

BILVAVI

**MY
HEART
ASKS**

QUESTIONS & ANSWERS

PARSHAS BESHALACH 5782

ISSUE 224

1 | BILVAVI · 224 · BESALACH · Q&A · 5782

TODAY'S WAR 5781.....	2
RELYING ON HASHEM IN THE END OF DAYS	3
ASKING A TZADDIK FOR ADVICE	3
THE LIGHT DURING THE PLAGUE OF DARKNESS	6
MAKING IT TO THE GEULAH	6
BELIEVING REPORTS OF ABUSE	8
WHAT TUMAH ENTERED THE TORAH WORLD?	8
HOW TO VIEW EVIL PEOPLE	9
THROWING OUT CHAIM WALDER'S BOOKS	9
EMOTIONAL & MENTAL ISSUES OF THE GENERATION	10
A GENEROUS BUT MEAN PHILANTHROPIST	10
HUSBAND'S AVODAH WHEN WIFE IS IN LABOR.....	11
REFINED CHARACTER	12
SERIOUS & SENSITIVE NATURE.....	12
NO ONE TO TALK TO	13
HOW DO I STOP BEING JUDGMENTAL?	14
THINKING HUSBAND AND ACTIVE WIFE	14
ETERNAL FRIENDSHIPS.....	14
UNHEALED TRAUMA & LOW SELF-WORTH	17
TEMIMUS - CHILDLIKE INNOCENCE.....	18
HOW A MAN CAN BECOME MANLY	18
HOW CAN WOMEN DEAL WITH CHALLENGES	18
MIXING OF MEN & WOMEN TODAY	19
WHY IS EVERYONE SICK IN AMERICA?	20
NIGHT KOLEL FOR LEARNING AGADTA & MUSSAR	21
WILL EVERY SOUL REACH ITS TIKKUN ?	21
IS BRESLOV THE ONLY TRUE PATH?	22
HAS THE RAV CONSULTED WITH GEDOLIM?.....	22
CAN THE RAV GIVE LONGER ANSWERS PLEASE	22

IMPORTANT MESSAGE:

Due to the influx of questions received recently for the Rav, Shlita,
We are asking the public not to send more than **one** question per week
[Even if it's a question on one topic, only **one** question
should be sent on that topic that week]

Thank you for understanding,
Staff of the responsa system of Bilvavi Mishkan Evneh

TODAY'S WAR 5781

What did the Rav mean in a recent response that we need to gain a new perspective on what the “main war” is now which we need to be fighting?

ANSWER

In the past, we were mainly fighting outside influences that were coming into the Jewish people, which were either being forced on us, such as various laws of the government that were decrees against religious Jewry, and the issue of the “Erev Rav” (the Israeli government) mixing themselves in to the world of religious Jewry, who were trying to convince the religious world into certain things for their own self-gain, so that they [the government] would gain more money, prestige, and power – all as a means of influencing their views and lifestyle into the religious Torah world. The leaders of our generation have been fighting these influences for several decades already. But from about the year 5760 (2000) and onward, and especially in the last decade, basically all of the *tumah* (the terrible culture of our world today) has entered from the outside into our own inner circles. (This is a resemblance of how before the sin of Adam, evil only existed outside of man, and after the sin, the evil entered within man, as the Nefesh HaChaim explains). The *tumah* that entered the Torah world today is mainly through the media in all of its many different forms. And now, the evil of the 50th level *within* the 50th level of *tumah* has, *Rachmana Litzlan*, entered within our own inner circles, into the world of Torah observant Jewry, and even worse, it has entered into the Torah world itself [the *bnei Torah* and the most religious]. And from this point onward, the war that we face with those who throw away the Torah is no longer our main war that we need to fight today – though it certainly is raging strongly. And our main problems today are not with neighbors or friends who aren't being so stringent on keeping every last minute detail of *halachah* who may be a harmful influence on our children, and the like. Rather, the **large part of the war we need to be fighting today is within our own homes. Couples are split between their values:** One of the spouses is

connected with media/internet or at least wants to be connected to it, or parents want media/internet in their lives and their children don't want it, and vice versa. Or, some of the children want to be connected with media/internet while the other siblings are holding strong not to. This is the realization of the verse, *"The enemies of a man are those in his household"*.

In many cases, **each person as an individual needs to develop his or her own inner world to live in**, within his or her very own house, so as not to be influenced by the rest of the household. This is the secret of the *"Yechidah"* level of the soul, for the *Yechidah* level of the soul is found in one's house. And therefore, today the main war we are fighting today is found **in our own homes**.

RELYING ON HASHEM IN THE END OF DAYS

On one hand, Chazal say that in the end of days, we will have no one to rely on except for our Father in Heaven. On the other hand, there is such *hester panim* now, it's so great. It's nice to say that we need to rely on Hashem, but practically speaking it's so hard! What should a person do, when he feels so lost, out of answers, and alone? There are no Rabbonim today to turn to, who can do *tikkunim* and *tefillos* on our behalf. What then should we do??

ANSWER

Open the treasure chamber in Heaven. The more you open it, the bigger of a treasure you will reveal. When you reveal your *p'shitus* and *t'mimus* [when you earnestly and simply rely on Hashem and you don't question Him], you open the heavenly treasure more and more.

