

BILVAVI

**MY
HEART
ASKS**

**QUESTIONS & ANSWERS
PARSHAS VAYEILACH 5782**

DARKNESS IN ERETZ YISRAEL NOW.....	2
PATH OF REBBI NACHMAN OF BRESLEV	2
ANTI-VAXXERS.....	3
IS MASHIACH MARRIED OR SINGLE?.....	4
PNIMIYUS IN OUR GENERATION	5
THE MITZVAH OF OUR GENERATION.....	7
INCREASINGLY HOT WEATHER.....	8
REASONS FOR HOLOCAUST & TRAGEDIES	8
WHY DOESN'T OUR SYSTEM EMPHASIZE MIDDOS	9
HIDDEN SECRETS FOR END OF DAYS 5781.....	12
FOLLOWING THE RAV'S BILVAVI PATH	14

Darkness In Eretz Yisrael Now

QUESTION [#14549]

The Rav said [last year at the onset of corona] that we are in the middle of a “plague of darkness.” Is there a way to know when this epidemic [corona] will be over? Also, what comes after the stage of “darkness”? What can we expect soon? And, with regards to the vaccine, many people have died from taking the vaccine. The government pressured us and forced us into it. They contradicted the facts and ignored simple methods of medication to help for the virus. The Jewish people have been hit hard from all this. What can we do??

ANSWER

Await for the arrival of Mashiach every day! We do not know how long this darkness will last, but the 50th gate within the 50th gate [of *tumah*/impurity, or moral depravity] is becoming revealed in this time period, and if *chas v'shalom* Mashiach doesn't come now, then *chas v'shalom, chas v'shalom*, this situation can cause most Jews to fall down very, very, very much. May Hashem protect us. Amen and may this be His will. For without the revelation of Hashem's compassion now, the period of darkness now can cause most Torah observant Jews to fall. May Hashem have mercy and save the remainder, now, in His *rachamim*.

Path of Rabbi Nachman of Breslev

QUESTION [#9462]

The Rav explains that the path of Mashiach ben Yosef is to connect to Hashem through tzaddikim, while the path of Mashiach ben Dovid is to connect to Hashem more directly. However, that is perplexing to me, because there's a Torah from Rabbi Nachman of Bresslov in which he says that his soul is comprised of both Mashiach

ben Yosef and Mashiach ben Dovid. On one hand he speaks a lot about hisbodedus which seems to be the path of Mashiach ben Dovid (directly connecting to Hashem) but he also speaks a lot about connecting to the tzaddikim, which is the path of Mashiach ben Yosef.

ANSWER

True. But every tzaddik will always have a particular leaning towards a particular path, and the words of Rebbi Nachman of Bresslov lean more towards the path of Mashiach ben Yosef (connecting to the tzaddikim).

Anti-Vaxxers

QUESTION [#14012]

Here in America (I've heard it's also in Eretz Yisrael but here I see it with my own eyes), there are those who are opposed to the [COVID] vaccine (most of them are against all vaccines, not just the COVID vaccine), and they forge information in order to promote their opinion. They forge signatures of Gedolim and sign in the name of the Gedolim against vaccines. I spoke to a certain tzaddik about this and I said "They are suspected of lying", and the tzaddik said to me, "They are not only suspected of lying, they are established liars." These anti-vaxxers also say they have strong proofs against most doctors here who are saying that the vaccine is good (especially for those who are high-risk), but if they have real proof that they're right then why do they need to make up lies? I need not elaborate on knowledge that's well-known. I just want to ask: Why do these people think that they need to lie and make up information? Is this because we are living in a time period of history that's confusing?

ANSWER

Why should you involve yourself with all of the different parts of falsity on this world and to wonder if these people are lying or not? Our time is short and there is so much work to do, and it is upon us to figure out what we need to do personally.

If you have a particular reason to clarify this matter, you can write down the information you have and I will try to think about it, *bli neder*. Without the information, it is hard to know what's true and what's false.

Is Mashiach Married Or Single?

