

BILVAVI

**MY
HEART
ASKS**

QUESTIONS & ANSWERS

PARSHAS NOACH 5782

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FALLING AFTER YOM KIPPUR

QUESTION

1) If on Motzei Yom Kippur a person fell into committing a serious sin, does that mean he lost all of the levels he gained from all the Yomim Noraim and all of the purity he gained on Yom Kippur? Does it mean that he has to start over all his *avodah* from the beginning? Or does he still retain his growth from Rosh HaShanah and Yom Kippur and it's just that he needs to shake himself off from the dirt of the sin and continue his *avodah* as usual, continuing to serve Hashem and growth through Succos, Hoshanah Rabbah and Simchas Torah and not thinking about how he fell after Yom Kippur? (2) How can a person encourage himself and not fall into despair since he feels that all of his growth on Yom Kippur was all being imagined and that it was all for nothing, since he fell again right after Yom Kippur?

ANSWER

Right after Yom Kippur we are still amidst the mighty spiritual month of Tishrei and the process of *teshuvah*. After Yom Kippur the main kind of *teshuvah* we need to do is *teshuvah m'ahavah*, to return to Hashem out of love, in which “*In his right Hand He will endear me*”, so following Yom Kippur a person should be doing *teshuvah* out of love, on his own level. (2) He should become clear about the root reason of why he fell, and then come up with a plan of *avodah* that will counter the root that led to it, so that he can prevent the root that caused his sin from rearing its ugly head again.

GROWTH ON YOM TOV

QUESTION

How can a person grow from the *ohr makif* (lit. “enveloping light”, the higher levels afforded by the inspiration) of every Yom Tov without imagining his growth?

ANSWER

From being clear about what my current level is (which is one's *ohr pnimi*, his inner light, the levels he has already internalized) and the level that is a bit above his current level, which is his *ohr makif* (enveloping light) which are higher levels that he is aware of but which are not yet his actual current level. One should be aware that the higher levels that he becomes connected to on Yom Tov (*ohr makif*) are the level above him and not yet his current level (*ohr pnimi*). This is the way to come out of the problem of imagining that he's on a higher level.

VEXXED ABOUT VAXXING

QUESTION

I want to know the Rav's ruling on taking the vaccine for COVID – with regards to men, women, and children? And what about if a person's primary doctor recommends taking all of the vaccines? And if the vaccines are not really necessary to take, does a person need to listen to all the [Israeli] government's rules about wearing masks, quarantine, green-card, etc.? And what should a person say if he is asked "Are you vaccinated?" (My husband and son have lost out on so much learning Torah the last time they quarantined, so we want to avoid quarantining. And our son really wants to take the vaccine – but I am worried about the possible detrimental effects of the vaccine. Almost all the boys in his school already took the vaccine. I understand that that is all a decree from Heaven but I haven't fully absorbed the full meaning of that, and I would feel a lot more relaxed if the Rav can advise what to do about this, if we should take the vaccine or not.)

ANSWER

I do not give *halachic* rulings.

Remove this worry from your heart. Learning Torah is more precious than anything. You can be relaxed about [taking] it and you need not be concerned about the possible detrimental effects from it.

DIFFERENT LIFESTYLES OF TZADDIKIM

QUESTION

I have heard and seen that there different, contradicting lifestyles of different Gedolim and *tzaddikim*. There were some [*Gedolim* and *tzaddikim*] who lived modestly and simply, to the point of shameful poverty, whereas there were other *Gedolim* and *tzaddikim* who lived royally, in beautiful homes, and with beautiful furniture, etc. Others lived a more average, middle-class lifestyle. How do we reconcile these different ways of living of our Gedolim? What can us small people learn from it? And what is the proper way for us to live like?

ANSWER

Generally, this is a matter that depends on the different existing soul-roots (*shoresh haneshamos*).

