we are exiled in the place where our body is. If one lives outside *Eretz Yisrael*, he can feel that his body is not in the right place. If he lives in *Eretz Yisrael*, he can also feel that he is not in his rightful place, for he is probably not living in his designated portion of *Eretz Yisrael*. Most people don't think about this, but if you do think about it, you are beginning to realize that this is all a result of exile: we don't know where we really belong on this world.

Exile Of Our Soul

But if a person is deeper, he identifies himself as a *neshamah* (divine soul). Then he can feel like

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Gaining A New Perspective On Your Marriage

Going Back In Time

We will learn a little about the topic of "*eizer k'negdo*" (the helpmate who is the opposite of man) - what marriage is, as seen through the pure prism of our holy *Chazal*, in an inner way.

Let's ask a very simple question. What is the purpose of getting married? Why should a man marry a woman?

We recite in *Kaballas Shabbos*, "*Sof maaseh b'machshavah techilah*" - The end of actions is first with thought." Before we go into anything we do, we have to first think about what it is that we are getting involved in. So the first thing we have to know is: What is the purpose of marriage?

When we look for a *shidduch*, did we do so because we have a "*mitzvah*" to look for a wife, or because we simply wanted to have a wife? We know that we are commanded to get married, but is that the actual reason we got married? We know that we did not really get married because the Torah says so. We had some personal reason why we got married, being that we worry for ourselves and are concerned for ourselves.

There are all kinds of intellectual give-and-take discussions that exist about marriage, and all kinds of definitions that people have about it. But our question is: What, practically speaking, is the reason that each of us gets married?

If we are honest with ourselves, we know that none of us gets married for a lofty reason. When we each stood under the *chuppah*, we were not thinking of any spiritual reason to get married. We were thinking about how it would somehow be good for ourselves. So we got married for ourselves - and not because it was a *mitzvah*. That is the reality.

Here is another question: theoretically, if we could have a child without having to be married, would we still get married? We would. So we didn't just get married to have children.

So what is the reason that we get married? Even if the Torah wouldn't command us to get married, would we still get married? We would - why?

So altogether, we present three questions.

- 1) What is the necessity to get married? (Write down all the reasons you think you should get married).
- 2) Why did I, personally, get married?
- 3) If I would get married today with what I know now, why would I get married? ■

From the series entitled *דע את משפחתך* in the next issue: Finding The Root of Marital Issues



he has no place at all on this world!

Ever since Adam sinned, our soul has been exile; the soul did not enter the eternal Shabbos and instead, the soul was exiled in the body which is not our rightful place.

The Beis HaMikdash: Where We Connected To Our Real Place

What, then, did the *Beis HaMikdash* provide for us, if we are anyways in exile ever since the sin of Adam, where our soul was plunged into the confines of the physical body?

It was the 'gateway to Heaven', as Yaakov *Avinu* named it. The Sages state that the "lower *Beis HaMikdash*" is parallel to the "higher *Beis HaMikdash*". The *Beis HaMikdash* on this earth was the place where 'Heaven kissed earth'. There was palpable holiness in that place where anyone there could connect his soul to Heaven. Although it wasn't actually Heaven, it was the **gateway** to Heaven.

These are not mere technical definitions. It was the "gateway to Heaven" - a place where every person could feel a lot closer to his real place, his source in Heaven. Compare this to a person traveling to his city. When he gets to the gate of the city, although he's not yet in the actual city, he already feels like he has found his place. When one is close to his real place, his feeling of exile is greatly removed.

As long as a person lives a body-oriented kind of existence, he views exile though the prism of the body. However, even at this level, he can still feel that a place outside of *Eretz Yisrael* is not his real place. Even in *Eretz Yisrael*, he can feel that he is not

living in his actual allotted portion where he belongs.

This perspective is still within the prism of the body, because it is only covering the physical layer of exile. To illustrate what we mean, the root of exiles was Egypt; it was a physical labor as well as a spiritual labor. There was tough labor there, but there was also the "49 Gates of Impurity", which was exile to the soul.

Thus, when we think about how the exile has affected the place where we live in, it means two things. We have been physically exiled from our rightful place, but even worse, our very **souls** are in exile.

Contemplating Exile

Each person, on his own level, must contemplate what exile means, and what redemption means.

