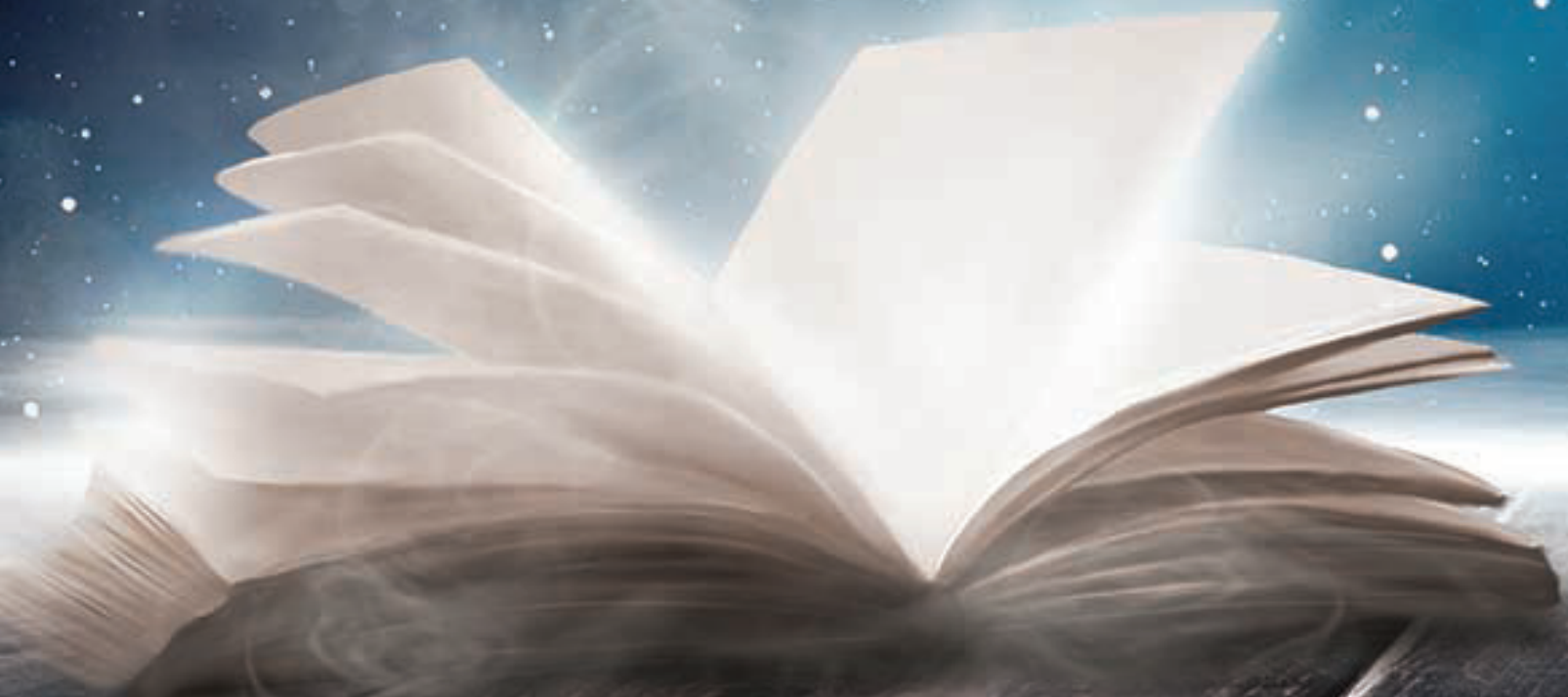


**BILVAVI**

# **MY HEART ASKS**



**QUESTIONS & ANSWERS**

**Parshas Re-eh 5781**

I Don't Want Mashiach To Come Yet.....	2
How Will We Merit The Geulah.....	2
If We Are Undeserving?.....	2
Women & Bringing The Geulah.....	3
Roles Of Mashiach Ben Yosef & Mashiach Ben David.....	4
Making It To The Geulah & Olam Haba.....	5
Making It To The Geulah – Part 1.....	7
Making It To The Geulah – Part 2.....	8
Making It To The Geulah – Part 3.....	9
Making It To The Geulah – Part 4.....	11
Confusion In The Final Days.....	13
Hope And The Ray Of Infinite Light.....	14
Path Of Mashiach.....	15
Radl"A: The Unknowable Head.....	16
Teaching About The Geulah.....	19
At The Brink Of Mashiach.....	19
The Last Few Days Before Mashiach.....	21
Fundamentals Of Serving Hashem.....	22

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## I Don't Want Mashiach To Come Yet

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### QUESTION

We always daven that Mashiach should come, but I don't understand how this works out with the fact that a person still hasn't yet reached his personal *tikkun* (soul repair). Throughout the year a person learns more and more Torah and further improves his middos, but if Mashiach would suddenly come today, a person hasn't yet completed most of his task.

### ANSWER

If a person wanted to fix his soul and then Mashiach comes and he still hasn't yet done what he needs to do for his soul, he is considered to be the category of "One who thought of doing a mitzvah and then he was not able to do it", which is considered as if he did the mitzvah. Here also it is considered as if he has fixed his entire soul (however, it is only on the level of "as if").

Therefore, a person needs *mesirus nefesh*, to want that Mashiach should come now, for the purpose of revealing the *Shechinah* and for the benefit of *Klal Yisrael*, even though he prefers differently.

