

BILVAVI

**MY
HEART
ASKS**

QUESTIONS & ANSWERS

PARSHAS VAYEISHEV 5782

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CHANUKAH AND PURIM THROUGH WOMEN

What is the depth behind why the Chanukah and Purim miracles came about through women, Esther on Purim and Yehudis and Chanah on Chanukah?

ANSWER

The Torah's festivals came about in the merit of great men [the Avos/forefathers], whereas the Rabbinical festivals [Chanukah and Purim] were allotted to be in the merit of women.

SURVIVING THE WORLD OF FALSITY TODAY

The Rav always says how we need to live with emes (truth) even though we live in a world of sheker (falsity). How should I view the tzibbur around me which calls itself a “yeshiva” environment but which I feel so disappointed in? I see people davening Shemoneh Esrei in 2 minutes, davening a quick Shacharis in 18 minutes, the shuls have a WhatsApp group, and most people have smartphones, including Talmidei Chachomim, and other such behavior which weakens my own resolve when I see all this going on in a Torah environment?

ANSWER

You need to see a “clear world” in front of you, in which you can see clearly what's emes and what's sheker. Examine what the emes is, according to your understanding, and do so pleasantly and joyously. All the time, sharpen your understanding of the truth, but with a feeling of pleasantness and joy.

It is better to look less at what's around you and not to analyze people. Hashem sees into the hearts of people and what they truly are, and we cannot discern the level of others with our own eyes. You need to search for the truth solely in your own personal life, so you should not be busy with trying to see if others are living truthfully or not. You should be happy with what you've reached so far, and daven that all of Klal Yisrael should reach the emes as per Hashem's will.

IS THE COVID VACCINE A GEZEIRAH?

Based on all my research, the COVID vaccine contains traces of non-kosher animals and parts of human fetuses in it - which the Rav recently responded is not a halachic issue to consume in the form of the vaccine, but which certainly impacts our kedushah (holiness) by inserting these unholy elements in our body – and in addition, it can change DNA and alter gender characteristics, and I have sent all of this information for the Rav to go through - it seems that this is all a gezeirah, a decree from Heaven on us, that wicked people are being allowed to insert these elements into our body and compromise our kedushah (holiness). Why is Hashem letting these wicked people carry out their plans??

ANSWER

Trust my advice, for your own good, and **stop** being involved in this subject. It is taking a lot of emotional energy out of you. It would be better for you to channel all your energy to working on your **inner** world instead, which will certainly help you a lot!

WHO ARE THE EXPERTS TODAY IN AVODAS HASHEM?

Who can I speak to today in order to clarify different concepts of avodas Hashem?

ANSWER

...As of now I do not know one who has the comprehensive understanding on how to guide you, but I can give you some examples of names of people today who each are experts at the areas of Torah they are known in.

An expert on any of the words of the **Gra** is, **Rav Dovid Cohen** from Chevron.

An expert on the path of **Ramchal** is, Rav **Mordechai Shirki**, who heads Machon Ramchal.

An expert on **Reb Yisrael Salanter's** methods is, **Reb Uri Weisblum**.

An expert on **Maharal** is Rav **Yehoshua Hartman**, who prints Maharal sefarim and who heads Machon YaM, and above him is **Rav Yonasan David**, the Rosh Yeshiva of Pachad Yitzchok.

An expert at the school of thought **Kelm** and **Slabodka** is, **Rav Reuven Leuchter**.

Concerning the approach of **Novhardok** - find out from his talmidim in France about who the expert on Novhardok is today, because I do not know about it.

An expert on **Chabad Chassidus** is, **Rav Yitzchok Ginzberg** and **Rav Yoel Kah, z"l**.

An expert on **Bresslev Chassidus** is **Rav Kluger** from Beit Shemesh.

An expert on **Chassidus** in general is **Rav Yaakov Moshe Erlanger**.

An expert on **Kaballah** is **Rav Yitzchok Meir Morgenstern**.

EMOTIONS GETTING IN THE WAY OF MY LEARNING

I used to be emotionally closed, but later I matured and now I feel like a new person. But there is a price to pay for this, because I can't concentrate on my learning, since I am always trying to get closer to Hashem through my learning. All I want to do is learn Torah, but I feel like I'm emotionally dead inside, and that I'm not in happy state in order to learn. I'm trying to learn Torah and be focused on it, while making sure that I'm staying emotionally healthy and feeling like I'm connecting to Hashem through it, and I don't know what the balance should be.