For example, some Gedolim lived a life of wealth and royalty. The sage Rabbi Yehuda HaNassi (who is called Rebbi) merited “two tables” – he merited Torah scholarship and also fabulous wealth – and this was because he descended from the royal family of King David. Therefore, he conducted his life with royalty/wealth. Contrast this with the lifestyle of the sage Rabbi Chanina Ben Dosa, who sustained himself with a little bit of carobs. This was because his soul was rooted in the concept of “He builds worlds and destroys them”, and destruction in Hebrew is the word *chorav*, from the word “carob”.

However, even when one’s soul is rooted in wealth and royalty, he still needs to undergo the process of spiritual growth that is called *havdalah* (separation) and *hachnaah* (subjugation), a certain separation from the physical world, and only later can he have *hamtakah* (sweetening). It is said in the name of Reb Pinchos Koritz explained the teaching of the Sages, “This is the way of the Torah - eat bread dipped in salt”, that frugality is for one who is still on his path in the “way of Torah”, but once one has already arrived at the “palace”, he is able to conduct his life differently [there is no longer a need for him to be frugal].

Also, there are souls who are rooted in *ohr* (spiritual light), which includes the right and left lines (*kav yemin* and *kav sm'ol*) as well as *malchus* (royalty), whereas others' souls are rooted in *keilim* (“vessels”).

Therefore, one should clarify his soul root, and also, what his current spiritual level is. After that one, can know how to conduct himself. [If one concludes that his soul is rooted in royalty and that he needs to live a more affluent lifestyle], one should always suspect that maybe he is being motivated by a lustful desire for wealth. And, vice versa: If one feels an affinity for adapting a simpler and more modest lifestyle, one should also suspect that perhaps this is coming from laziness and from a lack of responsibility.

PATHS OF MEDITATION

QUESTION

In the Rav's series on *hisbodedus* (meditation), “Inner Silence”, the Rav explains that the series is explaining one out of many possible paths in *hisbodedus*, and that this is the path which some of the *Rishonim* (Torah sages ranging from 10th-15th centuries) traversed. The Rav further explained that this is a series about *hisbodedus* which is partially based on the Rambam's approach, and partially from the approach of Rav Avraham Abulefia. Can the Rav please explain a bit more about each of these approaches?

ANSWER

The way of the “Maimoni” [Rabbi Dovid HaMaimoni, a grandson of the Rambam] is to attain *hisbodedus* (meditation) by disconnecting from action, emotion, turning the senses inward, connecting to G-d via the intellect, and silencing the actions, emotions and intellect via being in the dark. Through all of this, a person can reach the most desired state of *hisbodedus*, which is called “Encounter” [*pegiah*, to “encounter” G-d, as it were] – first by attaining a revelation of the *neshamah* (Divine soul) and later by attaining a revelation of G-dliness.

The way of Rav Abulefia is to reveal the *neshamah* (Divine soul) by way of the breath. This is based on the verse, “*And He breathed into his nostrils, a breath of life.*” The verse is saying that the main revelation of the soul is via the nostrils. For this reason, when one connects himself inwardly to the power of breath, in the proper way, he becomes connected with his soul. According to this approach, one reaches the body through the soul. This [connection] does not happen through the intellectual faculties of the soul, but through the soul’s connection to the body. As the verse teaches: “*And He breathed into his nostrils*” – which implies the soul’s connection to the body.

An additional part contained in Rav Abulefia’s approach is for one to reveal the “active intellect”, meaning that one reveals the intellect from its potential state into an active state. The intellect divides into three parts: (1) *Seichel pashut*, the “divested intellect” [the part of the intellect that is removed from physicality, hence it contains a simplistic view]. (2) *Seichel murkav*, “the complex intellect” [the analytical part of the intellect]. (3) The “intermediate” level between the divested and complex intellect.