## How Will We Merit The Geulah If We Are Undeserving?

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### QUESTION

The Chofetz Chaim writes that the *Geulah* (Redemption) will only come when we stop talking *lashon hora* and when we uproot *sinas chinam* from our midst. These are very common sins and it doesn't look like there will be too many people who are truly deserving of the *Geulah*, according to the Chofetz Chaim's words. The generation only seems to be getting less and less deserving of *Geulah*, because of *yeridas hadoros* (spiritual descent of the generations). Elsewhere, Chazal state that the Redemption will only happen when people separate from all of the luxuries and excessive pursuit of

food when will be very dominant in *ikvesa d'meshicha*. There are also many such statements in Chazal that the Redemption will only happen based on certain conditions. These statements can make people give up on being *zocheh* to the *Geulah*! Are we forced to conclude that the *Geulah* will happen because of *rachamei Hashem* and not because we are deserving? Or will Eliyahu come and get everyone to do *teshuvah*...?

## ANSWER

The *Geulah* is able to come even when the generation is entirely undeserving of it, as the Gemara says [*Talmud Bavli Sanhedrin 98b*]. When that is the case, there are no conditions to be deserving of *Geulah* [i.e. we can merit the *Geulah* even if we don't separate from the sins of *lashon hora*, *sinas chinam*, excessive pursuit of luxuries, materialism and food, etc.]. But even more so, the *Geulah* will be a spiritual illumination which is above comprehension. Since it cannot be comprehended, you should not try to understand how it will happen, as Chazal teach, "Mashiach will only with *hesech hadaas*" (absence of understanding). Therefore, there is no place for making any calculations regarding the *Geulah*, and all we need to do [with regards to the words of our Sages about the conditions necessary for Redemption] is to be strengthen ourselves and improve, but we must not use any of the statements of our Sages to make any calculations of when and how the *Geulah* will come.

## Women & Bringing The Geulah

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### QUESTION

What is the source that the *Geulah* (Redemption) will be in the merit of the women? And, in what will way will women bring the Redemption?

## ANSWER

The fundamental trait of women is *malchus* (royalty)<sup>1</sup>, which is also the trait of Dovid HaMelech. Mashiach ben Dovid (the Mashiach who will descend from Dovid HaMelech) is rooted in Rus – the “mother” of royalty (*malchus*).

# Roles of Mashiach ben Yosef & Mashiach Ben Dovid

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## QUESTION

1) The Rav explained that the dispute between Yehudah and Yosef was really about which is a more important role: Mashiach ben Dovid (Yehudah), who will reveal the *etzem* (the essence of Hashem), or Mashiach ben Yosef (Yosef), who reveals *tosefes*, an added revelation of Hashem’s Presence. These are both revelations of the Ein Sof (the Infinite) so can the Rav please elaborate a bit on the difference between these two?

## ANSWER

*Etzem*, or *havayah* (represented by Mashiach ben Yehudah) is to reveal the *Ein Sof*. The concept of *tosefes* (represented by Mashiach ben Yosef) is rooted in the “Ten Hidden *Sefiros* that are integrated in the Emanator”.

## QUESTION

2) The Rav explained that Mashiach ben Yosef’s role is to gather everyone together while Mashiach ben Dovid’s role is to connect everyone to their root. This sounds like the same thing. Can the Rav elaborate a little more on what their different tasks are? And which of them is the more important one?

## ANSWER

Mashiach ben Yosef’s role is to gather all the branches together. Mashiach ben Dovid’s role is to reveal *havayah* (the true reality). They each have a unique role that the other one will not have.

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*1 Editor’s Note: Malchus is sometimes referred to as the concept of kabalas ol malchus shomayim (accepting the yoke of Hashem’s Kingship upon us), or emunah (faith in Hashem), or tefillah (prayer), or shiflus (feeling humbled).*

## QUESTION

3) The purpose of Creation is to reveal Hashem's infinite light upon the universe, in the way the Infinite Light was before Hashem contracted His light. Mashiach ben Dovid represents the *ohr Ein Sof* itself, the very *havayah* of Hashem, whereas Mashiach ben Yosef represents the *tosefes*, the addition, the additional adornment upon Hashem's Infinite Light. The argument between the brothers was who was more important, the path of Yehudah (*havayah*, or the *ohr EinSof*) or the path of Yosef (this additional revelation upon the Infinite), and this was really an argument of whose path is more important, Mashiach ben Dovid or Mashiach ben Yosef? But what's hard to understand is that everything was contained in Hashem's Infinite Light already at the beginning of creation, before Hashem made the *tzimtzum* (contraction) in His light. How then can there be any addition upon Hashem's infinite light, if everything was already there? And why is the purpose of Creation is to arrive at this additional adornment on Hashem's Infinite Light, if it was already contained in Hashem's all-inclusive Infinite Light before the *tzimtzum*?

## ANSWER

Before the *tzimtzum*, the light of Mashiach ben Yosef (the *tosefes*, the additional adornment on Hashem's infinite light) was only hidden very deep within Hashem's Infinite Light, in a very concealed dimension. The purpose of Creation is to reveal this hidden dimension outward.