ANSWER

You need to find your strongest point, become happy with it, and then activate it and expand it gradually. That will strengthen your soul, and that will give you, with *siyata d'shmaya*, the energy to continue to clarify and build your soul properly as you continue, with *siyata d'shmaya*.

STARVING FOR LOVE & DEEP CONNECTION

Hashem created me with a deep, sensitive soul. My parents never connected with me deeply because they had their own emotional stuff going on, and that left me with a deep internal void. For more than 30 years, I have been floating around the world in search of someone who will connect to me deeply, so that I can come to a place where I'll become my true self and become calmed and healed. I've already reached the conclusion that there is no one out there, except for Hashem, whom I will be able to have the deep connection that I crave and to provide me with the depth that I need in order to become my true self, and to be able to say what I really feel and then

still feel safe in that person's presence that I'm still loved even after I've expressed my deepest feelings. I know that only Hashem can truly hear me, and love me.

I sometimes feel my heart pounding and my breathing gets heavy. I tried all kinds of therapy for this, like guided imagery, meditation, focused breathing, relaxation techniques - but nothing helped me. I also cannot stay focused on any of these exercises when I have physical discomfort. I am afraid to be "in the moment" - I can't be at peace with reality as it is or myself as I am right now. I wish I could now where my many random thoughts come from and why I can't calm myself. Is it coming from trauma I went through or perhaps some other source? And is there a way for me to be healed...?

ANSWER

This is coming from your deep search for love from an outside source, which you never got. The beginning of the tikkun (remedy) is, firstly, to love yourself, truly. You are searching for someone to love you, but the beginning of the tikkun here is that you love yourself - deeply, deeply, deeply. That is how you will begin to be calmed. But your need for love won't be completely fulfilled until you feel the Creator's love – as you yourself wrote.

USING A GRAPHOLOGIST

Is it okay to go to a graphologist? Does it make a difference who we go to for this? What are the pros and cons of going to a graphologist?

ANSWER

It can possibly help a person figure himself out. For a person who has a hard time understanding himself on his own, it can be more helpful. But doing your own self-work is more valuable, and using superficial methods is not ideal. However, we cannot invalidate graphology totally. A person should only go to an expert graphologist. Even then, he should not rely totally on the diagnosis of the graphologist. Rather, the conclusions of the graphologist should spur him on to become clearer about himself by examining his nature more deeply.

CAN'T EXPRESS JOY OR LOVE

What should a person do if he finds that his emotions have stopped working, and he can't feel joy or express love? For example, everyone around him is dancing on Simchas Torah and they are happy, but he can't get himself to be happy. What happened? As a child he was able to be joyous and show emotions, and later in life the emotions close down and now he can't get himself to feel those emotions of joy, love, etc. What can be done about this?

ANSWER

There is no such thing as emotions that “stop working”. Rather, emotions can become weakened. A person needs to find how he is still capable of that emotion, and then he should expand it further.

HOMEOPATHY

Can homeopathy be effective?

ANSWER

Yes, but only with an expert.

JOY & TRUTHFULNESS IN SERVING HASHEM

1) How can a person be happy and serve Hashem if he always needs to suspect himself that “Maybe I'm making a mistake and maybe I'm not going in the right way of serving Hashem or in the way that personally suitable for me”? What's the balance between the joy of being a Yid and being happy to serve Hashem, versus searching for truth and always being in a “holy” doubt that maybe I'm not doing the right thing?

ANSWER

As a rule, for most of the day a person should be happy when serving Hashem, and only when making a self-accounting should a person start doubting and suspecting himself of making mistakes.

QUESTION

2) Is there a way to know if Hashem has a nachas ruach (satisfaction) from me?

ANSWER

There is no absolute way to know this, especially if one doesn't have higher perception.

THE HOLINESS OF YESHIVOS TODAY

If “the Torah world (the world of yeshivos) has already become destroyed due to the use of internet and internet-devices”, which recently became commonplace even in the Torah world, is there still a gain today of learning in yeshivah? Wouldn't it be better to learn alone in the house, where a person has the silence and the separation from the world of falsity, to learn Torah away from all the noise and in a state of holiness?