QUESTION [#14188]

Will Mashiach be married or single? We know that our first Mashiach, Moshe Rabbeinu, separated from his wife after the Torah was given, because he had to always be prepared for prophecy to speak with Hashem. Since Mashiach will be on a higher level than Moshe (*Midrash Tanchuma, Toldos 14:1*), it would seem that he also won't have a wife. Also, Hashem wanted to make Chizkiyahu into Mashiach, and Chizkiyahu at first didn't have a wife and still he was eligible to be Mashiach. Also, the Rav said that the prophet Daniel didn't marry and didn't have children, and the Gemara says that Daniel could have been Mashiach, even though he was single. It seems that Mashiach doesn't have to be married. Is that true?

ANSWER

As of now I don't know of a source that discusses anything about the wife of Mashiach. The proofs you brought are not concrete. Even though Chizkiyahu wasn't married when he was worthy of being Mashiach, later he did get married. And had Daniel become Mashiach, it's very possible that he would have married.

But the deeper way of looking at this is that the illumination of Mashiach is the secret of the *Yechidah*, the secret of *Atik*, where there is no independent level of *Nukva*

(feminine) in it but attached with it back-to-back, where the masculine and feminine are intertwined and it is entirely *pnim* (the “inside” level) with no back (*achor*) to it. Therefore, it stands to reason that in the active sense, Mashiach will not have a wife [because instead of having a wife who is independent from his being, the feminine part of his soul will be intertwined with his masculine soul] and he will be like Moshe.

Pnimityus In Our Generation

QUESTION [#14267] [abbreviated]

There is something that has been bothering me for a long time now. The Rav is certainly aware of the impurities that have entered into our Chareidi Torah communities. It is not a side point, it is an entire movement that is attacking the entire image of how a Jew from the old times look liked – the Jew of previous times who had pure *Yiras Shomayim* (fear of Heaven), who was filled with *eidelkeit* (refined behavior) and who had the *emes* (true way of living) of Torah. Today a person can outwardly look like a Chareidi Jew, but he can be completely empty and full of coarse, unrefined and secular mentalities and influences from society, which any sensible person understands is something that didn't come from within our communities but from outside of it. With my own eyes I have seen – and so have others seen – that we can actually feel how the most precious thing to us, the world of Yeshivos, which had always brought out the best of bochurim who are gold, where *bnei Torah* were made into our crowning glory – are now in a fight for their existence.

The problems are many: Non-kosher smart devices are very commonplace. Many of my friends are drowning by regularly visiting internet sites, *Rachmana Litzlan*. They are even wallowing in the filth of viewing all the stupid dirty television shows on the Web. All of the music that can be heard today in our *tzibbur* and at *simchas* is unrefined, and it is clearly influenced by empty, secular culture. *Nivul peh* (vulgar speech) has become the norm. There is much more unrefined and alarming behavior

and bad *middos*, getting together to drink alcoholic beverages and smoking, and other fads that have become the new norm amongst *bochurim*.

Chas v'shalom I don't want to say accusations on Klal Yisrael, and understandably these are global issues that affect everyone in the world, and not all the *bnei Torah* look this way today. But this is all a destructive path (which is all being orchestrated by Hashem of course) unfolding before our eyes and I feel like I can't ignore it. I understand that no temporary solution will work for this and it's not going to happen through any one change we can make. But because it all bothers my heart so much, I would be happy to hear if the Rav has a deep and fundamental solution that can be given to this generation so that the generation can return to the same *Yiras Shomayim* that has been passed down to us throughout the generations....

I was thinking of the following. There is a faction of Mizrachi called Charda"l, and while we don't go with their hashkafos I see that there's a lot of growth amongst them, as they focus a lot on personal growth, character improvement and thinking deeply into the fundamentals of Torah and inner Jewish thought. I sometimes wonder if perhaps there was a way we could incorporate their system of growth into our own communities of *bnei Torah*, while ignoring their Mizrachi views on Zionism, etc. and just taking from the good parts, their emphasis on growth and deep Torah thought, which I think would benefit the whole Klal Yisrael and improve the situation of *pnimiyus* in the world of Chareidi *bnei Torah*. Is that a possible solution?

