

BILVAVI

MY HEART ASKS



QUESTIONS & ANSWERS

Parshas Eikev 5781

My Son Has An Unfiltered Smartphone

QUESTION [#13736]

My son came home today with a treif (unfiltered) smartphone. How can I deal with this?

ANSWER

My dear friend, I share in your pain over your precious son!

Let us think, together, about our holy Avos. Avraham was zocheh on one hand to a holy son, Yitzchok. But he also had a Yishmael, who didn't go in the ways of Hashem. Still, Avraham didn't give up on trying to return Yishmael to teshuvah. Yitzchok was zocheh on one hand to a holy son, Yaakov, a pure man who sat in the tents learning Torah. But on the other hand he also has a wicked son Esav. How much pain did Avraham and Yitzchok have over their children...? In every generation our fathers were tested with the nisayon of children who didn't go in the ways of Hashem, but in our generation that nisayon is 70 times more. And even in the homes of many talmidei chachomim and great ovdei Hashem, all types of children are developing. Today it is very, very, very difficult to succeed in raising children properly. If someone does succeed today, it is not his own success, it is a gift from Heaven, and not everyone is zocheh to it. When Hashem told Yitzchok that his son Esav is undeserving of the blessings because "Your children sinned!" Yitzchok said back to Hashem, "They are only my children? Are they not Your children?"

We must feel that our children are not only our children, but Hashem's children. We must ask our main Father to take pity on His children in general, and on our particular child specifically. With that perspective one can feel that his child is not "My child" but Hashem's child, who has been given to him as a pikadon (item to watch) for a certain amount of years on this world. A parent needs to examine if he is watching the pikadon that he has been given, and if there are any aspects in which he isn't watching his pikadon carefully, he should try to take care of it. And mainly, a

parent should give love and warmth to the child, and also teach the child about the subtle and refined truth of where pure truth and real pleasure is found.

Guidelines For Smartphone Users

QUESTION [#13815]

1) Is there any kosher way to remain with WhatsApp or is it better to cut off from it?

ANSWER

It is better to cut off from it – but everything has to be done with thinking about it properly and carefully, so that you are acting according to your madreigah (according to what you can actually handle)!

QUESTION

2) Is there any kosher way to remain with a smartphone if it can't text, if it can't get internet and if it has no APPs on it, with just an APP to play MP3 on it which is higher quality sound for music and for shiurim? Or is better to cut out all the above from my phone?

ANSWER

Same answer as before.

QUESTION

3) Is there any kosher possibility of leaving the smartphone in my house when it's shut off and to only take it when I'm traveling and I need it for Waze? Or is it better to connect to Multimedia in the car to allow Internet connection only for Waze? (There is nothing else on it. And by using Internet connection just for Waze then I wouldn't need to turn on the radio to hear about traffic). Or am I supposed to just use a map...?

ANSWER

Using a map is better, but refer to the last two answers.

QUESTION

4) Can I go to a friend sometimes to download shiurim and PDFs of sefarim for me? Or is it better to avoid this?

ANSWER

If it is possible, then avoid it.

QUESTION

5) Can I keep my smartphone for now and I'll keep it shut off, and practice this for some time until I learn how to manage without it, and then I should destroy it? Or should I give it up right now immediately?

ANSWER

It depends on what your madreigah is!

QUESTION

6) What should a person do when suddenly a need comes up, i.e. he needs to check a phone number or address or something else or he needs to quickly order something, etc.?

ANSWER

Go to a place where you can take care of it [a kosher kiosk].

QUESTION

7) Is it okay to use the shiurim I downloaded from the Internet?

ANSWER

Yes.

QUESTION

8) Is a “kosher phone” the only option for communication, or can I get a next-gen phone which doesn’t have any Internet or Apps on it, it only has SMS texts on it?

ANSWER

A kosher phone.

QUESTION

9) How much time does the Rav think the process will take until I can totally disconnect from all Internet use, b’ezras Hashem?

ANSWER

Until the end of 5782 [in a little more than a year from now].

QUESTION

10) Do I need to get rid of my ability to send and receive e-mails?