ANSWER

It is still much worse in the outside world. A person cannot learn Torah alone all day, as the Mesilas Yesharim says, that there are times when one should learn alone, and times where one needs to learn with others. This is relative to each person, how much he needs to be learning alone and how much he should learn with others.

QUESTION

2) Does the Shechinah still settle upon the yeshivos today?

ANSWER

Yes.

QUESTION

3) If a bochur or avreich in a yeshiva/kolel has a smartphone, does this prevent the Shechinah from settling there?

ANSWER

It greatly minimizes the light of the settling of the Shechinah there.

PAST-LIFE REGRESSION

I sometimes get memories which seem to be from a previous life (from my grandfather's times). I also get memories that happened when I was a fetus, before I was born. I even get memories from the times of the Torah. Is it possible that these memories are real?

ANSWER

Yes. This is actually common by the Bedouins, who can remember previous lifetimes.

ALMOST DROWNED WHEN I WAS A CHILD

When I was 4 years old, I went through a traumatic experience, in which I almost drowned in a pool. Through the kindness of Hashem, my life was saved. My parents took us to a hotel for Pesach and my mother took me to the swimming pool. She wasn't watching me and I waded further into the pool, and before I knew it I was way past the kiddie part of the pool and it was bit deep for me, and I suddenly found myself going drowning. I didn't know how to swim and my head kept bobbing over and under the water every couple of seconds, and it was like this for a few minutes. Every time my head surfaced, I yelled "HELP!" But it was loud at the pool and people didn't hear me, and I had only one second at a time to yell for help. Finally someone saw me and pulled me out of the water and saved my life. I remember that I was davening to Hashem mentally in my mind that He should save me. How did I know to daven to Hashem when I was only 4 and I never had a relationship with Hashem yet? But somehow, I knew. What I want to know is: Is there any deeper meaning as to Hashem let me be saved from the water when by all means I should have drowned? Did Hashem save me from the water because my tikkun is to repair my soul's "element of water"? Was I supposed to really drown in the water because of a previous lifetime, but Hashem had mercy on me and let me live? Did Hashem let me live because He wanted me to have a special role on this world somehow? And if yes, what is the avodah that Hashem wants from me?

ANSWER

Yes. You already know quite well from your emotional, reactive, and loving nature that you have a very strong element of water.

When a person misuses the power of love by seeking lustful desires, this is the root cause for [premature] death. The tikkun (repair) for is to redirect the "love" towards holiness, and through balancing the emotions with the intellect.

TZADDIKIM IN OUR TIMES WHO TEACH PNIMIYUS

From a response of the Rav about the different ways of avodas Hashem throughout the generations of mussar and Chassidus, it seems that Rav Dessler was the first to fuse together the paths of mussar and Chassidus. My question is, then: Are the Talmidei Chachomim who stand out in this generation considered to be like the talmidim (“students”) of Rav Dessler [since they are continuing his path of combining mussar and chassidus]? I am thinking in particular of the Rav who authored “**Bilvavi Mishkan Evneh**”, as well as the author of the “**Yam HaChochmah**” sefarim [Rav Yitzchok Meir Morgenstern shlit”a] and also **Rav Yitzchok Ginzberg shlit”a**.

ANSWER

(1) Each person had his path.

QUESTION

(2) Also, would it make sense to say that Rav Dessler’s approach was a revelation of “Keser”, and that the Yam HaChochmah author [Rav Morgenstern] is a revelation of Chochmah (Bresslov) and Rav Ginsberg is a revelation of Binah (Chabad), and the “Bilvavi” is a revelation of daas (as implied by the series of the “Da Es”)?

ANSWER

(2) No.

PURIFYING THE EYES & MIND AFTER VIEWING INDECENCY

If a person was a masmid, he was learning diligently and he also had a good memory of what he learned, but later in life he viewed indecent images and because of this he can’t remember his learning that well - how can he improve his ability to remember his learning? He is careful today to guard his eyes, but his memory isn’t the same anymore ever since he viewed the indecent images.

