

BILVAVI

**MY
HEART
ASKS**

QUESTIONS & ANSWERS

PARSHAS BAMIDBAR 5782

ISSUE 243

A YESHIVA BOCHUR'S TEN QUESTIONS ABOUT AVODAS HASHEM

1) *What should I do if I feel that I'm not having kavanah by davening?*

ANSWER

Every so often, pause to have kavanah for just a few words.

QUESTION

2) *I am an average bochur who tries to learn by seder in my yeshiva. I wanted to know, how strict do I have to be when it comes to not "chatting" in the beis midrash? Since this is hard for me, I am asking where to draw the line when it comes to this.*

ANSWER

Minimize it. Every so often in middle of talking, remind yourself of the place where you are in and what it's about.

QUESTION

3) My father is lenient in certain areas, for example, he uses a *hechsher* that's not from the better ones. Can I be stringent on myself and not eat those products that he uses? Or do I always need to eat the products he is using, out of honor for my father (I'm not sure if he will be insulted if I don't eat his *hechsher*. Also, sometimes he won't find out that I'm being stringent not to eat from his *hechsher*).

ANSWER

In front of him, eat from the *hechsher* he uses.

QUESTION

4) *What is a good and easy sefer to learn if I want to start learning Chassidus?*

ANSWER

Chassidus Mevueres - Shabbos Kodesh, Moadim.

QUESTION

5) In my dorm room, I wash my hands next to my bed in the morning. If it wakes up my roommate, is it better that I shouldn't wash next to my bed? Also I try to be careful to make the *zman Kerias Shema* of the *Magen Avraham* and sometimes I wake up close to the *zman*,

but if I try to make it then it can wake up my brother. Should I rather get up later for *zman Kerias Shema* of the *Gra* so that I won't wake up my brother?

ANSWER

It's more important to be careful about *bein adam l'chaveiro* (to care about others' feelings).

QUESTION

6) Rav Wolbe zt"l told a bochur who wanted to learn about emunah that he should learn *sefer Kuzari*. I am 16 and a half– is it appropriate for me to *learn Kuzari*?

ANSWER

No.

QUESTION

7) *If by mistake I heard lashon hora, should I deny it in my heart, or should I accept what I heard but be dan l'kaf zechus? And in a scenario where it's a bit hard for me not to agree to the lashon hora (or because I know the person they're talking about), it is better in such a case to accept the lashon hora but be dan l'kaf zechus?*

ANSWER

If you're able to deny the *lashon hora* to yourself, that is better, but if you find that you can't, then it's better to be *dan l'kef zechus* the person.

QUESTION

8) *The Ramban says (in Igeres HaRamban) to always speak pleasantly to everyone. What does that mean? And does it also apply when learning Torah (for example, when I'm arguing with another while we're learning)?*

ANSWER

At the very least, it means to pause your words every so often. Once every so often, pause your words, and the style of talking with other should be respectful to him.

QUESTION

9) What does the Ramban mean that “your eyes should look downward and your heart should be facing above?”

ANSWER

To be connected with Hashem, or at least to be connected to a more spiritual plane.

QUESTION

10) In the dorm, is it better (1) Sleep in a room with a friend and where I'll be able to go to bed earlier, but I won't be doing a *chessed* for anyone? Or (2) Sleep in a room with a boy who's not that good and who I don't enjoy being around, who doesn't always have a clean mouth, and I'm not sure I'll go to sleep on time if I sleep in that room? (I'm not that drawn into conversations anyway though). If I do this it would be a great *chessed* for that roommate because others don't want to be in his room, and it would prevent a lot of fights in the dorm.

ANSWER

If it's not that much of a bother to you, go with the second option.

DIFFICULTY LEARNING ALONE

I find it tough to learn by myself without a *chavrusa*. When I learn with a *chavrusa* I'm very focused and concentrating on my learning, but whenever I try to learn by myself, I space out and I find it too hard to learn. I think that if I would know how to learn by myself and not being dependent on my *chavrusa*, I would get a lot further. How can I be able to learn better when I'm alone?

ANSWER The more a person develops an inner world of his own, the easier it will be for him to learn alone. Practically speaking, get used to learning alone for a few minutes a day, and slowly increase it to longer amounts of time. Get used to thinking in learning when you have free time, either by reviewing on your own what you learned or by writing down a summary of what you learned, or just by thinking about a *kashya* (difficulty) and looking for an answer. Also get used to having a little bit of time to yourself where you can make a *cheshbon hanefesh* (personal self-accounting).

