



UNEDITED INTERNET VERSION

V1

[9/06/2017]

INNER CHILD

Collection of Drashas from the
author of Bilvavi Mishkan Evneh

1 | Sanctuary 3

Taking Shelter Under Hashem's Wing 3

The Child Within You 4

The Mature Outlook Towards Life 5

The Purpose of Why We Get Hurt 6

Elul: Yearning For Hashem 7

The Parable and The Lesson 8

Finding Your Inner Sanctuary 8

In Conclusion 10

2 | The Essence of The Shofar In Elul – The Child's Cry 11

Shofar and Crying: A Sound of Prayer Without Words 11

Using Your 'Inner Child' To Cry To Hashem 11

'Day of Remembrance': Remembering Your Beginning 11

Connecting To The Sound of the Shofar 12

The Power of Crying 12

Revealing The Soul's Yearning For Hashem 13

3 | The Purity Within 14

The Sound of The 'Great' Shofar 14

Hearing The Sound of the 'Great' Shofar: Inner Teshuvah 14

The Pure Point of the Soul: "Temimus" 14

Talking To Hashem From Your 'Temimus' 15

Your 'Temimus' Always Remains 15

'Daas' In Learning Torah, 'Temimus' In Our Relationship With Hashem 15

Remaining Connected To Our Inner Purity 16

'Moshiach Will Return Everyone To Teshuvah' 16

Remaining Pure In A World That Is Not Pure 16

Getting Back Your Long Lost "Temimus" 17

1) Revealing Your Temimus: Identifying Temimus In Your Life 17

2) Revealing Your Temimus: Returning To Your Inner Child 18

3) Returning To Your Temimus: Reading A Story of A Gadol 19

4) The Deeper Method of Revealing Your Temimus 19
Enjoying Temimus In Yourself and In Observing Others 19
Talking To Hashem From Your Point of Temimus 20
The Pure Place Within Yourself 20
Temimus – The Essence of Hisbodedus 20
What Hisbodedus Looks Like Without Temimus 21
In Conclusion 21
questions & Answers With The Rav 22

5 | Temimus - Returning To Your Inner Child 2 23

Temimus and Inner Child: The Longing to Be With Another 23
Four Methods of Reaching Your Temimus 24
Reaching Temimus by the External Method of Returning To Your Inner Child 24
Reaching Temimus by the Inner Awakening of your Temimus in The Present 25
Reaching Temimus by Reviewing Pesukim About Temimus 27
Reaching Temimus by Reading Stories of Gedolim 27

6 | Revealing Your “Inner Child” 28

Revealing Your “Inner Child” 28
Emunah: The Ability of Trust 28
questions & Answers With The Rav 33

1 | Sanctuary¹

Taking Shelter Under Hashem's Wing

שמע קולינו, ה' אלוקינו, חוס ורחם עלינו – We ask Hashem to hear our voice and have “pity and compassion” on us – “*chus v'racheim aleinu*”.

What does it mean that we ask Hashem especially for “חוס”, “pity”, and for רחמים, “compassion”?

It is not simply a prayer that Hashem should have compassion on us by answering our prayers, as it would seem to imply. Rather, חוס\pity means as it is written, “*בצל כנפיד, יחסיון*” - “*In the shadow of Your wings, take shelter.*”² The word חוס (“*chus*”) means, to take shelter - under the One who is having compassion on us.

Compare this to the following scenario. If Reuven feels bad for Shimon, but Shimon lives in another city, he can feel sorry for him, but he can't take him under his wing and take care of his problems. But if Reuven takes Shimon into his house and takes care of him, that is the meaning of *chus*, to truly take pity on another – to take someone under your wing and let him be in your shelter.

So too, we are asking Hashem to have pity on us, to take us under His wing – as it is written, “*In the shadow of Your wings, take shelter.*” The fact that one has taken shelter is what can save him from his danger.

The word *racheim*, as the Maharal writes, comes from the word *rechem*, womb, hinting to the mercy of a mother upon her child. When a person needs compassion, he runs back to his source, to the *rechem* he came from – to his mother.

Thus, when we ask Hashem that He should have *chus*\pity and *rachamim*\compassion on us, we are asking Hashem that we be taken underneath His wing, and that we be taken pity upon, by Him – similar to how an infant turns to its mother when it senses danger.

The depth behind our prayer of שמע קולינו, ה' אלוקינו, חוס ורחם עלינו - “*Hear our voice, Hashem our G-d, take pity and compassion on us*” - is thus that we are beseeching Hashem to return to our original state, back to the “womb” – to return to a relationship of closeness with Hashem, as the *Mesillas Yescharim* writes, that one can talk to Hashem in prayer, “as a man talks to his friend”.

The simple meaning of our request here is that we are asking Hashem to take pity on us and take us into His shelter, and as the *possuk* says, “*Hashem is close to all those who call out to Him in truth.*”³

¹ from Tefillah 0133. Sanctuary

² Tehillim 36:8

³ Tehillim 145:8

But the deeper meaning is, that we are asking Hashem to return to the inner meaning of life, to yearn for the real life - and that will be what saves us.

The Child Within You

The metaphor given to describe our relationship with Hashem is that of a child yearning for its mother, **כגמול עלי אמו**, “*Like a child on its mother’s lap.*”

When a child is dependent on his mother, not only does he look to the mother to be fed and to be physically nourished, but the child as well turns to his mother for love, warmth and compassion. The child needs his mother for an emotional bond. In the ninth months of pregnancy, when the child is a fetus, the child forms a certain attachment to his mother, and gets used to the compassion of his mother.

After he is born, he is already attached to his mother, and he continues to turn to his mother for his needs, both physically and emotionally. A child naturally cries for his mother and misses her, and he wants to keep feeling her compassion on him, which he needs.

As a person gets older and more mature, he enters the outside world, and he goes to school, and then to *yeshiva*. What happens? He goes from the world of his childhood, which was a world of love and compassion, into the real world out there – a world that is at times unfriendly, uncaring, cold, and outright nasty.

The child begins to learn that this world is not such a nice place; he gets into fights, first with his siblings and then with peers, and he grows out of childish innocence, for he ‘gets used’ to the big tough world he has to deal with. He learns what it means to fight with others, and to be ignored and hurt by others - and what it means to ignore others in return.

A person, throughout life, often experiences how Yosef felt when his brothers hated him and then didn’t talk to him, out of their enmity towards him.⁴

But even after we go through times that we get hurt from people in the world, we still retain our nature of a child, longing for warmth and love from others. We learn to live with a gnawing contradiction in ourselves: on one hand, we get used to the fact that we live in a cold environment, but at the same time, we cannot ignore our need for closeness and love from others.

We get hurt from others, yet we still crave a relationship of closeness with others, and we yearn for a feeling of warmth from others.

As time goes on, and we go through more rough times relating to other people in our life, we begin to lose touch with our inner child. As children, we would run to our mother as soon as there was a problem, but as we get older, we stop doing that. We get hurt from others and from surroundings, and we have no one to run to for relief. As adults, we may have with us an inner child

⁴ *Beraishis 37:4 and 37:18*

that still longs for love and warmth, but at the same time, we get burned by others' cruelty and insensitivity.

There is always a part in us that acts like a child, always wishing to run back to our parents' love when we get hurt by others. At the same time, we get used to the fact that real life involves getting hurt by others. We all get used to the contradiction, more or less. But if a person is a bit more sensitive, he will feel bothered by this inner contradiction going on in our life.

Life is designed in this way for a purpose. We start out in life with a child's innocence, a part in us that wants love and warmth from others; as life goes on and we go through more and more experiences, we realize that the world out there is not that nice to us, and there is a lesson we are supposed to learn from this.

It is because there are really two parts to us – there is a part in us that always wants love, and there is also a part in us that is ready to detach from others and be alone. We can have a healthy balance of these two parts - and then live life properly and correctly.

If a person has gotten hurt by other people many times in his life, as we all do, and he becomes too hardened from life as a result, he will come to feel that life on this world is nothing but darkness, a cold and uncaring place, telling himself, "That's life". His own emotions will become deadened as a result. This is the natural course that a person will take – he starts out life innocent and feeling loved, then he gets hurt, so many times, until he eventually gives up on ever getting his need for love and warmth.