ANSWER

He should purify his eyes through crying. He should connect himself to the “ayin” (spelled with an aleph) which is above the level of the eyes (which are spelled as “ayin” with the letter ayin) – the spiritual plane which is the source of all wisdom.

Also, the Hebrew word for memory is zikaron, is from the word zochor, “male”. When a man views indecent images of a woman, he loses his “male” ability, the ability of memory. The repair for him is that he needs to become more of a giver (the trait of man) and less of a receiver (the trait of a woman).

FINDING INNER SATISFACTION & HAPPINESS

What does it mean that a person needs to be someiach b’chelko (happy with his portion) even when it comes to his ruchniyus? If a person isn’t aspiring for great levels then why should he be happy with himself? Just like when it comes to money and other physical assets, person who has 100 will always want 200 and he isn’t happy with what he has, isn’t it the same with ruchniyus, that no matter how much a person has accomplished spiritually, he can’t be satisfied with himself because he always wants to go higher?

ANSWER

Being someiach b’chelko is not merely something that one needs to be intellectually aware of. It is not a calculation or an equation to make. Rather, it means to feel a connection to what you have so far reached. When you become connected to what you have reached so far, you become connected to your havayah (your very inner reality), according to your current level. And there, all other calculations fall away. Compare this to a child who is given a small present, who is the happiest person in the world with his little present. As long as a person doesn’t connect himself to what he has so far reached in his ruchniyus, he can only be aware of it intellectually, and it will be very hard for him to be happy with himself.

A person needs a lot of strong emunah to believe this is what Hashem wants from him, to reach whatever he has so far reached in his ruchniyus, and that this is his allotted portion when Hashem has given him, at least for now. And sometimes, even if you are merely intellectually aware of your spiritual accomplishments, you can also find happiness in these thoughts as well.

I DON'T LIKE TO DAVEN IN A MINYAN

When I daven in shul with a minyan, I feel like everyone’s analyzing me. I look up from my siddur during Chazaras HaShatz and I see several pairs of eyes staring at me, and how people are looking

at everyone else and focusing their gaze on them, trying to figure out who certain people are and trying to read into them and just analyzing them in general. When people are looking at me, I feel like they're judging me. This bothers me and I find it very unpleasant, to the point that I don't like to daven with a minyan. How can I overcome this unpleasant feeling of people staring at me and analyzing me in shul?

ANSWER

Enter deeply into yourself, and don't be busy with what's going in your surroundings.

QUESTION

(2) Also, there are times where I don't daven with a minyan because of this fear that I have, and then I don't end up davening at all because I feel like my davening is worthless to Hashem. Should I just force myself to daven then, and if yes, how?

ANSWER

(2) You need to balance out your emotions in general. You need to balance your emotions with the power of the intellect, which is attained through in-depth Torah learning, and you also need to balance your emotions by doing actions [so that you aren't living only in your thoughts and feelings]

THE INNER FORCES OF YISHMAEL, ESAV & AMALEK

(1)The Gra and R' Tzadok HaKohen discuss the concepts of three roots of evil: kaasani (anger) and taavani (lust) and leitzani (derision). Do these correspond to the 3 impenetrable kelipos which the soul of a gentile is made of?

ANSWER

(1) Yishmael is the taavani (lust). Esav is the kaasani (anger). Amalek is the leitzani (derision).

QUESTION

(2) Do these correspond to the impaired elements of water, air and fire?

ANSWER

(2) The element of fire ascends – this is gaavani, conceit. Fire also dries something out – this is kaasani, anger. That is the root of the dryness of the element of earth.

QUESTION

(3) What is the root of all these evil forces?

ANSWER

(3) The element of air (wind) is the root of all of them, thus the root evil is leitzani, which corresponds to Amalek, the evil “wind”.

QUESTION

(4) Also, what’s the difference between leitzani and gaavani, since they are both about being conceited and mocking Hashem?

ANSWER

(4) The difference between leitzani (derision) and gaavani (conceit) is, that leitzanus/derision mocks the very Reality, while gaavah/conceit is merely a desire to rule and be in charge, ana emloch, “I will rule.”

CAN “ENERGY” HEAL OR HARM OTHERS?