An example of the “intermediate” level is when one views a combination of Hebrew letters which do not translate into anything understandable, such as looking at the *tagim* [the crown-like symbols which protrude from some of the Hebrew letters in a sefer Torah]. This is a bridging level between the “divested [non-analytical] intellect” and the “complex intellect”, and it corresponds to the concept that wisdom comes from “nothingness” (*ayin*), which is based on the verse “*And wisdom, from where does it come?*” [implying that the true source of analytical thinking (“complex intellect”) is really drawn from the higher, non-analytical part of the intellect, the “divested intellect”]. This is how one can combine the “complex intellect” with the “divested [non-analytical] intellect”, together: by revealing “divested” [non-analytical] intellect” in the complex [analytical] intellect.

THE PATH OF TEIMANIM - YEMENITES

QUESTION

I’ve seen the Rav’s response that the great tree of soul roots [discussed in Arizal and Ramchal] contains the three lines, the right, left and middle lines, and that the path of mussar corresponds to the left line, the path of chassidus corresponds to the right line,

and the Sephardic path corresponds to the middle line. What about the Teimanim (Yemenites), where are they found on the tree of soul roots?

ANSWER

The path of Teimanim (Yemenite Jewry) is to integrate *temimus* (earnestness) with sharp, logical thinking abilities. This is the “middle line”, the integration. That is why, when it comes to many different areas, they are lot closer to the source of matter.

Breathing & Avodas Hashem

QUESTION

The sefarim of Rav Yurevitch speak about the power of deep breathing and how a person can heal his negative emotions and become closer to Hashem, through working with the breath. Can this approach [of breathing] be fused together with the Rav’s approach?

ANSWER

[There are three general areas of our *avodas Hashem*, beginning from most spiritual to least spiritual: 1. Working with our *Nefesh Elohis* (G-dly soul), 2. Working with our *nefesh habehaimis* (animal soul), and 3. Working on our *guf* (body).]

There is an *avodah* that we have to do with our G-dly soul (*nefesh Elohis*), which includes the 5 parts of our soul: the *Nefesh*, *Ruach*, *Neshamah*, *Chayah*, and *Yechidah*. This includes improving our actions (*Nefesh*), our character and emotions (*Ruach*), our analysis in Torah learning (*Neshamah*), the higher source of our Torah learning that is above regular thought (*Chayah*), and *d’vekyus* with Hashem (*Yechidah*). There is also an *avodah* we have with our animal soul (*nefesh habehaimis*): Repairing the 4 elements in our lower soul (repairing our earth, water, wind and fire). We also have an *avodah* with our body (*guf*), such as through working with our breathing, and this also improves part of our animal soul (*nefesh habehaimis*).

I do not deal that much with teaching about breathing, and the reason for this is because many times, if someone is not spiritually pure enough, instead of using

breathing as a way to leave behind his physical pull and reveal his soul more, the person will actually become even more involved with his body and more attached to it. Also, when people focus a lot of their inner work on breathing, they are often following their imagination, and imagination naturally gravitates towards the body's physicality, because imagination is *medameh*, from the word *adamah* (earth), hinting to the connection between imagination and the earthy materialism of the body.

Also, working with breathing is an approach that is very popular with the gentile nations, and therefore I am very concerned that if people involve themselves a lot with their breathing, they will be led from there into non-Jewish approaches of breathing exercises.

CAN WE MEET THE RAV?

QUESTION

We really wish we could meet the Rav in person and have a session with the Rav to sort our issues, is that possible?

ANSWER

For several reasons, I cannot do any sessions with anyone, and the most I can do is write responses [to those who reach out to me]. I hope that you will understand and give me the benefit of the doubt.

CHASSIDUS

QUESTION

What are the classical sefarim of Chassidus which I should start learning? What are the different views on how to serve Hashem according to Chassidus? And how can I incorporate the teachings of Chassidus into psychiatric work on others?

ANSWER

Sefer Me'ohr Einayim and *Sefer Me'ohr V'Shemesh* are written in clear language and describe the basic feel of *Chassidus*. The intellectual aspects of *Chassidus* are elaborate upon at length in the sefarim of *Chabad*. If you are beginning to learn about *Chassidus*, it is recommended to start with *sefer Chassidus HaMevueres*.