But this is not how Hashem wants us to live life. Hashem doesn't want us to remain with the way we were born as children, nor does He want us to remain solely with our adult understanding towards life. Rather, the two parts in our life, the child aspect and the adult aspect, are meant to be fused together, as follows.

The Mature Outlook Towards Life

Understandably, the bruises we suffer from other people in our life are a difficult test, because it is impossible for us to suffocate our need for love and warmth, and we are living in a world in which the people are not supplying it to us.

But we are supposed to go through that stage in life and come to the following realization: Our need for love and warmth will indeed never come from anyone on this world.

The bruises we go through in life are the true test to our free will, to test us if we will just remain sheltered in our parents' love alone and not go beyond that – or if we will channel that instead to taking shelter under Hashem - *"In the shadow of Your wings, take shelter."*

It is written in Tehillim, [and we say this after *Shacharis* during *Elul*, in the “*L'Dovid*” prayer], “*For my father and my mother have abandoned me.*”⁵ The deeper implication of this is that at some point in one’s life, he has to come to feel, that his need for love and warmth will never be fully satisfied even by the fact that he had parents who loved him.

The entire love which our parents gave to us is meant to serve as a *moshol*, a parable, to a *nimshal*, the greater lesson – that just as a child longs for its mother’s compassion, so must we long for Hashem and take shelter in Him.

In order to grasp this, we need a certain maturity. Even the non-spiritual aspect in us, our *nefesh habehaimis* – the animalistic level of soul which contains our base emotions – can understand the concept we are describing, as long as one has matured a little about life.

We do not mean to imply here that one has to become a cold person, with no need for warmth from others. Rather, what is meant here is that we must realize that the love we received from our parents was all a *moshol* – a parable - and we should not remain with the parable and miss the *nimshal*, the lesson of the parable.

We must understand the *nimshal* of the *moshol*, which is, that all this love we experienced is meant to lead us on the direction of feeling a need to take shelter - in Hashem.

The deep and mature understanding about life is that the more you feel how this world is a cold environment, the more you can be lead to truly feel that the only way for you to get your yearning for connection is in a relationship with Hashem.

We live in a cold world, where people act selfish to us and they are mostly self-absorbed, each person wrapped up in his own problems. It is a painful realization to the soul, to anyone who is a bit emotionally sensitive.⁶

When one realizes this, he can conclude that there is no one who can really pity us - no one but Hashem.

The Purpose of Why We Get Hurt

We see this apparent from the fact that most people have strife in their lives with others. Ever since the first day of Creation, when Kayin fought with Hevel his brother and killed him, the world has been this way. There are fights going on in families, between siblings, between people who used to be friends with each other, and even within the Torah world, there are disputes going on.

This is especially true in the current generation, which precedes the arrival of Moshiach, in which Chazal prophesied that it will be a generation in which people fight against the Torah scholars. People who were together in *yeshivah* for years ever since they were in kindergarten, who had seemed

⁵ *Tehillim 27:10*

⁶ See *Fixing Your Wind_015_Self-Absorption*

to be inseparable, are now in strife with each other. All of the disparity on this world is because we live in an *alma d'piruda*, a world of disparity [which began with the first sin].

This reality has both pros and cons to it. Strife in this world is a force of evil⁷, but at the same time, we can use it constructively – when we use it to awaken in ourselves a need to look elsewhere from this world to find a place of true love and warmth. All the strife we see in the world can help us realize, that indeed, we cannot live on this cold world. We need to find a new world where we can escape to, a world of love and warmth, a world of *“In the shadow of Your wings, take shelter.”*

People are looking for love, warmth and closeness on this world, and sadly, they will not find it. There are a few people on this world who have a truly loving relationship with their parents and with their spouse. But most people do not have that, and therefore, most people on this world are very lonely.⁸

A person who is lonely might think he has lots of “friends”, while in reality, none of these friends are real friends; they are not all like the friends of Iyov, and they are rather the opposite. No one can really know for sure who his real friends are; friends often talk about each other behind each other’s backs. There is very little real love to be offered on this world.⁹

Most people are hardened from the setbacks with others in their life. The more a person is in touch with his soul, he is sensitive to the situation of this world, and he feels the painful reality we are describing – and his soul suffers from this. Most people have given up a long time ago on relationships, and their feelings have become deadened.

We must instead guard our inner child, the feeling of yearning for connection which we had when we were children, and yearn for *“In the shadow of your wings, take shelter.”* We must indeed yearn for connection, but for a true connection, and it doesn’t come from any person on This World.

Elul: Yearning For Hashem

The days of Elul are depicted as *“Ani L’Dodi V’Dodi Li”*, “I am to my Beloved, and my Beloved is to me.”¹⁰ In Elul we also say the verse, *“For my father and mother have abandoned me.”* Elul is all about yearning for Hashem, to take shelter under His wing.

When we have this truthful yearning for connection and it is done in the right way, our soul will find its solace.

⁷ See *Fixing Your Water_020_The Desire For Competition*; see also *Tefillah_0170_Peace*

⁸ See *Tefillah_0130_The Cure To Loneliness*

⁹ See *Fixing Your Water_018_The Desire To Be Loved*; see also *Getting To Know Your Self, Part I, chapter five*

¹⁰ *Shir HaShirim (Song of Songs) 6:4*

The Parable and The Lesson

Without yearnings for Hashem, a person remains satisfied with the fact that he was loved by his parents, and he never goes beyond that. He remains in the *moshol* of life and he never gets to the *nimshal*. There are people who are very family-oriented; their attitude is that “My family is my whole life.” Family is everything to them¹¹. Others think that life is all about having close friends. Either of these mentalities in life can lead a person away from the *nimshal* of life. He will remain in the ‘*moshol*’ of life, never seeing the ‘*nimshal*’. (And when it comes to friendships, often, a person’s friendships are anyways worthless and devoid of meaning).

The true lifestyle of a Jew’s soul is to demand a **true** place to run away to, where he can feel **truly** loved and pitied. The more a person matures through life, the more he should realize and feel the truth about life: life on this world cannot supply us with the love and warmth we need.

Don’t realize this because you heard about it. Realize it because you have come to that understanding about life from *within* yourself.

We need to realize the deep meaning of life. Life on this world must cause to realize that we cannot survive on This World and feel fulfilled, and therefore we have no choice but to seek somewhere else to live – another world than This World. There are some people who feel emotionally fulfilled from their home situation, because they have perfect *shalom bayis* (marital peace), and they feel completely loved by their spouse. This seems like a wonderful situation, as if nothing could be better than it. Such a person must understand that having a wonderful home situation, while offering peace and bliss, is a situation that can make him become too complacent. He is likely to remain with the *moshol* of life and never get to the *nimshal*.

As for most people, who do not have a perfect domestic situation, we can realize from this that it’s to show us that we cannot get our emotional needs met by family life, and we have no one else to turn to but Hashem. Just as a child feels a yearning for his mother, so can our soul feel a yearning for Hashem; it is written, “*She [the soul] clings and is attached to You.*” Yearning for Hashem is not something you know about; it’s something that needs to be palpably felt.

The purpose of why we get so hurt in life from other people is essentially to come to this realization: that we need to channel our yearning for connection with people to yearning for a close relationship with Hashem.

Finding Your Inner Sanctuary

In our current generation, there is no peace anymore in the world, because of all the strife that is rampant in our times. Our soul has no choice but to seek a different world where it can dwell in - a world of love, warmth, and complete good.

¹¹ For more on this point, see *Tefillah #0124 – The Only Lasting Connection*

All of this can be understood by even the non-spiritual of our soul, our *nefesh habehaimis*; for even our *nefesh habehaimis* seeks connection, therefore, it also wants to be close to Hashem, though not as much as our spiritual element of the soul seeks closeness with Hashem. Even more so, the spiritual element in our soul [the G-dly soul] seeks a spiritual world to dwell in.