In the response about going for energy-healing in therapy [Q&A 8166 – The Energy Body] the Rav had responded that this is a method that works only for goyim (gentiles) because it treats only the nefesh habehaimis (animal level of the soul) alone and therefore it will not fully heal a Jew’s soul, who has more than a nefesh habehaimis, and that using such an approach is like a “branch without the root”. Is there any gain at all though for a Jew to use energy-healing? Can we learn how to develop our “energy” and heal others with it? For example if I think good thoughts about my parents and that I imagine them having a good marriage and living peacefully with each other, can my thinking send good energy to them and have any effect on them? (Assuming of course that there is even such a thing as energy-healing and also being aware that I’m just imagining these thoughts and that it’s not really happening in reality)? Although imagination cannot make a reality, can “energy” have effects on reality? Is energy just a part of our imagination? Can we use energy to manipulate or bring any changes to another’s reality?

ANSWER

Yes, but usually it can only bring very little benefit. In such situations [i.e. wanting to improve your parents’ marriage by sending good energy to them through thinking positively about them], most people do not have such strong “energy” levels and they can’t penetrate very far with it, and

therefore their “energy” remains for them on the level of makif (“encircling” power, which is outside of them). And therefore, it doesn’t do much.

QUESTION

2) According to my therapist, I need to learn how to build up my energy levels so that I can send healing to other people through my energy. My therapist also wants to educate others about energy and show them how to develop it, so that we can use our energy to heal ourselves and heal others, and in his opinion, everyone needs to become more educated on the topic of using their “energy” better. Does the Rav agree to any of these points?

ANSWER

Most people are not able to affect or influence others that much [with their “energy levels”]. Therefore, we cannot base our entire approach in life based upon this [using “energy”] alone. If we want to use it [“energy”] in addition to what we are already doing, then yes, it has its place.

QUESTION

3) Is it possible for a person to harm others energetically, by thinking or imagining any negative thoughts about the other person?

ANSWER

Yes, but only very minimally.

DOES HASHEM DEMAND SUCH HIGH LEVELS OF TORAH LEARNING?

The Rav has several shiurim (in the series on Nefesh HaChaim, Gate IV) on how everyone needs to form a really deep bond with his Torah learning, and if one isn’t inwardly connected to his Torah learning, he will be judged very severely in Heaven and he will be shown that his Torah learning isn’t worth that much in Heaven. How can the Rav imply that Heaven demands such high levels of Torah learning from this generation? The generation today is on such a low level and anyone today who learns Torah is probably very precious in Hashem’s eyes even if he learns totally shelo lishmah. Why the emphasis so much on “inner connection” to Torah study?

Also, are the Rav’s shiurim on Nefesh HaChaim Gate IV about learning Torah specifically geared towards serious kolel avreichim who seek perfection in their Torah learning, or are these shiurim even for people who aren’t found at such a high level of growth in their learning, who just simply

want to enjoy their learning and be successful in their learning, but who are not necessarily seeking more truth and more growth in their learning?

ANSWER

Every person is obligated to form a deep inner connection to his Torah learning according to the level that he's capable of. As for how much Heaven will hold a person accountable for how much Torah he could have learned or not, that is something that cannot be written in a response, because each person is at a different level.

The shiurim on Nefesh HaChaim Gate IV are meant for anyone to listen to, but only a few individuals are meant to do the actual work contained in these lessons.

RETURNING TO A HIGHER EXPERIENCE

I one time had an experience during hisbodedus when I was davening, where I felt the ohr EinSof, the infinite light. I didn't consciously try to get there, it happened unexpectedly. Only later when I learned some sefarim did I realize what I experienced. How can I return to such an experience?

ANSWER

It is similar to the night of Pesach, which is a high level that we experience and the day after it is gone, and we need 49 days afterwards of purifying our middos in order to return to it, so that we will be able to live with it correctly.

THE EFFECT OF THE 50TH LEVEL OF TUMAH

What does the Rav mean that in today's generation, the 50th level of tumah is mixed into everything in the generation today and it has caused confusion to come upon everything to the point that we cannot logically be at peace with it, and it will be this way until Mashiach comes? Where we can we see this mixing up and confusion?

ANSWER

Everything. Everything in the Creation – except for the Torah itself, which remains in its purity and holiness, as well as those who are miskalel (integrated) in the Torah and in Hashem, who are rare individuals.