PLEASURE OF LEARNING TORAH

What is the pleasure (*taanug*) that I am supposed to be feeling when learning Torah?

ANSWER It is the pleasure of stimulating the intellect, it is the pleasure of connecting to your root (which is the Torah), and it is the pleasure of connecting yourself to Hashem's wisdom and His will.

HOW DOES A FATHER TEACH ABOUT TZNIYUS TO HIS DAUGHTERS ?

When trying to teach our daughters about dressing according to *tzniyus*, we find that social pressure really gets in the way of this, because not everyone adheres to all the parameters of *tzniyus*. How can we teach about *tzniyus* to our daughters in a way that they won't feel a negative attitude towards *tzniyus*?

ANSWER

You have asked such a difficult question, because the generation today is so *parutz* (carefree towards *halachah*) even by the families who are called *bnei Torah*, and even in the homes that are called the *chashuvim* (the most prominent ones).

The underlying theme to give over is: To ingrain in them the *ratzon Hashem* (what Hashem wants) about *tzniyus*, to explain to them the inner essence of *tzniyus* in a way that the girls will gain a more internal understanding of *tzniyus*, and in this way, they will feel more connected in their *neshamah*, to *tzniyus*.

That is all in terms of the inner attitude to have towards *tzniyus*, but concerning the external aspects, you need to know what the personal level of each girl is, what her personality is, and what her challenges are. This is not something that can be written about in a response. But generally speaking, you should teach them to always think: Is this permitted, or is this forbidden, by (G-d fearing) Rabbonim?

You should also teach them that every generation has its *nisyonos* (challenges), and many times, most of the generation didn't pass the tests. In our generation, we have a *nisayon* in the area of the *tzniyus* of women's clothing, which are causing man to stare at them, and most are not passing this *nisayon*. Tell them: "The choice is in your hands. Do we want to follow most of the generation, which is not passing the test and heading towards Gehinnom? Or do we want to be with the few who will be in Gan Eden, who will have *d'veykus* in Hashem?"

This will be her own choice, and it will be part of the choices that she will make in her life. The father's *avodah* is to explain to her clearly what her different options are, and what Hashem desires. This should all be discussed with her pleasantly and calmly.

Whenever you give your daughters money to buy clothing, explain to them "Buy what Hashem wants you to buy", and you don't need to get into all the details.

As for the girls, it is upon them to feel that their father really wants to purely do what Hashem wants, and that he wants to do what's good for them, he feels the difficulty of their

challenge, he is happy with their successes, even their smallest success. They should also feel that their father wants what's best for their *ruchniyus* and also their *gashmiyus*, in general.

IS IT TIME TO MAKE ALIYAH?

1) There is a lot of confusion now in America (to say the least) with the uncertain election results, and there a lot of questions about what happened. Clearly Hashem has caused something extraordinary to happen here that is unprecedented. It has never happened before in America that elections happened and we don't know who the next President will be. We can also notice how much evil and falsehood is lurking behind the scenes in our government, and we cannot really know all the details because we can't trust the media who reports all the news to us. There is fear and uncertainty about the future of this country like never before, and it hasn't been this way since 9/11. Many people feel that it's time to make to Eretz Yisrael. However, our Gedolim aren't telling us to move. Is it now the time to get up and leave America and head for Eretz Yisrael? Is it false now to have emunah and bitachon in Hashem that it will all work out for us here, or should we just strengthen our bitachon that Ain Od Milvado (there's nothing other than Hashem), and we can wait for Mashiach to bring us to Eretz Yisrael?

ANSWER

It is appropriate now to make *aliyah* to Eretz Yisrael.

QUESTION

2) How can we deal with all of the darkness, confusion and lies that we live with in America at this time? Is Hashem trying to awaken American Jews to do teshuvah and to leave America and go to Eretz Yisrael? Or should we just await Hashem's salvation and we should not be afraid at all?

ANSWER

Both [be awakened to do teshuvah, and also strengthen your bitachon that Hashem is taking care of you and don't be afraid].

QUESTION

3) Can we find Hashem amidst all of the darkness that we find ourselves in America? Can we use the darkness as a way to find the light of Hashem? And even more so, the Rav explains that Mashiach will reveal the holy power of darkness that is above light, which is essentially the concept that even concealment of Hashem's Presence reveals Him to us since

it is ultimately Hashem's concealment from us which inspires us more to search for Him....?