If we reflect about the situation of this world, we can feel that This World is a miniature version of Hell. This world is full of people who engage in sin and impurity; we live in a world in which most people are not doing the will of Hashem. Our soul can feel very saddened at this.

Our very existence on this world, in this current generation, demands us to live in a different world. We can be on this world yet live an angelic kind of existence [at times], apart from how others live their life.¹²

The intention here does not mean that we should wish to ascend to Gan Eden as we live on this world. There are people who would like to do that, but that is impossible. Rather, we can live on this world, but only in the bodily sense; our soul can be connected to the spiritual even as our body is here on this earth.¹³

How many souls are so lonely on this world! How much pain people have on this world! Even our animalistic layers of our existence are crying out to seek another place to live than this world. The little bit of spirituality that each person has is certainly demanding in us that we live in a different world than this one; the reality of this cold world we live on is too painful of a reality to bear. How pitiful is a person who remains that way his whole life and never escapes the painful reality of life on this world! It is impossible if he were to try to survive that way.

There is only one true piece of advice, for anyone who identifies with this pain: We must find a new kind of life, a life of “*Hear our voice, Hashem our G-d, have pity and compassion on us.*” We must reveal an inner kind of life on this world; our soul needs to return to its inner source, to the depth of the Torah, to be near Hashem and with Him, to “*cling and be attached to You.*”

Any Jewish soul on this world is living either one kind of life or another: either one is suffering terribly from loneliness on this world, because he lacks a deep connection with Hashem¹⁴ – or he has already run away from the life of this world and he has taken shelter with Hashem and the inner depth of Torah.

In the situation of the world we live in today, without taking shelter in Hashem, a person’s feelings towards spirituality are certainly deadened. How sad is it if a person remains in the cold life of this world and he never frees himself from it.

The more we go through disappointments from people on this world, the more we can realize how much we need to demand to live in a different world than this one; to live in an inner world.

12 *A statement of the Chazon Ish in Igros Chazon Ish, Vol. I*

13 *See Tefillah #0128- Body On Earth, Mind In Heaven.*

14 *See Tefillah #0131 – The Cure To Loneliness*

In Conclusion

The time of Elul is a special opportunity for us to gain this perspective. A person who indeed acquires this matter lives in a world of light, a *Gan Eden* on this world.

It doesn't mean for a person to run away from his troubles and put himself out of his misery. It means to run away from this world for a deeper purpose, and discover a whole new meaning to life.

There is so much impurity on this world - and that, itself, is why it is so crucial to escape it, and to find somewhere else to live.

May we merit to recognize the depth of the place and time we are in right now, to realize the situation and how much we need to run away from it, to run away to Hashem and take shelter underneath Him. In that way, we will find the total attachment of Hashem, as it is written, "*And you shall cling to Hashem your G-d.*"¹⁵

15 Similar context of this shiur is explained in Tefillah #0102 - When You Feel Unloved and Tefillah #0123 - The Only Lasting Connection, and Fixing Your Water #018 – The Desire To Be Loved

2 | *The Essence of The Shofar In Elul – The Child’s Cry*¹⁶

Shofar and Crying: A Sound of Prayer Without Words

During these days of Elul, in which we hear *shofar*, it is mainly a time to use our voice, the essence behind our prayers. It is to realize that our cries can be heard even if we cannot express ourselves properly, like a child who cries to his father because he has no other way to express himself.

Hearing the *shofar* is to hear a sound of a cry. The Rambam says that *shofar* is a hint to us that we need to be awakened. What is its message? The superficial understanding is that it means for us to “beautify our actions”, for *Shofar* is an allusion to the words “*Shapru maaseichem*”, “beautify [improve] your deeds”. This is true, but the inner aspect of hearing *shofar* is to hear the sound behind it – to realize that we need to use our voice and cry to Hashem.

Rosh HaShanah is the beginning of the year – it is like when we are a child, who is at the beginning of his life, who can only express himself through his voice and crying. During these days of Elul, we can be like a young child in how we relate to Hashem as our Father, and cry to Him, even if we don’t know how to express ourselves properly.

Our Rabbis wrote that if a person can’t get himself to cry easily during Elul, he should try to do things that get him to cry. The point of this is not to act mechanically. The point is to try to enter inward into ourselves, to the part in us that is like a child which calls innocently to Hashem as a child calls to its mother.

The sound of the *shofar* during Elul adds to our voice of crying. On Rosh HaShanah all voices are nullified to one sound, the sound of the *shofar*.

Using Your ‘Inner Child’ To Cry To Hashem

We all had a time in which we were a child. Our soul has gone through much since we were children, until today. Deep down there is a “child” still in us; it is just covered over. Each of us was once pure at the beginning, and we had the power to cry to our source. We may have forgotten that we can do that, but we still have that power.

‘Day of Remembrance’: Remembering Your Beginning

Rosh HaShanah is called *Yom HaZikaron*, “Day of Remembrance”, and the simple meaning of this is because Hashem remembers the act of Creation on Rosh HaShanah. But the deeper meaning

¹⁶ From *Tefillah.0132.Essence of Shofar In Elul*

is because on Rosh HaShanah we can remember ourselves, all our actions, so that we can repent. We can remove all the concealment on us by remembering our beginning point.

Rosh HaShanah can make us remember who we truly are and thus cause us to do true *teshuvah*. But even more so, it is the day to remember our “first day” of Creation – the original state of our soul, when we a child, when we were pure and we could cry innocently.

That remembrance is not merely an intellectual awareness. It is a power in the soul to remember its beginning. When we remind ourselves of it, our soul is connected to what *shofar* is.

Connecting To The Sound of the Shofar

Even without having this awareness, we are still obligated in *shofar* of course, but the essence of *shofar* will be lost. The essence of Rosh HaShanah is *Yom Teruah*, “Day of Sound”, that there is no other sound on that day except the sound of *shofar*, the sound of that beginning cry, which we remind ourselves of.

This is how our soul can connect to the *shofar* and hear it in an inner way. Without hearing *shofar* in this way, a person is being spiritually deaf.

The Power of Crying

שמע קולינו, “Hear our voice” – we are asking that our voice not only be heard in prayer, but that the essence of our prayers should be “*avodah* of the heart”, from how we would cry as a child.

Tefillah is usually with *daas* – our awareness that can be expressed with our power of speech. But it begins with *avodah* of the heart, with the will of a person, the yearnings from the depths of the heart.

Our power to cry (*bechi*) is a deeper power that we have than the power of *daas*; whether it is to cry out of joy, or pain.

In the month of Av, when cried from sadness. In Elul, we do not cry from sadness, but because crying is a form of prayer. In a deeper sense, we cry in Elul because of the yearning for closeness with Hashem during these days.

During the rest of the year, there is also *tefillah*, but during these days of Elul, the *tefillah* is not just from our mouth; it is rather with the sound of the *shofar* – it is from the “*avodah* of the heart”. It begins in the heart, and it is not just from inspiration and emotion, but from crying - the innermost depths of the heart.

Sometimes we cry from missing something; that is also part of why we cry in Elul. We are indeed missing certain spiritual levels, and we need to be in pain from this and cry about it. But the deeper aspect of why we cry in Elul in our prayers is because of the closeness with Hashem, “*Ani L’Dodi*

V'Dodi Li, (“I am to my Beloved, and my Beloved is to me”), like a child who cries for its mother – as it is written, “*Like an infant on its mother’s lap.*”

Perhaps that’s why Hashem made it that *yeshiva bochurim* return to yeshiva in Elul and they become homesick - to remind ourselves of how much we should miss our Father and cry for Him.

During these days of Elul we can cry in prayer just as the *yefas toar* (captive woman) is given 30 days to cry and mourn her father. Our soul came down onto this world and yearns to return to her Father in heaven.

The crying during these days is the yearning of the soul to return to our Father. The *tefillos* we *daven* these days are not just verbal and with *daas*. They are from our actual voice itself, from the deep crying of our heart, from our yearnings – not the crying of pain we cried last month in Av, and not to merely cry over what we are afraid about, but to cry out of yearning for Hashem.