ANSWER

For now, you can remain with it.

QUESTION

11) What should I do if I need additional guidance from the Rav and because I don’t have any email access I can’t get the answers from the Rav?

ANSWER

Daven to Hashem. Give up your own ratzon for Hashem’s ratzon, and then you will receive even greater clarity, BS”D.

Internet Is The Final Test

QUESTION [#13824]

1) Just as the Gedolim in Eretz Yisrael (such as the Brisker Rov) said that the establishment of the medinah in Eretz Yisrael is a gezeirah, a decree on Yiddishkeit, so too do we need to view the Internet as a gezeirah on Klal Yisrael? Because so many people have fallen totally in their ruchniyus because of the Internet, even dignified people didn't withstand this test and permitted it for themselves, with all kinds of excuses, and it's such a difficult test which most of Klal Yisrael isn't withstanding, and instead rationalizing it, that it's a necessary part of life, and the only way to overcome it is through mesirus nefesh, through going beyond our regular abilities. It's a test that is challenging us beyond logic, and the only way to overcome it is through using our irregular internal strength that goes beyond logic, the power of mesirus nefesh. So Hashem has placed us in situation which we cannot overcome naturally, and there only a few who are prepared to be moser nefesh and say "No" to the Internet, so we are in a situation where most people stand to fall into the Internet and which has already happened to many people. So it seems like it's all gezeirah upon us.

ANSWER

Correct. It is even more than that – it is the final gezeirah, and all other gezeiros on Klal Yisrael are just the branches of this gezeirah.

QUESTION

2) What then is the way to come out of this gezeirah? Besides for actually being moser nefesh not to have Internet, do we also need to daven a lot, just as with any other gezeirah throughout the generations where we had to daven that it should be erased?

ANSWER

It needs tefillah coupled with mesirus nefesh (being prepared to give up our lives as we daven to Hashem for this). An example of this is the tefillah of Tachanun.

QUESTION

3) Can it be said that there are 3 levels of the Erev Rav – 1) The external level of the Erev Rav, which are the wicked souls of the Erev Rav who control Eretz Yisrael in the final generation, as well as all those who bear the signs of the Erev Rav as explained according to the Gra; and 2) a more inner level of Erev Rav, which is the Internet; and 3) the innermost root behind all of this which is the concept of bad influences from all the nations of the world mixed together?

ANSWER

That is one of the ways to understand it, and there are other ways as well to understand it.

Asking A Jew To Download For Me

QUESTION [#13881]

I left internet and e-mail totally. I had been very connected for many years to a certain shiur that was available only on internet and I would pay money to get the shiurim and I still pay for it, through a private use of YouTube. Here there's a sefarim store with a service for downloading music from the internet where you can pay a frum Jew to download music off the internet and pay him for it – am I allowed to pay him to buy the shiurim from the Web for me?

ANSWER

If the site he is using is not closed off from the rest of the internet [if it's not whitelisted], no.

QUESTION

2) As an aside, the one giving these shiurim is involved with kiruv and puts his video shiurim on the internet and he also uses a smartphone so that his shiurim can be viewed on FaceBook.

ANSWER

It would be proper to look for a different Rav who is more careful about his technology use.

QUESTION

3) I feel that using the downloading service to get shiurim for me would bring me to my Internet identity and make me feel connected again to it. Is that a sign that I shouldn't use the downloading service? I don't want to break my connection with Hashem and become connected again to tumah chas v'shalom.

ANSWER

It would be better to search for an alternative route that is purer, and to get your Torah knowledge from a purer source.

Suffering Before Mashiach

QUESTION [#13684]

1) Pesikta states that Mashiach will go through a lot of suffering, he will be jailed several times and he will be ridiculed and humiliated, and people will try to kill him in all kinds of ways. Does Mashiach have to go through all of this, or it is all a harsh decree that can be annulled?

ANSWER

He has already gone through parts of the suffering foretold about Mashiach, and it is possible to sweeten the rest of his suffering.

Both of the options mentioned [the suffering of Mashiach and nullifying this decree] can overlap with each other [although he has suffered, we can also nullify it partially by sweetening it].

