

**BILVAVI**

**MY  
HEART  
ASKS**

**QUESTIONS & ANSWERS**

**PARSHAS TETZAVEH 5782**

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## WHAT IF I CAN'T GET ANSWERS FROM THE RAV?

### QUESTION

What should I do if I need additional guidance from the Rav and because I don't have access and I can't get answers from the Rav?"

### ANSWER

Daven to Hashem. Give up your own ratzon for Hashem's ratzon and then you will receive even greater clarity, bs" d

## HAPPINESS IN TURBULENT TIMES

It is hard for me when I feel like the world around me is a fire burning, with tragedy followed by another tragedy, and the future doesn't look good either. Throughout this whole period I feel stressed and I haven't succeeded to be truly happy. I am also very afraid of the *Geulah* – maybe I won't be worthy! I am getting married soon, how can I prepare for marriage and also prepare for the *Geulah*, joining with the pain of Klal Yisrael and with everything that's going to soon happen in the near future?

### ANSWER

Most of the time, you need to be happy. For a few minutes on the day of preparing for the wedding, think about the situation of the world in general and Klal Yisrael specifically, feel the pain of Klal Yisrael, and daven for the *Geulah* that is should come with *rachamim* (Hashem's compassion). But for most of the day, you need to be connected to your own *cheilek* (personal portion), and to progress properly. And, for as much as you are able to, try not to think about any deficiencies or difficulties in the world!

## I'M WEALTHY & MY FRIENDS DON'T APPROVE

I was born into a wealthy home. Over time, in yeshiva I became more into *ruchniyus*. I am still a *bochur* in yeshivah. My family doesn't live with over-the-top extravagance, but we do live in a large house, I get the nicest and costliest *esrog*, and I drive a new car, etc. My friends in yeshiva noticed that I have a much more comfortable lifestyle than they do. I feel uncomfortable around my friends when our different lifestyles come up in our conversations. They look at me like a spoiled wealthy kid, in comparison to the frugal lifestyles that they live - even though I am far from the luxurious lifestyle of my parents. I am thankful to Hashem and to my parents for making my life financially comfortable, I'm happy I can sit and learn undisturbed all the time while my friends have to take on side jobs to make money. I don't feel that my comfortable lifestyle takes me out of *ruchniyus*. I try all the time to make sure that I'm not becoming more extravagant. But I'm uncomfortable inviting my friends over to my house, because I know they don't approve of my lifestyle (and my parents do a lot of chessed and invite guests often, and they also tell me to invite guests). I would be happy to receive some guidance on this topic.

### ANSWER

Understandably, a person should not flaunt his wealth. As Yaakov told his sons, "Why do you have to be seen?" But at the same time, we also must ingrain in ourselves the *emunah*, that Hashem has decided what kind of life you will have [wealthy, average, or poor], and therefore you should not care what others say about that which Hashem has given to you. The stronger of a connection that one has with his inner self and with Hashem, the less reactive he is to what others think or say about him.

## CHRONIC HEADACHES

I suffer from chronic headaches. Sometimes it can go for 12 hours straight and sometimes it even goes for 24 hours and even longer. Lately I am getting these headaches the entire day. What is my avodah when the headaches come?

### ANSWER

In general, the way to deal with any physical suffering is to accept the suffering with emunah, with love for Hashem, and this creates a deep connection to Hashem. Become connected to the power of your soul to be contracted (tzimtzum) where it focuses on specific areas. You can also use the pain to connect to the deep feelings of the soul. Also, the pain is purifying the body and helping you detach from This World.

With regards to headaches specifically, the avodah is to connect your thoughts to a place of *pshitus* (simplicity), to simple and non-complex kinds of thoughts. When you are in pain it is harder to think about anything complex and analytical, and it is easier then to think about things that are simpler and not complex.

## WOMEN WORKING IN MIXED OFFICES

1) It's common today for even *frum* women to work in an office mixed with men. Is a woman allowed to work in such a place, if she has no other job options? Is it fine if her husband is in Kolel and she is working there in order to financially support his learning? 2) Also, what's considered a mixed office? If she works alone in a separate room is that okay?