ANSWER

I mainly received a way of thinking from the *beis midrash* I grew up in, Pachad Yitzchok, where I learned by the *Rosh Yeshiva shlit"a* [Rav Yonasan David], who opened to me the gates of wisdom. This *Beis Midrash* was founded by Rav Hutner *zt"l*, who said about himself that he received all of the Torah teachings from Rav Kook except for Rav Kook's views on Zionism. Rav Hutner's view [which he received from Rav Kook] was that the *bnei Torah* need to be taught how to think deeply into the world of *pnimiyus*.

Right now, this is 70 times more applicable. In the last couple of years, the *Shaar HaNun d'Tumah*, the 50th level of impurity (moral depravity) has come down onto our world and it is not possible to be saved from it unless one is very deeply connected to an inner world that is rich, expansive, full of life and newness. This is my feeble portion on this world, and it is already a few decades in which I am involved in opening for everyone a little entry into the inner world, in all the different styles of *pnimiyus*, through the depth of Gemara, through the world of self-recognition, through the world of inner avodas Hashem, through the world of Kaballah and *pnimiyus*, in *razin* and *razin d'razin* (secrets and secret of secrets). And above all else, I teach emunah, an emunah that is fundamental and deep, and of closeness to Hashem – and integrating with Hashem. These are all ways that can help a person develop an inner, strong connection with the Root of our soul: Hashem. For in order to counter the 50th level of tumah today, there is a necessity to enter into the 50th level of kedushah, which is a strong and very deep connection to a dimension that transcends all logic and reasoning so that we become firmly connected to Hashem. And that is the remedy for this generation – to gain a connection to the 50th level of kedushah, and not to be satisfied with the first 49 levels of kedushah. Because if there would only be 49 levels of tumah in the world, it would be enough to have the 49th level of kedushah, but when there is a 50th level of tumah in the world, we need the 50th level of kedushah in order to be saved. This was said by the well-known words of the Ohr HaChaim. This is the entire avodah of the generation and its tikkun – to separate from the 50th level of tumah and to connect to the 50th level of kedushah, which is all-inclusive of every holiness, because the 50th gates contains all the other gates together, all the way to the deepest and simplest connection that there is, the One Who is the absolute Simplest, Hashem, Whom there is none other besides.

The Mitzvah of Our Generation

QUESTION [#14269]

What is the special mitzvah that our generation has especially?

ANSWER

The mitzvah of *Tamim Tiyheh Im Hashem Elokecha*, “You shall be wholesome to Hashem your G-d.” And from there shines the *mitzvah* of *Anochi Hashem*.

Increasingly Hot Weather

QUESTION [#13344]

What’s going on behind the hotter temperatures of the earth, which the scientists are discussing a lot lately? What is it saying to us?

ANSWER

The external reason is because of the damage being done to the ozone layer. But the inner reason is because the world is at a level that is getting closer and closer to Gehinnom, so the fire of Gehinnom is heating the earth. On a subtler level, it is because we are getting closer and closer to the day of which Chazal said, “In the future, Hashem will remove the sun from its sheath.” (*Talmud Bavli Succah 3b*). That is the process which we are in the middle of and which is gradually unfolding. That is why the temperatures in our world are getting hotter and hotter.

Reasons For Holocaust & Tragedies

QUESTION [#14495]

The Gemara has an argument if suffering befalls people due to sins or not. According to the first view in the Gemara, there can be suffering even without sins, and according to the second view all suffering is due to some sin. According to what the Rav said in the previous response [#13766] about why tragedies befall us, it seems that suffering always comes because of some sin, so what are the two differing views in the Gemara if suffering comes because of sin or not?

ANSWER

In every *machlokes* in the Gemara, each Sage will say a view based on the personal cheilek in Torah that he reached. This is a great rule to know about every *machlokes* found in Torah [in the Gemara].

With regards to the current question:

The first view in the Gemara which maintains that suffering comes even without sin is a view that is speaking about the “root” of suffering. At the “root”, suffering can come even without sin, because all suffering is rooted in the very first deficiency (or removal of Hashem’s infinite light) which is the root of all deficiencies in Creation: the *tzimtzum* (when Hashem contracted His infinite light). That paved the way for anything evil in Creation, beginning with the “seven kings of Edom” and their deaths, as the Arizal speaks about.