ANSWER

Yes. Utilize the darkness and confusion you are in as a way to find the "holy darkness", and also by awaiting Hashem's light, as it says, "For as I sit in darkness, Hashem is a light to me."

QUESTION

4) In order to avoid checking the Internet to follow the news, can a person buy the "Chareidi" newspapers and magazines (i.e. Yated, HaModia, Mishpacha, Ami) to find out the news so that he doesn't feel too out of the loop? Or, since all of the papers are getting all of their news from media outlets, none of the news can be trusted anyway?

ANSWER

Every person needs to act according to his level. However, at the same time, no one should believe everything they read in the papers. Rav Hutner would read the papers not because he wanted to know what was happening in the world [since he didn't trust the newspapers anyway] but because he wanted to know what people thought about what they were hearing.

QUESTIONS ON LEARNING CHASSIDUS

1) Is it true that Chassidus was only founded for people who were unlearned in Torah?

ANSWER

No. The *pnimiyus* of Chassidus is *t'mimus*. On one hand, this is good for those unlearned in Torah, who have more *t'mimus*. But it is also for very big Talmidei Chachomim to attain the light of *t'mimus* and *emunah peshutah*, and thereby attain great wisdom in Torah, because it is written that *chochmah* (wisdom) comes from a higher source, from *ayin*.

QUESTION

2) Which sefarim are the *pnimiyus* of *Chassidus* (besides for *sefer Tanya*)?

ANSWER

2) The *pnimiyus* of Chassidus is discussed in *sefer Tanya*, which is describing the Binah within the *Radla*, and also in the sefarim of Bresslov, which is the *Chochmah* within the

Radla. The *Chassidus* taught in Poland is the *Va”K* (6 Sefiros) which are also called the “7 lower *Sefiros* within Atik” which is “clothed in *Arich Anpin*”.

QUESTION

3) Are these sefarim only for certain types of Chassidim, or are they also for anyone who wants to go in the way of Chassidus?

ANSWER

Each person has to look for what’s appropriate to his personal soul root. Chassidus is not for any certain “type”. This concept that there are certain “types” [of Jews] is a superficial mentality.

QUESTION

4) What is the order to learn the sefarim of *Chabad* Chassidus?

ANSWER

If one wants to understand the Torah teachings of Chabad, he should first learn *Tanya* (in order) and then sefer *Torah Ohr*, sefer *Likutei Torah*, and *Maamarei Admor HaZaken*.

If one wants to analyze the subtleties of these teachings, he should learn the sefarim of the *Miteler Rebbe*.

If one wants to get a comprehensive understanding of Chabad teachings, he should learn *Tzemach Tzedek*, especially the *Sefer HaLikutim*.

If one wants to do the actual avodah of Chabad, he should learn *Kuntres Avodah V’HaTefillah* of the Reshab.

QUESTION

5) It is said that certain sefarim are a segulah for certain things – learning sefer *Tanya* is a segulah to get miracles and salvations, learning *Likutei Moharan* is a segulah to get healed from any sickness, learning sefer *Noam Elimech* is a segulah for children. And in the last couple of years it has become famous that learning sefer *Zera Shimshon* is a segulah to merit all kinds of salvations. What should be our attitude about this?

ANSWER

5) Don’t forget what the priorities should be. Segulos should not be made into one’s main avodah.

QUESTION

6) What are the main Bresslev sefarim to learn (besides for Likutei Moharan)?

ANSWER

6) *Sefer Likutei Halachos*.

QUESTION

7) There are many peirushim (commentaries) today on sefer Tanya and Likutei Moharan. Does the Rav recommend any of these peirushim?

ANSWER

7) I am not familiar with the *peirushim* of today.

QUESTION

8) The Rav explained that the sefarim of *Chabad* reveals *Binah d'Radla*, and Bresslev reveals *Chochmah d'Radla*. But if Mashiach will reveal *Malchus d'Radla*, then how it can be that Chabad and Bresslev already revealed higher levels than what Mashiach will reveal (since *Chochmah* and *Binah* are higher than *Malchus*)?

ANSWER

8) *Malchus d'Radla* goes all the way up to *Malchus d'Ein Sof*, through the secret of *Atik* which is rooted in *Malchus d'Adam Kadmon*, which then descends to become lower *Malchus*.