One who identifies himself mainly as a body, and not as a soul, will not be able to relate to the exile of the soul. Therefore, he should at least contemplate the physical aspects of the exile, such as the fact that we are not living in our rightful place whether we live outside of *Eretz Yisrael* or in *Eretz Yisrael*.

If a person does see life through the prism of the soul, though, he can be aware that our main exile is the fact that our souls are in exile. Feeling the exile through the prism of our soul means to feel how our very soul is not in its rightful place.

These words are usually far from most people, because most people are living life through their body, and not through the soul. Rarely does a person even feel the physical aspects

of the exile, and surely there are even less people who feel the exile of the soul. That unrealized reality, in and of itself, is the depth of this painful exile we are in. There is an exile of our bodies, and there is exile of our souls! Most of the world is not in touch with their souls, and therefore they think that they are just a body. That's how many people in the world are living life: through the prism of their body. It has been this way ever since Adam was cursed with hard labor: man thinks initially that he is a body, and he has a hard time understanding that he is mainly a soul and not a body. That, itself, is exile.

The Torah In Exile

Anyone who searches for truth can think of the following (otherwise, he shouldn't bother making this contemplation): We sit and learn *Gemara* during the day, which is called the *Talmud Bavli* (the Babylonian Talmud). Most of the Torah we learn, then, comes from Babylonia, from a place of exile. Some people learn *Talmud Yerushalmi* (the Jerusalem Talmud), but whenever we have an argument between *Talmud Bavli* and *Yerushalmi*, we follow the *halachah* according to the *Talmud Bavli*. The main Talmud we have is the *Talmud Bavli*. All of the Torah we learn comes from the Babylonian exile; it should certainly bother us, then, that our very Torah we are learning comes from Babylonia, from exile.

Surely it must be this way, and it will be this way until *Moshiach* comes. But it can still bother us that the main Torah that we learn each day comes from Babylonia, from a place of exile. The reason for this is because

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MISPLACED SOUL (Cont'd from page 4)

this is indeed our level: we are in exile. The *Ma-haral* says that the Torah is in exile with us. Just as we were spread all over the world, so are the words of Torah scattered. Some areas of Torah are well-explained and other areas of Torah are lesser known.

Does it bother anyone that he learns Talmud *Bavli*, a Torah that comes from exile and is confined to this exile? When one opens up his *Gemara* in the morning and he says the prayer of Rav Nechunia ben Hakanah, does it bother him that his now going to learn a Torah that comes from exile...?

It is obviously the will of Hashem that we learn it, of course, but it is only the will of Hashem because we are in exile now, and because we are not in the state of the redemption! A person might be learning *Gemara* for so many years yet it never bothers him that he learns a *Gemara* that comes from exile.

In deeper terms, the Torah we learn now is called a Torah of the 'body'. We learn the monetary laws, the laws of Shabbos, the laws of *niddah*, the laws of kosher slaughter, etc. – but all of these are *sugyos* (sections of Torah) that are 'clothed' in 'bodily' terminologies. One who feels his existence as a soul can feel the exile constantly, because he feels that he is in a place that is not his; and even when he learns Torah, he is painfully aware that the Torah he learns is also in exile.

Mourning Over The Beis HaMikdash

When we mourn over the destruction of the *Beis HaMikdash*, it should feel like a dead body lies before us. When someone dies, why do we mourn? Isn't the body still here in the grave for us to visit? Is it because we are in pain over the fact that the body suffers at death from torments of the grave (*chibut hakever*)? We are in mourning because there is a body here with no soul; it has no life spirit. The destruction of the

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The Three Steps Toward Ahavas Yisroel

Three Kinds of Love

The holy Zohar states that there are three kinds of love that are intertwined with each other: love for Hashem, love for the Jewish people, and love for the Torah. These are all intertwined with each other – you can't have one of them if you don't have the others.

Simply put, in order to love Hashem, we must also love the Jewish people as well as to love the Torah. In order to love the Jewish people, we must also love Hashem and love the Torah. And in order to love the Torah, we must love Hashem as well as love the Jewish people.

The deeper explanation, however, is that these are all paths to get to the other. The path to love Hashem is through loving the Jewish people and loving the Torah, the path to get to love of the Jewish people is through loving Hashem and loving the Torah, and the path to loving the Torah is through loving Hashem and loving the Jewish people.

