

BILVAVI

**MY
HEART
ASKS**

QUESTIONS & ANSWERS

PARSHAS MISHPATIM 5782

ISSUE 226

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IMPORTANT ANNOUNCEMENT

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and on the very small staff that helps
to prepare the Rav's Torah's for publication,
it is not possible to continue the
responsa system for the time being.

GUIDANCE FROM OUR HIGHER PERCEPTIONS

How can we become connected with the higher awareness that comes from our neshamah? Are we able to receive Divine guidance if we are not on a high level, and make decisions based on the insights that come from the perspectives of our neshamah? And what about the insights that we get from our intuition, emotions, clear dreams, thoughts, and our intellect – are we able to be guided by them?

ANSWER

To the degree that your intentions are *lishmah* (for the sake of Hashem and not for personal gain), the the light of the *neshamah* will become sparked within you and guide you.

HOW CAN A SINGLE WOMAN GROW TO HIGHER LEVELS

QUESTION

How can a woman grow to higher levels and gain the most reward in *Olam HaBa*, if she's not married?

ANSWER

Through *temimus* [earnest faith in Hashem and loyally clinging to doing His will], *emunah* [believing that everything's from Hashem], *tzniyus* (modesty), and, utilizing her potential abilities.

HOW TO RELATE TO PHYSICAL DESIRES

There was a *machlokes* between the Rambam and the Ramban regarding the physical desire of sensuality and touch – if these desires are holy in their essence, or if they are lowly, base desires. The Rambam quotes Aristotle that physical desires and the sense of touch are lowly and base, and the Ramchal and Baal HaTanya also have this view, while the Ramban says that physical desires and sensuality are holy in their essence. Which of these views are correct?

ANSWER

Both are correct, because the rule is that whenever there is an argument between our holy sages, we say that “Their words and their words are the words of the living G-d.” (*Gittin 6b*).

With regards to this particular argument, the Rambam was approaching this matter from the view of *havdalah* and *hachnaah* (separating and subjugating) while the Ramban was approaching this matter from the view of *hamtakah* (when physical desires are “sweetened” and harmonized with the spiritual).

THERAPY SESSIONS OVER THE PHONE

I saw the Rav’s response where the Rav said it’s inappropriate for a woman therapist to do sessions even over the phone, for a man client. What about the other way around – can a man therapist do phone therapy sessions for a female client?

ANSWER

This is not appropriate at all! This is entirely the opposite of *kedushah* (holiness)!

HOW DO I KNOW MY CAPABILITIES OR LIMITATIONS ?

Since every person is judged by Heaven only according to what they are or aren’t capable of, is there a way for a person to know what his *kochos* (capabilities) are, whether in learning Torah, in how much he can fix his middos, and in other areas of *avodas Hashem*?

ANSWER

It is impossible to know this exactly, but generally, as long as a person is calm and relaxed even as he tries hard at something, this means that he is capable of it, these are his *kochos* according to the level he is at. But this will not apply to people who are generally not calm and they don’t have *yishuv hadaas* for all sorts of reasons. Yet, even a very anxious kind of person like this will also need to examine himself well and see if he’s doing anything that’s taking away a lot of his calmness.

WHY DOESN'T OUR EDUCATIONAL SYSTEM TEACH BILVAVI?

The Rav teaches us in his sefarim (*Bilvavi Mishkan Evneh*) based on the words of the sefarim hakedoshim that the purpose of life is to reach *d'veykus*, and how everything else is just a tool to get there. I am having a hard time with this. I went through the Yeshiva system, I learned by Rav Shteinman and Rav Gershon Edelstein and others, and it's also known to me that Reb Chaim [Greineman] and Reb Dov Landau and many other *Talmidei Chochomim* of our generation – they all toiled in Torah their entire lives, yet we never heard from any of them that one needs to prepare his mind and heart before he is about to learn, we never heard from them that the main thing is *d'veykus* and that Torah is just a tool to get to *d'veykus*. I heard Rav Shteinman a lot, and he always said that the main thing is to learn Torah at every spare moment we have. We do not see in any of the sefarim of these *Gedolim*, nor did we see in their behavior, any emphasis on “*d'veykus*”. And that is why the emphasis in the world of Yeshivos is on learning Torah, not on *d'veykus*.