# Making It To The Geulah & Olam HaBa

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## QUESTION

1) The Rav said that if a person doesn't disconnect emotionally from Internet and media connection by the moment before the *Geulah* arrives, even if it's just filtered Internet, the person will not get into *Olam HaBa*. It seems then that most of *Klal Yisrael* won't get into *Olam HaBa*! How could the Rav say something so harsh like this? Also, there are 24 Heavenly courts that rule what will happen to the world, and only 1 of them is the final decision. So why is the Rav saying something that is such *middas hadin* (the viewpoint of judgment)? Why not have a view of *rachamim*

(compassion) towards *Klal Yisrael*, just as many *tzaddikim* in each generation are always making *tikkunim* (soul-rectifications) for all of *Klal Yisrael* and arousing *rachamim* for each soul in *Klal Yisrael*?

## ANSWER

When a person remains connected to Internet and media devices, he contradicts [and blocks] Mashiach's light. If a person has any *zechus* (merit) of his own, or if he has the *zechus* of a *tzaddik* to help him, he will merit to disconnect from his emotional connection to the Internet before Mashiach comes. But when a person remains with his connection to Internet and he doesn't want to part from it, he cannot receive the light of Mashiach, because the *tumah* of the Internet cannot go together with Mashiach's light, for they are in contradiction with each other [the greatest *tumah* versus the greatest *kedushah*]. As for the 24 Heavenly courts, they each judge according to a particular combination of letters of Hashem's name of *adonoy*, which is from the word *din* (judgment), but Mashiach's light is above these 24 Heavenly courts, and when one maintains any connection to the Internet he is not able to receive any of Mashiach's light.

## QUESTION

2) Why is the Rav saying that our main *avodah* now is to separate from the Internet and connection to media? Why isn't our main *avodah* instead to *daven* that all of *Klal Yisrael* should be *zocheh* to the *Geulah*?

## ANSWER

There is what we need to do, and there is also what to daven for. At first we need to do our responsibility to Hashem, and only after that can we *daven*. Otherwise, we are like a person immersing in a mikveh while holding a *sheretz* (remaining impure). After a person cuts off all of his connection to anything to do with Internet, he may *daven* for the rest of *Klal Yisrael*. But a person cannot remain connected to the *tumah* of the Internet and at the same time *daven*.

## QUESTION

3) The Rav mentioned the words of *sefer Chessed L'Avraham* that if the *Geulah* happens through *middas hadin*, there will only be 7000 Jews who will be alive to see

the *Geulah*. So how can we not be afraid of the *Geulah* and have *bitachon* in Hashem, if most of *Klal Yisrael* might not live to see the *Geulah chas v'shalom*?

## ANSWER

One has to do whatever he can, and at the same time, have *bitachon* in Hashem.

## QUESTION

Even if a Jew doesn't merit *Olam HaBa*, what does that mean? Isn't there a deep part of the soul (called the *Yechidah*) which lives forever and it can never be destroyed (because it is intrinsically connected with Hashem)? Is it only the outer layers of our soul which don't make it to *Olam HaBa* when we don't purify those layers of our being, but the *Yechidah* part of us will never go lost? And, accordingly, all of the *avodah* and *teshuvah* and fixing that we need to do is only on the outer layers of our soul (which are able to become destroyed if we don't purify them), but the inner essence of each of our souls (our *Yechidah*) always makes it to *Olam HaBa*?

## ANSWER

Correct.

# Making It To The Geulah – Part 1

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## QUESTION

If a person is not *zoche* to the *Geulah* (Redemption) *chas v'shalom*, does that also mean that he can't get into *Olam HaBa* (the Next World)? Is one's status of *Geulah* and *Olam HaBa* dependent on each other?

## ANSWER

Not necessarily. There are the 7<sup>th</sup>, 8<sup>th</sup>, 9<sup>th</sup> and 10<sup>th</sup> millennia, and in each of them there is a new judgment upon all the creations.



## Making It To The Geulah – Part 2

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### QUESTION

Why should we be concerned about the Rav's words that people who don't give up their Internet connection before Mashiach comes won't get into *Olam HaBa*? Aren't there *tzaddikim* in every generation who do *hamtakas dinim*, who sweeten all of the judgments on people and who atone for the sins of the generation?

### ANSWER

*Hamatakas dinim* (sweetened judgment) gives a person the *zechus* to disconnect from the internet. But if a person doesn't disconnect from the Internet, he isn't able to receive a *hamtakas dinim*.

### QUESTION

Why can't we enable the entire generation (even those who remain connected to Internet by the time Mashiach comes) to be worthy of the *Geulah* by davening to Hashem that every single Jew has a *nekuda tova* (good point in him) as Rebbi Nachman taught, which changes around all judgments on the person because Hashem sees the person as an entirely different person when we remind Hashem of someone else's *nekudah tovah*?

### ANSWER

Reminding Hashem of another person's *nekudah tovah* is in the category of a "spark" of holiness that can help another person, but the *Geulah* is not a spark, it is a complete spiritual light. Although a small spark of holiness is very powerful and it can burn up an entire pile of evil, the *Geulah* is a complete "light", not a spark (which is only partial light), and therefore in order to be *zocheh* to *Geulah*, a person needs to be worthy of its light - having a spark of holiness is not enough for a person to make it to the *Geulah*.

### QUESTION

If we follow the Rav's approach that preparing for the *Geulah* is by separating ourselves from the 50th level of *tumah* which is internet and media use, why won't this

lead to a sense of gaavah when we think that we know everything and that we know what our avodah is now? How is this aligned with the concept of bittul, of nullifying our “I”? Won’t being clear about our avodas Hashem cause us to feel more egoistic and prevent us from the feeling that we don’t know anything at all?