There is a discussion amongst our Sages (in Talmud Yerushalmi) about which love has to come first, but everyone agrees that the purpose of all these three kinds of love is to love Hashem. Thus, love of the Torah and love for the Jewish people are but the garments of the true love – love of Hashem. Our love for Hashem is thus clothed in our love for Torah and in our love for the Jewish people.

Our *avodah* is to understand how all these three kinds of love are essentially one and the same – love for Hashem.

Two Steps to Ahavas Yisroel

In Tehillim it is written, "*Remove yourself from evil and do good.*" There are always two steps in any *avodah* we do – first we must remove ourselves from evil, and only then may we attempt at doing good. Before we learn how to "do good" in our *avodah* here, we must first remove the evil if we are to get to any good.

Thus, we have two steps in *Ahavas Yisroel*. The first step is to "remove yourself from evil". The second step is to "do good."

The Mishna in *Avos* states, "What is hated to you, do not to do your friend." This is our first step in *Ahavas Yisroel*, loving other Jews. We must stay away from committing evil to other people, like being inconsiderate to another Jew. Only after we succeed in fulfilling this first step can we proceed to the actual *mitzvah* of *Ahavas Yisroel* – "And you shall love your fellow like yourself." ■

From the series *דע את עמך*. To be continued.



Beis HaMikdash meant that the life spirit of the world had gone.

When one feels that spirit of life and he knows that he is found in a different place, he feels the exile. But if he feels that he is fine in his body, and he has no yearning for the soul, then this is the depth of this exile. The only reason why people don't yearn enough for the *Beis HaMikdash* is because they are living a life of the body, and they feel fine with the body they live in.

These words here are just a preface for a person to open up a new perspective, to stop seeing things superficially. We must reflect and wonder if it bothers us that we don't live enough of a life of the soul, and that we are instead mainly involved with our body's needs. And on a deeper level, it should bother us that even our Torah learning is in the realm of the exile.

A person might go by *Tisha B'Av* year after year, and 20 years later, he has still never felt the meaning of exile!

When we open our eyes a little, when we open our mind and heart a bit, and we reflect, we can slowly feel the depth of the exile we are found in. It surrounds us from all directions – in front, from behind, above and below, from all directions! We did not speak here about the external aspects of exile; here we spoke about the more inner dimension of exile.

Even when one is in a period of spiritual growth, he is still in exile.

Actualizing This Lesson

If one reflects about these words and he has taken them a bit to heart, he should try the following reflection: Each day when you open up your *Gemara* and recite the prayer of Rav Nechunia ben Hakanah you should feel happiness and pleasure over the fact that you learn Torah. At the same time, you should feel a bit of pain over the fact that all of our Torah learning today is on the level of 'exile', for it is a Torah of exile, a Torah that is currently 'clothed' by the physical body.

In Conclusion

May we merit from Hashem to mourn over Yerushalayim, to mourn over it from the depths of our soul, where we recognize what was, where we are now, and what we yearn for. Each person can do this on his own level.

Let us bring ourselves to feel some level of pain which will enable us to cry a bit. From those tears, it can be realized how the "Gate of Tears is never closed", and one who truly cries over the destruction of the *Beis HaMikdash* is one who can feel the gateway to Heaven here on this world.

There, one can connect to it from the depths of his soul, and he will surely merit to at least touch upon the light of "One who mourns Jerusalem, will merit to see it in its rebuilding."

May we merit the rebuilding of the *Beis HaHaMikdash*, speedily in our times, and today. *Amen.* ■ Translated from the original hebrew shiur: גלות הנשמה במקום בין המצרים 019 -

Exile of the Soul (continued from Page 1)

this matter from within himself (as it is written, "From my flesh I see G-d."). If a person doesn't feel his own personal exile that is taking place inside himself, he won't be able to feel the general exile of the Jewish people either. In order to know what exile is, you have to already recognize the concept from within yourself.

There are many areas in the soul. There is the layer of our actions, our *middos* (character traits), our emotions, and our thoughts. If a person realizes how mixed up the parts of his soul are with each other, he will realize how much he is in a personal exile.

If a person realizes that this is his situation and he is able to cry about it, he has the key to feel the exile of the Jewish people, and the fact that the *Shechinah* is in exile and that *Moshiach* hasn't come yet. Although it is "*shelo lishmah*" (based on ulterior motivations), because he is only crying about himself and not about the other, still, the rule is that *shelo lishmah* can bring a person to "*lishmah*."