The second view in the Gemara which maintains that all suffering is a result of sin is speaking about the “branches” of the concept of suffering, which manifests on our world, and when we view the matter of suffering from the view of the “branches”, suffering is due to sins.

Why Doesn't Our System Emphasize Middos

QUESTION [#14811]

This is a question that has been bothering me and anyone I ask this to can't give me a satisfying answer. We have been living for 2000 years with *sinas chinam* (baseless hatred) among us which is holding back the Geulah. Every year we hear derashos from Rabbonim that we need to love everyone, to replace *sinas chinam* with *ahavas chinam*. But nothing changes. The Beis HaMikdash isn't here. I'm not saying there's something wrong with us – maybe the issue isn't us, and perhaps the issue is because we only emphasize the part of the Torah that deals with our obligations towards G-d, the mitzvos that are between man and Hashem, and we don't put emphasis on the

other part of the Torah: on how we need to get along with others, on the mitzvos between man and his friend.

This problem is not new, it has been around for generations. Even in the times of the Beis HaMikdash the Gemara tells a story of a father whose son was stabbed and killed while running up the Mizbeiach, and the father's first reaction was, "Is the knife *tamei*?" And there have been many other stories as well that show how there is total disregard for other human beings. And the truth is that if you open a Shulchan Aruch, most of the halachos are about obligations that one has towards Hashem, and Choshen Mishpat is all about the laws of paying for damaging others. Most halachah sefarim are on the laws of Shabbos, Berachos, Tefillah, Niddah, etc. The Mishnah Berurah explains mostly about one's obligations towards Hashem. Now, if interpersonal relationships are so important to Hashem, why didn't Hashem also make many Masechtos on the laws between man and his friend, with all of the halachos on the topic? Why aren't there any Masechtos about middos, with detailed laws about them in the Shulchan Aruch on how to fix each middah? Then we would treat this part of the Torah as seriously as we treat the laws of Shabbos and esrog and lulav and succah and niddah, etc. I know this question sounds like I'm complaining against Hashem chas v'shalom but that's not my intention here, I'm just trying to understand and I need to know the answer, because this topic bothers me so much. Recently a sefer came out with a detailed Shulchan Aruch on the laws of all the middos, but it's new and how many people are learning it....? If any Rav is asked if a person should learn either Hilchos Shabbos or this sefer about middos, I am almost certain that any Rav would answer, "Learn hilchos Shabbos." Maybe it's true that we don't need to spend more than a tenth of our time on learning the laws of middos, and many mussar sefarim deal with how to improve our character and fix our middos and sinas chinam. But R' Yisrael Salanter said it's harder to fix one middah than to finish all of Shas. So I want to know: How are we supposed to have good middos when every Kolel is learning Hilchos Shabbos or Niddah, etc. or Gemara b'iyun? Where can we find Talmidei Chachomim who are learning day and night the halachos that apply to interpersonal relationships and middos? The answers that I get

to this are: “We have a Maseches Avos... we have mussar sefarim... and these matters are spaced throughout all of Shas.... Just learning Torah purifies a person... we have a sefer Chofetz Chaim on the laws of loshon hora....Learn Sefer Beraishis and you’ll learn how to be *yashar*.” That’s all true and maybe that’s the right answer, but I would only be satisfied with this answer if the Rav agrees to that. For now, I am unsettled with such answers, for the simple reason that the “Torah purifies a person” only if he learns it lishmah. Mussar sefarim aren’t arranged like Masechtos of Gemara and therefore it becomes understandable why this part of the Torah isn’t naturally regarded with the same respect as Gemara. Maseches Avos is a drop in the ocean compared to all other Masechtos and therefore it’s not regarded as important as the other Masechtos. We learn in Sefer Beraishis how to be *yashar*, but learning Chumash in your younger years isn’t enough to change us.

Maybe it’s because I am a baal teshuvah and I don’t yet understand how much learning Torah changes us and makes us into better people. But on the other hand the Beis HaMikdash is still not here....What does the Rav have to say about this topic?