So I am very confused – on one hand, the Rav is saying that his teachings in his sefarim are not his own invention but that they are based on the Ramchal and Nefesh HaChaim and others, but on the other hand, I have a long list of Rabbonim who clearly didn't emphasize what the Rav teaches – they don't practice it and they don't teach it and educate about it. And these are all very great people – according to everyone. Therefore, is the Rav coming from an entirely different approach in *hashkafah*? Or is the reason for this because our generation simply has difficulty with the concepts that the Rav teaches? Were the Rav's teachings simple basics to the Steipler, Rav Shach, Rav Shteinman, Rav Nisim Karelitz, Rav Gershon Edelstein, Rav Berel Povarsky, and other *Gedolim* – and is that why these *Gedolim* learned Torah every second and never had to keep repeating to themselves “There is a Creator”?

It's clear to me that this question is bothering many people who learn the Rav's sefarim, if they went through the Yeshiva system. They can see and feel how the Rav's sefarim are a contradiction [to the traditional education we receive in yeshiva]. I think it would be a great mitzvah for the Rav to give us some explanation here, and I thank

the Rav and may the Rav be blessed from Above. I am sure the Rav will understand me, because the Rav was educated in the Yeshiva system and knows exactly what I'm talking about, and the Rav sends his own children to the yeshivos where the educational system is different than what the Rav teaches, and the Rav also knows that all other Rabbonim and Gedolim are emphasizing only Torah learning and nothing else. That is why it is so hard for me to take the path that the Rav is teaching us – I find it all to be in direct contradiction to all the education that I've been taught.

ANSWER

These assumptions are not accurate. We have to be *davuk* (attached) in both in the *ratzon* (will) and *chochmah* (wisdom) of Hashem.

Rav Shach was very involved with teaching *emunah*. It is known that he told Rav Don Segal that when he cannot fall asleep at night, he is heavily involved with thinking about *emunah*. And in the talks which I heard from him in yeshiva, he spoke a lot about *emunah*. And Rav Gershon Edelstein speaks about it regularly.

WHY DON'T CHAZAL SAY WE NEED CHIZUK IN EMUNAH?

Chazal said that there are 4 things which a person always need *chizuk* (inspiration) in: Torah, *derech eretz*, etc. Why isn't *emunah* on the list? [Don't we always need *chizuk* in *emunah*?]

ANSWER

Emunah doesn't need *chizuk* - it requires one to renew his very *chiyus* (energy source). *Emunah* is entirely a matter that must be constantly renewed.

TRAUMA & FEELING ABANDONED BY HASHEM

I went through a difficult trauma several years ago. I feel like my mind doesn't work anymore. I can't think about Hashem because I feel like He abandoned me, *chas v'shalom*. What can I do to get out my broken state?

ANSWER

(1) Have pure *emunah* in Hashem. (2) Connect to the strongest good ability that you have in your soul (as explained in *sefer Hakarah Atzmis*, Self-Recognition & Self-Actualization), and this is the source of all healing for the soul. (3) Besides for the above, make sure to professionally deal with the trauma.

SEMI-PROTECTION FROM CORONA

Is it true that corona only harms those who remain in their fantasies which are mixed with good and evil? And therefore to the degree that one replaces his fantasies imagination with thoughts of the true reality that is *Hashem Echad*, this protects us a person from corona?

ANSWER

It protects partially.

FOCUSING ON THE DOT IN BERAISHIS

There is advice brought in the *sefarim hakedoshim* that a person should stare at a certain point and keep focusing on it, for example, by starting at the dot in the letter “*beis*” of the word “*beraishis*”. Is this a recommended training exercise to help a person become more focused in general?

ANSWER

It is definitely helpful when it comes to certain stages. Most problems stem from an imbalance in the four elements of the soul, so our approach is to deal with each issue separately, with a more focused kind of therapy. Besides for the focused kind of therapy that is needed for each specific issue, we can also make use of this advice [of focusing on the letter *beis* in the word *beraishis*] as a general *avodah* [inner work] of improving our power of focus. Care should be taken to integrate this with all other ways of *avodah*, in a way that does not cause any internal pressure. But there are definitely some stages of *avodah* where it is very important and wonderful to make use of this advice [of focusing on the dot in the letter *beis*].

The Rav's classes appear



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