Arich Anpin and *Atik* took 10 Sefiros of the *Keser*. *Arich Anpin* took 9 of those Sefiros, from *Keser* down to *Yesod*, while *Atik* took one Sefirah, *Malchus*. The revelation of Mashiach will be *Keser d'Radla*,¹ which is *Malchus d'Adam Kadmon*.

¹ In a later response, concerning a question about the root of Rebbe Nachman of Bresslov's Torah teachings, the Rav explained, "The root of Rebbe Nachman's Torah teachings is in the *Chochmah Stimaah d'Arich* [or *Mocha Stimaah*, hidden mind] and even more than that, it is rooted in *Chochmah d'Radla*. It is a wisdom that comes from the *ayin*, which is the *Keser d'Radla*. That is why the Torah teachings of Rebbe Nachman is presented as a "root" of everything. But there is a level above this, which is *Keser* itself. That is the illumination of Mashiach, the very level of *Keser*, as it is written, "And the crows of royalty will be given to you."

In a later response, the Rav was asked about Mashiach's revelation of *Keser d'Radla*: Will it be a direct relationship with Hashem without any intermediaries? The Rav wrote, "Yes! Yes!"

WHY WERE THE MISNAGDIM AGAINST CHASSIDIM ?

What was the root behind the original argument between the Litvaks and the Chassidim? And how can a person know if he's supposed to take the Litvish or Chassidish approach in *avodas Hashem*?

ANSWER

It was because they have different *shorashim* (soul roots). Refer to the response about Mussar & Chassidus (in the sefer **שאל לבי**). Each person needs to figure out what his potential in *avodas Hashem* is, based on knowing what his root is.

UNDERSTANDING THE RAV'S TRUTHFUL APPROACH

1) Is it possible that the Rav's words about subjects such as the *Erev Rav*, the severity of Internet use and how this is all the 50th level of *tumah* which prevents a person from *Geulah* and *Olam HaBa*, and how much we need to separate from evil today, and the entire spiritual state of the generation today - is this all coming from a viewpoint of *middas hadin*, from the level of the Infinite Light (*ohr EinSof*) after the *tzimtzum* which allows for *middas hadin*, which judges the wicked, a viewpoint that is coming from the Ten *Sefiros* which are all within *middas hadin* or *hanhagas hamishpat*? When the Rav speaks against *Erev Rav* and internet use, is this all a form of *hamtakas hadinim*, of mitigating the harsh judgments upon the world, which the Rav is expressing by disparaging the evil in our world today? And if the above assumption is true, is it possible that there is a higher viewpoint, in which there is no evil at all, because there is only the *Elokus* of Hashem and nothing else - the view that comes from the level of Hashem's Infinite Light (*ohr EinSof*) before the *tzimtzum*, which is "a world that is entirely good", where all evil is nothing but imagination since there is only Hashem, *Ain Od Milvado*? And in that viewpoint, there is only *middas harachamim*, Hashem's endless compassion that He has on all of His creations, without exception? What my question leads up to is: Why does the Rav teach us to view everything from a viewpoint of *middas hadin*, which is limited to the view of the Ten *Sefiros*, which judges all of

The Rav was also asked, "If Mashiach will teach the whole world how to become close to Hashem completely, so everyone will be connecting to Hashem through the tzaddik, through Mashiach, so we see that even in the most complete level of *d'veykus* to Hashem we always need the tzaddik to help us [so how do we see that *Keser d'Radla*, the path of Mashiach, is a closeness to Hashem that doesn't require being connected to a tzaddik]? The Rav answered, "**Mashiach will teach the world how no one needs anyone and how we only need HaKadosh Baruch Hu. It will be the revelation of negating all dependency on people** [and to only be dependent on HaKadosh Baruch Hu]."

Creation? What about the perspective of *middas harachamim*, which comes from above the Ten Sefiros, the level of Infinite Light before the *tzimtzum*, which is the *GaR D'Atik*, which is the view of endless compassion on all of the creations, where there is no evil in the world and where we instead seeing the true world, which is the “world that is entirely good”? Certainly the Rav speaks truth, but aren't there two levels of truth, a level of truth that comes from *middas hadin* and also a more inner level of truth which comes from the *middas harachamim*...?