Revealing The Soul’s Yearning For Hashem

The more we remove the layers from ourselves, the more we reveal our soul’s yearning for Hashem. It is written, “*My soul thirsts for G-d, for the living Almighty.*” That describes Elul very well - to cry tears of yearning, for Hashem.

This is the meaning if the possuk, “*Let me hear your voice, for your voice is sweet.*” The “sweetness” of our voice is when we cry out of yearning for Hashem.

This is the essence of our *avodah* during these days. The *tefillos* in Elul we express are the outer part of our *avodah*, and the inner layer of our *avodah* in Elul is to yearn, to truly yearn - for Him, the Blessed One.

3 | *The Purity Within*¹⁷

The Sound of The ‘Great’ Shofar

תקע בשופר גדול לחרותינו—“Blow the great *shofar*, to our redemption.” We ask Hashem to blow a “great *shofar*”, which will signal the redemption of our exile. What kind of redemption do we await? We await a redemption of “**ושא נס לקבץ גלויתינו**” – that all of the exiles be gathered together.

We are not simply asking for a simple blowing of the *shofar*; we ask for a ‘great’ *shofar*. What does this mean – why do we ask specifically for a ‘great’ *shofar*?

Hearing The Sound of the ‘Great’ Shofar: Inner Teshuvah

Let us reflect on this concept. At Har Sinai, we all heard the sound of a “great *shofar*”. We are no longer on the level in which we hear that *shofar* sound, but it was still engraved deeply into our souls ever since we heard it. There is still a way for us to somewhat access that “great *shofar*” sound that we heard; we will explain.

The word ‘*shofar*’ comes from the word *shaapru maaseichem*, “Beautify your ways.” We blow *shofar* in Elul to remind ourselves to “beautify” our ways, by doing *teshuvah*. Simply, it means to do *teshuvah* for our sins. But there is a higher, deeper kind of *teshuvah*. It is to realize that we are all a pure soul from Above (*cheilek eloka mimaal*); in the depths of all our souls, we are all intrinsically pure. Chazal say that “A Jew, even when sins, is still a Jew.” The intent of this is that there is an inner point in every Jew’s soul which always remains unaffected by sin, even when a person sins.

As long as a person remains unaware of this, he will sink further and further into sin. His sins – both intentional and unintentional - will continue to send him further away from his Source. This is the reason why many people continue to sin their whole life. They have gotten used to viewing themselves as being an entity of evil [i.e. “I’m such a bad person”; I’ve done so many *aveiros* (sins) in my life”] and that is why they justify their sins their entire life. They are unaware of this fact that a Jew, at his root, is really completely pure.

The Pure Point of the Soul: “Temimus”

A person needs to reveal the inner point (*nekuda hapenimis*) of his soul. It is otherwise known as *temimus* (simple earnestness). It is the point in one’s self which is always pure, no matter what a person has done in his life.

¹⁷ from Tefillah 086. *The Purity Within*

If a person wishes to seek a true kind of life in this world, he must awaken this innermost point of *temimus* in his soul.

If you want to have some idea of *temimus*, you can see it in a child. A child is innocent and pure. A child's very nature is *temimus*.

But all of us as well have in us a point which is like a pure child! We need to use that pure part of ourselves to turn to Hashem and speak to Him from there; from that pure place in ourselves, which is as pure as an innocent child.

Talking To Hashem From Your 'Temimus'

When you speak with Hashem, speak to Him like how a child speaks to his parents. Begin to talk with Hashem, earnestly, from your *temimus*.

Talk to Hashem, with *temimus* - get used to talking to Hashem like how a child talks to his parents, who talks to them innocently and sincerely.

Your 'Temimus' Always Remains

To illustrate the concept of *temimus*, a person can feel a sense of inner purity when he immerses in the *mikveh* (if he is in the midst of doing *teshuvah*, earnestly). In the same way, a person can feel a pure place in his soul and use it to connect to Hashem from there.

This remains true in spite of all one's sins he has committed and all of the *timtum halev* ('blockage of the heart'¹⁸) that a person has piled up on himself throughout his lifetime. The pure point of *temimus* in a Jew's soul is always there.

'Daas' In Learning Torah, 'Temimus' In Our Relationship With Hashem

Temimus doesn't mean that we have to forego our *daas* (thinking mind). Our *daas* is used when we learn Torah, and we need to analyze the Torah very in-depth in order to learn Torah. But when it comes to our relationship with Hashem, we must learn how to be utterly earnest with Him, and to relate to Him with *temimus*.

So our *avodah* ends up being two-fold, making use of opposite powers in the soul: on one hand, we are commanded to learn Torah in-depth, which makes use of our *daas*; at the same time, we also need to be "earnest" at the same time in our relationship with Hashem – our power of *temimus*.

¹⁸ *Timtum halev* (blockage of the heart): indifference to fear of G-d, which becomes formed through frequent immersion in sin

Remaining Connected To Our Inner Purity

We are surrounded with impurity, especially in today's generation. But we still have an inner point in us which remains pure: our *temimus*.

Thus, we can now understand with greater depth of our tefillah to Hashem to blow the "great *shofar*." Even though we cannot hear the great "*shofar* sound" nowadays, still, we aspire for it, because we still have an inner point in our soul that is pure. We are asking Hashem in this tefillah for a true and complete freedom from impurity of the exile, when our point of inner purity will become fully exposed to us.

Even though we haven't yet merited the redemption, we can still penetrate into the inner point of our soul. Each person can reach it on his own level, even if we are not in touch with it completely.

'Moshiach Will Return Everyone To Teshuvah'

It is brought in our *sefarim hakedoshim* that Moshiach will return everyone to *teshuvah* - even the *tzaddikim*. How will the *tzaddikim* be returned to *teshuvah*? Why do the *tzaddikim* need to be returned to *teshuvah*?

The depth of this matter is because even *tzaddikim* don't realize the full extent of the purity of their soul. Moshiach will succeed in returning every *tzaddik* to fully realize the inner point of the Jewish soul.

Remaining Pure In A World That Is Not Pure

All of us need to realize that we all possess an inner point in our soul that is totally pure. The more impure that this world is becoming, the more we need to uncover our inner purity. In this way, we can have a place in ourselves to run away to from all the impurity, and be protected. So we must reflect about this, every day: that we have in ourselves a pure soul that comes from Above!¹⁹

Every day, the *yetzer hora* gets stronger, as Chazal say; and if not for Hashem's help, we cannot overcome it²⁰. It is therefore all the more apparent that we need to get in touch with our inner point of purity, with the more and more that time goes on.

May we merit, speedily in our days, to hear the inner sound of the "great *shofar*".

19 For more on actualizing the concept of 'temimus', see Derashos #11 – How We View Ourselves; see also Getting To Know Your Hisbodedus Practice #16 (External Simplicity) and #17 (Internal Simplicity); see also Melave Malka #02 – A New Meal; and Fixing Your Water #020 – The Desire For Strife.

20 Sukkah 52a

4 | “*Temimus*”: Returning To Your Inner Child 1²¹

Getting Back Your Long Lost “Temimus”

The point of *temimus* (earnestness) in the soul is not some ability found outside of you which you need to acquire. All of the abilities you need to acquire are actually found inside of you, in their potential state, and it is merely upon you to **bring them out** from the soul into their **active** state.

***Temimus* is already in you**, and even more so, it is already **active** in you. It has merely become covered over by many layers! You already had *temimus* when you were a child. When you were a child, you were “*an infant on its mother’s lap*” – you were earnest and believing. As you got older and you went through life, your *temimus* became buried under many layers, and now it is covered.

If the situation would be that your *temimus* was never activated yet in your life, it would be much more difficult to try to activate it. But it was already activated in you before in your life, and it has merely become covered, so it is much easier for you to remove the coverings and reveal it again.

Just like every other ability we have, *temimus* can be used for either good or evil. It is used for evil when a person believes everything he hears, which is foolish naiveté. It is holy when a person is a *tamim* in his relationship with Hashem – when he believes in Him simply with no questions.

If a person thinks that *temimus* means to be naïve and foolish, then he does not recognize the benefits of having *temimus*, so he will not be able to uncover it from within himself. He won’t be interested in acquiring it.