The concept of *galus*, on a superficial level, is well-known. But the inner meaning of *galus* is not that well-known. The *Maharal* says that the concepts of exile and redemp-

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EXILE OF THE SOUL (Cont'd from page 6)

tion are interrelated, for the words “*galus*” (exile) and “*geulah*” (redemption) are rooted in the word, “*giluy*” – to reveal. The depth of this concept is because when a person sees how much we are missing in exile, he sees how much is needed to be ‘revealed’ - and he will then be able to feel the pain of the exile.

If someone still cannot feel how his very soul is in exile, and he doesn’t realize that we are supposed to reveal Hashem, and that we are missing this in exile, what can he do to feel the loss of the *Shechinah*?

He is not exempt just because he doesn’t feel his own personal exile. He should think into the world’s dire situation right now – how much the world is missing now. It is written about Moshe, “*And he went and he saw their suffering.*”

So too, one should think about the painful situation of today’s times which will bring him to feel the loss of the *Shechinah*, the situation of exile.

Basic Empathy

If this is still not enough for a person to awaken himself to feel the pain of this exile, he should at least think about how much people are missing physically in their life. For example, think into the following:

1) How many widows and orphans are there on the world? 2) How much suffering and illness is manifest in the world? 3) How much financial stress is occurring in the world?

How much pain is going on in this world? Feel the pain of other people on this world; connect with the pain of others whom you meet. Anyone is capable of doing this – we can all unite together in this way and feel some mutual connection.

This will elevate our own personal suffering from being self-absorbed, into feeling the suffering of others, the suffering of the masses. This will help us feel the pain of exile, and of this the Sages state, “Whoever mourns properly over the destruction of *Yerushalayim*, will merit to see it rebuilt.” ■ Translated from the original hebrew shiur: *בין המצרים 106 גלות הנפש*

Introduction – Emunah Is Recognizing Reality

With *siyata d’shmaya*, we will study the subject of *emunah* (the faith of the Jewish people). We will learn about the 13 principles of faith, as listed by the Rambam (in Tractate Sanhedrin 10:1.)

The Rambam, states that all of the Jewish people have a share in the World To Come. He lists the main principles of faith, which are necessary for one to understand the purpose of our creation and the concepts of reward and punishment. The Rambam, after stating that the purpose of our life on this world is to attach ourselves to the “G-dly light” of the Creator, says that there are 13 principles of faith that a Jew must know. He calls them the basic tenets of our faith.

It is said that the text of the *Ani Maamin* which is in the *Siddur*, after the *Shacharis* prayer, is only a brief listing of these principles. The full explanation of these principles is explained elsewhere by the Rambam. In the commentary of the Rambam that we are currently quoting, it is arranged in a different order than the order that appears in the *Siddur*. The text that appears in the *Siddur* was changed throughout the generations for the sake of simplicity, so that everyone would be able to understand. But here we will not explain the text that appears in the *Siddur*. Here we will study the exact words of the Rambam about these matters.

It is not coincidental that there are 13 principles. The 13 principles of faith reveal the unification of Hashem’s Name, which we declare in *Shema Yisrael* every day. These 13 principles are parts of one whole, and in addition, they are all integrated into the very first principle, which is the most central principle of all of them – to believe in the reality of Hashem.

The Rambam first calls them the 13 “*ikarim*” (principles) of faith, and later, when explaining them in detail, he calls them the 13 “*yesodos*” (fundamentals) of faith. Later, with help of Hashem, we will explore the difference between these terminologies. First, let us learn the words of the Rambam.

The First Principle of the Rambam

The Rambam begins by saying that the first *yesod*/foundation of our *emunah* (faith) is: “To believe, in the existence of the Creator, and that He is the most perfect, complete existence of all that exists, and that He is elevated above all creations, and He sustains all of existence, and from His everything is sustained.” ■ From the series *שלוש עשרה העיקרים* In the next issue: The Power of Emunah/Believing



The Broken Luchos

Five tragedies happened on the 17th of *Tamuz*. The first of these tragedies was the breaking of the *Luchos*. On *Tisha B'Av*, there was “weeping at night”, as it is written in *Eichah*. But the root of all the weeping and tragedies was that the *Luchos* were broken, on the 17th of *Tamuz*.

