

**BILVAVI**

**MY  
HEART  
ASKS**

**QUESTIONS & ANSWERS**

**PARSHAS TRUMAH 5782**

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## **IMPORTANT ANNOUNCEMENT**

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## JOY & SERENITY

How do reach *simchah* (joy)? There seems to be so many conditions that are needed in order to find true *simchah* – we need to find our “true portion in Torah”, we need to utilize our potential (which can take so long and which may be a lifelong task), and we also need to have *emunah*, *bitachon* and a positive outlook. It seems that there’s a very long path to take in order to get *simchah*. Is there a shortcut to reach *simchah*? Or will it be impossible to have a deep feeling of *simchah* unless we reach our special part in Torah and we utilize our potential?

### ANSWER

It is a long way to reach true *simchah*, but one has to be happy already now with whatever he has reached (*someiach b’chelko*). One also needs to be happy with even the smallest point that there is to be happy about, for one can always find the light of Hashem that shines in even the smallest point that can make him happy.

### QUESTION

Does *simchah* correspond to the *Yechidah* level of the soul? If yes, how can that be, if the *Yechidah* level of the soul is also described as *menuchah* (serenity), and the Rav explains that *menuchah* and *simchah* are actually opposite feelings?

### ANSWER

The *Yechidah* corresponds to the faculty of *ratzon* (the will) in the soul. *Simchah* is the surrounding light of the *Yechidah* which equally surrounds the *Nefesh*, *Ruach*, *Neshamah*, and *Chayah* layers of the soul.

*Menuchah* (serenity) is when the will is nullified. Both *menuchah* and *simchah* correspond to *Keser*, but within *Keser* there are two levels: *Arich* and *Atik*. The *ratzon* aspect of *Yechidah* corresponds to *Arich* of *Keser*, while the *menuchah* aspect of the *Yechidah* corresponds to *Atik* of *Keser*. *Simchah* is the surrounding light of the

*Yechidah* which equally surrounds the *Nefesh*, *Ruach*, *Neshamah* and *Chayah* of the soul (as mentioned above).

## HAPPINESS THROUGH AYIN

Can we say that the purpose of our life is to erase our conceitedness (*gaavah*) and become attached to the spiritual element of *ayin* (nothingness) and recognizing our lowly mortal stature [for it is our sense of ego] which causes all suffering and pain?

### ANSWER

Yes, and that is how we become integrated in the true *Yeish* (Existence), with joy.

## STAGES OF OLAM HABA

1) Can the Rav explain to us more about what takes place in the 7<sup>th</sup>, 8<sup>th</sup>, 9<sup>th</sup> and 10<sup>th</sup> centuries and which sources discuss these time periods of the future?

### ANSWER

The Ramchal explains that the 7<sup>th</sup> century is *oros ha-peh* (mouth), the revelations of the mouth level of Adam Kadmon, the 8<sup>th</sup> century is the *oros ha-chotem* (nose), the revelations of the nose level of the Adam Kadmon, the 9<sup>th</sup> century is the *oros oznayim* (ears), and the 10<sup>th</sup> century is *saaros*, the hair (the number 10 in Hebrew is *eser*, the same letters as the word *saar*, hair). The concept of *saaros*/hair and what will take place afterwards is discussed in *Eitz HaChaim: Shaar AC'HaP*. These levels are described in “*BilvaviPedia*”-*Kaballah* topics.

### QUESTION

2) Are there other sources other than in the *Ramchal*, which discuss these concepts?

### ANSWER

It is explained by the *Arizal* in many places, such as in *Sefer HaChizyonos*.

## QUESTION

3) The Rav mentioned the commentaries on *Sanhedrin Perek Cheilek* who explain that even those people who don't get into *Olam HaBa* eventually get in later, either by the 8<sup>th</sup> century, 9<sup>th</sup> century, etc. So why then do Chazal say that certain people don't have a place in *Olam HaBa*, if everyone gets in eventually?

## ANSWER

Because those who lose *Olam HaBa* won't have *Olam HaBa* for the 7<sup>th</sup> century. They lose *Olam HaBa* for that century, but they still have a higher place in a higher world. *Olam HaBa*, which means the next world, always refers to the next stage that comes after the current dimension. This is discussed further in *Shaar Maamarei Rezal* in *Perek Cheilek*.

