

BILVAVI

**MY
HEART
ASKS**

QUESTIONS & ANSWERS

PARSHAS EMOR 5782

ISSUE 240

ALIGNING WITH THE SEFIROS DURING SEFIRAS HAOMER

What is the way to understand the *avodah* of character improvement during the weeks of *Sefiras HaOmer*, that a person needs to become aligned in his soul with the *sefirah* (spiritual emanation) of a specific day of the *Omer*? Doesn't this cause a person to become "scattered" in his soul? If I work on improving a specific aspect of a character trait and the following day I try to improve a different aspect within the same character trait, won't this also cause "scattering" to the soul, since it's impossible for a person to develop his character by working on one area today and working on a different area the next day?

ANSWER

The intention of one's personal *avodah* during *Sefiras HaOmer* is that, for example, if one wants to improve on the trait of *ahavah* (love), which is *chessed* (kindness), this will mean for him that all 49 days of *Sefiras HaOmer* are to be viewed as improving upon the trait of *chessed/ahavah* within *chessed/ahavah* that is within *chessed/ahavah*. [When *chessed/ahavah* is one's general goal], on the first day, one works on the specific trait of *chessed* within *chessed* within *chessed*, and on the second day, one works to improve the *gevurah* within the *chessed* within the *chessed* [By Week 2, the week of *gevurah*, this person's general goal is still *chessed*. one first works on the *chessed* within *gevurah* within *chessed*, then on the *gevurah* within *gevurah* within *chessed*], and so forth. In that way, on any given day of *Sefiras HaOmer*, one can always stay on working within one specific character trait.

ISRAELI ARMY-HOLOCAUST-HOSPITAL NEGLECT

1) If a soldier in the Israeli army dies in war, is this called dying *al kiddush Hashem*? Does it depend on what his intentions were when he joined the army (if he was trying to protect the Jewish people or if he was just following social pressure? Does such a death purify his soul

and bring him to a very high place in *Shomayim*? We have heard a lot about this topic from many Rabbonim, but we want to what know the *daas Torah* of the *Rav shlit"a* on this.

ANSWER

The mere fact that he is killed for being a Jew, purifies him. How much it purified him, though, will depend on what his intentions were [for joining the army] were. Even though he did not act correctly, as long as he had pure intentions for the sake of Heaven, it purifies him. It also depends on who is judging him in the Heavenly court.

QUESTION

2) Also, what about those who were killed in the Holocaust who had abandoned Yiddishkeit already and they became irreligious, did they also die *al kiddush Hashem* and did their deaths purify their souls and bring them to a high place in Gan Eden?

ANSWER

Yes, as long as they weren't *mumar l'hac'his* (as long as they didn't abandon religion in order to anger Hashem).

QUESTION

3) *Those who died in the hospitals during corona due to starvation and neglect – did they also die al kiddush Hashem?*

ANSWER

Their status is like anyone else who is killed [as long as they were killed for being Jew, this purifies their being and it is like dying *al kiddush Hashem*].

LEARNING ABOUT OHR EIN SOF

1) This question only concerns those who have learned sefarim or who have heard *shiurim* about the concept of the *ohr Ein Sof* (the infinite Light) of Hashem. Is it appropriate for every person on any level to think a lot of about the concept of the *ohr Ein Sof* (the infinite Light of Hashem), concepts of *Keser* (whether the lower aspect of *Keser*, which is the *Arikh*, or the higher aspect of *Keser*, which is *Atik*, the *Reisha D'lo Isyada*, the unknowable beginning)? And what if a person is not “holding” of learning about such things, and he risks the danger of involving himself with too much spiritual light that can damage him since he can’t contain all of the revelations? Certainly a person needs the basic requirements of being careful with *halachah*, learning Torah, and getting rid of his worst character trait, but it’s almost impossible to find a person who’s perfect at keeping *halachah*. For example, it’s common for people to skip parts of *Pesukei D’Zimrah*, or waste time while learning, or get angry at others and talk lashon hora about others, and no one is perfect at keeping all of *halachah*. So how is anyone eligible to learn about matters of the *ohr Ein Sof* if almost no one is a proper “container” to hold onto the spiritual revelations of *ohr Ein Sof*, being that almost no one keeps all of *halachah* perfectly?

2) Also, what about a person who is totally lax about keeping *halachah* and he lacks *yiras shomayim* (fear of G-d), usually because he has a burning *yetzer hora* and he often sins or doesn’t feel like keeping to every *halachah*? Can such a person still learn about the *ohr Ein Sof* and think a lot about it (such as what the Rav discusses in the later volumes of *Bilvavi* where the Rav talks a lot about the *ohr Ein Sof*)? Will that be his answer to saving himself from his *yetzer hora*, and learning about the *ohr Ein Sof* will cause such a person to have more *yiras Shomayim*?