Today, Hashem is so revealed, but He is also so hidden at the same time!

ASKING A TZADDIK FOR ADVICE

1) *I deal with the tzibbur and sometimes people have very complex issues and questions, such as questions about shidduchim or medical issues and other serious issues, which needs to be asked to a Gadol. When sending in a question to a Gadol, does every detail of the question need to be described? Or is it enough to send in the question in general, without writing all the details, or is it not necessary to write down all the details of the question, because people will say to me, "Why do all of the details of the question need to be written, since he has Ruach HaKodesh?"*

ANSWER

1) To give a very general description, there are two kinds of *Ruach HaKodesh*.

There is one kind of *Ruach HaKodesh* where the *tzaddik* understands all of the details of an issue, through the enlightened understanding of *Ruach HaKodesh* that he has attained. There is another kind of *Ruach HaKodesh* which does not make the *tzaddik* aware of all the details, but merely gives

him the answer, in any of the following ways. Either the words come out of the *tzaddik's* mouth, as the Gemara in Tractate Berachos says, that a *possuk* (verse) can fall into one's mouth [when one wakes up in the morning] and this is a small level of prophecy. In the same way, words can come out of a *tzaddik's* mouth [through *Ruach HaKodesh*] which answers the person's question or he becomes aware of the answer mentally in his thoughts, or he hears a voice telling it to him, or he will see the answer in the form of writing. In this kind of *Ruach HaKodesh*, the *tzaddik* is not aware of the reason for the answer.

Another phenomenon that is close to this is when the *tzaddik* gets a *muskal rishon* (initial perspective) about the issue, which is *Ruach HaKodesh*, and this is coming from a "spiritual illumination" that comes from the "intellect of the *neshamah*" [as opposed to his second thoughts, which are already mixed with human logic and which are not in the category of *Ruach HaKodesh*]. Sometimes he can even sense this with the spiritual sensitivity of his soul.

In the second kind of *Ruach HaKodesh*, there is no necessity for him to know every last detail of the issue. But in the first kind of *Ruach HaKodesh*, there are varying levels. If the *tzaddik* is on a completely righteous level, the *tzaddik* can see the questioner's soul at its source in the soul of Adam HaRishon, and even more so, he can see the soul root of the person as it was before Creation. But only rare individuals throughout the generations had this ability. Any person who possessed *Ruach HaKodesh* saw things within the limitations of his understanding, just as no Torah scholar sees exactly what another Torah scholar sees in the Torah.

Therefore, the answer that the *tzaddik* saw in his *Ruach HaKodesh* is modified to the spiritual level of the *tzaddik*, and accordingly, the *tzaddik* will understand the general issue and the details of the issue, based on his particular level. When this happens, the *tzaddik* will sometimes become aware of details even by employing the use of his human logic, to understand what he sees in the spiritual spheres.

It resembles what happens with prophecy, where the prophet saw a certain vision and he needed to interpret what he saw, as the Ramchal describes, in sefer *Kelach Pischei Chochmah*. It was also similar to what happened when asking questions to the *Urim V'Tumim*, where the Kohen needed to use his *daas* in order to combine the letters properly and understand the answer. The answer that the *navi* or Kohen found did not come to him as a clear understanding, it had to be discerned. He had to analyze the information and combine it properly. With this kind of understanding, he was made aware of all the details.

Even more so, there were Sages who were able to answer questions based on wisdom and cleverness, combined with *siyata d'shmaya* (assistance from Heaven) and prayer to be guided to the truth. This also entailed knowing all the details of the issue or question at hand.

QUESTION

2) *When a Gadol or tzaddik writes a response to a question, is it to be regarded as “advice”, or do we need to look at it as a decision coming from Hashem, since a tzaddik is called an extension of Hashem [because Hashem communicates to us through the words of tzaddikim]?*

ANSWER

2) It depends on what goal the questioner has in mind. If the questioner wants advice, then the Gadol’s answer is “advice” to him. If the questioner is seeking a *psak* (a *halachic* ruling), this will depend. If he is going to the sage because he wants an answer based on the *Ruach HaKodesh* of the sage, then this alone does not obligate him to listen to the sage’s answer. But if he asks the sage a question because he wants to hear the “word of Hashem” from him, and he believes that the word of Hashem is revealed through the sage who is worthy of hearing it, then that obligates him to listen to the sage. Similarly, if the sage tells him that “this is the word of Hashem”, the questioner is obligated to listen. But this barely ever happens.

QUESTION

3) *What if the person asking the question has a certain subconscious motivation that he wants to get a certain answer from the Gadol? Will his ulterior motives cause the Gadol to give him an answer that’s not accurate?*

ANSWER

3) Yes – בדרך שאדם רוצה לילך מוליכין אותו – “In the way that a person goes, he is led in.” For this reason, many times the answer that one receives is not accurate.

QUESTION

4) *How should a question to a tzaddik be asked? Is this something that depends on which tzaddik one is asking and does it also depend on each questioner?*

ANSWER

It depends on the level of the sage and on the question being asked. In cases where the answer depends on the understanding of the sage, one should indeed suspect that the answer is being manipulated by the motivations of the questioner.