### ANSWER

1) This is something that has greatly 'cooled off' a woman's entire *ruchniyus*. There were some cases where it even led to actual *arayos* (illicit behavior). In order for her husband to learn Torah in its purity, it will not come from a job that contains *tumah*, even if there are no other job options for her. Exact parameters cannot be given here, and it would have to be decided by one who is wise and understanding in accordance with *daas Torah*. 2) Sometimes even a separate room within the office is problematic, because a woman still has to be involved practically with the men who work at the office, and there can also be emotional connections that are created between the men and women in the office. And even just being involved practically with men by doing work for each other is already an element that can greatly cool off her *Yiddishkeit* [making her lose her sensitivity towards *ruchniyus*].

## DO WE REALLY NEED TO MAKE ALIYAH TO ERETZ YISRAEL?

1) The Rav said that the main changes that will take place in our world now, beginning from onset of the coronavirus last year, will take place in Eretz Yisrael. What is the depth of this? Is it because the situation of the world at large depends on the physical and spiritual situation of Eretz Yisrael?

### ANSWER

Yes, that is very true. [There are three things that everything revolves around, in terms of the three dimensions of soul, time, and place.] In terms of the soul, everything revolves around the souls of the Jewish people. The time that everything revolves around is Purim, and the place that everything revolves around is Eretz Yisrael.

### QUESTION

2) The Rav has said in several responses so far that the events in the world are a sign for those living in chutz l'aretz that it's time to make aliyah to Eretz Yisrael. This sounds like we need to be in a certain place in order to serve Hashem. This is hard to understand, especially because we know that the main thing is to serve Hashem with our souls, and that our avodas Hashem isn't dependent on certain times or places. So why should we care about where we are living? Is it because we can only live a life of truth in Eretz Yisrael and in no other place? That can't be, because there are so many tzaddikim and very worthy Yidden who live in *chutz l'aretz*. And, we also know that even in Eretz Yisrael not everyone does well, and they sometimes fall even lower in their ruchniyus there. So, why is it so important to make *aliyah* to Eretz Yisrael?

### ANSWER

It is because a person needs to have all the qualities where he will gain the most from the dimensions of soul, time, and place. Even more so, though, Chazal state that "Hashem is the very Place of the world, and it is not that the world is merely the place that has Him in it." That awareness is more fully revealed in Eretz Yisrael, where it can be clearer to a person that Hashem is everything and that there is no place other than Him, just as the Aron had no measurements, because it revealed how Hashem takes up all space, for He is everything.

### QUESTION

3) On one hand the Rav is saying that we need to live now with *temimus* and walking with Hashem, thinking about thoughts of *emunah* and *bitachon*, but at the same time the Rav is telling people in

*chutz l'aretz* to make *aliyah* now to Eretz Yisrael. So if we live in *chutz l'aretz*, does that mean that we have to be worried about *chevlei Mashiach* and that we need to get out of here to be in Eretz Yisrael for Mashiach? It's hard to imagine that this is what Hashem wants from us right now, because making *aliyah* to Eretz Yisrael is something that is external in comparison to all that we need to do right now, especially in light of the fact that the airports are closed right now and we can't even make *aliyah* if we wanted to. Is our avodah in *chutz l'aretz* to live now with more *bitachon*, living with the awareness and pure trust in Hashem that He won't abandon us *chas v'shalom*?

## ANSWER

Live with pure *emunah* and *bitachon* in Hashem, and at the same time you should be yearning to move to Eretz Yisrael, and make plans for *aliyah* to Eretz Yisrael when the time allows for it.