When a person cries, their tears fall onto their cheeks, which are called “*lechi*” – from the word “*Luchos*.” This hints to us that that the broken *Luchos* are the root of all crying.

Tears Come From Being “Mixed”

The *Gemara* states that last words of the Torah were written by Moshe *Rabbeinu* with tears. Tears, “*dema*”, comes from the word “*medemah*”, which means “mixture.” This shows us that tears stem from the fact that the exile has caused us much “mixture.” In other words, the exile has mixed us all up.

The saddest part of this whole exile we are in is that we are mixed with the non-Jewish nations of the world. Not only were we exiled from our home, Jerusalem, but we have been exiled to places that are not our home, and we are now mixed with them. **That** is the real meaning of exile.

Mixed Up With The World

The non-Jewish language has entered our society; although we state that “*we are exalted from all languages*” as we say in the *Shemoneh Esrei* of Yom Tov, still, exile has caused foreign languages and interests to enter us. The “beauty of Yefes” has entered the “tents of Shem”, in the negative sense. The ways of the gentile world has entered us and affected us.

The Sages say that in Egypt, we didn’t change our language, manner of dress, or our names. That was the greatness of that generation. Being so long in exile, however, has brought the non-Jewish lifestyles into our society.

Being in exile means that we are connected to a place where we don’t belong. The root of all exile was the sin of Adam, when he ate from the *Eitz Ha-Daas Tov V’Ra* (the Tree of Knowledge of Good and Evil) and subsequently exiled from Gan Eden. Ever since, mankind has been in exile, in a place where he doesn’t belong.

We have been dispersed amongst the nations, and good and evil has become mixed together in the world as a result from the first sin. We live in that mixture. Good and evil were initially supposed to be separate, which was the state that existed before the sin. After the sin of Adam, good and evil became mixed together. This paved the way for our dispersal among the nations, where we have merged into the giant fusion of good and evil that fills the world.

When we received the Torah at Har Sinai, we were elevated to the level of before the sin. But soon after that, with the sin of the Golden Calf, we became connected again to evil. Moshe came down from the mountain and as soon as he saw what had happened, he broke the *Luchos*. Thus, the sin with the Golden Calf resulted in the breaking of the *Luchos*. Thusly, the breaking of the *Luchos* has come to symbolize the root of all tragedies in our history. The question is: how do we leave the exile, and merit redemption?

Breakdown of Society

The body and soul are interconnected forces. Although the body and soul are opposites, Hashem made Creation this way, “*mafli laasos*” (a wonder), that the body and soul are able to live together in harmony. Yet, as amazing as this is, it is always the source of all ruination. The fact that the soul is connected to the body makes us able to connect to evil. When good and evil are interconnected, that causes all the problems.

A person only sins when he is missing *daas* (awareness). The Sages state that “A person does not sin unless a spirit

of folly enters him.” (*Sotah 2a*) As the End of Days draws closer - the perfected light of *Moshiach*, which will bring us to the ultimate closeness with Hashem will shine.

But things are happening in our generation which really do not make any sense. All human decency has been broken! People are missing their *daas*, and that is why they sin – as *Chazal* say, that a person only sins when a “spirit of folly” enters him. The sins that people do today really don’t make sense; yet people are sinning anyway - because they have lost their *daas*.

Today, we are in the “exile of the *Erev Rav*” (Mixed Multitude). The evil force of the *Erev Rav* is essentially defined by the fact that they ‘mix’ evil into the Jewish people. One of the meanings of the word “*erev*” means “mixture.” All of the evil in the world has been mixed up with all the good, and this is due to presence of “mixing” power of the *Erev Rav*.

We do not know when the end of the exile will be; it was never revealed to anyone. It is supposed to remain a secret. “*Liba l’pumei lo galya*”, “matters of the heart are not revealed by the mouth.” But we do know that there is a certain plan that must happen, and we know that there is a general way of how we can come out of the exile. We need to disconnect ourselves from this mixture of good and evil in order to leave exile.

Without our ability of *daas*, we lose connection to the power of good, and we instead connect to evil. When there is no *daas* a person leaves the side of good and instead connects to the side of evil. Without *daas*, a “spirit of folly” enters a person and he sins which don’t make any sense.