## QUESTION

4) What does it feel like for the soul during all the time it doesn't get into *Olam HaBa*?

## ANSWER

The soul is painfully aware of all the illuminations it is missing.

## QUESTION

5) What does it feel like when only the *Yechidah* part of one's soul is in *Olam HaBa* but the rest of a person's soul layers (*Nefesh*, *Ruach*, *Neshamah*, and *Chayah*) aren't there with him? Is it like the analogy the *Chofetz Chaim* gave, that *mitzvos* are like clothing to a person, so a person who lacks *mitzvos* will feel in Heaven like a person who is missing his clothing?

## ANSWER

It is not just like a person who doesn't have clothing from lack of *mitzvos*. Rather, it is an absence of light for one's soul.

## QUESTION

6) In the 10<sup>th</sup> century when everyone will be *miskalel* (integrated) in Hashem, will this include everyone or is it only for the *tzaddikim* of the Jewish people or even the *goyim*? And if it is only for the *tzaddikim*, then what will happen to all other *neshamos* and souls?

## ANSWER

Everyone becomes *miskalel* (integrated) in Hashem, either through *Yeish* (feeling their existence on some level) or through negating their existence. Even when negating their existence, they will still have some kind of existence.

## QUESTION

7) And if it includes everyone, what will be the difference between *tzaddikim* and *reshaim*, if we all end up in the same point, nullified completely to Hashem?

## ANSWER

There will still be differences [because the 10<sup>th</sup> century corresponds to the hair, and] just as not every hair on the head is located in the same spot and with the same size, so will there be different levels in the future.

## QUESTION

How can a person be *zocheh* to pass the final judgment in the future which is called the *Yom HaDin HaGadol HaGibbor V'HaNora*, the Great Mighty and Awesome Judgment?

## ANSWER

By connecting to the trait of *Gibor* (strength, *gevurah*) and to the trait of *Nora* (awe, *yirah*).<sup>1</sup>

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<sup>1</sup> Editor's Note: The Rav discusses these traits in the shiurim of **Tefillah\_017\_Living With Clarity** and **Tefillah\_018 To Live In A Perfect Place**. In short, *gevurah/might* is the power to disconnect from our current world and see the

## QUESTION

When does the great day of judgment in the future took place? At the end of which century?

## ANSWER

The *Gra* on *Sifra D'Tzniyusa* (5) discusses it. *Sefer Tziyoni* (*parshas Achrei Mos*) says that it will take place in the end of the era of Mashiach, near the time of *techiyas hameisim* (the resurrection). See also *Emek HaMelech* 6:54. However, the Ramchal in *Maamar HaIkkarim* says that the Yom HaDin HaGadol will take place after *techiyas hameisim*. In the Ramchal's sefer *Pischei Shearim*, he says that the Yom HaDin HaGadol will be in the 7<sup>th</sup> century which is the time of *techiyas hameisim*. However, sefer *Siach Yitzchok* says that the Yom HaDin HaGadol will take place at the end of the 6<sup>th</sup> century. On a subtler note, this will be the transitioning point between the 6<sup>th</sup> and 7<sup>th</sup> centuries, as the Ramchal elaborates on in sefer *Pischei Shearim*. The future dimension, which is called *Olamos ACHaP*, are called the *Ein Sof* (the Infinite), respectively.

## QUESTION

9) How much should a person be thinking about these matters?

## ANSWER

It is proper to think about it on one's own level.

## QUESTION

10) Is there a Rambam that says that a person shouldn't think about eternal matters because it can make a person go insane if he thinks very much about the very idea of eternity (which blows the mind)?

## ANSWER

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*world from a truthful viewpoint, and nora/yirah is shleimus, to yearn for a state of perfection, by living from a peaceful point deep in our soul, of recognizing Hashem's existence.*

The Rambam says that in *Moreh Nevuchim III, 21*. However, now that all of the events of the future and what they are about have been explained by the Kabalists, a person is allowed to delve into such matters, each person on his own level.