QUESTION

6) *Are there any ways for a person to decide upon the answers to his questions? If yes, how can a person know which way is appropriate for him to use, in order to answer his questions? Are there several approaches which a person needs to use, in order to decide upon an answer to his questions or issues?*

ANSWER

6) Yes. One way is if he removes himself from any subconscious ulterior motivations (*negios*), which allows the initial understanding to be true. Similar to this, the Ramban says that when one learns Torah *lishmah*, he can then decide the answer to his question based on the first thought that comes to him, because learning Torah *lishmah* removes all obstacles from him and allows him to receive spiritual illumination from the source of understanding. Alternatively, by having *emunah* that only Hashem manages everything (except for one's free will), the answer to one's question is also coming from the Creator, because here is one is allowing the Creator to decide for him. But in order to do this, one needs to have very clear *emunah*.

All of these ways are true, and it is a matter which depends on each person's soul root (*shoresh neshamah*) as well as his current spiritual level (*madreigah*). The better a person recognizes himself, to that extent will he know when and how to go about this, and which approach to take.

THE LIGHT DURING THE PLAGUE OF DARKNESS

How can it be that the plague of darkness in Egypt was a "light" for the Jewish people, if it was a plague that killed 80% of the Jewish people and all night they were burying their Jewish brethren (as Chazal said)? How could this be a time of "light" for them if there was seemingly no more troubling period for the Jewish people than this?

ANSWER

The light itself was sifting out and destroying the *reshaim* (wicked souls) !

MAKING IT TO THE GEULAH

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

ANSWER

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

QUESTION

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

ANSWER

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

QUESTION

3) The commentary of the *Rosh* on the Torah (Shemos 10:22) asks that if the four-fifths of the Jewish people died in the plague of darkness because they weren't worthy, why were Dasan and Aviram spared, since they were *reshaim*? He answers that it was because they didn't despair from the *Geulah*, and this alone made them worthy of *Geulah*. Similarly, the Vilna Gaon said that the ones who hold strong in emunah and bitachon in Hashem will be those who survive the final days and make it to the *Geulah*. Someone brought proof from the above sources that even a *rasha* is worthy of the *Geulah*, as long as he has *bitachon* in Hashem's kindness that he will make it to the *Geulah*. How does this fit in with what the Rav has been saying that those who remain connected to the 50th level of *tumah* that is the internet are the *reshaim*, the *Erev Rav*, who won't be worthy of the *Geulah*?

ANSWER

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

QUESTION

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

ANSWER

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

QUESTION

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

ANSWER

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

BELIEVING REPORTS OF ABUSE

What is the Torah approach on the recent story of "abuse" in which people are accusing someone of abuse but there are no witnesses who can testify on it?

ANSWER

"A judge does not have except what his eyes see" (*Gemara Bava Basra 130b*). But when there is *yashrus* (uprightness) and no self-serving interests, Hashem helps a person clarify what the truth is. But this is a rarity which isn't that commonly found in our generation.

WHAT TUMAH ENTERED THE TORAH WORLD?

The Rav has said that all of the *tumah* of the world has entered into the Torah world, into the world of yeshivos, in the last couple of years. What specific *tumah* is the Rav referring to?

ANSWER

The *tumah* of the media, which is the 50th level of *tumah*, called the *kelipas Sedom* [same-gender marriages] and all that it entails.

HOW TO VIEW EVIL PEOPLE

Since Hashem created evil and He put evil people in our world, and there is nothing independent from His control, how should we view evil people? Are they to be seen as an independent force from G-d that we need to reckon with or are they to be seen in the context as part of Hashem's will? Asking the question in a different way, when we speak to our children about the wicked people of history, such as Haman, Amalek, and the other reshaim of history, do we need to stress "*Yemach Shemam!*", may their name be blotted out! Or do we need to just say generally that Hashem will eventually erase all evil in the world, with no special mention of wishing for their name to be erased forever? Whenever we mention to others about the evil people of history, in what context should we speak about them, and especially when we educate our children about these evil people?

ANSWER

Hashem wants them to be erased and destroyed: "For I will surely erase Amalek." But we should recognize that they are all messengers of Hashem to bring us to our *shleimus* (completion).

THROWING OUT CHAIM WALDER'S BOOKS

Several people asked me to ask [the Rav] about the well-known author "Chaim Walder", of "Kids Speak" and other well-known books, which are found in most homes of Klal Yisrael for the last 20 years. (1) Is there a problem to read Chaim Walder books, whether before the bad reports about him and especially now that there's bad reports on him? Is there a difference between his story books and his other books? Or should we keep a distance from his books? (2) Now that there's reports on him, and there's so much confusion and differing views that are dismantling his previous kosher status (*chezkas kashrus*), do we need to throw his books out of the house? (3) Is there anything the Rav can say about this situation in general which has shaken up Klal Yisrael on several angles?

ANSWER

I am very puzzled at this question. How blind people have become !!!

Galus ! Galus! Galus ! (exile, exile, exile!)

Only in such a confused generation like this, is it possible to ask such questions!!!

There was *giluy arayos* (immoral behavior) and *shofichas damim* (murder) together here, and people want to give the benefit of the doubt (*melamed zechus*) about this?

The next stage will be an act that involves *avodah zarah* (idol worship), *giluy arayos* and *shofichas damim* all together at once, and people will try to be *melamed zechus* in such a situation also?