In our generation, there is a great and terrible mixture rampant. In *Eretz Yisrael*, there is so much good; there are many people who keep the Torah and *mitzvos*, and with great dedication. Yet at the very same time, *Eretz Yisrael* has



FROM EXILE TO REDEMPTION (Cont'd from page 6)

become a giant melting pot of countries from all over the world: Arabs, Africans, and many other nations all here at once. Good and evil are very mixed together, and we are amidst this huge mixture, connected to all the evil.

How You Can Leave the Exile

Hashem is called the *makomo shel olam*, “Place”, of the world (*Nefesh HaChaim, Gate III*). This world is His – it is His place. Hashem is our true “place” which we need to be connected to. We have no other “place” that we belong to. We have to leave our connection to the giant mixture of good and evil in this world and instead connect ourselves to Hashem. If one is connected to Hashem wherever He is, one is considered to be out of this exile - for one is in his true ‘place’.

If someone wants to leave the exile, he can do it even now! The time for the end of the exile hasn't come yet, but in our own soul, we can leave the exile! We can leave the exile, right now, in our own soul – if we make sure to always be connected to Hashem, wherever we are!

These are not ideas; this is rather a great revelation to anyone who truly seeks to grow spiritually. This is how we can gain back the *daas* that we need to survive the mixture of good and evil we are amidst: by connecting ourselves to Hashem, wherever we are.

What To Cry About On Tisha B'Av

When we cry over the tragedies of the exile, we must realize why we are crying. We are crying over the great mixing up that this exile has caused – the great mixture of good and evil in the world. All of this exile, all its tragedy, is all because we are mixed up – we are mixed with good and evil at once.

If one wants to know if they will merit *Moshiach*, they can ask if they always felt connected to Hashem wherever one is. If one is, then it can be said that he has the coming of ‘*Moshiach*’ in his own soul - and he will also merit the coming of *Mashiach* that will come to the general masses.

May we merit to truly shed even one true tear over this exile: over the fact that we are mixed together with evil of the world. Through this, may we all merit the redemption. ■ Translated from the original hebrew shiur: מגלות לגאולה תשעג בן המצרים 018

One of the most painful issues¹ in our times is that of children who “leave the fold”. To our great sorrow, it is not uncommon. Although we cannot cover every possible situation in this chapter, we will try, with the help of Heaven, to reflect on the root of this issue.

Many children grow up with a certain social setting where there are general rules of behavior taught. Sometimes they even get individualized guidance, but when they encounter the tests of life – whether it is of the material world, or of the spiritual world – that is where they begin to fall, and sometimes, it is also where they end.

The root of the problem, in these cases, is that we have not succeeded in building the individual soul of this child.

In order to develop the soul of the child, the parent must have a bond with the child's soul, and to be attuned to subtle, fine aspects of the child's soul. The first thing a parent must know [to prevent losing the child from *Yiddishkeit*] is to learn about the child's soul, and to do so continually. Understandably, this can only be done after the parent learns about his own soul. Learning about the child's soul takes several years.

After learning about it – as well as in the midst of learning about it - the parents must learn how to connect to the soul of the child. This is not only done through giving him gifts which express love (which is also very important), but in addition, through recognizing and feeling the subtle threads that run through the child's soul – to know about his particular nature in general, as well as his more individual aspects.

Besides for intellectually recognizing the child's nature and attitudes, the parent needs to form a soul connection to the child. Sometimes, the parent must also know how to disconnect from the child, because if there is too much closeness between parent and child and there is never any disconnection, the results are damaging. A parent must feel his child, sense him, and “breathe” him. If the parent isn't constantly feeling the child's soul, he can lose him easily, as the years go on. ■ From the sefer - ילדיך דע ספר דע את ילדיך - גספח עמ' קצה-קצו. To be continued.

¹ Editor's Note: In relation to this topic, in a segment from a later shiur, entitled *48 Ways 021 Less Talking*, the following was asked to the Rav):

Question: “What do you tell someone who's not interested in growing and improving?”

Answer: “This is the question of all questions. I assume that you are not asking about yourself, but about someone in your own household. The only thing you can do is daven and cry to Hashem for that person”.



The Baal Shem Tov describes how a holy Jew should look like when he really lives a Torah life attached to the Creator. One of the ways how a person can conceptualize this, the *Baal Shem Tov* writes, is by imagining that one is surrounded by light, and that he is found in the center of the light, so that he can feel the light surrounding him and enveloping him: the light of Hashem (Brought in *sefer Tzettil Kotton*).