Most of the sifrei *Chassidus* do not go in any order of *avodas Hashem*, and instead they are coming to explain the fundamentals of *Chassidus*, which are: *d'veykus* (being attached to Hashem), *emunah peshutah* (simple, unquestioning faith in Hashem), *temimus* (earnestness), love of Hashem and fear of Hashem, *simchah* (joy, the holiness of Shabbos, the holiness of a *tzaddik*, raising sparks of holiness, the holiness of the Torah, maintaining the *kedushah* (holiness) of one's *yesod* (guarding one's personal holiness), and other fundamentals.

In order to incorporate the teachings of *Chassidus* into helping others, you would need a deep and expansive understanding of the secret, mystical parts of the Torah.

UPS & DOWNS IN AVODAS HASHEM

QUESTION

1) What does it mean that everyone goes through *aliyos* and *yeridos*, ups and downs in their *ruchniyus*? What type of *yeridah* are Chazal referring to? [What type of *yeridos* are normal and to be expected?]

ANSWER

For some people, a *yeridah* means that they fell into doing an *aveirah*. For others, it means that they fell in their level of *kedushah*. For others, it can mean that they fell into doing something that wasn't [the most] appropriate [for them to do]. For others, a *yeridah* can mean that their feelings or thoughts for *ruchniyus* are being blocked from them.

QUESTION

2) For how long can a *yeridah* last?

ANSWER

There are no set rules for this.

QUESTION

3) Can a person be punished with *middas hadin* where the punishment or suffering is not for his own good, where it's not for the purpose of a "*yeridah* for the necessity of *aliyah*"?

ANSWER

Even when a person undergoes *middas hadin*, deep down it will always be a *yeridah* for the purpose of *aliyah*.

QUESTION

4) For a long time I've been in a *yeridah*. I simply haven't been growing or getting further. I am missing *siyata d'shmaya*. For example, even the fact that I'm writing this question to the Rav shows that I'm in a *yeridah* because really a person is supposed to have a Rav that he speaks to face-to-face, and I have davened a long time to Hashem that I should get a Rav, but nothing has happened yet. I used to learn until very late at night, I had *chavrusos*, and I would learn both *iyun* and *bekiyus* and also *Mishnah Berurah*. I had aspirations to become a *Gadol* and I wanted to fix my *middos* and to reach true *shleimus*. But I have gotten to a point where I floundering, and it looks like I have to start over everything again, as simple as that sounds – both in my learning and in my *avodas Hashem*. I davened to Hashem so much and I don't understand why Hashem brought me into this situation. I never dreamed that Hashem would deal with me this way. It's true that every person has *yeridos*, but I feel like Hashem is crushing me into pieces, on every level. I've said enough. How can I start over again anew? I have to do what I can. I have even fasted several times, because I just don't know what to do in order to get *siyata d'shmaya*. I have thought so much about what I can do to fix myself, and where I went wrong, but I am at a loss of understanding

how all of this could happen to me and why it had to be this way. So – what is there that I can do?

ANSWER

It seems from all that you have said here that you were exerting yourself in *avodas Hashem* and in your Torah learning in a way that wasn't according to your personal *cheilek* (portion). You need to figure out what your personal *cheilek* is.

QUESTION

Why is it that there are people who seem to be having so much *siyata d'shmaya* in their life, while others don't? Of course everyone has challenges and everyone has to work hard in order to get anywhere, but I can see how other people simply have more help from Shomayim in all areas, especially when they begin to grow and improve.

ANSWER

It all depends on the different *shoresh haneshamah* (soul root) that others have, and another factor is [what they need to fix and achieve now] based on their previous *gilgul* (lifetime).