INNER WAR OF GOG & MAGOG

What is the “internal war of Gog and Magog” which “confuses everything” today? What did the Rav mean by this?

ANSWER

Everything contains good and evil within it, which are mixed together. A clear example of this is the device (kli) which houses media/internet, which contains good and evil mixed together in it in a very disturbing manner. It is through it [internet devices] that the entire world is being fought against – it fights against each person with his various issues and wishes. And there is also a revealed reality that we can see clearly like the light (ohr), in which there are wars, physical suffering and emotional suffering, troubles from every direction.

Corresponding to that [to the evil kli and ohr which is the revelation of the war of Gog and Magog] is the ohr, the revelation, of love – an internal and deep connection of the soul, the opening of the hearts, to become united together. There is also a revelation of simplicity in contrast to complexity. There is also a revelation of simple emunah in contrast to all of the complex chochmah. And, in this generation, it is easier for a person to grasp the oneness of his soul, because of the above reasons. (

BEGINNING TO LEARN PNIMIYUS

I am a 23 year old bochur and I want to start learning about “Pnimiyus”. Which sefarim can I learn about this topic?

ANSWER

It is possible to begin with sefer Michtav M’Eliyahu and Ohr Gedalyahu al haTorah, and afterwards, the sefarim of R’ Tzadok.

DOES MASHIACH HAVE TO BE GREAT IN TORAH?

Can Mashiach be someone who isn’t great in Torah, as long as he is humble and has good middos?

ANSWER

Refer to Rambam Hilchos Melachim, perek 11.

CAN YOUR SOUL CHANGE

Can a person's nature (and 4 elements) change as he goes through different lifetimes, or does one's current lifetime reflect the nature that he had in his previous lifetimes?

ANSWER

No. But sometimes a person can get a spark (nitzotz) of another's soul, or he can get "impregnated" with another soul (ibbur) [i.e. gaining the soul of a tzaddik]. He can become fused together with aspects of another's soul (either through nitzotz/spark or ibbur/impregnating), creating a whole new dimension to his personality, that is, to the 4 elements of his soul that comprise his nature. However, one's physical elements of the body can change, and the animal soul (nefesh habehaimis) as well can change, because the animal soul is called the partner with the body.

CURIOUS QUESTIONS ABOUT MASHIACH

1) Does Mashiach have to be someone who grew up in this generation and who is an expert in the entire Torah and in every wisdom? Does he have all the good middos completely? Is such a thing possible in our generation...?

ANSWER

Only after his efforts will he find every level. When he receives the Yechidah level of the soul, he will get everything. Before he reaches the Yechidah level of the soul, it is not certain that he will reach every level.

QUESTION

2) The Chida writes about the Arizal that the Arizal could only have attained his revelations because he received the ash of the Parah Adumah (red heifer) from Eliyahu HaNavi who purified him with it, which then gave the Arizal the ruach hakodesh to reveal the secrets of Torah. Will Eliyahu HaNavi also sprinkle the ashes of the Parah Adumah on Mashiach to grant Mashiach all of the wisdom that the Arizal reached? Or will Mashiach reach the wisdom in a different way? Or will it just come to him automatically?

ANSWER

The Ramchal writes that the Arizal attained the outer level of the higher wisdom (secrets of Torah) whereas the Ramchal attained the inner level of the wisdom. The Arizal needed the ashes of the Parah Adamah in order to attain the outer level of the wisdom, but the inner level of the wisdom doesn't require these ashes. And that is why the Ramchal didn't get these ashes of the Parah Adumah sprinkled on him – he didn't need to. (However, Chazal said that there will be ten red heifers in history, and Mashiach will anoint the last red heifer. That is when the inner level will become fused with the outer level.)

QUESTION

3) If Mashiach won't possess the qualities reached by the Arizal, then how will he be greater than everyone else?

ANSWER

He will attain “revelation of Eliyahu which becomes revealed in higher perceptions of the intellect”, as the Ramchal describes in the introduction to Tikkunim.

QUESTION

4) How will Mashiach be equally respected by every kind of frum Jew today when there are so many different mentalities and viewpoints today by all different types of frum Jewry? Can one person really contain all of them, even though each view contradicts the other? Or will Mashiach reveal one view that will unify everyone together?