ANSWER

The *Chovos HaLevovos* wrote that the ways of inner avodah, such as *yirah* and *ahavah*, are hidden even from wise people. It is the same with anything that is precious and internal – these matters are always going to be more hidden. The world is called *olam*, from the word *he’elam*, concealment. The external dimension is more revealed, while the internal dimension is hidden. Our entire avodah is to reveal that which is hidden. It is only a few people who reveal quality and purity, while most people remain in the external part.

Hidden Secrets For End of Days 5781

QUESTION [#15128]

1) The Rav said that nowadays, it's not enough to have only the 49 gates of kedushah as in the past, in order to survive today, for today there is the 50th level of tumah in the world and therefore we need the 50th level of kedushah to be saved from it. The question is: If only a person could get the first 49 levels of kedushah! If it's so hard to get the first 49 levels then how will we get the 50th level of kedushah?

ANSWER

One needs to “jump” to there, because it is the greatest test and we are found within it.

QUESTION

2) In Kaballah, the highest point is known as Adam Kadmon, or *tzuras adam*, the ideal design of man. How can that be the highest point if the purpose is to come to the *ohr EinSof*, the infinite light of Hashem which is above our own design? The purpose isn't to come to Adam Kadmon, that's just the tool to get to the purpose which is the complete Havayah, which is the *ohr EinSof pashut*, the undifferentiated level of infinite light. So why is Adam Kadmon the ultimate?

ANSWER

Kaballah does not mainly deal with ohr EinSof, the kav and the tzimtzum. Rather, Kaballah mainly deals with the level of Adam Kadmon and its parts. Kaballah means to receive, it deals with the receiving level, which begins with Adam Kadmon. But to connect to the ohr EinSof is beyond the level of Kaballah – it is *ratzin d'razin* (secret of secrets), which is above the level of *sod* (secret), for it is the *pnimiyus* of the *sod*, it is the innermost level within the secrets of Kaballah – it is the inner level of Adam Kadmon, the *kav*.

QUESTION

3) What did the Rav mean that we are currently in the illumination of the *kav obrEinSof*, whereas last year (5780) we entered into the *Radl”a*, and after this the world will go to the level of Peh of Adam Kadmon? Can the Rav elaborate on what the “map” is?

ANSWER

There is an external layer and an inner layer to reality. The external layer is that we are found in the illumination of the *Radl”a*. In the 7th century we will rise to the mouth of Adam Kadmon, in the 8th century we will rise to the Chotam of Adam Kadmon, in the 9th century the Ozen of Adam Kadmon, and in the 10th century, the Saaros (hairs) of Adam Kadmon. But in the inner layer of Adam Kadmon shines the *kav*, and that is the inner light which is shining now: “For Your Salvation we await each day.”

QUESTION

4) What did the Rav mean that now we are in the process of “For My Sake, for my Sake, I will do it”? That term refers to *middas harachamim*, but there’s still a possibility of the *Geulah* coming through *middas hadin* (*chas v’shalom*) so how can it be we are in a process of the *Geulah* coming with *rachamim*? What are the roots of this matter?

ANSWER

“*For My sake*” means that it [the *Geulah*] will not be according to the worth of the created beings, for the created beings are currently in the 50th gate, with mainly the 50th level of *tumah* revealed now. In contrast, the 50th level of *kedushah* is above the level of created beings.¹

¹ Note: Answer not clear. Clarification is needed.

Following The Rav's Bilvavi Path

QUESTION

1) How often should I listen to the Rav's shiurim?

ANSWER

Not more than twice a week (a half hour for each shiur).

QUESTION

2) What is the reason the Litvish Roshei Yeshivos don't speak about anything that the Rav describes in sefer Bilvavi Mishkan Evneh? Is it because they are teaching only according to their shoresh neshamah?

ANSWER

That is part of the reason.

QUESTION

3) Is there a way for me to know my *shoresh neshamah* (soul root)?

ANSWER

For now, do everything with more purity of heart, and gradually with *siyata d'shmaya* you will become purer and purer and you will know it more.



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



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