This is exactly the very bottom of the pit of the 50th level of *tumah* (depravity) which continues to become more and more revealed. Instead of using the holy power of “the integration of opposites”, people are “overturning” everything by saying that darkness (evil) is really light (good).

EMOTIONAL & MENTAL ISSUES OF THE GENERATION

Why we are seeing so many *cholei nefesh* (emotional and mental illnesses) today, which weren't around in previous generations?

ANSWER

The external reasons for this are because of the very stressful lifestyle of today's time, and also the surge of information that everyone knows about today, which causes a person to lose his calmness and peace of mind, and which causes a person to increased tensions and pressures, and more issues. The inner reason for this is because most of the souls in today's generation are reincarnations (*gilgulim*) of several souls at once in the same body – either a person also has an entire soul that has been completely reincarnated, or he has “sparks” from souls of a previous lifetime. This leads to many inner contradictions in one's soul, [resembling the dichotomy of] “*two nations are in your stomach.*”

A GENEROUS BUT MEAN PHILANTHROPIST

I know a person who has a bad temper and he's very critical especially to his family, but on the outside he appears to be very kind - he does a lot of *chessed* and *tzedakah*. He doesn't keep the Torah, and he has a lot of money and enjoys a lot of financial blessing in his life. Why is he rewarded by Hashem to have so much money?

ANSWER

It is possible that his reward comes from the “world of exchanges”. It is also possible that he is receiving reward on this world for the kindnesses that he does. Or, it can be because this is his portion on this world – this is how he is being tested.

HUSBAND'S AVODAH WHEN WIFE IS IN LABOR

What is a husband's avodah when his wife is in labor? How can he remain calm and make her feel calm as well, and at the same time davening to Hashem? And what should he daven for during this time?

ANSWER

On one hand, he should be reminding himself of the emunah that *Ain Od Milvado*, that nothing is in control except for Hashem (see *Nefesh HaChaim shaar III, 12*). He should also be davening that his wife should have an easy birth, and that the baby should be born healthy. At the same time, he also needs to sympathize with her pain, and he should be going back and forth between these different states: *emunah* in *Aid Milvado*, and *davening* for his wife and baby, and sympathizing with his wife.

QUESTION

What should a husband do if his wife is in pain from having contractions and she is nervous, and when she hears him davening from a *siddur* or *Tehillim* it only makes her more nervous and she yells at him to stop davening and just remain calm?

ANSWER

Daven from your own language without using any of the prayers of the *siddur*, and you can also daven mentally. Make sure to cycle back and forth between *emunah*, *tefillah*, and sympathizing with your wife, as explained in the previous answer.

QUESTION

The *goyim* nurses and doctors in the hospital seem to act much nicer and more respectful and kinder than many Jews that I know, and I feel sometimes that *goyim* have better *middos* than Jews. Yet I know deep down that a Jew's *neshamah* is holier, I just can't help but wonder why most Jews I know can't be as nice as these *goyim* that are so helpful and nice to me....

ANSWER

When a *goy* is nice, kind, helpful and compassionate, this comes from the basic level of compassion that comes from the *nefesh habehaimis* (animal soul), just as an eagle is compassionate on its young. You need to recognize that only a Jew possesses a soul that is a "portion of G-d above", a soul that is capable of emulating the *middos* of Hashem, for the *middos* of Hashem are naturally ingrained in a Jew's soul.

QUESTION

Are the non-Jewish nurses and midwives in the hospital to be viewed as Hashem's messengers to help bring my baby into the world, and do they have a *zechus* (merit) in bringing a Jewish *neshamah* into the world?

ANSWER

Certainly they are messengers of Hashem, and yes, they do have a *zechus* because of what they are doing.

REFINED CHARACTER

How it can be that there are people who aren't observant of Torah and mitzvos, and sometimes they can even be *goyim*, yet they have very good *middos* (refined, sterling character)? Do they have a purer soul than others? Or is it that they already repaired their character in a previous lifetime? Or is there some other reason?

ANSWER

1) They may be Jews [without knowing it]. Every Jew has 3 inherent qualities: Jews are naturally compassionate, bashful, and kind. 2) Or, they may be souls who are destined to convert to Judaism, and a spark of it is already revealed in them now. 3) They may have been born with a balance in their nature, or, they worked very hard on themselves using secular methods, either in this lifetime or in a previous lifetime. 4) Every non-Jewish nation has its own particular good quality. 5) Every soul has 1 quality that is already repaired. 6) Torah observant Jews can sometimes 'push to the side' doing inner work on their character, as a result of not living correctly. In contrast, those who haven't yet merited to keep Torah and mitzvos are sometimes more focused on improving their character. 7) Since the Torah is called "Torah of truth", sometimes this truthfulness in Torah observant Jews causes them to ignore the Torah's "ways of pleasantness", because truth often clashes with peace. In contrast, those who are far from Torah don't have the "truth" of the Torah, so it is easier for them to have more peaceful behavior.