ANSWER

Mashiach will show how all of the paths together complete one true path.

QUESTION

5) I know this question might sound babyish and perhaps I have childish notions about Mashiach, but this is my question, I really want to know. Will Mashiach be more handsome than Adam HaRishon?

ANSWER

Before he receives the Yechidah level of the soul, he will not be.

QUESTION

6) Can Mashiach be someone who is known or can he even be someone who is not known at all?

ANSWER

7) He does not need to be either of these.

QUESTION

8) Are there people who can be friends with Mashiach and to be closer to him? Are there people who Mashiach can tell his secrets to? I don't mean his family members, I am asking about if Mashiach can have any close friends. Or, is all of Klal Yisrael equally loved by Mashiach?

ANSWER

Outwardly, it is possible that some can be closer to him than others. But inwardly, Mashiach loves every Jew equally.

ENJOYING LEARNING

Does connection to Torah have to be through enjoying learning? Does it need to be an intellectual connection or emotional? Can one connect to the Torah without enjoying learning? Can one enjoy learning Torah even if he doesn't clearly understand what he's learning and he doesn't have sugya clear in his head? Is enjoying learning an intellectual enjoyment, and if yes, does it have to be a learning that makes one understand what he is learning and be clear and organized about it? Without understanding one's learning, can one still enjoy his learning intellectually? Does learning always have to be enjoyable, even when one is learning something he's not really interested in learning and he's only learning it because he has to (i.e. hilchos Shabbos)?

ANSWER

Learning the Torah is not a superficial pastime. It is an intrinsic connection that one has to the Torah. There are 2 parts to it: lishmah and shel lishmah. The most complete level of lishmah is when one is intrinsically connected with the Torah above all pleasure, for he is one with the Torah, and this is the havayah of the soul, a level which is hidden from most people, which is sometimes revealed to a person on a very partial level. Learning shelo lishmah has many levels to it. The innermost level of shelo lishmah (which is the most ideal form of shelo lishmah) is to learn with enjoyment, and even more so, to learn because one is enjoying the Torah, because he understands what true enjoyment is. Chazal were referring to this ideal level of shelo lishmah when they said that one should learn even shelo lishmah, because it will lead to lishmah. From learning with pleasure, a person can come to the level where he learns on a level that is above pleasure. Rav

Chaim Volozhiner said that a person always needs shelo lishmah, meaning that a person always needs to enjoy his learning. Learning Torah from enjoyment is discussed in Chasam Sofer (Shabbos Shuva), Ksav Sofer Beraishis 49:15, Meiri to Berachos 2a, Gra on Mishlei 20:13, and in Yalkut Shimoni Ekev.

CHANGING THE WORLD & BRINGING MASHIACH

I feel like the Rav's words can change the world. I want to keep spreading the Rav's message to the world about how severe the issue of using Internet and smartphones is, how it is preventing a person from being by the Geulah, how it can mean that he is possibly joining the "Erev Rav" by being unwilling to give up Internet use, etc. I feel like the Rav's words can save the world and bring Mashiach! Only Mashiach will change the world and return everyone to teshuvah, but still I feel that the Rav's sefarim and of the Rav's words, as well as the sefarim of Rav Yitzchok Meir Morgenstern shlit"a, can change the world greatly and make us all worthy of the Geulah. How can I go about this in a way that I'm not spreading any personal agenda and to do this all with pure motivations to help the world and to the ratzon Hashem? What does the Rav think about this?

ANSWER

Hashem is in charge over the world. You need to do your share, from recognizing that it is the will of the Creator. But it should be with the understanding that it is not within your hands to attempt to fix or change anything in the world. Rather, your intention has to be that you want to do Hashem's will. There is a very big difference if your perspective is that you want to change and fix the world, or if your perspective is that you want to do your share and do the will of the Creator.

THE BLISS AFTER MASHIACH COMES

1) I think a lot about what it will be like after Mashiach comes (may he come soon). Will we be sitting and learning all day surrounded by sefarim and we will have all the time to learn? Will we be able to learn every last detail of Torah and get to its root, without any feelings of pressure – not being tied down by time, money, health, wishes and physical desires? Will we just be able to simply sit and learn every part of Torah for all of eternity, and it will all be geshmak (refreshing)? Is the right perspective to have, or is there something more that I am supposed to looking forward to after Mashiach comes?