The revelation of this will be in stages.

QUESTION

2) Who are all the soul-reincarnations (gilgulim) that Mashiach's soul is reincarnated in?

ANSWER

Mashiach has the Yechidah revelation of the soul, which cannot go through any gilgul, because it is one, it is a new light that cannot be given to anyone else other than him. Rekanati says that Mashiach will have a new soul (never reincarnated before in anyone). However there are sparks of Mashiach's soul will have been dispersed in the souls of tzaddikim throughout the generations. Examples include Chizkiyahu HaMelech, the prophet Chavakuk, Rabbi Akiva and Rabbi Yehuda HaNasi. The Arizal says that a spark of Mashiach comes to every generation in someone, and if the generation is worthy then Mashiach comes, and if not, either he dies or he is killed al kiddush Hashem.

QUESTION

3) The Gemara says that there will be 9 months of chevlei Mashiach before Mashiach comes. According to the commentary of R' Moshe Vali the 9 months start from Asarah B'Teves in the sixth year of a Shemitah cycle [Erev Shemitah – the year before Shemitah], ending at Yom Kippur of the following year. Are we in the middle of those 9 months?

ANSWER

This doesn't mean an actual time, a bechinah (a degree, not literal). It is a waste of time to take such matters as face-value as they simply appear!

Chareidim & Corona

QUESTION [#13687]

1) The Rav gave a response [#13602] to why the Chareidi public doesn't wear masks or keep to the corona laws of the Israeli government, and the Rav gave 5 reasons. 2 of the reasons given were because we don't trust the government, and also because we can't believe everything we hear. What does this have to do with Chareidim specifically?

2) Also, can it be that there is also a more inner reason to it, and it is because Hashem is making a separation in Eretz Yisrael between the true Chareidim, those who truly fear Hashem, with those who are not the true Chareidim, who don't fear Him?

ANSWER

1) In Eretz Yisrael, the inner circle within the Chareidi world is less trusting of the government than the rest of Israel does, and this is because the government is mainly harmful and bad to the Chareidi world. Also, there are all kinds of rumors that one Rav said this and another Rav said that, and most of these rumors have no reliable sources coming from the families of the Gedolim. Instead these rumors come from askanim (community activists) who do not explain properly. Many of them asked but they didn't know in what circumstances the Gadol said it.

2) That is very true – this is the inner reason (that the non-compliance of the Chareidim to the government's corona laws is because Hashem is making a separation between the true Chareidim who fear Hashem and not the government, with those who aren't in that category). The previous response was only about the external reasons why Chareidim don't keep to the government's corona laws.

Tu B'Av & The 3rd Beis HaMikdash

QUESTION [#13689]

1) In the shiur which the Rav gave about Tu B'Av, the Rav explained several novel insights. Tu B'Av is a “light of the future” which reveals a glimmer of the future revelation that there was never truly a destruction of the Beis HaMikdash – because the third Beis HaMikdash, which is the true and eternal Beis HaMikdash, had been in Heaven all along during all this time; and also the light of Tu B'Av reveals “retroactively” that Tisha B'Av was really a festival all along.

The question is: While it's true that the third Beis HaMikdash was never destroyed, there certainly was a destruction that took place to the first and second Beis HaMikdash. So what does it mean that there will be a revelation that there had never been a destruction of the Beis HaMikdash?

ANSWER

It is written about the future that we will say, “Then, we were like dreamers” (Tehillim 131:2). We will be shown that whatever we saw in this exile was entirely from a lower world, a lower perception, when compared to the higher world and higher perception that we will be in the future, which will make this lower world into a fantasy when compared to that higher world. Compare this to a person who gets older and matures, who views a child as living in a fantasy world. But for the time being, as long as you remain on the lower world and you have its perspective, it is reality for you. That is the secret of Creation – the fact that there are levels of worlds within Creation, and a lower world has a lower perception and is considered a fantasy when we have the view from the world that is above it.