SO MUCH TO IMPROVE & SO LITTLE TIME

QUESTION

Mashiach can come any moment, yet a person lives his day-to-day life as usual and there's so much on his mind. In the past it was always true that we always had to await that Mashiach should come soon, but now we are right before greeting Mashiach. I'm not busy trying to make *cheshbonos* (calculations) of when he's going to come, but it's clear to everyone that he's coming very soon. So what should be our mentality? This is something that has wide-ranging effects on so many areas of our life and it's a very confusing topic. Also, deep down it makes us feel weak and drained because we can't finish everything we're supposed to be doing now since we are living in such a problematic period of time, in which it was foretold that many troubles and changes

will happen to the whole world. So how can we manage throughout all of this and maintain our growth?

ANSWER

We cannot know when Mashiach is coming, and we hope, await and yearn for him to come today!!! But *chas v'shalom* his arrival can be prevented for days, weeks, months and even years...Therefore we should not “change” our way of living because of this. “It is not upon you to complete the task” – whatever you don’t finish, Hashem will complete it for you.

A PORTION OF G-D FROM ABOVE

QUESTION

1) What does it mean that a person is called *cheilek eloka mimaal*, “a portion of G-d, from above”? Does it mean literally [that we are a piece of Hashem]? 2) Also, is only a Jew’s soul “a portion from G-d from above” or is it also true about the soul of a *goy*? And if a *goy* is also a *cheilek eloka mimaal* than what’s the difference between the soul of a Jew and a gentile?

ANSWER

1) *Cheilek eloka mimaal* (a portion of G-d from above) does not mean that we are a part of the very *havayah* (Existence or Reality) of His *amitus* (His truthful Existence), but that we are a part of His *giluy*, His revelation – we are part of the revelation of His *ohr EinSof* (infinite light), and everything is included in it (in His *ohr EinSof*). 2) However, in a Jew’s soul this concept (of being integrated in His infinite light) is revealed at the root of all their souls, whereas by a gentile it is not [it is not revealed].

PERSONALITY CLASH IN COUPLES

QUESTION

What should a couple do if they discover that their personalities have completely opposite elements from each other? For example, if the wife is primarily “earth” with a secondary nature of “fire”, while the husband has primarily a “wind” nature and he has a secondary nature of “water”? (Both their primary and secondary natures clash with each other!)

ANSWER

They should learn how to acquire “love for differences.” For this you can check out sefer *Da Es Baisecha* (Getting To Know Your Home).

Being Assertive About My Feelings

FEELINGS OF OTHERS

QUESTION

I grew up in the 50’s and 60’s and the way we were taught to be sensitive to the feelings of others was being asked, and “how do you think I feel? The implication of being insensitive and obtuse aside, the message is that others should be paying attention to “how I feel.” I never bought into the women’s liberation movement and actually reel away from “how I feel” because that tool was used angrily on me by a parent when I was a child and caused me to have such low self-esteem and feel bad about myself. I would rather do without my needs being met than make anyone feel the way I felt from being told “how do you think I feel?” and “why can’t you just do what I want?” As a parent and grandparent, I am trying instead to highlight that I care about how others feel, that each person is a letter in the Torah and that we are forbidden to use a Torah that has even one letter erased or damaged. In my personal life this translates often to not having “how I feel” taken into consideration. I see that making such statements generates results because of the implication of inadequacy on the part of the listener, which is in essence a disrespect of that person; however, to me