## QUESTION

4) The Rav has a response that in certain scenarios, a person living in Eretz Yisrael is allowed to move to *chutz l'aretz*, such as if he is needed by others there, or for reasons of honoring parents, or for child education reasons, etc. Obviously this is because it's all about doing what Hashem wants from us, and there are certain situations where Hashem doesn't want the person to live in Eretz Yisrael. So shouldn't that apply to most people living in *chutz l'aretz*, who usually have very good reasons why they can't just pick up and move their families to Eretz Yisrael? For example, if parents don't want their married children to live in Eretz Yisrael, or if someone needs to take care of elderly parents, or if they have an ill child in the hospital who cannot be transferred to Eretz Yisrael, and moving to Eretz Yisrael would be too heartbreaking for them. A person has to do what Hashem wants from him, so it is simple that in any of these scenarios Hashem doesn't want a person to move to Eretz Yisrael. So why is it so simple to the Rav that we should make *aliyah* to Eretz Yisrael? Doesn't this depend on every person's individual circumstances? It seems that only very few people in *chutz l'aretz* can really move to Eretz Yisrael....

## ANSWER

If one's parents want him to remain in *chutz l'aretz*, the child is not obligated to honor the parent's wishes. Most people only have "excuses" not to move to Eretz Yisrael, and in most cases they don't have a really compelling reason not to move to Eretz Yisrael.

## QUESTION

5) Can the Rav explain what the proper attitude is about this whole matter, if we really have an obligation to move to Eretz Yisrael? (The question is not relevant right now of course, when the airports are closed, but the question will be relevant when the airports open again and then we can think of making *aliyah*.)

## ANSWER

There are views whom you may rely upon to be lenient, when it comes to *halachah l'maaseh* about not moving to Eretz Yisrael. However, the general advice is that it is better to move to Eretz Yisrael.

## RETURNING TO THE JOY & VITALITY THAT I LOST

I used to have a certain *seder* (learning session) with a certain *chavrusa* and I got tremendous *sipuk*, *chiyus* and *taanug* (satisfaction, vitality, and pleasure) from it. For several reasons, that *seder* couldn't continue anymore, and I feel in a way like I'm in mourning for several years already that I lost this *seder* that was so enjoyable to me. How can I return to the very same *chiyus* and *simchah* and *taanug* that I felt then?

## ANSWER

For every ability in the *nefesh* (soul) that you make use of, you must learn how to detach from it also. The abilities of the *nefesh* that we make use of should be like clothing that we can wear and also remove. Don't be dependent on any certain factor (garment/*levush*) to receive *chiyus* from. Instead, look at it like a garment that you wear in the morning which you take off, replacing it with another garment at night. Your inner source of *chiyus* never changes, because it depends on your soul root which is unchanging. It is only the *levush* (garment) by which you get *chiyus* from which can change.

## ANXIETY FROM MY ASPIRATIONS

I am full of idealism and aspirations to grow. I am very ambitious to always want to grow higher. Yet all my aspirations don't amount to anything, and I'm always full of fears and anxieties because of it. I don't feel serene and calm, I just always want to grow higher. And I never really get anywhere, but I keep aspiring, and then I'm full of anxiety again, and the cycle repeats. I also don't know what I should be learning and

how to learn in a way that makes me calm and happy and serene while also applying myself and fulfilling goals. I can't seem to strike the balance.

(1) Why does all of my idealism create anxiety from me, if we are supposed to want to grow higher in *ruchniyus*? (2) Which "element" in the soul does this all come from? What do I need to do to help myself? (3) How can I help my learning?

## ANSWER

(1) Because you keep aspiring, but you are not connected. That is why you aren't serene. Aspirations for more growth create constant movement in your soul, depleting of you of your serenity. The more you become connected to what you are doing, the less anxiety you will have about all your aspirations. It would be important for you to have some time every day when you connect to your *cheilek* (to what you love doing).

(2) This is coming from your dominant element of "fire." You need to write down what you have so far achieved until today, and then be happy with it, allowing yourself to become connected to your achievements. You should do this every day. Become connected to your intellectual, thinking abilities.

(3) Primarily, learn Gemara with *iyun*, starting from the Gemara and down to learning the actual *halachah*.