SERIOUS & SENSITIVE NATURE

My nature is that I am a bit sensitive. Before I got into learning Gemara in-depth, I could easily converse with others and have a good time with them. Now I am more serious about my learning, I analyze what I learn with in-depth study, but ever since my learning has matured, I am strangely finding myself more sensitive and deeply hurt from the comments of others. Also, before I got into learning, I had a funny personality and I always had a good joke to say, and in general I had an easy time socially. But now I feel like I can't talk as quickly as I used to, and I also feel like my friendships

aren't as strong as they used to be. I feel like my most of my conversations with others are too superficial and not 'real' conversations, and that they are just full of humor and jokes. If only I could find new friends. But at this point in my life, I can't find new friends and I am surrounded all the time by more 'external, superficial' kinds of people that I can't really have serious conversations with. This problem has caused a lot of imbalance to come upon my neshamah. I feel depressed, because I had always wanted to live with more meaning and more deeply, with more Torah in my life, but on the other hand it has made me very depressed because I can't connect that much to those around me. And when I feel that distance from others, I become really depressed.

Can the Rav explain what is happening to me and how I can continue to live a more internal kind of life while staying connected with friends even though they are more external and superficial than I am? And can the Rav explain to me why I have suddenly become so much more sensitive to the comments that others make to me, and how I can change how I feel about this? Thank you to the Rav from the depths of my heart, for all of the guidance.

ANSWER

With the more you get into your learning, learning with *iyun* (in-depth analysis), the more you are entering into the "inner world", which is a serious, level-headed place to be in, and which is the very opposite of light-headedness (*kalus hadaas*). When people are light-headed, when they have *kalus hadaas* and they aren't serious, they will have a lifestyle of being funny, humorous, and joking most of the time, etc.

You can try to start off your conversations with something funny, but it should also be something that contains depth, thinking, which carries weight and importance to it. This is the balance between inner depth and the world of light-headedness and humor. It is the first step that's part of a greater process.

NO ONE TO TALK TO

I had asked the Rav if the Rav knows anyone today who's well-versed in pnimiyus who we can speak to clarify any matters of pnimiyus and inner avodas Hashem, and the Rav answered, "Unfortunately to my great pain, I don't know of anyone." My question: So what should a person do if he doesn't have someone to guide him in these matters? Every person needs someone to guide him in *avodas Hashem*, and without having the right guide, it is very, very hard.

ANSWER

Try to clarify a matter as much as you can [with someone who is capable of helping you clarify a matter.] But beyond that (for anything you can't clarify enough), "We have no one to lean on except on our Father in Heaven." [When we need help and we aren't finding it and there's no one to speak to], we need to *daven* and place our hope and *bitachon* in Hashem.

HOW DO I STOP BEING JUDGMENTAL?

My nature is that I am very truthful and I can't take it when people do the wrong thing or when they act unjustly. I deal with people all the time and almost everyone gets me angry, because I see their faults right away and I keep seeing how they're wrong. In particular, I can't stand *baalei gaavah*, people who think that the whole world has to cater to them and do exactly as they wish. How can I be more accepting of others even though they are far from perfect?

ANSWER

You need to change your perspective on life. You are seeing life from a perspective which is causing you mostly grief. You need a more loving perspective, which you can add onto your truthful perspective. But you must make sure that your love for others should be taking up more space [than your truthful perspective of seeing their faults]. Take your critical perspective and channel it inward, so that you expect better from yourself [rather than expecting better of others].

THINKING HUSBAND AND ACTIVE WIFE

Me and my wife don't really have that much marital peace. We don't spend that much time together on Shabbos and we don't go out on a trip together for that long. She is more active while I'm more of a thinker, I think about life a lot and about the psyche. We actually tried several things to connect more with each other but the results were not good. What is a good suggestion?

ANSWER

Try to look for some work that you can do together, like a *chessed* project which will involve both of you.

ETERNAL FRIENDSHIPS

1) If 2 people learned Torah together and they felt close to each other (as with any chavrusa session that goes good) and later they parted ways – either they stopped learning and they don't feel as close to each other anymore, or one of them is upset or jealous of the other – are they will connected together in their souls, on an unconscious level? Since they learned Torah together, are they eternally connected with each other in their souls, even if they don't feel close anymore on this world? Or have they become “separated” from each other and they are no longer connected?

ANSWER

There always remains an imprint of their connection, whether it is a lot or a little.

QUESTION

2) When do 2 *chavrusos* (Torah study partners) get to learn together in *mesivta d'Rekia* (the Heavenly yeshiva)?

ANSWER

If they are *zocheh*, two *chavrusos* learn together if they have the same *shoresh neshamah* (soul root). That is the case in “upper Gan Eden.” However, in “lower Gan Eden”, two *chavrusos* can learn together even if they were connected together only externally and more superficially on this world.

QUESTION

3) Does a person only have 1 *chavrusa* upstairs when he gets to the Heavenly yeshiva, or does he get more than 1 *chavrusa*?

ANSWER

More than one.

QUESTION

4) Is there a way to know which *chavrusa* I will learn with in Heaven? (And *b'ezras Hashem*, soon Mashiach will come and this question won't be relevant!)

ANSWER

There is no way for a human being to know this.

QUESTION

5) Can there be two people whom Hashem doesn't want them to be friends with each other? For example just as we find that Yaakov Avinu didn't like the friendship between Shimon and Levi because they banded together and caused destruction, is there such a thing that 2 certain *neshamos* should not be friends with each other?