## WOMEN & MASHIACH

Do *Chazal* speak anywhere about the wife of Mashiach? And if Mashiach will have a wife, are women more connected to the wife of Mashiach than they are to Mashiach himself? Just as we find that women are more closely connected to the Imahos (the Matriarchs) than to the Avos (Patriarchs), and although all of Klal Yisrael, both men and women, are connected closely to both the Avos and Imahos, still the women have a closer connection to the Imahos. So do women have more a connection to the wife of Mashiach (if there is one) than to Mashiach himself?

### ANSWER

Mashiach himself will be on the level of *Nukva [Malchus]*, the feminine level, and it is women who are *masiach l'fi tuman*, they converse innocently (and *masiach* is from the word *Mashiach*). It is natural for woman to talk freely, and that is a hint to Mashiach/*masiach*/conversing. Also, Dovid (the root of Mashiach) came from Rus, who is called the “mother of royalty”. And Chazal said that while Yehudah was trying to take a wife, Hashem was busy preparing the light of Mashiach [which would come from the union of Yehudah and Tamar]. See *Kisvei Rema”m m’Shaklov, derushim al seder hishtalshelus 327*.

Women are connected to Mashiach himself, as explained above, because Mashiach’s level is rooted in the feminine [in *Nukva/Malchus*].

In the End of Days, the masculine and feminine levels become combined, and that is the light of Mashiach. Thus, in the simple sense, Mashiach will not have a wife, because Mashiach is in the secret of “There is no left side (no feminine side) in *Atika* (in the hidden level).”



## TESHUVAH & ARIKH & ATIK

1) According to Breslev (especially Reb Noson and Mohorosh) a person can do *teshuvah* right away if he starts talking to Hashem right away and regrets all of his sins, telling Hashem that he wants to do teshuvah and return to Hashem. What is the source for this kind of teshuvah? How can a person do teshuvah so quickly with just a few words? Also, from the Gemara and the Rambam, teshuvah is not simple at all to do: Every sin requires 4 aspects (abandoning the sin, regret, confession, accepting not to do it again). And according to Rabbeinu Yonah, every sin requires 20 aspects. So where is Breslev coming from? Is it based on Rabbi Eliezer ben Dordaya who did teshuvah very quickly and fixed everything in one moment (or one hour) just by regretting his sins and crying to Hashem?

### ANSWER

The main teaching found in Bresslev (Rebbi Nachman and his students who came after him) is to talk to Hashem, because this is the illumination of Mashiach, which means to “converse”, to be *masiach l’fi tumo*, to talk simply, with Hashem, from *temimus* (earnestness) and *peshitus* (simplicity). Part of Mashiach’s illumination is to return the entire world to teshuvah. This is rooted in the fact that Mashiach (ben Dovid) comes from Leah, who represents the realm of *binah*, which is the root of the power to do *teshuvah*. However, this is only the root of *teshuvah*, and it needs to be coupled with the “garments” that are necessary for this root power, which is to actually fulfill all of the *halachos* of doing *teshuvah* (which are explained in the Gemara and Rambam).

### QUESTION

2) The Rav has said that the avodah in our generation is to be like Rabbi Eliezer ben Dordaya, who did teshuvah and fixed everything just through having *mesirus nefesh*, being willing to give himself up for Hashem in one instant. What is the source that

our generation is supposed to be reflecting Rabbi Eliezer ben Dordaya specifically? Why him over the other holy Sages of our past?

## ANSWER

It is because in the final days, the illumination of the *Keser* is shining, and it will be complete when it shines completely in its full zenith, where “And it will be given to You, the crown of royalty.” The *Keser* is identified as *ratzon* (wanting to do the will of Hashem), as explained by the *Rema m’Pano* and the *Gra*, and in many other places. That is why the most important thing in our times is to reveal our inner *ratzon*, our will, to want to do Hashem’s will. That is why Bresslev teachings places so much importance on having spiritual yearnings and wishes. However, it needs to be coupled with like-minded thinking and acting upon the yearnings [because the yearnings alone aren’t enough]. Our *ratzon* for Hashem isn’t complete if we just have yearnings for Hashem. It needs to become complete in the active sense, which is by having *mesirus nefesh*, by actually giving up our desires, for Hashem – to actively give up our *ratzon* for Hashem. Understand very well that there is a difference between “potential” *ratzon*, which is by yearning for Hashem, and “activated” *ratzon*, which is to actually have *mesirus nefesh* for Hashem.