## EREV RAV TODAY

1) The Vilna Gaon wrote that the Erev Rav will lead the Jewish people at the end of the *ikvesa d'meshicha*. Is this only referring to false leaders or can it even be referring to Gedolim *chas v'shalom*?

## ANSWER

The sefer *HaDor HaAcharon* collects together all the words of the Sages on this topic, and he cites there that even people who are considered to be prominent can be from the *Erev Rav*.



## QUESTION

2) Are there views that the *Erev Rav* can be elevated to holiness?

## ANSWER

At the roots of Creation are the *kav* (ray) and *tzimtzum* (constriction) that Hashem made within His Infinite Light. The *kav* is the root of all *Yeish* (existence) and the *tzimtzum* is the root of all *ayin* (non-existence). The Jewish people are rooted in *Yeish*, whereas Amalek is the evil *ayin*, the absence of existence. Thus there is a *mitzvah* to wipe out Amalek, for they are not meant to exist. Amalek's entire concept is to be connected to the *tzimtzum*, to the vacant space that is empty from Hashem's infinite light. The *Erev Rav* tries to mix together *Yeish* with *Ayin*, to mix together existence with non-existence. Our role as *Yisrael* is that need to keep *Yeish* and *Ayin* separate from each other, returning each of them to their root.

## QUESTION

3) Were the *Erev Rav* in Egypt (Pharoah's sorcerers) holy and spiritual people, and did they become holier by joining the Jewish people?

## ANSWER

They were very spiritual, just like Bilaam was very spiritual. But they were covered with coarse physicality. They remained as Egyptian sorcerers even after they went out of Egypt.

## QUESTION

4) The Rav mentioned that if one can identify a "spark" of "Erev Rav" in another's soul (i.e. someone who instigates strife and enjoys it), one should love him and hate him at once – love the Jew part of him and hate the Erev Rav part of him. Practically speaking how does one do this?

## ANSWER

This is a subtle wisdom to learn about. One needs to see which parts of the other person's nature are "Erev Rav" aspects, and then hate only those parts of the person.

## QUESTION

5) Were there *tzaddikim* who tried to be *mekarev* (draw close to Yiddishkeit) the souls of the *Erev Rav*?

## ANSWER

Those *tzaddikim* who tried to fix the *Erev Rav* had a way of thinking that was rooted in Moshe's desire to fix the *Erev Rav*.

## QUESTION

6) Rebbi Nachman said that the 50<sup>th</sup> gate of *tumah* is immorality with the same gender, which is rooted in the trait of being conceited. Is this the same thing as the *tumah* of the *Erev Rav*?

## ANSWER

Yes!!

## THE MATRIARCHS ACCORDING TO KABALLAH

Rochel and Leah are both identified with the Shechinah. Why only them, and what are the roles of Sarah and Rivkah?

## ANSWER

Rochel is a complete Sefirah, called Malchus, or the Partzuf of Nukva. Leah is a specific spiritual illumination called Malchus d'Tevunah, which eventually was turned into its own Partzuf. Sarah is neither an illumination of a Sefirah nor an independent Partzuf. The Arizal (Eitz Chaim 11:8) says that Sarah is Rochel, and when she was

called Sarai, she was Leah. The Arizal says elsewhere (Sefer HaLikutim) that Sarah is the secret of Binah, and the dinim (judgments) of Sarah are Tevunah. Elsewhere the Arizal says that Sarah was a degree of Keser, specifically Keser d'Malchus. As for Rivkah, she was a soul reincarnation of Chavah, as the Arizal says (Likutei Torah, parshas Toldos). Sefer Me'il Eliyahu says that Yitzchok was the masculine aspect of Gevuros while Rivkah was the feminine Gevuros. Sefer HaPardes says that Rivkah was Malchus. The Rema m'Pano writes that Rivkah and Rochel were in the place of Gevurah, while Sarah and Leah were in the place of Hod, or, Sarah and Leah are at Gevurah while Rivkah and Rochel are at Hod.

## 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* !

The Rav's classes appear



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