Therefore, the first thing a person needs to think about here is to realize that *temimus* is a power that can be used for either good or evil. Realize that you can use *temimus* for holiness, and then you can awaken in yourself a yearning to reveal it.

With the help of Hashem, we will now explain a few ways of how we can awaken our *temimus*.

1) Revealing Your Temimus: Identifying Temimus In Your Life

The first thing to think is as follows. Examine your daily life and try to identify where you have *temimus*. Where do you see your *temimus* manifesting itself in your life? Most of us can remember a time in life in which we trusted someone only to be deceived by the person, resulting in a loss of money or in some kind of betrayal.

If you can remember such an experience in your life, you can begin to conceptualize that you had *temimus* at one point of your life, but it was used in the wrong place. The fact that you were betrayed doesn’t mean that being pure and trusting is a bad thing. It is merely a sign that you didn’t know

21 from Getting To Know Your Hisbodedus. 016. External Simplicity

how to use your *temimus*, and that is why someone else took advantage of your *temimus* and harmed you. It is merely upon you to know how to use your *temimus* properly.

After you discover a time in your life in which you didn't know how to use your *temimus* properly, now is the time to regret having used it improperly.

If you identify in yourself how you use your *temimus* constructively (such as the fact that you trust your spouse or friends, and you see that trusting them enables you to gain from them), try to **concentrate on that part in yourself and try to bring it out of yourself**, by seeing opportunities which can utilize your *temimus*.

Don't just imagine yourself bringing out your *temimus*. Instead, **become self-aware** of your already existent *temimus* in the parts of life in which you see it, and try to expand it further from how much it already is present in your life.

2) Revealing Your Temimus: Returning To Your Inner Child

Another way how you can bring out your *temimus* is as follows.

When we were all children, we were all pure and trusting, but as we got older and we got a taste of life, we encountered betrayal from others; we realized that not everyone on this world is so nice to us. People tricked us or took advantage over us or spoke about us behind our backs.

It is a long time already that we have lost our *temimus*. How do we return to our *temimus*? How can we get it back?

The way you can do it is by **returning to the inner child** that is in your soul. There is a place in your soul which contains your childhood, in which you were pure and trusting. There are many aspects to this inner child that you have in your soul, but we are currently discussing one of the aspects of the inner child, which is the point of *temimus* in your soul. When you were a child, you had *temimus*, and you can return to it **when you concentrate on it**.

For example, look a picture or a family video of yourself when you were a child (most of us have such pictures), and think about how pure and trusting you were then, by examining your facial expressions and the like. Don't just think about what you were doing in the picture - that's not the point. Just **concentrate on the fact that you were so innocent and trusting** when you were a child, and now **try to attach your current self to the way you were then: pure and trusting**. (It is difficult to describe this in words - not everything can be described in the word.)²²

²² For more on the concept of "Temimus" see 1) *Bilvavi Mishkan Evneh (Building A Sanctuary In The Heart) Part 2 Chapter 28*; 2) *Bilvavi Part 5-Fundamentals In Avodah*.

For more on the concept of "inner child" according to the Torah approach, see the following attached links: 1) *Women's World #020- Revealing Your Inner Child*, and 2) *Tefillah #086-The Purity Within and*

3) *Returning To Your Temimus: Reading A Story of A Gadol*

Another way of revealing your *temimus* is by reading a story about a *Gadol* and see how much *temimus* they had.

You can do this by reading the *Chumash* and you learn about the lives of our *Avos*. Or, you can think about people even in this generation, such as people in your surroundings, who clearly possess *temimus*.

This will cause your soul to become awakened to *temimus*, a wish to become close to Hashem.

4) *The Deeper Method of Revealing Your Temimus*

We have so far brought three ways of how to awaken *temimus*. However, there is a fourth method as well, and it is the deepest and most fundamental of all of them: **to reflect on how Hashem is above our understanding, and believe fully in this.**

This is a way to **directly** penetrate into your *temimus*. It is the most inner method to awaken your *temimus*.

The deeper your belief is, the more you will feel the *temimus* of it.

The higher of a spiritual level that a person reaches, the more internal a person becomes, the more he is in touch with his *temimus*. Of course, all of our *Gedolim* possessed great intellect and comprehension, but at the same time, their *temimus* developed along with their minds.

Yaakov *Avinu* is called the *ish tam* (man of wholesomeness), and he is also called by our Sages as “the choicest of the *Avos*”. The depth of this is that because he reached the most *temimus*, that is why he is considered the most prominent of the *Avos*, because *temimus* is the barometer that measures a person’s true greatness.

The more that a person has simple belief in Hashem and that He is in charge of everything, the less he will have worries and fears with regards to people in the world. By contrast, the less *temimus* a person has, the more he will have fears and worries of people of this world.

Enjoying Temimus In Yourself and In Observing Others

The more a person reaches his *temimus*, the more he should strive to enjoy it. We all love to see the pure look on a baby’s face, and the inner reason behind this is because our soul loves to experience *temimus*, innocence and purity. So too, when we reach on our own *temimus*, within ourselves, it should be to us a deeply enjoyable experience.

Tefillah #0132- The Essence of Hearing Shofar and 3) Tefillah #0133-Sanctuary and 4) Derashos #056- Returning To Our Simplicity and 5) Melaveh Malka #02-A New Meal.

Talking To Hashem From Your Point of Temimus

If a person comes to actually enjoy his point of *temimus* – not just that he recognizes what *temimus* is, but that he actually enjoys seeing *temimus* in others and in himself – he now has the power to penetrate into his point of *temimus* in his soul when he does *hisbodedus*, and from there, he can talk to Hashem **from an entirely deeper place in himself** than before.

The Chofetz Chaim, as is well-known, would practice *hisbodedus* for 2 hours a day. He would talk to Hashem during that time, and someone overheard him once talking to Hashem like a child asking something from a father, with such earnestness. In the recent video that was released of the Chofetz Chaim, you can see the pure and innocent look on his face. Although the Chofetz Chaim possessed intellectual brilliance, at the same time, he was utterly a *tamim* in his relationship with Hashem.

The Pure Place Within Yourself

Entering the point of *temimus* in your soul is essentially how you can free yourself from this entire world; it will feel so relieving! The world, ever since the sin of Adam and Chava, has become a world mixed with good and evil.

Once *daas* of the *Eitz HaDaas* entered mankind, the world really became a deceitful place, a world that tends to deviate from the truth and from purity and innocence.

When a person connects to the point of *temimus* in his soul, he essentially disconnects from this devious world. It is a deep and inner kind of enjoyment that one can experience, for two reasons: the fact that he has disconnected from this big bad world of trickery and evil, and because he has entered a place in himself which is true, pure and pleasant, the place of *temimus*.

Temimus – The Essence of Hisbodedus

As we explained in the past, the external part of *hisbodedus* is to be physically secluded from the surroundings and be alone in the physical sense. But the inner part of *hisbodedus* is to enter deeper and deeper into the soul, deeper and deeper.

Just like we see in the physical world that there are places such as a *shul*, a *beis midrash*, a house, etc. so are there places in our soul, and there is a place of *hisbodedus* in our soul. Where is the place of *hisbodedus* in our soul? It is found in the place of *temimus*. When you reach your point of *temimus* - **that** is the place of true *hisbodedus*!

Yaakov was called the *ish tam*, and we also fought the angel “alone” – this hints to us that the “alone” in the soul is reached through the place of *temimus*.

What Hisbodedus Looks Like Without Temimus

Many people are doing *hisbodedus* but they aren't successful, and there are many reasons for this, but the main reason for this is because they aren't reaching their *temimus*. They are trying to do *hisbodedus* in a place in their soul where they can't really do *hisbodedus*! This can be compared to someone who is trying to do *hisbodedus* in middle of the marketplace...

Some people are on a very high spiritual level and they can be very deeply concentrated in their internal world, even as they are amidst a lot of noise; the *Chovos HaLevovos* describes such a level. But most people are not able to concentrate so deeply when there is a lot of noise. So too, one who does not reach his *temimus* does not really know how to do true *hisbodedus*, because without entering the place of *temimus* in the soul, he's really amidst a lot of inner noise.