## QUESTION

3) The Rav has said that our generation is in the revelation of “*Arikh*”, which was the level of Rabbi Meir, and elsewhere the Rav said that our current period is reflective of Rabbi Akiva, who personified the level of *Atik*. Elsewhere the Rav said that our generation has the *avodah* of Rabbi Eliezer ben Dordaya (as mentioned earlier). Which one is it??

## ANSWER

Rabbi Eliezer ben Dordaya’s *avodah* of *mesirus nefesh* was part of the *Keser* revelation. In the realm of the *Sefiros*, the highest point is called *Keser*, and in the realm of the *Partzufin* (the “persona” of the *Sefiros*), the *Keser* divides into two levels: *Atik* (higher *Keser*) and *Arikh* (lower *Keser*). So there are different ways of saying what the *avodah*

of the current generation is. The perspective of *Arikh* corresponds to Mashiach ben Yosef, and the perspective of *Atik* corresponds to Mashiach ben Dovid.

#### QUESTION

4) Is there a view that maintains that a person doesn't need to strive for *shleimus* (self-completion) and that a person shouldn't learn *Mesillas Yesharim* because it just breaks a person by making him want to strive for so many levels in trying to perfect himself? Is this the view of Novhardok, which maintains that a person should focus on his qualities and just be happy and positive and have *bitachon*?

#### ANSWER

The sefer of Novhardok's school of thought is sefer *Madreigas Ha'Adam*, and the approach of that sefer is very different from what you have described. I do not recognize any Novhardok approach other than sefer *Madreigas Ha'Adam*.

#### QUESTION

5) Is there a way for a person to directly access the highest point, *Atik*? Or does a person always need to first go through the point of *Arikh* (*mesirus nefesh*) in order to get to the *Atik*?

#### ANSWER

Usually, no. There are only a few exceptional individuals whose soul root is *Atik* and they are already born with this power already revealed in them.

#### QUESTION

6) Since *Arikh* and *Atik* can both be subdivided into the levels of *Arikh* and *Atik*, can the Rav please explain the divisions of (1) *Arikh* within *Arikh*, (2) *Atik* within *Arikh*, (3) *Arikh* within *Atik*, and (3) *Atik* within *Atik*.

## ANSWER

a) *Arikh* within *Atik* is when one goes through a process of jumping to the highest level, by progressing level by level through having *mesirus nefesh*. This is because there are many levels to *mesirus nefesh*, just as with everything else which subdivides into many levels [and one can traverse many different levels of *mesirus nefesh* in a gradual process, step by step].

b) *Atik* within *Arikh* is when one has total *mesirus nefesh* in one moment, like “those who acquire their share in the World To Come in one hour” [as it was said of Rabbi Eliezer ben Dordaya].

c) *Arikh* within *Atik* is when one gains a glimmer of the higher dimension and reflects it on his own level, where the higher dimension becomes *ne'etak* (“copied”) into the lower dimension, and in a way that one keeps returning to that higher perception, where he is shifting back and forth between reaching it and pulling away from it and he hasn't yet grasped it fully.

d) *Atik* within *Atik* is when one completely ‘copies’ the higher dimension onto the lower dimension.

## ARABS VS. ERETZ YISRAEL

1) There has always been a burning issue regarding who was in Eretz Yisrael first, the Jews or the Arabs. What are the sources about this matter?

## ANSWER

See Rashi to Beraishis 1:1: “Why did the Torah begin with the creation of the world? So that if the nations of the world will say to the Jews, “You are robbers, for you conquered the land of Eretz Yisrael from the seven nations who were living there”, the Jews can reply to the nations, “The land belongs to HaKadosh Baruch Hu, He created it and gave it to as He saw fit, and with His will He took it from them and gave it to us.”