it puts the egocentric me in the center and I wish instead to be overlooking and do without, especially to focus on Hashem's will and that He is doing everything, rather than cause another to feel inadequate and lacking and ashamed. After all He is doing everything and only does what is good. I recognize that in its practice, this could be an extreme on my part and so I am asking the Rav for the balanced approach to this because I remain often misunderstood and have to find in my heart compassion for the concealed light to deal with surges of constrictions, which is probably why Hashem is sending me the tests. And I have had breakthroughs on this using this approach. Again, my approach is to submit my will for "how I feel" to Hashem's will that I stick to Torah, avodah, chesed and mitzvahs, and to do so with love and awe and trust. This has taken a lifetime to build to a level of sincerity, yet I see it as the uncorrupting of the women's liberation movement and other activist movements of the sixties, where the assertiveness was taught so that "how I feel" became the important focus rather than what Hashem's Will is. I find that being overlooking of the insensitivities of others and continuing to love with a full accepting heart seeing the good only in the other speaks louder than any assertive words I may have thought to say in the past, which seem to only lead to damages and fights. Shtika. Yet I still have a desire to be loved and accepted and treated with understanding (rather than with mocking or being treated "competitively" or manipulated like a piece on a game board, which I view as coming from Hashem to uproot what is concealed in my constricted egoistic responses) and for this reason I ask. Is this balanced properly, and Hashem will decide if these people be the way He sends love to me? I have bitachon in this because I have experienced it before and have thanked Hashem many times. Or, in a case where there seems to be more influences and for a longer period of time, is it that Hashem wants me to communicate "how I feel" in some way? Or only to Him to free myself from the evil within me that identifies with the subconscious ego image, binding myself to Him by doing mitzvahs with the vitality of what is otherwise trapped vitalizing the pain and humiliation, thereby revealing Hashem's compassion? If I am to say something to ease the matter (compassionately of course), where can I learn to say it without generating destruction or being inflammatory? My emunah tells me to just be silent and loving, sincerely, as an emanation of Hashem and "take" whatever happens and keep unifying it back to Hashem, building relationship with Hashem and erasing what the women's liberation movement put into our views, that others should consider "how it feels to me" or else they are obtuse and to blame. In

this way I do tikkun for my generation and heal my early attachments that were so painful and confusing. Does the Rav agree?

ANSWER

- 1) There is a faculty of the soul that acts *shelo lishmah*, to increase our sense of “I”, and there is a soul faculty of *lishmah* which is to nullify our I. It is also known in terms of *ani* (I) versus *ayin* (nothing). A person’s avodah is to recognize his soul faculties, to know his percentages of *ani* and *ayin* – the extent of how much he focuses on his “I” as well as the extent of how much he is able to nullify that “I” – and gradually one should try to minimize his *ani* and increase the *ayin*.
- 2) Remain inwardly and calmly connected to your “I” and be clearly aware that “This is my level, with regards to my “I”, with the awareness that “According to my current level, this is what Hashem wants from me to do.”
- 3) A balance is needed (as mentioned above). To be drawn a bit much to acting from a place that’s above your level, is not the will of the Creator.

7000 JEWS AT GEULAH?

QUESTION

According to *sefer Chesed L’Avraham* [of the Chida] that there will only be 7000 people at the time of the Geulah, is this referring to 7000 people in general or 7000 Jews? And is this for sure going to happen or is it only a possibility?

ANSWER

It is a possibility, and he means 7000 Jews.

THE END OF DAYS

QUESTION

1-2) The Zohar says that there will be 15 days of darkness in the world before Mashiach comes, and that a certain star will be visible 45 days before his arrival. Is this all literal or does it mean something more mystical?

ANSWER

Any matters of *agadta*, especially statements of the *Zohar*, are not necessarily meant to be understood in the simple and literal sense.

QUESTION

3) The Zohar says that Mashiach ben Yosef will come before that period. Can this be referring to the Arizal, who had the soul of Mashiach ben Yosef [and therefore the prophecy was already fulfilled with the Arizal, who was Mashiach ben Yosef], or is it referring to the Mashiach ben Yosef who will come in the future?

ANSWER

The light of “Mashiach ben Yosef” began then [in the Arizal’s times] and it is ongoing until today.

QUESTION

4) Someone said that it says in the Zohar that the reason why the Erev Rav still continues to rule over us [in Eretz Yisrael] even though the foretold 70 years of their rule has been delayed longer, is because Moshe Rabbeinu asked the Erev Rav after they came out of Egypt if they want their reward now or in the end of days, and they responded that they want their reward in the end of days. That is why the Erev Rav got rewarded with ruling over Eretz Yisrael with the establishment of their state. Is this true? Does it say that in the Zohar?