This sounds like something we should “imagine”. Therefore, most people cannot relate to it, because they feel that it is very hard to “imagine” such a thing.... But we must realize that if we are in a plague of darkness, souls are dying each day, just as in Egypt. Every moment of the day, there is more and more palpable darkness. But because there is so much darkness, Hashem has allowed an equal amount of powerful light to come here. There is light coming down each day as well, and it is a light which is very easy to feel.

In the generation of the *Baal Shem Tov*, they had to work very hard to feel this light. Therefore, it was an arduous *avodah* to feel this light of Hashem surrounding oneself. But in our times, where the darkness is so thick, it has become much easier for us to feel light; because the thicker the darkness is, the more light we can come across. If one can just open up a small window in his soul – a small opening that is true – he can enter, though that small opening, into a place of palpable light.

Hashem hid away the original light of Creation for the future, and it will be revealed fully in the future, but in the End of Days which we are in, where we are at the end of “*Erev Shabbos*”, in twilight (*Ramban*, quoting the *Zohar*)— there is light and darkness here at once. There is palpable darkness here, which is causing many souls to fall, but there is an equally powerful amount of light here on this world, which can be

reached by anyone who penetrates into that place in himself.

If we want to give some kind of definition to this concept, it can be said that our *avodah* on this world now is to live within the light of Hashem and to let ourselves feel enveloped by it. This was always the *avodah* of *tzaddikim* in the past, thus it was only an *avodah* for rare individuals; and others were able to be warmed by this light when they came into contact with the *tzaddikim*. But in today’s times, this light is required in order for us to survive spiritually. If a person does not know of this light, it is almost definite that he will fall into the darkness of today.

The light of Hashem fills the entire universe, and one who truly feels it can feel it no less than how a person can feel the heat of a candle when he puts his hand near it. So too, a person can feel the warmth of this light of Hashem – palpably. One who lives enveloped by the light of Hashem is one who lives a true life. Even his body will be physically warmed from it! It is a light that is *palpable*.

When most people hear of this concept the light of Hashem and they try to relate it, they think it means *hashgacha pratit* (Divine Providence); to be aware, intellectually, that Hashem is running our life. In that way, a person can relate to feeling the *he’aras panim* of Hashem. This is definitely true, but it is not the light which we are describing here.

Here we are talking about a light that can fill the entire soul. It is the same light which is mainly revealed in the heart, which can be perceived by the intellect, which can fill one’s entire sense of existence, which fills the universe. It is that light which our soul yearns for and needs.

Mourning During The Three Weeks It is that very light which we mourn for when it is absent from our lives. When

the *Beis HaMikdash* stood, a Jew could go there and palpably feel the light of Hashem. He knew that he was facing Hashem and he totally felt this light. That was a true kind of life of a Jew. It was a life of “*nochach p’nei Hashem*”, where a person could clearly recognize Hashem’s existence; it was always a feeling always in front of the person, and he never forgot about this feeling.

How can a person cry and mourn over a *Beis HaMikdash* which he never saw? It is impossible to mourn over something that we cannot relate to. But when a person already knows of a life of *nochach p’nei Hashem*, when he knows of what it means to recognize Hashem, he understands what it means to cry over the loss of the *Beis HaMikdash*. He understands what it means when a life of feeling Hashem’s presence is taken away from us; he is aware of what was lost from the world.

The Light Is Close Within Reach A Jewish life that is truthful is not just about keeping the *mitzvos* and learning Torah, which we certainly need to do of course. It is not just about having good *middos*, which enables our Torah to be a Torah of truth. All of those things are necessary tools that *bring* us to living an inner kind of life, to a truthful life, to a life of the soul, where our body is not contradicting the light in our soul and we are aware of Hashem’s presence in front of us.

It is the most simple recognition that exists, and it must fill every person’s heart. It means that we are never living alone. We can live a life in which Hashem’s presence fills our being completely. We are not talking about feelings of love and fear of Hashem, which are certainly important and holy feelings. We are talking about what it means to live a life of truth, in which Hashem’s presence is always in front of us. There is palpable darkness today, but there is also palpable light today to counter it.