ANSWER

Yes – sometimes 2 souls can be “*kilayim*” (a forbidden mixture, two materials that should not be mixed) to each other.

QUESTION

6) If that's the case then how should the 2 people view each other? Since all Jews are unified together because they all share one collective soul, but there can be individual Jews who are not supposed to connect with one another because their relationship will be destructive (i.e. 2 friends who were very

close and after some time, they get 'too close' and their relationship turns unhealthy – or worse - and they need to be separated from each other), how can we know if another person is someone that we are not meant to be connected with on this world?

ANSWER

The benefits of this friendship have to be weighed against the damage that comes out of this friendship.

QUESTION

7) In a case where 2 friends must become separated each other (i.e. an unhealthy relationship or attachment issues form between them, or it is damaging their personal holiness, or their friendship is simply destructive to the world like Shimon and Levi), do they still need to love each other deep down in their hearts and they just have to be aware that Hashem doesn't want them to actively be close with each other?

ANSWER

Yes. But sometimes, one of them may have to be temporarily disengage from any kind of emotional closeness with the other, because his soul isn't yet purified and therefore his love for the other can spread to unrefined places in his soul which will make the love itself detrimental.

QUESTION

8) What is the way to love another person with true *ahavas Yisrael* in a case where Hashem doesn't want them to have an actual closeness/friendship with each other?

ANSWER

To have a clean, pure sense of being bound with the other, due to the fact that all Jewish souls share one collective soul, which has nothing to do with another as an individual.

QUESTION

9) I feel like I have no one in my life whom I can deeply connect with. The more attuned I become to my own inner world, the world feels like such a cold, dark place to me, a place of self-absorption where people don't want to become truly connected with another. It seems to me that logical, rational people are afraid of deep relationships with another person, and they act as if they don't want to be connected with another human being. And even the emotional types who are warmer and easier to connect to, I find that they are very limited in how much they allow themselves to connect with me. How can I deal with this reality I find myself in, where I feel like everyone acts like strangers who don't want to know each other? I find myself very socially awkward lately in any public place, even in shul or in a beis midrash, because I feel like everyone is a bunch of strangers and no one wants to connect with me, and because of this, I feel horribly lonely and I prefer to stay

in my house and learn there, because the world feels like such a cold place to me. Is this coming from an unhealthy place in me, or is it coming from the pain of my neshamah? And what can I do to fix this issue?

ANSWER

This is coming partially from an imbalanced place in your soul, in which you are not balanced in your relationship with Hashem, with yourself, and with another.

Your *nefesh habehaimis* (animal soul) is seeking relationships with others in a way that's not balanced. That is the root of your difficulty. Besides for that factor, though, you also have a *neshamah*, and the *neshamah* has a nature to love others genuinely, and your neshamah is frustrated because it isn't utilizing this potential completely. This is part of the *Shechinah* being in exile, and you should accept this pain with love. At the same time, make sure to purify your *nefesh habehaimis* and to restrict it by placing boundaries on your wish to connect to others in a very imbalanced way.

UNHEALED TRAUMA & LOW SELF-WORTH

I went through different traumas in my childhood and in the last few decades. This caused me to cut off emotionally from the world around me, and I wasted many years of my life because of this, socially isolating myself. When I got older I deal with many challenges. In Hashem's kindness, I got married and I am a mother today of several children. Still, I have many challenges that I still struggle with on a regular basis. I often have thoughts that "My very existence is painful." My frum therapist says that I will always be bothered by such thoughts unless I learn how to take my mind off it, and suggested to me techniques of how to heal the painful bothersome thoughts. There are also times (not that often) where I feel like Hashem doesn't love me and that He made me into damaged goods, even though I know in my mind that this is incorrect. I sometimes cannot relate at all to other people, because I have no desire for superficial relationships when I'm bothered by painful thoughts about me. This has had a negative impact on my marriage. My husband feels that I came into the marriage with too many expectations from the relationship – I don't do any chatting with other women because I have no interest in external, superficial relationships with others and I am trying to substitute it with a close, intimate relationship of marriage. (I recently read the Rav's book "Gateways To Hashem For Today's Jewish Woman" and it was like water that quenched my thirsty, parched soul.)

My questions are: (1) How can I heal? (2) What is the role of my therapist/psychologist in healing me from my trauma? (3) How can I raise happy, healthy children and be a good wife, maintain friendships even though I don't have the healthy resources to do this?

ANSWER

(1) You need to connect to your strongest ability. This is explained in the *sefer Hakarah Atzmis* (Self-Recognition & Self-Actualization, currently being translated). Connecting to your strongest point

will be the root how you will be healed. The root of the healing does not lay in the maladies you have developed, but in connecting to the good point (the strongest ability) in your soul. That will make you feel stronger, and then it will be easier for you to treat the painful thoughts/feelings that you encounter. (2) There are different ways of treating the soul and it is impossible to describe it here briefly and precisely. But, to be very general, connect to your strongest point and slowly peel away the bad parts that developed. “*Remove evil, and do good.*” (3) Refer to answer #1. Connect to your best ability, for that is the root of your vitality, and this is what will enable you to properly give and bestow upon another.

TEMIMUS - CHILDLIKE INNOCENCE

What causes a person to lose his *temimus* (childlike innocence)? And how can he get it back?