ANSWER

That is one of the reasons.

QUESTION

5) Is it worthwhile to stock up on food, drinks, and candles to get ready for the war of Gog and Magog which may be this year? And if yes, how much should a person stock up for? Is there any physical preparation we need to do, besides for spiritually preparing?

ANSWER

If one is concerned about it, he should stock up for 2 weeks worth of food.

QUESTION

6) I have heard that the “Ten Lost Tribes” who are spread out in the countries of China, Afghanistan, India (etc.) – who can be identified as people who keep the mitzvos and who remember and say that they are from the Jewish people, and some of them even have lineage records that go back to Yaakov Avinu – will these Jews return to the Jewish people?

ANSWER

Yes.

QUESTION

7) What will happen to the Chilonim and Chareidim right before Mashiach comes? Will there be a time when Eliyahu HaNavi will reveal himself to us and will that cause all the Chilonim to do teshuvah and will that cause all the Chareidim to throw away their smartphones, will the women throw away their forbidden wigs, and will everyone disconnect emotionally from the Israeli government, from the Erev Rav, and instead searching only for closeness with Hashem? And then only those who do teshuvah will be zocheh to be around when Mashiach comes? Or will Mashiach come

and then everyone who did teshuvah will be zocheh to survive and those who didn't do teshuvah won't?

ANSWER

There will be a revelation of the light of Eliyahu, and it will not necessarily be an actual face-to-face revelation of Eliyahu. Rather, it is very possible that it will become an enlightenment, in which people will recognize the truth, and then each person will have the free will if he wants to repent.

CHASSIDUS & CONNECTING TO TZADDIKIM

QUESTION

(1) Why is it that only by the Chassidim there is such an emphasis on connecting to a tzaddik? Although the concept of connecting to a tzaddik had already been known before Chassidus, why is it so much more emphasized in Chassidus? And how does this relate to one's personal avodas Hashem as an individual?

ANSWER

The emphasis [in Chassidus of connecting to a tzaddik] is because all *shefa* (sustenance from Above), whether spiritual or material, comes to the world by way of the tzaddik. That is why a prominent part of one's life involves surrounding a tzaddik. Each one needs to find his way of how he connects to a tzaddik, and to find the tzaddik who is most appropriate to his personal shoresh neshamah - which means that he is a "branch" of that tzaddik's neshamah.

QUESTION

(2) Is there a reason why the idea of connecting to tzaddikim is being so much more emphasized nowadays when we are in ikvesa d'meshicha?

ANSWER

Yes. It is one of the stages before the Geulah, which reveal the light/revelation of *tikkun* (spiritual repair), which is called "the new *shem Ma"H* (the 45-letter name of

Hashem)”, also called the light of *yesod*, which is called *tzaddik yesod olam* (the tzaddik is the foundation of the world). The trait of *yesod* is also called the “sun”, the *shemesh*, from the term *shimush chachamim*, serving the wise *tzaddikim*. This [trait of *yesod*, via connecting to a *tzaddik*], is needed in order to counter all of the profound depravity that exists in our world today, which is on the level of the generation of the Flood, and even worse than that generation.

QUESTION

(3) Though it’s certain that the words and teachings of the tzaddikim are eternal, what should we do if we don’t see tzaddikim today? Is our avodah different today since we can’t see those tzaddikim? Or do we need to continue looking for the true tzaddik on this world? Or should we just become connected to a tzaddik that has already left the world?

ANSWER

There is a possibility of becoming connected also with hidden tzaddikim. But even more so, there is currently a light shining in which a person can more easily attain a simple and direct bond with Hashem.