QUESTION

2) Is the third Beis HaMikdash an entirely new structure independent from the first and second Beis HaMikdash? Or is it the inner dimension of the first and second Beis

HaMikdash, which will be revealed in the future and which is currently in Heaven and it will be fully revealed when it descends onto our world?

ANSWER

The [Heavenly] Beis HaMikdash is the root, while the first and second Beis HaMikdash were its branches.

QUESTION

3) Also, since Tu B'Av is the glimmer of light from the future revealing how there never was a destruction, why then do we cry and mourn every year over the destruction of the Beis HaMikdash if really there was never a destruction? While it's truth that this is a revelation which will only be in the future, the Rav has explained that this light is shining already now, so why do we ignore that light?

ANSWER

In the Gemara, the view of Rebbi Shimon is that “retroactively” only means “from now and onward it is retroactive”, as opposed to “retroactively” in the simple sense. In the the world we are in now, there is destruction and that is the actual reality, practically speaking and in the halachic sense. But when compared to the revelation of the future, all of This World is a fantasy.

QUESTION

4) Is Tu B'Av connected with the concept of getting up after Chatzos on Tisha B'Av where we console ourselves, where amidst the day of destruction we reveal a light, the light of consolation (nechamah), and is that consolation essentially the inner light that there never was a destruction of the Beis HaMikdash, and we reveal that light precisely amidst that dark day?

ANSWER

Yes! Yes! But it is only a spark of the light, not the absolute level of the light.

QUESTION

5) The sefer Bnei Yissocher states the third Beis HaMikdash will be built in the month Cheshvan, but the Pesikta states that it will be rebuilt a few days after Tisha B'Av. Is there a disagreement here in Chazal about when the 3rd Beis HaMikdash will be rebuilt?

ANSWER

Av is when it will begin to be built, and Cheshvan is when it will be finished. It will begin to be built in Av, which implies beginning (an av/father precedes his child, and Av is an acronym for Aleph Beis, the beginning two letters), also referring to the level of the human being, thus the 3rd Beis HaMikdash will begin to be built in Av. It will finish being built in Cheshvan, which contains the letters of the word “Nachash” (Serpent), which will be the revelation of the concept of “Serpent” on the side of holiness – just as the Serpent was cursed with having to slither by the “heels”, which is the endpoint, so will the “Serpent” on the side of holiness by the endpoint that will reveal holiness.

QUESTION

6) In the Kinnos, we cry over the ten holy martyrs who were killed al kiddush Hashem by the Romans, but astoundingly there is a novel interpretation from Rabbeinu Bechaye (parshas Mikeitz 44:17) who says that a miracle happened for them and their bodies were switched with goyim who were killed instead of them – and in addition they didn't even suffer any pain. HaGaon R' Y.M. Morgenstern shlit" a explained that even though one of the sages screamed the entire night, it was not because of any physical pain, but because he was in pain over the chilul Hashem that the generation thought that the sages were being killed and disgraced. And sefer Arvei Nachal (parshas Masei) says that he has a tradition that anyone killed al kiddush Hashem doesn't feel any pain. But according to Rabbeinu Bechayeh the sages were not killed nor did they suffer any physical pain. According to his novel interpretation, why then do we need to cry over them during Kinnos if really they weren't killed because their bodies were miraculously switched for goyim instead of them?

ANSWER

There is the mode of nature, and in nature there was a decree of death on them, thus we cry over the destruction that was unleashed on them in the form of the harsh decree on them. Those sages rose from there through a miracle. But the decree remained in nature, and it wasn't annulled. So the crying over them is not about the results of the decree, if they would be sentenced to die or not – rather the crying was about the very decree itself, the destruction that had descended onto the world and which was dominating then, regardless of what the results of it would be.

Inner Test for Women in This Generation

QUESTION [#13690]

1) Recently the Rav said that the immodest wigs of today are the “outer part of the challenge” for women in this generation. What then is the inner test for women in this generation?

ANSWER

To have emunah peshutah (simple, unquestioning faith in Hashem) and temimus (earnestness, remaining loyal to Hashem): To disconnect from the “50th level of tumah” (the internet) and to instead become connected to the 50th level of kedushah [which is essentially emunah peshutah and temimus], to reveal their intrinsic connection to Hashem.