ANSWER

Yes (this is all true). But even more than that, it will be the revelations of all the taamei Torah (reasons or tastes of the Torah) and it will be the complete connection to HaKadosh Baruch Hu.

QUESTION

2) Is this something proper to think about and look forward to?

ANSWER

In the proper balance!

QUESTION

3) What will happen to our physical desires after Mashiach comes? Will our body still be able to enjoy things? Will we enjoy food, music, sports, and jokes and laughter? Will we only have spiritual pleasures then or will we be able to enjoy everything?

ANSWER

Only subtle physical pleasures will remain, such as music and beautiful sights. All other physical pleasures are only needed for the “animal soul” (nefesh habehaimis), and at the beginning of the days of Mashiach those pleasures will still exist, but gradually these pleasures will weaken and the world will become transformed into a spiritual place. As Chazal said about the Next World, “There is no eating in it and no drinking in it, only the tzaddikim sitting with their crowns on their heads and enjoying the radiance of the Shechinah.”

QUESTION

4) Will we only have spiritual enjoyment then, or will our physical enjoyment remain and it will be used as a way to get closer to Hashem?

ANSWER

The pleasure will remain [at the beginning of the times of Mashiach] only to the extent that our nefesh habehaimis will need it, as the Mesilas Yesharim says, that a person should make use of physical pleasure only to the extent that it helps him serve Hashem.

QUESTION

5) I enjoy taking pleasure walks and seeing nature. Will I enjoy this on the same level after Mashiach comes, or will this pleasure be experienced differently?

ANSWER

Refer to the previous answer. All physical pleasures will become properly balanced.

MASHIACH BEN YOSEF & MASHIACH BEN DOVID IN OUR PNIMIYUS

1) What is our internal avodah to “unify” Mashiach ben Yosef and Mashiach ben Dovid? Is this something we can actually do and act upon in the practical sense?

ANSWER

It is to unify t'mimus (earnestness) and p'shitus (simplicity) together with harkavah (complexity). We have an avodah on one hand to reveal t'mimus and p'shitus [to reveal emunah peshutah] and on the other hand we also have an avodah of harkavah [to combine together all of the Torah's wisdom on a particular subject and to learn Torah in-depth]. Attaining true wisdom comes from ayin, because it is written, “And wisdom, from where (m'ayin) is it found?”

QUESTION

2) Does this avodah of combining together the two Mashiachs become further subdivided into the 12 tribes, then the 70 souls who went down to Egypt, then the 600,000 souls of the Jewish people?

ANSWER

Yes – by combining together all the many different kinds of complexity with simplicity.

SUFFERING BEFORE MASHIACH

1) Pesikta (35) states that Mashiach will go through a lot of suffering, he will be jailed several times and he will be ridiculed and humiliated, and people will try to kill him in all kinds of ways. Does Mashiach have to go through all of this, or is all a harsh decree that can be annulled?

ANSWER

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

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

The revelation of this will be in stages.

QUESTION

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

ANSWER

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

QUESTION

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

ANSWER

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

WHY IS THE RAV SO HARD TO ACCESS?

I want to ask the Rav, why is it that the Gedolei Yisrael are such great people yet they are still approachable, we are able to observe them and they have time of kabalas kehal (meeting with the tzibur), but this is not the case with the Rav. I want to know, is there a reason that the Rav has for this? Is there any way I can have a personal relationship with the Rav so I can get advice and guidance and be able to have more shimush (training) under the Rav?

ANSWER

I am not at all from the Gedolei HaDor, so I don't really understand the question.

There are several reasons why [I don't do what you mentioned]. Here are a few of them. Today, everything has become external/superficial. Everything today has to get recorded or videoed, and that is so different from [the low-key, calmer situation of the] previous generations. This is all one big "noise", which steals the necessary inner calmness and solitude away from a person, and this is especially detrimental to someone who needs it [the inner calmness and solitude] as part of his cheilek (portion or personal work) on this world. This is besides for the profound level of tumah (devious influences) today, which is causing destructive and fearful to anyone.



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*
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