## ANSWER

We need to remove ourselves from evil, from the 50<sup>th</sup> level of *tumah*, which is by separating from all internet and media use. We also need to do good, by connecting to the 50<sup>th</sup> level of holiness, which is to know that the purpose of all that we know is that we do not really “know” anything at all [and that leads us to nullify our own understanding].

## Making It To The Geulah – Part 3

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### QUESTION

1) It is quoted in the name of the Baal Shem Tov that he *davened* that the *Geulah* should come with mercy and not with killings and warlike scenarios, and he also *davened* that every Jew should merit to see the *Geulah*,. It is quoted in his name that he succeeded with his prayers in nullifying the harsh decrees concerning the events preceding the *Geulah*. Therefore, why did the Rav say that it’s also possible that the *Geulah* can happen through *middas hadin*? Also, why does the Rav say that only those who disconnect themselves from the Internet will be *zocheh* to the *Geulah*?

### ANSWER

As the *Galus* continued longer, and the 50<sup>th</sup> Gate of *tumah* descended onto the world, there became an additional need for *hamtakah* (sweetening) that didn't exist before.

## QUESTION

2) Besides for disconnecting from the 50<sup>th</sup> level of *tumah* - which the Rav defines as the use of internet and media - are there any other criteria that a person needs, in order to be zocheh to the *Geulah*?

## ANSWER

There is a verse, “*Seek righteousness, seek humility, and perhaps you will be saved, on the day of the wrath of Hashem.*” We need to disconnect from the very root of all evil [the use of media and internet], and we also need to “await the salvation of Hashem”, and to connect ourselves to the concept of the light of the Redemption. That is the main way to prepare for the Redemption - besides for keeping the *mitzvos*, which is always needed, throughout all of the duration of Galus.

## QUESTION

3) It seems from the Rav’s words that the final *avodah* of Klal Yisrael at the end of Galus is to separate from anything to do with Internet and media use. Does this correspond to Mashiach ben Yosef (showing *mesirus nefesh*) or Mashiach ben Dovid (humility and self-nullification), or Moshe (who represents both Mashiachs together), or Eliyahu (who represents the teshuvah that needs to be done before the *Geulah*)?

## ANSWER

That is a very beautiful question. The use of media (internet) is the all-inclusive evil, and therefore in order to fight it and separate ourselves from it, we need to use every aspect of holiness in our arsenal, to counter the all-inclusive evil of the use of media. However, on a subtle level, the *avodah* to separate from media use corresponds to Mashiach ben Dovid, who is called the very *havayah* (existence) of all created beings, and who is the bridge between all created beings and the Creator.

## Making It To The Geulah – Part 4

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### QUESTION

1) The Rav explains the words of the *Ohr HaChaim* that the only way to be saved from the 50<sup>th</sup> level of *tumah* is through the Torah, which is really referring to the power of becoming connected with G-dliness (*Elokus*), and that this is the only thing that will enable a person to survive the final days and be worthy of the Redemption. Does this mean that a person needs to learn Torah along with a sense of Hashem, or is it enough to think about Hashem (and the concept of *Elokus*/G-dliness)?

### ANSWER

Thinking about *Elokus* (G-dliness), as explained in the teachings of *Chabad* (the Baal HaTanya, etc.) is totally considered to be a form of Torah learning.

### QUESTION

2) The Rav mentioned in a response that one of the conditions necessary to be worthy of the Geulah is to observe the *mitzvos*. But every person is lax in some of the *mitzvos* and commits *aveiros*, especially common *aveiros* such as *lashon hora* and wasting time from Torah study, etc., so wouldn't that effectively make no one deserving of the *Geulah*, *chas v'shalom*?

### ANSWER

If a person falls into a sin and he tries to do *teshuvah*, he is included in the category of one who observes the *mitzvos*.

### QUESTION

3) The commentary of the *Rosh* on the Torah (Shemos 10:22) asks that if the four-fifths of the Jewish people died in the plague of darkness because they weren't worthy, why were Dasan and Aviram spared, since they were *reshaim*? He answers that it was because they didn't despair from the *Geulah*, and this alone made them worthy of *Geulah*. Similarly, the Vilna Gaon said that the ones who are strong in *emunah* and *bitachon* in Hashem will be those who survive the final days and make it to the

*Geulah*. Someone brought proof from the above sources that even a *rasha* is worthy of the *Geulah*, as long as he has *bitachon* in Hashem's kindness that he will make it to the *Geulah*. How does this fit in with what the Rav has been saying that those who remain connected to the 50<sup>th</sup> level of *tumah* that is the internet are the *reshaim*, the *Erev Rav*, who won't be worthy of the *Geulah*?

## ANSWER

The *Rosh's* words that Dasan and Aviram merited the *Geulah* because they didn't despair from the *Geulah* is because there is a secret of the *kav EinSof* (the "line" which descends from the Infinite Light which enters into the Creation, which connects a person with Hashem's infinite kindness), because the *kav EinSof*, also called the *kav*, is from the word *tikvah*, hope. The Ramchal teaches in *Derush HaKivuy* that through *tikvah*, through placing one's hope on Hashem, one becomes connected to the *kav EinSof* of Hashem's endless kindness. However, our main *avodah* is to maintain our holiness, our *tzuras adam*, the ideal way we are supposed to look, which is rooted in the dimension of *Adam Kadmon* (Supernal Man). The dimension of the *kav EinSof* (the line that connects one to the infinite light) is above the dimension of *Adam Kadmon*. But *chas v'shalom* (G-d forbid) can we tell people that they can become connected to this higher dimension of *kav EinSof* by trying to "bypass" our *tzuras adam*, because this is the antithesis to Torah. That is why I listed "observance of the *mitzvos*" as one of the conditions necessary for the *Geulah*, because that is what gives a person a proper *tzuras adam*. The observance of the *mitzvos* is what gives a person his very form, for the 248 limbs and 365 tendons of the body correspond to the 248 negative commandments and 365 positive commandments of the Torah.