ANSWER

Yes! There is a higher view, which comes from the Infinite Light (*ohr EinSof*). But we always need both the lower view, which is the perspective of the created beings (*nivraim*) as well as the higher view, the perspective from the Creator's point of view (*Nivra*). When we are dealing with people, the *nivraim* (created beings), we need to emphasize the lower view, which is the fact that everyone must do *teshuvah* and be careful not to sin. When we turn to Hashem in prayer, that is the time when we need to enter into the higher perspective [where there is only Hashem's point of view alone].

QUESTION

2) In relation to the above question, what should we tell people (even bnei Torah) who don't like to hear anything negative and they don't want to hear about “What is the reason for all of the challenges and suffering (*tzaros*) that are happening?” and they don't want to hear about what we all need to fix. Instead they only want to hear words of *chizuk* (encouragement). Does this come from a lack of being truthful? Or does it come from the fact that their *shoresh haneshamah* (soul root) is *chesed* (lovingkindness, and the element of water, the right line) or *rachamim* (compassion, the element of wind, the middle line), and therefore they can't handle *gevurah* (judgment, the element of fire, the left line)?

ANSWER

Sometimes people don't want to hear truth either (1) because they don't recognize the truth, (2) Or because they don't want to recognize the truth, or (3) because they have a different *shoresh neshamah* [as mentioned in the question].

However, the level of the generation today is part of the highest spiritual illumination called “*Atik*”, and therefore the perspective of truth is shining more strongly today. But even when it comes to the inner perspective that comes from the “*Atik*” [there are 2 levels: The *Arikkh*

within *Atik*, and then *Atik* itself], so it is possible to view the perspective of *Atik* from the “*Arikh*” within *Atik*, and understand this well.²

SUFFERING FROM PERFECTIONISM IN KIRUV & IN LEARNING

I love to help others and I think about others all the time. I especially want to do kiruv. I can't be calm and serene as I am learning and getting closer to Hashem that there are Jews out there who are so far from Hashem and who haven't tasted truth. I have started to become involved in a kiruv organization and I saw many results Baruch Hashem from my work with others. But I keep thinking about the children who don't have religious education. Although we have succeeded in getting children a religious education in Torah schools, I do not feel that we are succeeding, because there are still more children and young boys who are still irreligious and eats my heart out. And then I hear crazy stories of how irreligious Jews are getting trapped into intermarriage, and I think about it so much that I become depressed from it and it affects the way I am at home with my family. Do I need to stop being involved in kiruv until I have stabilized my emotions more? Or should I give no rest on kiruv because there are souls who are going lost? And if I should continue, how can I deal with my strong emotions that make me so depressed?

Also, I want to know all of Shas and all of Shulchan Aruch. I also want to be a shochet and a mohel, someone who fears Hashem, and I want to know a lot about the soul, and to know Kaballah. I want to be perfect at everything. When I learn any sugya of Gemara I want to understand the entire matter of what I am learning about, not just the words in front of me, because there are at least 19 halachos that hinge on the matter being learned about in the sugya and I feel that I must know them in order to know what I am learning. This takes me a lot of time and then I can't focus. Then I can't find myself in learning and I lose my drive. I also feel like I haven't really gotten anywhere in all of my learning until now, and I haven't become totally clear in all that I learned, I just have notes that are incomplete. When I begin to learn a new topic I try to write a sefer on the topic, and when I learn I need to know the entire encompassing view of the matter, all the 4 parts of Torah (simple and hidden meanings) of what I am learning, which are all of equal interest to me. There is no end to how much I want to know all of the Torah and I can't see myself being otherwise. But how can I do this all properly?

² Editor's Note: The inner perspective, which is referred to in the hidden dimension of Torah (in *Kaballah* or *nistar*) as the point of *Atik*, essentially divides into 2 levels: The *Arikh* within *Atik*, and the *Atik* within *Atik*. The *Arikh* perspective is the *mesirus nefesh* which leads one to the innermost point, whereas the *Atik* perspective is the inner point itself, which is the world of complete good and the level that is completely beyond our comprehension, the level of Mashiach which will be revealed after the Redemption. *Arikh* corresponds to Mashiach ben Yosef, and *Atik* corresponds to Mashiach ben Dovid.