In Conclusion

When a person enters deep within [through **concentrating on his point of *temimus***], and he has also **purified his heart** through **keeping the *mitzvos*** and through attaining the **deepest possible inner silence** (as was explained in the earlier chapters), he will be able to completely feel and sense the reality of Hashem.

May all of us merit - the entire Jewish people, as well as all of Creation – to completely recognize the Creator.



Questions & Answers With The Rav

Q1: *I want to reach my temimus, but how do I nullify my yetzer hora which is telling me that I must understand things?*

A: We cannot fight completely our connection to this world, therefore, practically speaking, we should find parts of *temimus* in our life and identify with them, as opposed to trying to fight our connection with the world head-on. It is more practical to focus on the positive than to try to get rid of all the negativity; the current *shiur* was based on this approach.

Q2: *But how do I nullify my will to understand things?*

A: That is a very fundamental question. Do you think you understand everything? (**Of course not**). How much percentage do you think you can understand, and how much percentage do you think you can't understand?

Q3: *I know in my intellect that I can't understand everything, but how do I nullify my will to understand things?*

A: The will to understand things can either come from curiosity or from haughtiness. If it is coming from curiosity, you can train yourself to pull away from the questions, slowly but surely. If it comes from haughtiness, the way to fix this, generally, is to become more humble.

Q4: *Is temimus my essence, or is it one of the middos?*

A: It is a *middah*, but it is not just one of the *middos*; it is the root of all the *middos*. The Torah is called "*Toras Hashem Temimah*" – it is perfect because it contains everything. So too, *temimus* is the root power of all the powers in our soul, because it can lead us to everything else.

Q5: *If I read a book about a Gadol and I am trying to relate to temimus within my own self, how can I identify if I am identifying my good temimus or my evil temimus?*

A: It depends. If you are reading about a good story which brings out the point of *temimus*, then you have identified your good *temimus*, and if you read a bad story which makes you believe and accept things that are not good, you are identifying your evil kind of *temimus*.

Q6: *When I think about my childhood I am reminded of negative experiences that took place when I had my temimus, so is this negative temimus?*

A: The point of looking at a picture of your child self is so that you should focus on the positive side of your *temimus*, and do not think about the negative experiences. If you had experiences when you were a child and you get reminded of it when you look at the pictures of your child self, then you can get rid of the scars through increasing your *emunah* in Hashem and that He was behind it all.

5 | *Temimus - Returning To Your Inner Child 2²³*

Temimus and Inner Child: The Longing to Be With Another

As we mentioned, the purpose of our entire *avodah* on this world is *hakaras metzius haBorei* – to recognize the Creator as a reality. When a person develops the power of *temimus*, he will naturally want to be “with” another, because part of *temimus* is to yearn to be with another.

As an example from our physical world, a child also wants to be with his parents, and he does not like to be alone. Just as a child wants to always be with his parents, so also there is a power in our soul for holiness to yearn to always be “with” Hashem, very much like a child.

If we reflect, we can see that part of our life is spent alone, and part of our life is spent with others; and even when we are with others, it can either be because we happen to be with others, or simply because we fear being alone and therefore we prefer to spend time around others. But although we spend a lot of time around people, much of the time spent around people does not emanate from a yearning for connection. Most people, most of the time are not experiencing connection with others on an ongoing basis.

A child doesn't only seek to be with his parents; he needs a lot of attention. He wants connection; he wants to feel that his parents are with him, and it is not enough for the child to know that he is with his parents. Of course, a child cannot express this, but the nature of a child is that he always seeks connection with another. A child does not like to be alone; he always wants to be around another. Not only does he want to physically be with others, but he demands emotional connection with others all the time. This is a yearning that comes from the soul, and it is very dominant in a child.

All of us have this yearning, but it is often covered over, now that we have gotten older. We have learned how to be on our own, more or less, and we can survive being alone; we don't feel a need to always be with others. When a child is in his younger years, he needs a constant friend, but as he gets older, he feels less and less of a need to be with others so much. He learns how to be by himself, and even when he is with others, his connection to others is superficial and purely external, because he doesn't feel that much of a need to connect. This is the natural course a person takes. But deep inside us, there is still an inner child in us that seeks connection all the time with another, and it has merely become covered during the course of time.

A person grows up knowing that the purpose of life is to recognize Hashem, but he is used to being alone as well as not being connected with others. What happens? Even if he does *hisbodedus* and he uncovers his inner “alone”, his connection to Hashem is only revealed when he does *hisbodedus*, but during the rest of the day, a person does not feel a need to be connected with

Hashem, just like a couple feels connection to each other only when they are around each other and not throughout the day.

Hisbodedus is not the same kind of connection you have with people. It is no less than how a child needs to connect with his parents. Just as a child wants to always be with his parents, so does true *hisbodedus* cause you to feel a constant longing for Hashem, when you do *hisbodedus* from an inner place in yourself. Therefore, *hisbodedus* is not just the time in which you connect with Hashem; it can cause you to feel connected to Hashem all the time, and not just during “*hisbodedus* time.”

So when you do *hisbodedus*, it is imperative that you access your inner child again. That is the inner and true way to do *hisbodedus*. Reach a place in yourself in which you feel that you want to connect Hashem all the time and not just during *hisbodedus* time.

Four Methods of Reaching Your Temimus

[There are four methods to reach one’s *temimus*. The first two methods are an external way, and the last two methods are an inner way.

Reaching Temimus by the External Method of Returning To Your Inner Child

The external method is a commonly used approach which has several applications [which was mentioned in the previous chapter]: You return to your childhood, through your memory, or through looking at pictures or videos of yourself; you use your imagination/memory to return to your childhood experiences. But don’t just remember it superficially; it should be a **soul** experience. You can return to your childhood in your soul. When you imagine yourself being a child, your *temimus* is awakened.

However, this method contains pros and cons. The benefit is that it’s easier for you to identify with your childhood experiences so it can affect you even in the here and now. But the negative side of this method is that when you go back to your childhood, you might become a little kid again, with all your childish mischief. Also, when you remember your childhood, you naturally think about how you got along with your parents and how you trusted them, and this takes away your concentration from thinking about Hashem. Therefore, when such thoughts are awakened, you need to know how to redirect this towards your relationship with Hashem.

There is also a stronger point to consider. If a person didn’t get along with his parents when he was a child, or if he suffered negative experiences from them, his *temimus* was damaged. This isn’t the case in every Jewish home, *Baruch Hashem*; but there are definitely children who had negative childhood experiences with their parents, and therefore, the *temimus* of such a child has taken a hit while he was still developing.

For example, if a child woke up in middle of the night with a nightmare, and he woke up his parents to soothe him, and the parents didn't have the patience to deal with him, this is a negative childhood experience which has been absorbed deeply into the child's subconscious. A child's mind is not fully mature to understand what he is experiencing, but deep in his subconscious, there is a trauma from the experience, and it tells him that his parents had no patience for him.

Therefore, returning to your childhood experiences is not always a preferred method to access your *temimus*, because there are some bad memories that can come with it.

Reaching Temimus by the Inner Awakening of your Temimus in The Present

The second method to access your *temimus* is the more inner and **preferred** approach, but it is harder to use. One can awaken his *temimus* which he has in the present point in his life. A person can directly use the power of *temimus* in the soul, even without getting involved with the "inner child".

When you were a child, you used your *temimus* towards your parents. You don't need to use your imagination or your memory of your childhood to reach your actual power of *temimus*; you just need to access it as it is right now. Maybe you are already using your *temimus* right now towards others in your life. You need to use that very power of *temimus* in yourself which you recognize from the current stage in your life, and instead channel it towards how you relate to Hashem.

This power of *temimus* is the root power in a Jew's soul. Yaakov *Avinu* was called "*ish tam*". This is the inner and pure kind of *temimus*.