## QUESTION

4) If a person follows the media and the news by listening to the radio or by reading the frum newspapers and magazines which are getting all of their news from the media, does that also connect him to the 50<sup>th</sup> level of *tumah* which is the media?

## ANSWER

He is not included in that category of being connected with the 50<sup>th</sup> level of *tumah*, but he is certainly endangering himself a lot.

## QUESTION

5) Since we constantly find ourselves surrounded by people with smartphones and Internet devices, and the Rav is saying that those who don't want to separate from Internet are from the *Erev Rav*, does that mean that we need to suspect everyone with Internet around us as possibly being from the *Erev Rav*. (That is, if he was rebuked about having Internet and he refuses to give it up, because otherwise he is just ignorant and he shouldn't be regarded as a *rasha* and he should be deemed a *tinok shenishbah* because he doesn't know any better)? Do we need to try to influence everyone with Internet to give it up, or do we need to just keep or distance from them because they might be from the *Erev Rav*?

## ANSWER

You should hate only the evil ["Erev Rav"] part that's in them. But practically speaking you need to keep your distance from being around them, since they pose a danger to your *ruchniyus*.

# Confusion In The Final Days

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## QUESTION

If even *Gedolim* can mislead the generation in the final days, how can we not become broken and depressed about this? How can we get *chizuk* during the confusion and disorientation of the final days?

## ANSWER

In order to get clarity and words of encouragement, it is recommended to learn the *sefer HaDor HaAcharon*, which gathers together all the words of our Sages and *tzaddikim* about the tests and difficulties that will be in the final generation, and how even those who are sometimes called the *tzaddikim* will fall in the final days, *chas v'shalom*.

## Hope and The Ray of Infinite Light

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### QUESTION

What is the concept of the *kav ohrEinSof*, the ray of Infinite light which is above man and which connects together all of Creation, and how can we connect to it?

### ANSWER

It is explained in Kaballah [in the Arizal] that at first, the infinite light (*ohr EinSof*) of Hashem filled everything, and when it arose within His will to create the creations, He removed the light and pushed it to the sides. There was a vacant space empty from infinite light, and then Hashem extended a ray (a *kav*) from His infinite light that was outside of the vacant space and entered it into within the vacant space. From this light came the ideal formation of man, called *Adam Kadmon* (Primordial Man) and every creation was included in this exalted creation. Thus the *pnimiyus*, the inner dimension of all created beings is this ray of Infinite Light, the *kav*. The Ramchal and others explained that the word *kav* is from the word *tikva*, hope. Thus, the inner essence of man is *tikva*. The *kav*, the ray of infinite light, is mainly revealed from the space of *Adam Kadmon* and down to *Atzilus*, meaning that the *kav* can be revealed for one who is “*aitzel*” near Hashem, or, it can be found with one who has emanated (*ne’etzel*) from Hashem’s light [those whose souls are rooted in the world of *Atzilus*]. Below the world of *Atzilus*, the ray of infinite light isn’t as revealed [and therefore it is harder for a person to have hope when he is found below *Atzilus*]. That is why it is written, “*Hope in Hashem, strengthen and reaffirm your heart, and hope in Hashem*”, because a person has to keep strengthening his hope, for it is harder to have hope when one is found below *Atzilus*, when he isn’t “near” Hashem.

Therefore in every situation, one needs to find the *kav*, the ray of infinite light – or the *tikvah*, the hope that shines within this situation – and that hope can bind a person with the Creator, in a wondrous way!<sup>2</sup>

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<sup>2</sup> *The Rav discusses more about the power of tikvah (hope) in Tefillah\_0100\_There Is Hope and Tefillah\_131\_Hoping For The Full Revelation*

## Path of Mashiach

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### QUESTION

The Rav explained that within Chassidus (the revelations of the Baal Shem Tov, which started to reveal Radl”a, the unknowable head),<sup>3</sup> there were two branching revelations: The teachings of Chabad, which are the Chochmah of Radl”a, and the teachings of Breslev, which are the Binah of Radl”a. Is there any path today which is the Keser of Radl”a?