QUESTION

2) In the last few years there have been issues revolving wigs for women: Possible issues of avodah zarah (idol worship) in the wigs that are manufactured today, the long and unrefined sheitels, and new-style sheitels called “lace-cap” which the Poskim have recently forbidden to wear. Is this all the concept of Keser d'Kelipah, the crown on the side of evil? Or are each of these a separate discussion?

ANSWER

It is all the same root. Idol worship (avodah zarah) is rooted in the chalal, the empty space in Creation which is devoid of Hashem's infinite light, and that is where the 50th Gate of Impurity is rooted. It is essentially the heh-dair, the absence of G-dliness, which is manifest as an evil nature to present itself as the true Yeish/Existence that counters the true Yeish that is Hashem. That is the ideal of idol worship, a false version of Yeish/Existence which presents itself as the true Yeish/Existence and which nurses its vitality from the imprint of original infinite light that remained in the empty void.

QUESTION

3) Recently there are those who saying that there is possible idol worship in the sheitels (wigs) today that are coming from India. Do we need to indeed suspect that there is a problem of idol worship in the sheitels that are manufactured today or can we rely on most of the Poskim who aren't forbidding them to be worn? I don't know how to ask because there are those who are saying that this is still a reality which everyone is ignorant of, but I didn't hear from any Posek that we should stay away from sheitels manufactured today.

ANSWER

It is known that R' Elyashiv suspected an issue of avodah zarah in sheitels. I am not an expert in all of the developments taking place in the world of falsity of today.

QUESTION

4) There are signs saying that all the tragedies happening in the world today is because of the sheitels that women are wearing which contain avodah zarah, and the Gemara says that death comes to the world when there is avodah zarah (Talmud Bavli Avodah Zarah 3b). This is being quoted in the name of HaGaon R' Moshe Shternbuch shlit"a. Is this connected with the Rav's words that the root of all tragedies today is because of the "50th Gate of Impurity" that is everywhere, the Internet?

ANSWER

Refer to answer to question #1. It is the Keser d'kelipah, which nurses its vitality from the chalal ha-panuy, the “empty void” in Creation, the “absence” (of revealed infinite light, the absence of G-dliness), and which also gets its vitality from the imprint from the original infinite light that remained in the empty space, which becomes turned into its own evil version of Yeish (Existence), declaring itself as the “true Yeish/Existence”, chas v'shalom.

Easily Heartbroken

QUESTION [#13767]

I easily feel others' pain, every painful event that happens in the world bothers me to no end and I can't think straight from it. Is this a good middah or a bad middah?

ANSWER

Feeling another's pain is a good middah, mainly when it stems from your nefesh Elokis (G-dly soul). However, if feeling others' pain makes you unable to function afterwards meaning that you can't return to being happy afterwards, and slowly your pain for others is controlling you, then it is not feeling another's pain anymore because now it has turned into depression and it is a sign of being emotionally imbalanced.

Judgment on Rosh HaShanah

QUESTION [#13820] What is the difference between the judgment on the first day of Rosh HaShanah and the second day of Rosh HaShanah? And on which day of Rosh HaShanah is Klal Yisrael judged collectively, i.e. if the Beis HaMikdash will be rebuilt this year?

ANSWER

As is known, the first day of Rosh HaShanah is called dina kashya, “strong judgment”, it is the judgment on one’s spiritual situation for the coming year, it is the day of judgment for the tzaddikim. The second day of Rosh HaShanah is called dina rafya, “weak judgment”, it is the judgment over one’s physical situation and it is the judgment day for those who aren’t tzaddikim. The first day of Rosh HaShanah is the judgment for anything collective, while the second day of Rosh HaShanah is for anything specific.

Explaining The Message of Tzniyus

QUESTION [#13820]

How can I explain to my younger girls why it’s important to dress modestly in a way that’s tzniyus? They have a hard time understanding why exposing the body is bad for their neshamah.