In previous generations, only the *tzad-dikim* had access to this great spiritual light. But today, it is very close in reach to any soul who searches for it. It is close to us because its light is so palpable. When one palpably feels it, he can feel it even though it is beyond his actual level. One would have to be very blind *not* to feel this light.

Listening To Your Innermost Voice

There are two kinds of inner sounds we can hear. The higher level is called *kol*, and a lower level than this is called *bas kol* (“daughter of the voice”). We must at least hear [the *bas kol*], the scent of the *neshamah*. We must try to listen deeply to the depth that is in ourselves—which is the gateway and opening to go deeper and deeper into your soul.

All of us have an inner point which is already somewhat revealed to us. Each person is at a different level, but each person can still relate to an inner point in himself – it is the deepest part of oneself that he currently recognizes. It is the task of each person to listen deeply to his *neshamah*, to the innermost voice in himself that he recognizes.

Each day, listen to the voice in yourself that wants the truth. (If one doesn’t set aside time for this each day, he will still experience the inner voice of truth at times, but it will not be enough to penetrate into the soul.) When one gets used to listening to his inner point, during a time of quiet where he is disconnected from all people and he concentrates all his senses on trying to feel this quiet place in himself, he will slowly find it beginning to expand.

Then he will be able to explore it deeper and deeper, as more and more entranceways become opened within him. One needs to set aside time every day where he listens to himself each day, and if he does so every day, he will get further and further into his inner world, and he will undergo an inner transformation.

What To Think About During these days of the Three Weeks, each person on his own level should become familiar with the innermost place in oneself, the inner voice in you which only listens to truth and doesn’t hear any other voices. It is otherwise known as the ‘private *Shechinah*’ that is in each soul.

This is the deepest part in yourself which you already recognize: it is the point of truth in yourself which you can [consciously] hear each day, and you also hear it suddenly from time to time. Realize that it doesn’t fill your life as much as it should. Then, you can feel pain at the fact that it doesn’t.

That is the true mourning of the destruction of the ‘inner’ *Beis HaMikdash* which is equally accessible and within reach of all people. We can all mourn over its loss because we can all relate to the voice of truth in ourselves; we can all feel sad and mourn over the fact that the voice of truth within us is not as dominant in our lives as it should be.

Beyond this level of mourning can come another level of mourning. The level described until now pertains to the self, but the next stage of the mourning involves *ahavas Yisrael* (love for the Jewish people). The more a person has grown internally, the more he recognizes truth; therefore, it should bother a person that other Jews are not living with those very truths he knows about. This is how one can connect himself to the general “pain of the *Shechinah*”, which mourns over the absence of G-dliness in the world.

External & Internal Inspiration

When it comes the Three Weeks, many aspiring people want to truly mourn and to feel the pain of the *Shechinah*, so they learn the words of the Sages that describe the *Beis HaMikdash*, such as *Maseches Middos*, and the places in the *Gemara* that discuss what was there and what we are now missing, and through this, people inspire themselves. There is some truth contained to this approach,

but it is an external form of inspiration, in which a person awakens himself using sources that come from outside of the soul.

In contrast, the *avodah* described in the words here are about how a person can connect to the meaning of the destruction, from *within his soul*. It connects a person on the soul level to feel the meaning of the destruction and to have true mourning that comes from within. However, it is an approach that can only be understood by a person who lives an inner kind of life.

Mourning and Yearning During these days (and ideally, during the rest of the year as well), each person should set aside time each day and listen deeply to his innermost voice of the *neshamah*. He should feel pain over the fact that this voice of truth is not recognized by most of *Klal Yisrael*.

But we also await each day for “*the new light [that] shall shine forth on Zion.*” One must try to conceptualize what a world will look like when it is filled with the light of Hashem, where Hashem’s presence is recognized by every person in the world, where His endless light fills the world; and then one should try to live in this light.

When a person does this, and he also begs Hashem to open his mind and heart to know this and feel this, and that he should be able to live within Hashem’s light - he can keep doing this (contemplating it and praying to Hashem for it) until he clearly feels Hashem’s presence in his life and how His endless light fills all of existence.

In Conclusion May we all merit complete *teshuvah* from the depths of our heart and accept His *malchus*, willingly and happily, and that the *Beis HaMikdash* be rebuilt, completely. *Amen, V’Amen.* ■ Excerpts translated from the original hebrew shiur: בין המצרים 005 יז בתמוז אור וחשך תשעב

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