### ANSWER

The path of Keser d’Radl”a is the light of Mashiach which is shining increasingly stronger the closer we get to Mashiach. It is when all paths will be gathered together, and that will be the container that will begin to hold the light of Mashiach, and this

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<sup>3</sup> *Resha D’Lo Ityada–Radla “The Unknowable Head” (as explained by Rav Yitzhak Ginsburgh, Shlit”a) In the Zohar, the full phrase for “the Unknowable Head” is “the Head which neither knows nor is known.” This implies that this level of keter is neither conscious of its own inner being nor is known to any consciousness outside of itself.*

*In Kabbalah and Chassidut it is explained that this level, the highest of the three supreme “heads” of the keter of Atzilut, is the source of the soul of Mashiach. Initially, before being coronated as King of Israel, the Mashiach neither knows of his own inner potential nor is recognized publicly.*

*The level of Radla includes the three higher sefirot (keter, chochmah, binah) of the partzuf Atik Yomin, the inner partzuf of keter. Whereas the lower seven sefirot of the partzuf Atik Yomin are “enclothed” within the partzuf Arich Anpin (as a soul within a body), the three higher sefirot of Radla are not “enclothed” within any subsequent level of partzuf whatsoever. For this reason, Radla is referred to as “the Revealed Head,” not because it is revealed in consciousness, but because it is inherently in no way “concealed” or “covered” by any other reality.*

*In the soul of Israel, the Radla is the origin of each and every Jew’s pure and simple faith in God. In the innate faith of Israel inheres a deep existential sense of the infinite pleasure of the world to come. This explains why Radla is the head of Atik Yomin, the inner partzuf of keter, which, in general, corresponds to the superconscious pleasure of the soul.*



will enable a new path to be revealed, which will be the light of Mashiach. It is the absolute level of *p'shitus*. There are 3 levels: (1) Complexity. (2) Complexity that is drawn from *p'shitus*/simplicity, where wisdom is drawn from *ayin*. (3) *P'shitus* itself. This light is slowly being shined into the world and it is also being shined within people's souls. This is the light of Mashiach will can precede Mashiach's arrival because it does not depend on the physical appearance of Mashiach. At the *Geulah*, the revelations will be complete and then Mashiach's body will be revealed as well to the world, but we are not dealing with this [in these shiurim].

## Radl"a: The Unknowable Head

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### QUESTION

1) I have begun to learn about the concept of the *Radl"a*, the *Reisha d'lo isyada*, the "unknowable head." Are there "masculine" and "feminine" sides to the *Radl"a*?

### ANSWER

Yes. [The *Radl"a* has two sides to it, a 'front' and a 'back']. The "front side" of the *Radl"a* is masculine and the "back" side of the *Radl"a* is feminine. The front and back of *Radl"a* are connected to each other back-to-back (*achor b'achor*) but they appear entirely as the "front", with two fronts/faces to it.

### QUESTION

2) What are the masculine and feminine expressions of *Radl"a*?

### ANSWER

The *Radl"a* is the illogical level where opposites are integrated. The masculine side of this integration of opposites is the *Chochmah* of *Radl"a*, which is when one reaches integration of the opposites through *bittul* (self-nullification) or *p'shitus* (non-logical

simplicity). The feminine side of integration of opposites is *Binah* of *Radl”a*, which is reached through *hisbonenus*, *binah* (contemplation).<sup>4</sup>

## QUESTION

3) At that point of *Radl”a*, do we become integrated with Hashem (as it were) and is that the place where Hashem “knows” us?

## ANSWER

Yes. There is also *daas* which extends from there, but at the point of *Radl”a* itself there is no *daas*.

## QUESTION

4) When we reach that place of *Radl”a*, is that where we know what our true “I” is? Or is that the place where our *daas* become integrated in the Torah?

## ANSWER

There is no *daas* there at all.

## QUESTION

5) Until we get to that place of *Radl”a* where our *ani* (I) is included in *ayin* (nothingness), are we able to have any understanding of *Radl”a* at all?

## ANSWER

There are levels within *Radl”a*: The *Binah*, *Chochmah* and *Keser* levels that are all within *Radl”a*. The total level of *bittul ani* (nullifying the “I” completely) is at *Keser d’Radl”a*.

## QUESTION

6) Are we able to have any true *daas* if we didn’t yet reach that place of *Radl”a*?

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<sup>4</sup> Editor’s Note: Elsewhere in a response about the different approaches of Chassidus, the Rav explained that *Chochmah* of *Radl”a* is explained in the path of Chabad (i.e. Tanya, Torah Ohr, Reshav) whereas *Binah* of *Radl”a* is explained in the path of Breslev. As for *Keser d’Radl”a*, this will be an integration of all paths together, and it will be revealed by Mashiach.

## ANSWER

Yes. There is an extension that comes from the light of *Radl"á*, and that is called daas. But it is not the essence of *Radl"á* itself.

## QUESTION

7) If we cannot reach daas if we haven't yet reached *Radl"á*, does that mean that our entire I (as long as we haven't integrated our *ani*/I within *ayin*/nothingness) is all being completely imagined, and our entire sense of I is experienced through the desires of the body which we are tied to?

## ANSWER

Compared to our level, our perception of our "I" is true, but compared to a higher level, the perception of our "I" is being imagined.

## QUESTION

8) Is the reason why the Torah explains to us what the mistake of Amalek, Balak, Esav, Yishmael, the sins of the Spies and Korach and the tribes and Zimri and more, all so that we should recognize how we can stumble through our "I" and that all of the aforementioned ones should have nullified their "I" through *bittul*, through having *bitachon* and through *davening*?

## ANSWER

It is also because of that.

## QUESTION

9) Is entering the place of *Radl"á* the source of healing for all our problems?

## ANSWER

Yes! Yes! Yes! This is the light of the *Geulah* (the Redemption)!

## Teaching About The Geulah

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### QUESTION

How should I teach others about the Geulah and the times of Mashiach? What is the goal of teaching this subject?