ANSWER

It is because as a person goes through life, he keeps encountering things that are the opposite of *temimus*, and he becomes very, very affected from it. One should find the best possible environment that's protected from the outside world (as much as possible) and then value the *temimus* that he finds there, and he should become connected to it, deeply, and gradually he will ignite his *temimus* again. Also, when a person cries, the power of shedding tears can bring him back to his childhood state and awaken his *temimus* again. After exposing his *temimus* again, he then needs to allow himself to deeply connect himself, to his *temimus*.

HOW A MAN CAN BECOME MANLY

How can a man strengthen his masculine characteristics, especially in the context of marriage?

ANSWER

By learning how to become more responsible, reliable, and being a *demus* (figure or presence whom others want to emulate).

HOW CAN WOMEN DEAL WITH CHALLENGES

How can women and girls deal with the hardships of life, especially when they don't see any hope on the horizon? If men can deal with the pressures of life through learning Torah, which gladdens the heart, what can women do since women don't have Torah learning?

ANSWER

They need to learn and understand how all *chiyus* (inner energy) comes from ***emunah***. Not just to believe in Hashem, but that our entire *chiyus* comes from *emunah*.

And by extension, we should get *chiyus* from just **doing Hashem's will**.

Besides for this, **every *bas Yisrael* must find her strongest ability** (as explained in the sefer *Hakarah Atzmit*, Self-Recognition) and to actualize her strongest potential. That will be the source of her *chiyus*! And besides this, *chiyus* can also be gained from smaller things as well.

MIXING OF MEN & WOMEN TODAY

In this orphaned generation, where unsavory people are considered “Torah observant” in the eyes of the public, yet they abuse women with their lustful behavior, in which they sweet-talk women (and especially young girls) into inappropriate behavior with them – how can this situation be judged according to the Torah? A woman's testimony is not believed in *Beis Din* and therefore a man predator can get away with not getting the punishment he deserves?!

ANSWER

As mentioned many times, we are in the generation of the “*Erev Rav*” and their harmful influence. Not only are there are many souls today in our generation who are of the “*Erev Rav*” [they do not have Jewish souls], but **the entire attitude of the generation today is affected by the *Erev Rav*'s influences** and desires: It is an attitude where every influence of the world becomes mixed into Torah society. This is not only a small mix of influences that have come in, but a very big mix (*taaruvos rabbah*), and that is what “*Erev Rav*” means exactly. One of the ways in which this terrible mixture is revealed is through the **mixing together of men and women in our society** today.

There are several examples of this that are well-known to any sensible person. At large gatherings of people even in our own Torah society, there are many men and women mixed together. There is a lot of mingling of men and women at the **workplaces** today. And there is also a tremendous amount of mixing between men and women that takes place on **social media**, various social get-togethers in which men and women exchange messages [in the realm of social media]. There is also inappropriate mixing of men and women on even [frum] **Chareidi radio programs**, whether on the part of radio hosts, callers, or listeners. At **family get-togethers** in which the entire extended family meets, there is also a lot of mixing between men and women taking place, as well as by concerts, and **men and women calling each other to ask for donations for their *chessed* organizations**. And there is tremendous breach of boundaries taking place with **therapists and their clients, in which men are counseling women, and vice versa**. And there are many more examples as well. Even a *Talmid Chochom* (Torah scholar) with *yiras shomayim* (fear of Heaven) is in great danger of falling into this forbidden mingling of genders, and who from us was greater than the sage Rav Amram Chasida (who almost sinned with a woman when he was tempted)? And all the more so **for those who are**

more vulnerable, who are at much greater risk of sinning in this area. And **how much more so is this likely to happen with those who are careless about *halachah* – such as by owning any kind of internet-device** [which easily puts them right into this situation].

Yet, how painful it is that people of this kind, or those who are similar to this, that it is these people who turn into the activists of our communities, and they have their various opinions and views, which has a big effect on large amounts of the communities. There are those who see them as role models, when in reality **these people should be seen as very left-winged people** who do not represent the mainstream of Torah communities.

Several well-known instances happened in the last few months which were profound in how terrible they were!!! It has caused communal grief and heartbreak! Because the community finds itself at a loss of what to do about it – which way do we turn?

If we are silent about it - and certainly if the perpetrators are held in esteem for what they do for the public – their unacceptable behavior [becomes ‘acceptable’ and] causes a terrible weakening of resolve about the severity of immoral behavior and murder, which has become more ‘accepted’ in the eyes of the community in general, and by young children especially. That weakening of resolve can *chas v’shalom* lead to a permissive attitude in which this inappropriate, unacceptable behavior towards children becomes more ‘accepted’ in the eyes of the community, *Rachmana Litzlan, Rachmana Litzlan*. (may Hashem save us from this). It is *nora, nora, nora* (terrible, terrible, terrible), and anyone wise can see what the outcome will be, the terrible outcomes that can *chas v’shalom chas v’shalom* come from this permissive attitude.

Yet, if people will talk about such things, it brings up all the dirt out into the open, which results in conversations that are vulgar and dirty talk, and contaminating the purity of the mind, in a way that is *nora, nora, nora*, and *chas v’shalom* turning into a part of almost any person’s regular conversations!!! And to our pain, some are choosing to be silent about it while others are talking about it regularly, and this causes the issues to double and worsen!