ANSWER

This is a subtle matter. There is a Creator Who can do anything, and there is the human being, who is limited. There is also a spark of the Creator within the created being, and therefore there is a spark in a person which wants to “do everything”. This is also called our desire to go higher, *ratzu*, advancing. But we also have our ‘default’ mode, *shov*, returning to our normal level. A person has to recognize that he is a created being, which is limited by very definition. This is the depth of the power of humility: Recognizing that we are limited, and that we are not limitless and infinite. After your mind comes to peace with this, you then need to deeply clarify that you as a human being are not responsible for bringing the world to its purpose. You are not responsible for results. You only have the responsibility of doing what you can, according to what Hashem wants from you. The results are not your responsibility. This perspective which helps you do what Hashem wants you to do, as opposed to looking for results that are perfect. Even more so, one has to know his capabilities, how much he can do and the quality of what he can or can’t do, and then he should determine how much he needs to do, and what kind of work he can do, and how he can progress according to his unique capabilities and to do what he is meant to do (besides for clarifying what the halachah entails of him).

When it comes to learning, one should try to understand what he is learning according to his capabilities, but with the understanding that the Torah is longer than the land and wider than all of the seas, and it is impossible to get to the end of the Torah, whether in quantity or in quality, for the Torah is so vastly deep that no one can get to all of its depth. One should clarify each thing he learns about according to his level, to know what he is clear about and what he is not clear about. The very recognition that we are learning an endless wisdom is already a way to gain the humility of Moshe, and changes one’s perspective about learning, so that he has the proper perspective. It is about learning one’s personal share in the Torah – “And give us our portion in Your Torah.”

HOW MESIRUS NEFESH & MATNAS CHINAM WORKS

1) The Rav has said that it is not within our power to change the generation, except through *mesirus nefesh* (sacrificing our will for Hashem), which comes from Above. It sounds like we can indeed change the generation, if we have *mesirus nefesh* – so what did the Rav mean that it’s not within our ability to change the generation? It seems that we can, if we have *mesirus nefesh*.

ANSWER

It is not within our power to do anything that can bring about change. But if we show *mesirus nefesh*, we awaken a great light. When we have *mesirus nefesh* below on this world, our awakening from below causes an awakening above which brings a great light from above to come down to the world, and through that light, changes will happen on their own, not through us.

QUESTION

2) How is *mesirus nefesh* a light that comes from above? If each of us has the power to awaken ourselves and have *mesirus nefesh*, then it's an awakening from below, from us, and it's not coming from above.

ANSWER

See previous answer: *Mesirus nefesh* is an awakening from below, from us, which then brings about a light that comes from above, which then brings about change.

QUESTION

3) If Moshe didn't get answered when he asked Hashem for a *matnas chinam* (a free gift) to be allowed into Eretz Yisrael even if he isn't deserving, then how are we able to receive a *matnas chinam* from Hashem when we are undeserving? If Moshe, the *greatest tzaddik*, didn't get answered when he asked Hashem for a *matnas chinam*, then certainly we can't get it, so how can it be that we all have a power of *matnas chinam* to receive salvation from Hashem when we are undeserving because we are all children to Hashem?

ANSWER

Matnas chinam is a light that comes from the Next World. That light is shining strongly now. When *tzaddikim* aren't answered even when they requested a *matnas chinam*, in each case there was a very specific unique reason why they weren't answered. It is very possible that Moshe wasn't answered because that mode of conduct (*matnas chinam*) wasn't good for him, but for every other individual, whatever he needs he can get at the time he needs it.

QUESTION

4) Why does the Rav say that those who remain connected to evil, to the 50th level of *tumah*, won't be by the *Geulah*? According to the concept of *matnas chinam* which the Rav explains so beautifully in the derasha "Asking Hashem For A Free Gift" (Tefillah #051), it seems that anyone can be *zocheh* to the *Geulah* even when they are undeserving, if they ask Hashem to be by the *Geulah* even though they are undeserving, and in that way they get a

matnas chinam from Hashem, as long as they awaken this deep perspective in the soul, the fact that we are all children to Hashem, making anyone able to receive any salvation from Hashem even if he is undeserving due to his deeds and due to his low level? So how can it be that those who remain connected with the 50th level of *tumah* won't merit the *Geulah*? Why can't they ask all Hashem for a *matnas chinam*, to get it even though they are undeserving, simply because they are Hashem's children?

ANSWER

The 50th gate of *tumah* is a total contradiction to the *Geulah*. If those who remain connected with the 50th level of *tumah* will indeed merit a *matnas chinam*, the first part of their 'free gift' would be that they will first have the merit to disconnect from the 50th gate of *tumah*, and only after that would their 'free gift' from Hashem enable them to receive the 50th level of *kedushah*.



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בס"ד

בלבבי משכן אבנה עולם ברור

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