### ANSWER

Emphasize that the times of Mashiach are when the 50<sup>th</sup> gate of *kedushah* (holiness) will be revealed in the world. That is what you should open up people towards and teach to many others.

## At The Brink of Mashiach

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### QUESTION

1) I have heard in the name of a certain hidden tzaddik who said that Mashiach can come now and fight with his power of tefillah (as R' Nachman of Bresslov taught, that Mashiach will fight the final war through his tefillos alone) but he needs the tefillos of regular people to assist him, and now the time has come to reveal the order of 10 chapters of *Tehillim* to say (31, 35, 36, 60, 68, 80, 83, 88, 89, 109). What does the Rav think about this?

### ANSWER

There are several different revelations from *tzaddikim* about saying varying different orders of 10 specific chapters of *Tehillim*, and this is one of the possible ways.

### QUESTION

2) With the closer we get to Mashiach, will the Gedolim be revealing secrets and certain revelations to the tzibbur of Klal Yisrael, to prepare Klal Yisrael for Mashiach's arrival? And what if we hear about certain revelations that come from certain tzaddikim (or at least from those who are known as tzaddikim) but the revelations

aren't being confirmed by famous Gedolim who are guiding the Torah world? Should we still follow those tzaddikim or should we suspect that it's not the way of the Torah?

## ANSWER

During the current 6000 year period that we are in, the generation is led by those who mastered the *Pshat* (simple understanding of Torah) and *Halachah*, and the mantle of leadership is not given to those who have mastered the *sod*, the secret dimension of Torah. It will be this way until Mashiach comes.

## QUESTION

3) Now that there is an evil government in Israel, do we need to see it all as a terrible decree on Torah Jewry because this is a government that wants to destroy the entire Torah world? Are we supposed to be broken over this and doing teshuvah? Or should we instead rejoice that their end is near, because "Before brokenness is pride", and therefore the more successful the "Erev Rav" becomes, the faster their downfall is approaching?

## ANSWER

We should add onto the pain of all the pain from until now, for the pain is indeed very great. And we should yearn for and *daven*, for the *Geulah*.

## QUESTION

4) Is the new prime minister the "head of the Erev Rav", the soul of the wicked Armelos who will appear in the end of days to fight Mashiach, since his hatred for the Torah is unmatched by anyone else before him?

## ANSWER

No.

## QUESTION

If a bochur or kolel avreich just learns Torah as usual these days and doesn't seek to build his *pnimiyus* (inner world) and doesn't try to actively do teshuvah, and instead

he just learns 3 sedarim a day and davens all 3 tefillos a day and behaves as usual, is he doing enough to merit Mashiach?

## ANSWER

If he does it earnestly (with *temimus*), Hashem will open up his *pnimiyus* properly!

## QUESTION

Only the “tzaddikim” will be *zocheh* to the Geulah, so what makes a person today from the tzaddikim? Is it determined by having nothing to do with Internet? Is not having Internet the single factor that makes a person into a tzaddik today? Is having Internet versus not having Internet the deciding factor that determines the difference between the righteousness or wickedness of a person?

## ANSWER

It is the main and most fundamental aspect of what determines one’s level, but there are also other branching aspects that are additional factors in determining if one is from the tzaddikim or not.

# The Last Few Days Before Mashiach

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## QUESTION

The Midrash in *Heichalos Rabasi* explains the entire events of the final days before Mashiach, and there the Midrash gives a frightening and detailed account of what will happen, how it will be the very final sorting process of Klal Yisrael, how there will be 45 days in the desert which will be the hardest challenge ever for Klal Yisrael and people will lose emunah, and only those who remain with emunah will survive this final test and at the end of the 45 days, Eliyahu and Mashiach will come. So the very last test for Klal Yisrael will be emunah. Is there any way we can prepare already now for that challenge?

## ANSWER

We are already in middle of that process!

## QUESTION

4) Will all those events prophesied in the Midrash come true in the actual sense, or is it all a metaphor and it will take place on a spiritual level?

## ANSWER

It does not have to happen as it simply sounds (in the physical sense). We are already within it! The 45 days in the desert are a hint to the word adam (man) which is equal to 45, meaning that it will cease the design of man. Those were the 45 souls who perished on the yahrtzeit of Rashbi – understand this.

# Fundamentals of Serving Hashem

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## QUESTION

*I first want to thank the Rav for the wonderful shiurim on all topics which really strengthen my avodas Hashem. My life has changed completely because of this and may Hashem bestow the Rav with blessing and success in all matters and to continue to guide the nation of Hashem in the proper path. I am a 16-year old yeshiva bochur and I have heard some of the Rav's shiurim, mainly Getting To Know Your Self, Getting To Know Your Soul and Torah Way To Enlightenment. I would be happy to receive guidance on several topics (19 altogether).*

*1) The Rav says that the purpose of life is to become connected with Hashem. But the sefer Yesod V'Shores H'Avodah says that the purpose of life is to make Hashem proud of us, to give Him a nachas ruach, satisfaction. How is that not a contradiction?*

## ANSWER

Hashem has satisfaction (*nachas ruach*) from those who become close to Him, just like a father wants his children to be close with him and to be with him. The *mitzvos* are from the word *tzavta*, companionship - they are a means of becoming closer with Hashem.