And therefore, from all angles, **this is a heartbreaking situation to us that is *nora, nora, nora***, and it is razing the foundation which were built by the previous generations who were like angels to us. And now the “50th level of *tumah*” (defilement) has come out and it is being revealed, *Rachmana Litzlan*, and it will make everything fall apart! Anyone who sees the truth of the situation today, can **cry without stopping**.

We are hoping at all times and at every moment to the complete *yeshuah* (salvation), to **come out of this darkness** and into the great light.

WHY IS EVERYONE SICK IN AMERICA?

Strangely, there are all sorts of illnesses going around in all of America and the doctors are just saying there’s many viruses going around, with no explanation. There’s corona, flu, and other viruses (and

sometimes more than one together) which started a few weeks ago and which are getting everyone sick, children and adults. Entire families are sick, some with mild symptoms and others bedridden. *Baruch Hashem* we haven't heard of tragedies from this, but the mere fact that so many people are sick now is shaking up people. Is there some inner meaning to this? Is this an unknowable phenomenon coming from the *Radla*? Or is it something not to make an issue of? Or is time to think about Hashem is so kind to us that He's giving all of us a bit of suffering and it's a *kaparah* that we shouldn't go through a more severe illness *chas v'shalom*?

ANSWER

It is a reflection of the internal situation today, that the generation has the status of an ill person. This has recently gotten stronger. The experts think that this disease becomes attached to a person more than another known disease from the last few hundred years ago. It is the "fallen" side to the power of *d'veykus* (attaching to Hashem) which has now fallen to the Other Side, resulting in impaired "attachment". But, correspondingly, there is also the light of holy *d'veykus* (attaching to Hashem) that one can reach today. Even more so, it is in the category of "Remove the old to make way for new" (*Vayikra 26:10*) which will reveal the higher, Heavenly light of *hiskalelus b'Ein Sof* (integrating into the Infinite, Blessed Is He).

NIGHT KOLEL FOR LEARNING AGADTA & MUSSAR

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

ANSWER

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

WILL EVERY SOUL REACH ITS TIKKUN ?

On one hand, it is written *ידח ממנו ידח לבלתי*, that in the final Geulah, every Jew will make it and no one will be left behind. On the other hand, it is taught in the sefarim that certain *reshaim* (wicked people) go to Gehinnom forever. Do all *neshamos* (without exception) eventually come to their complete *tikkun*?

ANSWER

The higher, deeper part of the *neshamah* is never destroyed. The fate of the lower parts of the soul, however, will depend on the level of the person.

IS BRESLOV THE ONLY TRUE PATH?

I don't understand how there can be other valid paths in avodas Hashem, once we acknowledge the path of Rebbi Nachman of Bresslov. According to Rebbi Nachman, a person must be connected with the true tzaddik – which was him - or else he's basically finished. Rebbi Nachman makes it very clear that only if a person becomes connected with his path of Torah can a Jew be successful and live properly. Either he was right or wrong – how can it be that he's right yet there are still other valid paths of avodas Hashem which don't require connection to a *tzaddik*? How can they all be true?

ANSWER

This leads us to the entire concept of the inner reality, the *Radla* (unknowable head), which is also called the point where all opposites are integrated (*kelilas hafachim*). Not only are there different branching paths of serving Hashem that are all true, but even at the root of all the paths, all of the different paths are absolutely true, each to their own. At the root, all of the paths are different angles of the same thing. That is why the Torah teachings of Rebbi Nachman are the absolute truth only according to personal soul root of Rebbi Nachman. In order to benefit from his path, we need to integrate the opposite of his approach into our avodas Hashem, in order to have the complete path (because two opposites are the two sides to the same whole). Without understanding the concept of *Radla/kelilas hafachim* (the point where all opposites are integrated) or when one isn't willing to agree to it – that is the root of all frustration and confusion between the different path of *avodas Hashem*.

HAS THE RAV CONSULTED WITH GEDOLIM?

The Rav mentioned in a response that he received guidance from HaGaon Rav Shmuel Auerbach zt"l. Does this mean that the Rav considers Rav Shmuel Auerbach to be his Rebbi in other matters as well?

ANSWER

For the last two decades, with *siyata d'shmaya*, I received guidance from several *Gedolim* and *tzaddikim*. From each of them, I received the particular areas that were needed for me.

CAN THE RAV GIVE LONGER ANSWERS PLEASE

I had asked the Rav about a certain topic.... and the Rav gave me a short answer...I was wondering if I can get more of an explanation of the answer, if possible.

ANSWER

I want to clarify something, and come out of my normal boundaries here, so that no one should get insulted.

You should know that I am very pressured. Most of my life involves using all my mental energy, until I can't think anymore. Because of this, I am very exhausted. Writing these answers as well doesn't happen at the spur of my hand. It requires me to think a lot about the question, from the root of the matter to the branch of a matter. That is why many times, in the middle of writing an answer, I can't think anymore, because I have used up all my mental energy, and I have to stop in the middle. That is why I cannot always elaborate on every topic. It depends on how much time I have at the moment. My request is: Please minimize the questions, and only send in one question a week. I hope you understand.



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