The first kind of *temimus* we mentioned, which is the power of the "inner child", is a power that gentiles as well can access, and indeed, there are gentiles who know how to tap into their inner child. There are Jews too who are using this external approach and are being helped - and they are using it in the exact way that a gentile uses it...

But the inner kind of *temimus*, which is to access it directly (without getting involved with the "inner child"), is a power that only a Jew has in his soul. Of this *temimus* it is written, "*Be tamim (wholesome) with Hashem your G-d.*"

We can make use of external *temimus* too (inner child), but we need to mainly use the **inner** kind of *temimus* [which we will soon explain how to access]. We have explained with Heaven's help how to bring out the potential of our power of *temimus*. It is the strongest power we need to make use of in order to reach true *hisbodedus* between ourselves and the Creator. It is not only a power we use during *hisbodedus* – it is an ability which we can use all the time and all day. Now we will discuss how we can bring out the inner kind of *temimus*, unique only to a Jew's soul.

We mentioned that a child doesn't like to be alone, therefore, he seeks connection with others. This is because a child doesn't have *seichel*, a developed intellect, so he is missing the power to guide

himself when he is alone. With a developed intellect, we can take care of ourselves and tolerate being alone, more or less. But without the power of the *seichel*/intellect, a person does not have the inner strength to guide himself, and that is why he feels dependent on others for guidance. Thus, a child is very dependent on others, because he has no developed intellect yet and thus he fears being alone.

A child has no *seichel* or *daas*, so he can't guide himself, and that is why his *temimus* is dominant; he is thus dependent on others for guidance. So *temimus* is a power to feel dependent on another for guidance. When a person gets older and he matures, he is often self-confident and feels that he can guide himself using his intellect. If so, how can a mature adult connect to the concept of *temimus*? This point leads us to the secret and depth about our entire life.

Although it seems that we have our *daas* (thinking, intellectual mind) and that we're dictating all our movements, the truth is that all of our movements are only being allowed by Hashem, and He is above all our understanding. Therefore, even if I think I understand my movements, I can tell myself that I really don't comprehend this at all, because I am being entirely guided by Hashem. True, we have free will to choose what we will do, but we are still not in control of moving ourselves – it is Hashem who lets anything happen. Since Hashem is above my comprehension I can't even understand my simple movements.

This process of reflecting enables a person to leave his *daas* and enter his *temimus*.

When a person lives with a superficial perspective, when he views how others are moving, he thinks they are controlling how they move, and that he is controlling his movements as well. For example, he sees everyone getting on the bus and crossing the street, and he does the same, so doesn't it seem that we are in control of our movement? A person thinks, "Sure, Hashem runs the world, but in the end of the day, it seems like we're in charge of our actual movements."

But a person who lives with an inner perspective towards life knows that all movements are but a garment of Hashem's movements. And since that is the truth, we can tell ourselves that since we have no comprehension of Hashem, we have no comprehension either of the simple movements we see. This is a very deep kind of recognition. "*Hashem is the Creator and Conductor of all creations, and only He does, did, and will do, every action.*"

This kind of awareness changes one's perspective towards life entirely; it's a new world that one uncovers. It is a kind of life in which you surrender yourself to Hashem and you let Him guide you. This is the depth of using the power of *temimus*.

We explained two ways how to reach *temimus*.

The first way is to return to your childhood experiences, but as we mentioned, it is a superficial method which hamper your own *temimus* in the process. This method is a power in every soul, both Jew and gentile alike.

The second method is the inner method, the power of *temimus* in a Jew's soul, in which one can use his *temimus* towards Hashem, realizing that he is totally reliant on Hashem.

Reaching Temimus by Reviewing Pesukim About Temimus

There is also a third way to use *temimus*, and in a way it will come easier to someone who possess both strong intellect and feeling: take *pesukim* (verses) of *Tehillim* (Psalms) which describe *temimus* and review them, with enthusiasm. Keep reviewing them, with enthusiasm and with depth, and you can do it for 100 and even 1000 times, until your *temimus* begins to come out of your heart. Be very concentrated and focused with your entire being as you do it.

Reaching Temimus by Reading Stories of Gedolim

A fourth method which can reveal your *temimus* is by reading stories of our *Gedolim* which exemplify *temimus*.

We have explained here four methods how to reach *temimus*. If a person merits reaching his *temimus*, he will naturally relate to Hashem as very real, and his *hisbodedus* will feel much more truthful. He can then build then upon that, with the stages that we will later describe (with the help of Hashem). But this current step we are describing, *temimus*, is a major step in the *hisbodedus* process.

6 | *Revealing Your “Inner Child”*²⁴

Revealing Your “Inner Child”

On *Erev Shavuos*, there is a *minhag* that some people have to say a special Tefillah from the Shelah HaKadosh to succeed in raising children.

Avraham *Avinu* was the first person to start believing in Hashem. Let us try to understand how he was able to come to this, and through that, we will be able to understand how we can raise our own children with *emunah*.

Emunah: The Ability of Trust

What does *emunah* mean?

Emunah comes from the word *imun*, which is “trust.” Mordechai was “*oimen*” Hadassah – he knew her. What does it mean that Mordechai “knew” Hadassah? It means that he raised her; Hadassah, who was Esther, was an orphan, and her uncle Mordechai raised her. We place our trust in who raises us, and that is why there was “*imun*” between Mordechai and the niece he raised, Esther.

Who was the first person we ever believed in our life? The first person we believed in was our mother! Indeed, *emunah* has the word “*eim*” (mother) in it, because the first person we have *emunah* in is our mother. Avraham also believed in his mother first, but this was not enough for him. He eventually had to leave his parents, and he needed something else to believe in. That is what led him to believe in Hashem.

In life, we believe in many things. We are constantly using a power to “believe.” Why did Hashem make it that way? Why is it that we first believe in our parents and place our trust in them? It is so that eventually, we will use this power to believe -- in Hashem.

Believe in Yourself First

As parents, from where can we derive a power to instill *emunah* in our children? Our children are picking up what we teach them, but that is only if we ourselves believe in what we are teaching them. A child believes in whatever his parents say. Are the parents remaining truthful to what they themselves teach to their children? A child will only come to believe in Hashem if he first believed in his parents. But if the child was brought up with parents who themselves don't believe in truths,

²⁴ from *Woman's World* 020. *Revealing Your Inner Child*

then the child picks up on it and doesn't believe so much what his parents teach. He will have a very hard time later having belief in Hashem.

Before you instill belief in your child, ask yourself: Do I believe in myself?

Every person has an ability to believe in himself; this is the power of *Emunah* that we use to believe in our own self. When a person believes in himself, he is able to pull himself together. If he commits a sin, he can do *Teshuvah*, because he believes in himself. But without believing in yourself, then you separate what is true from who you are, and the "truth" and "you" are two separate entities...

If you believe in yourself, you can extend that to others and get others to believe. But if you don't believe in yourself, how will you get someone else to believe?

The *Gemara* says that if you ever see a Torah scholar commit a sin, you can be sure that he repented that very day. A Torah scholar is called a "*chaver*", a friend. This is because a Torah scholar has reached the ability to believe in himself, and because he believes in himself, he is able to do *Teshuvah*. A *Talmid Chochom* believes in himself, and that is actually what enables others to believe in him.

Why is it that people have a hard time having *Emunah* in Hashem? Is it because we don't believe enough in Hashem? That is not the root cause. The real reason why we don't have *Emunah* is because we don't even believe in ourselves.

The Time in Our Life When We Were Pure and Trusting

Emunah is really to go back to the right path which we know is the truth. We all yearn to go back to our roots, just like a child longs to go back to his mother, who is the first person he believes in.

When we started out in life, we were very pure; we had *temimus*, simple belief. We need to return to that state of childlike purity which we were born with – the power of simple trust in another. When we were children, we naturally believed in our mother, and now that we are adults, we need to naturally believe in Hashem.

The reason why we people lack *Emunah* in Hashem is because they only believed in their parents and haven't learned how to place their trust in anything beyond that. We thus need to go back to the point in time when we were children.