## QUESTION

2) *When do we say that a person should try hard at something and when shouldn't he push himself? What kind of pushing leads to too much pressure that breaks a person?*

## ANSWER

Trying hard at something is good when it leads to joy afterwards, and when your mind and emotions stay calm and balanced. It can be something that exerts you physically, but it should be the kind of exertion that leads you to happy and serenity after doing it, so that you continue serving Hashem after trying hard at what you have done. [But if trying hard is causing you to feel stressed about it, then trying hard is not constructive to you and it's just pressure that's not constructive].

## QUESTION

3) *How do you stay balanced between doing ratzon Hashem with being socially accepted by your friends?*

## ANSWER

You need a close relationship with 2 or 3 friends, and with everyone else you just need to have a light relationship with them and being respectful to them.

## QUESTION

4) *How do we serve Hashem lishmah and what does it mean? If I want to make Hashem proud of me, is that called serving Him lishmah since it's really about me?*

## ANSWER

That is called *lishmah*. In every major thing that you do, try to do it with some minimal intent of doing it *lishmah*, meaning that you should try to minimize any personal *negios* (self-serving motivations) in doing it.

## QUESTION

5) *If I learn because I enjoy learning, is that called learning lishmah? What does it mean to learn Torah lishmah?*



## ANSWER

*See Nefesh HaChaim, Shaar IV.*

## QUESTION

6) Does a person need to be frugal in our times in order to succeed at acquiring Torah, by eating only bread dipped in salt and drinking only water as Chazal say in Avos? What are the parameters of staying frugal today, and in today's day, what's considered eating for the sake of *taavah* (physical desire)?

## ANSWER

Minimize a bit of the pleasures you are used to. Every so often, i.e. once a month, train yourself to eat just bread dipped in salt. However, make sure that you are balancing yourself out with enjoying your learning and enjoying *avodas Hashem*.

## QUESTION

7) *If in yeshivah they are learning a certain perek of Gemara and I would rather be reviewing what I learned last year, which kind of learning should I mainly be immersed in? What yeshiva is learning, or what my heart desires?*

## ANSWER

Learn what your yeshiva is learning. In your free time, learn what you wish.

## QUESTION

8) *Since we get greater reward according to the amount of pain we have, and an action done out of pain has greater worth to Hashem than when there's no pain involved, why then do we place so much importance on gaining a love for Torah and enjoying *ruchniyus*? Isn't pain preferable to pleasure?*

## ANSWER

A person needs a balance of both hard work and pleasure – it is impossible to have one without the other and succeed.

## QUESTION

9) *What's the difference between humility and low self-worth? And at what age should a person start avoiding gaavah (conceit)?*

## **ANSWER**

Humility is to recognize your strengths that Hashem has given you, while low self-worth is when you don't admit to your own strengths and instead you want to be more like your friend. Every day, think of your qualities, and once a week, think about where you fall short in.

## **QUESTION**

10) *What's better, to learn with a good chavrusa whom I enjoy learning with, or to take a weaker chavrusa that I don't learn as good with and which isn't as enjoyable?*

## **ANSWER**

Most of the time you should be learning with a chavrusa you enjoy learning with, and 10% of your time should be spent on learning with someone you don't enjoy learning with.

## **QUESTION**

11) *What's the best thing to learn when it's not during seder, during a break? Finishing more Masechtos of Gemara, or learning Nach, or Mishnayos, or analyzing the parsha, or halachah?*

## **ANSWER**

Split up your schedule according to what your heart desires. During *Bein HaZemanim* you can complete whatever you missed.

## **QUESTION**

12) *How can I develop my pnimiyus while being in yeshiva when we are found all day with friends and we have to keep to the daily schedule every day?*

## **ANSWER**

Follow the advice of the Ramchal in *Derech Eitz Chaim*, which is that a person should set aside a few minutes every day to think: “What am I living for?”

## QUESTION

13) *Is it better not to download shiurim from Kol HaLashon in a shul?*

## ANSWER

There is no need to, unless you think that not doing so will be very damaging to you.

## QUESTION

14) *I have chiddushim I've written, should I put it out as a sefer if I think it will encourage me? And if I should, should I put it out anonymously? Should I put my father's name in it and his words of approval for my sefer, where everyone will realize that it's me? Or should I put it out completely anonymous with no mention of my father's name?*

## ANSWER

Yes – put it out anonymously, and with your father's words of approval at the beginning of the sefer.

## QUESTION

15) *How does one serve Hashem when going through a dismal period?*

## ANSWER

First become aware that you have less emotional and mental energy when the dismal period sets in. Then write down how your schedule will look during your times of growth as well as what your schedule will look like when you can't grow as much.

## QUESTION

16) *If someone asks me a technical question in middle of my learning, do I need to answer him or can I tell him respectfully that I can't talk right now?*

## ANSWER

Tell him respectfully that you cannot answer his questions right now.

## QUESTION

17) *Should I take the vaccine for corona? I had COVID more than 5 months ago.*

## ANSWER

No need.

## QUESTION

18) *I don't yet feel "taavos" when I see immodesty. Should I travel to yeshiva on a quicker route even though I will see immodesty, or should I take a longer route to get to yeshivah in order to avoid seeing immodesty even though it will cause me to come later and give up more time from learning?*

## ANSWER

Take the longer route where you will avoid seeing the immodesty.

## QUESTION

19) *How do we prepare for the arrival of Mashiach?*

## ANSWER

Every day, think about what's missing the world, and await for all of these things to be filled and complete. From all of your questions, it is recognizable that you are a *ben aliyah*!



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](mailto:rav@bilvavi.net)