ANSWER

Explain to them the concept of tzniyus. The lower aspect of tzniyus is to cover the parts of the body that are meant to be kept private. The higher and deeper meaning of tzniyus is because a Jewish girl’s body is like a precious diamond that must be kept discreet and hidden from others.

Our Avodah Before Mashiach Comes

QUESTION [#13821]

1) The Sfas Emes says that the hatred of the nations for the Jewish people actually doesn’t stem from the nations, but it begins from within the separateness within the Jewish people. Based on this, would it make sense that instead of blaming the evil people in the world and instead of just assuming that our avodah is to daven to be saved from them, our avodah is really to fix ourselves ?

ANSWER

Yes, that is very true.

QUESTION

2) What is the main tikkun and the main teshuvah that Klal Yisrael needs now?

Certainly as the Rav has been saying, the root of all the tragedies today is because of the “50th gate of tumah” (non-kosher internet use) that’s all over the place, and the Rav always says that our avodah in the era preceding Mashiach is to separate ourselves from the 50th level of tumah (internet) but what would be the avodah for those who don’t have internet-devices and who are already separate from it? What is their avodah and what is the teshuvah that Hashem wants to see from them? Understandably everyone knows what they need to work on but are there any general aveiros that every person needs to focus now on fixing, i.e. sinas chinam, lashon hora, jealousy, etc.? Or saying Tikkun Kelali? There isn’t enough time and energy to start fixing every aveirah. Is there any tikkun we can do that will take care of all the problems? Or should we just daven for the Geulah?

ANSWER

The 50th level of kedushah is where opposites are integrated. It is the innermost root of ahavas Yisrael: loving another Jew even when he’s the opposite of me (as long as this stays within the parameters of kedushah). That is the inner root of the tikkun. The branches of it are all the other parameters of the Torah.

QUESTION

3) Since Mashiach’s arrival is so close, should a person just be immersed in in-depth Torah learning and not be reactive to anything that goes on in the world? After all, when a person learns Torah he can forget about the world as if it doesn’t exist, and the Torah is where our life is, since the Torah is what reveals Ain Od Milvado, the true reality. Would it make sense to say that all the fear and suffering of the birth-pangs

before Mashiach are all to awaken those who aren't immersed in Torah, but those who are immersed in Torah learning don't need to be afraid of chevlei Mashiach?

ANSWER

During the time that one is learning Torah, that is possible. But every person has times in which he must be involved with the world around him [so he also has to have the proper perspective on how to view the times we are in].

QUESTION

4) I found in the Rav's unpublished writings that in our generation the tzaddikim are like Noach who don't lead the generation and don't daven for them. Is that true about the Torah world as well [that even the Torah world doesn't have a tzaddik today who leads them and davens for them]?

ANSWER

That is a very subtle and sensitive matter which not everyone will be able to understand.

QUESTION

5) Does every person today have to be a yachid (individual) because there are no leaders of the generation to turn to? Or are we certainly able to find tzaddikim in our times whom we can turn to for advice on what to do in these End of Days?

ANSWER

One needs to very much build himself as an individual, and in addition one should also join with tzaddikim.

QUESTION

6) If this is the generation that is going to greet Mashiach – with Hashem's help may that happen quickly – what does that tell us? The souls of this generation are called

the “heels” and most of the generation contains Erev Rav traces in their souls, yet the Geulah is going to come precisely through us! Even out low generation, the generation on the lowest possible level, is going to be the generation in which Mashiach will come?

ANSWER

“Their end is wrapped in their beginning.” The Maharal says that the final generation will be completely in a state of heh-dair, “emptiness”, and there is always a heh-dair, an emptiness or an absence, which precedes the havayah, the existence of something. Thus, the heh-dair, the emptiness which precedes the existence of something, is really the beginning of the havayah/existence of that thing. Thus it is the lowliest generation which is entirely heh-dair/empty which is the generation that will quickly be zocheh to Mashiach – Amen and may Hashem will this to be.

Living In Eretz Yisrael After Mashiach

QUESTION [#13822]

1) After the Geulah when Eretz Yisrael will be divided amongst the Shevatim (tribes), will people living in Yerushalayim have to move out of their apartments because only the tribes of Yehudah and Binyamin have the rights to live in Yerushalayim?