When was our life better – now, or when we were children? A child seems to have a very happy, carefree life. He doesn't have problems. A child doesn't have to worry about mortgaging his home, he has no financial stress, he doesn't have a baby keeping him up at night. Is there any one of us who doesn't wish he could just go back to being a child again? Yes, we want to remain with our accomplishments in life, but can we ever back to our childlike state somehow without sacrificing our adult accomplishments?

How You Should Get Into Bed

When we go to sleep at night, our soul goes up to Heaven. We don't worry when we go to sleep that our soul will go to the wrong place at night. We have many scary dreams at night – what is the reason for this? It is because our soul is entering frightening places, and our soul feels this; this is the source of nightmares. Why aren't we scared, then, that our soul will go to dangerous places at night? The answer is because we naturally trust in Hashem that He will protect our soul.

Imagine yourself going to sleep, and that you are laying in your mother's lap, safe and secure. That is how you should go to sleep at night – feel safe in Hashem's hand, that He is taking care of your soul.

If you do this, you will actually sleep better, and you'll feel more refreshed in the morning. But this is only if you do “*teshuvah*” before you go to sleep – in other words, if you “return” to your source.

Believe in yourself! Believe that you are doing your best, even though you make mistakes.

The “Inner Child” In You

Children have a quality called *temimus*. They believe everything we tell them.

We need to also connect to this quality. Are we ready to connect to that childlike state? Are we ready to accept simple truths? Do we believe in ourselves that we can be like that? Do we believe that reaching this quality will change our life for the better? You can still gain the pure *temimus* of a child in your life without having to sacrifice your adult, intellectual mind.

If you want to feel like a child again, you don't have to die and become born again in another lifetime. You can do it right now – in your own lifetime. We all have this power of *temimus* in ourselves, but it is just covered up.

Who are we relying on? Are we relying on Hashem, the same way a child relies on his mother? That is the kind of pure trust we need to have in Hashem. But sadly, most people rely on the money in their bank account, or on their cellphones, in order to feel safe and secure.

One day, we will all leave this world. Our souls will separate from our bodies. Where will our soul go? It will fly upwards. What happens if no one comes to collect our soul from where it is? Who will bring our soul to Gan Eden? Are we scared about what will happen then – or do we believe we will be okay, because Hashem is taking care of us?

A child who needs his parents to pick him up from school naturally relies that his parents will come pick him up. Do we have the same reliance on Hashem? Do we believe that He will come and pick us up to where we need to go – when the time comes? We have to believe and trust in Him no less than how a child naturally relies on his parents.

If we have this simple trust in Hashem, we can instill it in our children.

A baby does not think so much. A toddler doesn't think about his past day. Adults, though, have feelings and thoughts from the past. Is this a good thing or a bad thing? Thinking about our past is the cause of stress of life in our life, and it makes us so sad. But we have a great ability in us – the power to forget. We can forget all our past mistakes, all our past frustrations and sadness – and return to that state of being a child. A child's state of mind is very pure, because he has no past to haunt him. People have heart attacks only because they think about stressful events of the past. If we learn how to forget the past, we can erase it, and become like a child again.

How can we do this? Sit in a quiet place and calm all your feelings and thoughts. You can reach a calm and quiet place in your soul which is untainted by anything in your life. This is the “child” within you that you can reach – a place in your soul that is totally calm and has no pain.

A Power for Life

This is a power which we can use throughout our entire life – we have an ability to forget the past and erase it, emptying out all our raging thoughts and feelings that we have gone through in our life.

We all feel worn out from life. We are all physically and emotionally drained. How many people do you know feel refreshed? There is a *possuk* that says that tzaddikim get more refreshed as they get older. How is this possible?

Children are full of energy. Where does all that energy go? Does it just dry up when you get older? No, it stays there. You are able to become young and energetic. How can you do this? You can do it by forgetting your past mistakes and frustration, and erase all the stress up until now from your life that has piled up. This is not too hard to do. We can all relate to such a concept.

There are so many problems in life! People are so worn out from life. There is so much sickness and hardships going on in life. Do we want to stay in them, or do we want to have a place in ourselves where we can escape to? There is a place which we can form in our soul where we can go to and feel refreshed and energized, away from all the stress of life. It is an ability to go back to our childlike state. No matter what age you are, you can go back to the stage of childhood in you – that time in your life when you were so pure, trusting and free from pain.

If we don't build up this power in ourselves, how can we expect our children to lead a stress-free life? The more we connect to our childlike state, the more we will be able to connect to our children in a deeply emotional and highly effective way.

Communicating With Our Children Through Our “Inner Child”

Do parents today have an emotional connection with their children? Do we understand them? Yes, we love them. But do we have an emotional connection with them? Do we understand them? If we think we understand them, then why do many children say their parents don't understand them?

Although many parents talk to their children and encourage them to talk about their experiences, this alone still doesn't get them to think that we understand them. The child can still sense that he and his parents are not on the same page.

The child really wants the parents to “play his game”, not the agenda which they have for him. If the child senses that the parents are playing along with him in his “game” – when he sees that the parents relate to his childish antics – then the child will feel that his parents understand him. How indeed can we play our child's game? Simply, when it comes to actions, you can sit down with your child as he's playing a game and play with him. But what about how you talk to your child? When you talk to your child, are you ever doing so with the understanding of the childlike state?

You need to talk to him also with a child's sensitivity. We usually don't communicate with them with sensitivity that a child wants to see. We can understand very well when it comes to actions that we need to “play” with him and be like a child with him, but when it comes to communication with our children, it is hard for us to understand why we also need to be connected to our childlike state with them.

How can we do it? It is when we develop a place in our soul that is totally calm and stress-free. We need to come back to the child within ourselves, and then we will be able to connect to our children, all the time – not just when it comes to actions, but even in how we talk to them.

Children often like to explore and go on adventures, while adults are more stable and don't venture so much. We as parents need to come back to that stage of “exploring” in ourselves – our childlike state within – and from there, we will then be able to have a connection with our children.

In Conclusion

Let us make a summary of what we have said, and make this practical.

If we want to escape the stress of life, we need to know how to empty out all our past feelings and thoughts. We can then go back to our beginning, the time when we were a child. This is the time when we were happy, pure, and fresh.

From this place in ourselves we can truly speak to Hashem in the proper way, and when we learn how talk like that to Hashem – to talk to Him from that pure, believing place in ourselves – from there, we can talk to our children in a pure, childlike way that a child enjoys to relate to.



Questions & Answers With The Rav

Q: *How can we attain this quiet time?*

A: Just have utter quiet. No cellphones.

Q: *How often must we access our “child” within?*

A: Only at times. We do not mean to live in our childlike state 24\7. We just mean that at times, we need to access our “child” in us.

Q: *Can we come to our “child” within through tefillah (prayer)?*

A: You can't really *daven* properly unless you have calm and quiet in your life. You need to calm yourself down first if you are to *daven* properly. Before you *daven*, you should first quiet your thoughts.

Q: *What does it mean to calm your mind? Does it mean to block out all your negative thoughts? How do you get rid of all the negative thoughts that bombard you?*

A: This is an excellent question. You have to first realize that your thoughts are not you; they are more like a garment that covers over your actual self. A thought is just something external going on in your head. That itself will calm you down.

Q: *Let's say a child had a very hard, stressful life. How can he go back to his childlike state, since he never had a calm stage in his life at all?*

A: This is a very good question. When did the stress take place – as soon as he was born, or a little later in his life? That is one thing you have to know. If it only came later in the childhood, then you can still go back into that point of time before the stress came, when you had no stress yet. But if a person has been having a chaotic and traumatic life for as long as he can remember, then it's a bigger issue, because the stress has gone very deep into his sub-conscious. Such a person has a deeper job – he has to return to his very soul, which came before his physical life started. He can do this by remembering that he has a pure soul which has in it no pain, and reflecting into this can be his “childlike” state.

Q: *What should you do if you are trying to access your childlike state, but there are external factors that are holding you back from doing so?*

A: It's a very good question. If you have time every day for trying to access it, it will still be a great help to you, even if you don't get totally helped. It's like how it's better to get a little sleep, then to have no sleep at all; it still does something for you, even though it doesn't help you totally.