THE INNER WORKINGS OF THE SOUL

QUESTION

I’ve noticed that in the different series that the Rav has given on the human soul, the Rav often uses 4 main terminologies a lot when describing the soul: *tenuah* (movement), *kochot* (abilities), *middos* (character traits) and *hargashah* (feelings). What do each of these terms imply and how do they relate to each other?

ANSWER

Tenuah (movement) is the root of every creation, because the very idea of Creation was that Hashem created a movement [within His non-moving, undifferentiated reality], so movement is the very essence of each creation. *Kochot* (abilities) are the potential faculties of the soul which a person needs to activate and utilize. Actualizing the potential forces of the soul is the root of all the movements of one’s avodah. *Middos* (character traits) are one’s limitations – what he can or cannot do. *Hargashah*

(feeling) is the accompanying feeling that results from every movement in the soul. Every *koach* (ability) in the soul exists as a potential force in the soul that lays dormant, and when a *koach* becomes utilized, there is *tenuah* (movement) in the soul, which results in a certain feeling or emotion that accompanies it.

COLORS AND THE SEFIROS

QUESTION

I would like to know how each of the colors correspond to the different Sefiros, and what the source for this is. (Also, I have seen about this in the sefarim of the Remak, but I want to know if it is also spoken about by the Arizal and the other *mekubalim*).

ANSWER

The secret of colors is explained in the Zohar in *Adra Rabbah*, page 137b, where the four primary colors are mentioned: White, red, black, and green. These colors correspond to the *Sefiros* of *Netzach*, *Hod*, *Yesod*, and *Chessed*, *Gevurah*, *Tiferes*, and *Malchus*. Sometimes, “*Malchus*” is referred to as *techeiles*, [royal blue]. All other colors are mixtures of these [four primary] colors [white, red, black and green], and each color has a subtle variation of one [or several] of the four primary colors.

The main bulk of these matters is explained in the Remak’s *Pardes Rimonim* (*Shaar 10, Shaar HaGaavanim*). In the Arizal’s works, this matter is not gathered in any one place of his writings, and it is instead scattered throughout his writings.

THE CURRENT REVELATION – KAV ADAM KADMON

QUESTION

1) What is the difference between the light that a person gains from the *kav ohr EinSof* (ray extending from the infinite light) and the *kav* of *Adam Kadmon* (ray that extends from Primordial Man, the perfected form of Creation in which man is perfect)? The *kav* (or *kav ohr EinSof*) is above a person and connects together the whole Creation,

but *Adam Kadmon* also connects together the whole Creation. So how is the *kav ohr EinSof* above the level of *Adam Kadmon*?

2) The Rav said last year at the onset of corona that our current time period is where the light of the *Radl"á* ('unknowable head') is being shined upon the world, which leads us to the Geulah. Now recently [*Q&A 14017 – End of Days 5781*] the Rav has said that now the *kav ohr EinSof* is shining. Does that mean we have passed through the *Radl"á* and now we are found in the *kav ohr EinSof*?

3) What is the revelation of the *ohr EinSof* within our own experience of *nefesh* (the soul)? Does it mean the "*Ain Od Milvado k'pshuto* [the simple and literal understanding of *Ain Od Milvado* that there is no other reality than Hashem]?"

ANSWER

1) *Adam Kadmon* is the root where the created beings are able to start receiving anything from Hashem. The *kav ohr EinSof* is the intermediate point between the created beings and their Creator.

2) The *kav ohr EinSof* has penetrated and entered within *Adam Kadmon*. That is why, at the external level of reality, the *Radl"á* ("unknowable head") also known as *Keser d'Atik* is shining strongly now. Within *Radl"á* (*Keser d'Atik*) shines the light of *kav ohr EinSof*, which is shining strongly also now.

3) No. *Ain Od Milvado k'pshuto* means "Hashem's perspective from *our* perspective", which means that even when we perceive *Ain Od Milvado* we still acknowledge that there is a reality of the creations.



Questions in all spheres of life in general
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and will be transferred to the Rav, *Shlita*
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בקרוב בחניות הספרים בארץ