ANSWER

See Talmud Bavli, Sanhedrin 111a: Rabbi Yochanan said “One city will be divided amongst two tribes.” The Yad Remah there discusses if Mashiach ben Dovid will come to divide Eretz Yisrael amongst the tribes. However, three different inheritances of three nations [Kenizites, Keinites] will also come to live in Eretz Yisrael, so the division will be different then. They will all pay each other with money [for where they want to live]. However, Yerushalayim won’t be divided amongst the tribes, because the conclusive view is like the opinion in our Sages that Yerushalayim doesn’t get divided. See Talmud Bavli Yoma 12a.

QUESTION

2) What if a person is moser nefesh to live in a part of Eretz Yisrael that he doesn't inherit? If someone is moser nefesh and grabs any available apartment in Eretz Yisrael as soon as he is able to, is that mesirus nefesh going to ensure that he keeps that apartment in Eretz Yisrael? Or will the divisions of the tribes override it?

ANSWER

No [he won't be able to live in a part in Eretz Yisrael that's not his inheritance], refer to answer #1. See also sefer Chesed L'Avraham (3:22) and Tzlach of Derasha to Shabbos Shuvah, who quotes the views of the Semag and Rashbam that in the future, Eretz Yisrael will be divided amongst 13 tribes. See also Toras Moshe on Devarim 34,1.

QUESTION

3) There are many ads in the frum papers to buy a nice apartment in Eretz Yisrael. If a person has the money to buy an apartment in Eretz Yisrael and he buys one, is that coming from belief that Mashiach is coming soon or is it coming from a desire for luxury and owning more houses?

ANSWER

For some people it is coming from belief in Mashiach's arrival, and for others it is coming from a desire for luxury.

Night Kolel For Learning Agadta & Mussar

QUESTION [#13825]

What does the Rav think of the idea of establishing a night Kolel to learn agadta and mussar in-depth?

ANSWER

Excellent! In addition to that, each person should work with and work on his personal soul.

How Do I Find My Rebbi?

QUESTION [#13828]

I have had very good Rebbeim in my life, all of them are brilliant Talmidei Chachomim and they know all about life too, but lately I feel like they don't really understand me and I feel like I need to find a new Rebbi. But how? How do I find who my real Rebbi is supposed to be?

ANSWER

Connect to the one who is closest to your path [to your shresh haneshamah].

QUESTION

Is a person today supposed to mainly connect to Hashem and he doesn't need to be that busy with finding a Rebbi and getting guidance from a Rebbi, since we are in a generation where the "light of Mashiach" is shining, which is the power to connect directly to Hashem from within ourselves and without any intermediary?

ANSWER

A person needs to build and develop his soul, so that he will be stable, and along with this one needs to connect directly to Hashem [i.e. talking to Hashem], and along with this one also needs to connect to Hashem through having a rebbi – but not only through having a rebbi.

Prophecy Before Mashiach Comes

QUESTION [#13829]

The Rambam says that prophecy will return before Mashiach arrives. If we are right before Mashiach's arrival then where is the return of prophecy?

ANSWER

That was what Rav [Avraham Yitzchok HaKohen] Kook held – and that is why he tried to revive the spirit of prophecy within his Torah teachings and in the way of serving Hashem that he taught.

But the Gedolim disagreed with him, because it was reminiscent of the tribe of Ephraim who tried to bring the Geulah from Egypt before its time – the time for the Geulah hadn't yet come.

Mashiach

QUESTION [#13931]

Is Mashiach a person or is he a spiritual light ?

ANSWER

Both.



Questions in all spheres of life in general
and the *nefesh* in particular
are welcome in the Q&A system
and will be transferred to the Rav, *Shlita*
email: rav@bilvavi.net or fax 03.548.0529



The Rav's classes appear
on "Kol haLashon" Torah Bank Service
USA 718.521.5231 | Israel 073.295.1245

For Inquiries on "Bilvavi Mishkan Evneh"

Contact: mobile 052.763.8588

Email info@bilvavi.net