ANSWER

Learning about matters of the *ohr Ein Sof* is a matter that depends on one's personal *shoresh neshamah* (soul root). If a person's soul is meant to learn about these matters, it is appropriate for him to learn about it, because that is part of what he is here on this world for. It also depends on one's level right now. If one is at the proper level of learning about the *ohr Ein Sof*, he can think all the time about this concept and fix his mind on it more regularly. But if it's not his current level right now to involve himself with *ohr Ein Sof*, it is merely a "surrounding light" for him, which can offer him a burst of inspiration but it is not yet part of him, because it is right now far from his level. Therefore, if a person is not yet on the right level of thinking regularly about matters of the *ohr Ein Sof*, then he should only learn about *ohr Ein Sof* in order to inspire himself, but if he attempts to involve his mind in it all day, he is merely imagining his growth and he is not actually getting there. If a person tries to set himself on a level that is above his current level, any growth that he thinks he is acquiring is only being imagined, because it is still outside of him and it cannot yet become part of him, when he isn't on the level right now to internalize what he's learning. [If a person is lax in keeping all of *halachah* and he lacks *yiras Shomayim*, most are of the view that such a person should not learn at all about these matters [of the *ohr Ein Sof*, which is the most refined area of the hidden dimension of Torah]. However, the view of *Chabad* contains teachings that were developed specifically so that any Jew at any level can learn about the most refined secrets of the Torah [and of our relationship with G-d], by learning about the most esoteric matters on an intellectual level, and it is based on the view that Hashem chose to place His dwelling precisely on the lowest realms of existence – meaning that the most delicate concepts of sensing Hashem's Presence can be studied even by those who aren't actually on that level.

SHIDDUCHIM – MARRYING FOR BEAUTY

None of the girls I go out with are attractive in my eyes. They're not ugly, they're just not pretty enough for me. I really feel like I need to marry a beautiful girl, and because of this, I don't feel like I connect with any of the girls I go out with. Are there certain souls who need to marry girls that are more beautiful than others? Is this just a lustful desire or is it a real need that I have? I just can't see myself in a loving relationship with a girl who isn't beautiful enough. No one understands me when I speak to them about this, not even my Rabbonim, and they are shocked at me when I say that this is what I need, because I do not come across as the type to be so into this. Maybe it's just a *taavah* (desire) that I have, but I'm still confused about what to do, because maybe it's a real need that my *neshamah* has...

ANSWER

No matter what the case, never look for a particularly beautiful girl! If this is a real emotional need that you have, then it is possible to find a girl “a bit more” beautiful than the average, but if you are looking for a particularly beautiful girl, you are holding back your *zivug* (marriage partner) and this will cause you to marry someone who is not according to your personal *cheilek* (share), and it will be “In the way a person wants to go in, he is led” [Heaven will guide him towards what he wants, but to his detriment].

THE FINAL SPIRITUAL BATTLE BEFORE MASHIACH

It is said today by many Gedolim and tzaddikim that the Other Side (*Sitra Achra*) itself is the smartphone, because “smartphone” hints to the *Samech Mem*, an acronym for *Samael*, or the *Satan*, the accusing angel who heads the side of evil (the *Sitra Achra*). Does this have anything to do with the final enemy of the Jewish people who will come at the end of the war of Gog and Magog, whose name is Armilos, whose role is to kill Mashiach ben Yosef

and who will eventually be defeated by Mashiach ben Dovid? And is this because the internet and all media devices are essentially the final battle against *Klal Yisrael*?

ANSWER

Yes. The physical description of Armilos is that he has a big eye and a small eye, and according to another view he has seven eyes, because he represents the *yetzer hora* to stray after one's eyes [in contrast to Yosef HaTzaddik, who is called the "good eye", and who represents holy eyes that are careful not to observe lewdness, and that is why Armilos is the counterforce to Yosef HaTzaddik and by extension Mashiach ben Yosef], and straying after one's eyes is the entire idea of internet and all media devices.



The Rav's classes appear in "Kol haLashon"

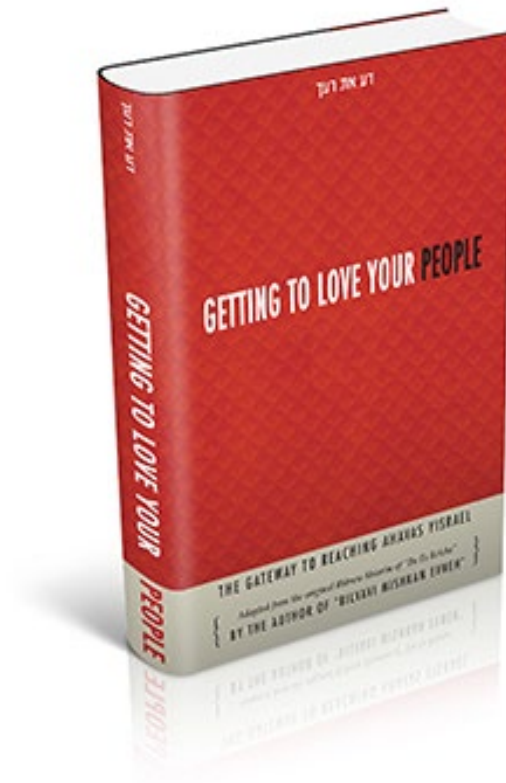
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IN BOOKSTORES SOON

Ahavas Yisrael (loving the Jewish people) is one of the great fundamentals of the Torah. When we merge with another Jew, and when we are connected with the Jewish people collectively, we gain one of the greatest keys to perfecting our souls in this world and becoming closer to HaKadosh Baruch Hu. It is one of the three loves – to love Hashem, to love the Torah, and to love the souls of the Jewish people which actually begins with a healthy self-love, as explained in the author’s Da Es Atzmecha , “Getting To Know Your Self.”

In a powerful style that speaks to our hearts, the author shows us the way towards developing our powers of ahavas Yisrael and the emotion of loving another human being in general. By learning this sefer, we can heal ourselves and heal our relationships with others, as we grow in the process of what it means to love another Jew. We discover that there are levels upon levels of loving another, and that there is always room to grow further in this area. An additional chapter explains the necessity to hate evil and several chapters explain how to repair unwarranted hatred, so that our ahavas Yisrael will be pure, genuine, and aligned with the will of the Creator.