## QUESTION

2) Does the Rav think that anything can be done to make peace with the Arabs? Or do we need to wait for Mashiach who will come and make peace in the world?

## ANSWER

It is the *galus* of being amongst Yishmael (the Arabs) and we can only go out from it through Mashiach. Right now there are ups and downs to it, and the most we can achieve with them is only a partial level of calmness.

## QUESTION

3) Is the Torah's view that we need to stand up to claim our inherited land even if that will cause tension with the Arabs?

## ANSWER

The issue has an external and internal layer to it. On the external level, part of standing up against the Arabs is just to protect the country from terrorism, but part of the standoff is just to put more pressure on them. At the inner level, though, it is about the Jewish people returning to Eretz Yisrael through the "light" of the Geulah, and this is a part of a long, drawn-out process of the light becoming revealed. Especially since the year 1840, when the gates of wisdom opened up [as is known] it was like when Noach turned 600 years of age, which was when the windows of Heaven opened up (causing the Flood to descend), which also is a hint to the end of the 6<sup>th</sup> century when the gates of wisdom and inner dimension of the Torah will open up. That is all with regards to the light of the Redemption, but with regards to the "vessel" that holds this light, the Erev Rav rules over Eretz Yisrael and therefore we have no part in this at all. The entire return to Eretz Yisrael has happened in a manner of government control, as opposed to the way that the talmidim of the Baal Shem Tov and the talmidim of the Gra came to Eretz Yisrael. It is not Hashem's will, it is the control of the Erev Rav.

## PROPHECY BEFORE MASHIACH COMES

The Rambam says that prophecy will return before Mashiach arrives. If we are right before Mashiach's arrival then where is the return of prophecy?

### ANSWER

That was what Rav [Avraham Yitzchok HaKohen] Kook held – and that is why he tried to revive the spirit of prophecy within his Torah teachings and in the way of serving Hashem that he taught. But the Gedolim disagreed with him, because it was reminiscent of the tribe of Ephraim who tried to bring the Geulah from Egypt before its time – the time for the Geulah hadn't yet come.

## LIVING IN ERETZ YISRAEL AFTER MASHIACH

1) After the Geulah when Eretz Yisrael will be divided amongst the Shevatim (tribes), will people living in Yerushalayim have to move out of their apartments because only the tribes of Yehudah and Binyamin have the rights to live in Yerushalayim?

### ANSWER

See *Talmud Bavli, Sanhedrin 111a*: Rabbi Yochanan said “One city will be divided amongst two tribes.” The Yad Remah there discusses if Mashiach ben Dovid will come to divide Eretz Yisrael amongst the tribes. However, three different inheritances of three nations [Kenizites, Keinites] will also come to live in Eretz Yisrael, so the division will be different then. They will all pay each other with money [for where they want to live]. However, Yerushalayim won't be divided amongst the tribes, because the conclusive view is like the opinion in our Sages that Yerushalayim doesn't get divided. See *Talmud Bavli Yoma 12a*.

### QUESTION

2) What if a person is moser nefesh to live in a part of Eretz Yisrael that he doesn't inherit? If someone is moser nefesh and grabs any available apartment in Eretz Yisrael

as soon as he is able to, is that mesirus nefesh going to ensure that he keeps that apartment in Eretz Yisrael? Or will the divisions of the tribes override it?

### ANSWER

No [he won't be able to live in a part in Eretz Yisrael that's not his inheritance], refer to answer #1. See also sefer *Chesed L'Avraham* (3:22) and *Tzlach* of *Derasha to Shabbos Shuvah*, who quotes the views of the Semag and Rashbam that in the future, Eretz Yisrael will be divided amongst 13 tribes. See also *Toras Moshe on Devarim 34,1*.

### QUESTION

3) There are many ads in the frum papers to buy a nice apartment in Eretz Yisrael. If a person has the money to buy an apartment in Eretz Yisrael and he buys one, is that coming from belief that Mashiach is coming soon or is it coming from a desire for luxury and owning more houses?

### ANSWER

For some people it is coming from belief in Mashiach's arrival, and for others it is coming from a desire for luxury.

The Rav's classes appear



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