

BILVAVI

**MY
HEART
ASKS**

QUESTIONS & ANSWERS

PARSHAS MASSEI 5782

ISSUE 252



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DIFFICULTY WITH SAYING KINNOS

I have a hard time every saying Kinnos on Tisha B'Av. By the time I read a few lines of the Kinnos I feel so emotionally drained from the terrible tragedies that I am describing and saying that my heart just closes up and I have to force myself to get the words out and then I can't say more. I end up taking a lot of breaks and going outside until the time passes. Do I fulfill the aveilus of Tisha B'av with just saying a little bit of Kinnos with all my heart even

if I don't have the energy to say all of them? Or do I need to do more than this? Or do I need to let my mind be more in control of my emotions so that I can get by all of the Kinnos?

ANSWER

Generally, one needs to balance his emotions with the power of daas. This is the general inner work of building our seichel (intellect). For the time being, though, even before you have reached that balance, every person needs to say Kinnos, as is the minhag of Klal Yisrael, each person in his kehillah. However, many people have become accustomed to saying it according to their emotional capacity, according to what their heart can handle. But it needs to be examined very carefully, and it should not chas v'shalom be coming from laziness or from a desire to be lax about one's responsibility of saying Kinnos. Each person fulfills his obligation of aveilus (mourning) according to his emotional capacity and according to the defining parameters of *halachah*.

IS THE RAV FINISHED THE 4 ELEMENTS SERIES?

Has the Rav finished the 4 Elements series, or is it just temporarily on hold?

ANSWER

It is far from finished. Every season we add on an additional part of Torah and *avodah*.

Also, part of its continuation depends on publishing the material that has already been given, and in how much people are interested in hearing more of this material. And it also depends on the schedule of my own learning.

HOW DO I BECOME A TALMID OF THE RAV?

Is the Rav accepting *talmidim* who wish to learn Torah directly from him? And if yes, are there any conditions needed for this?

ANSWER

There are *shiurim* available for anyone who seeks.

EMUNAH – HOD OR KESER

Sefer Avodas Yisrael (the Kozhniter Magid) in *Parshas Re'eh* says that *emunah* is the power of *Hod*...but isn't *emunah* identified as *Keser*?

ANSWER

Emunah, to trust in something, is to be nullified to something. Nullifying oneself is the trait of *bittul*, which is a use of *Hod*. Although the light of *emunah* comes from *Keser*, but when a person actually believes and trust, this is a use of *Hod*.

HOW DO I KNOW WHO MY REBBI IS?

Does a person need to have *bittul* (to submit himself) to a rebbi as long as he heard words of Torah wisdom from him and also heard that that this person is a *tzaddik*? Do both of these conditions have to be met or does one of them suffice? Even if we know that a certain person is a *tzaddik* or wise person, how do we know that he isn't motivated by self-serving interests (*negios*)?

After all, the Gemara says in *Kiddushin* that if one says he doesn't know, he is not allowed to rule again on the same matter. Also, who says that he clarified the matter well enough? And, how can one know who his Rebbi is? It is decided by enjoying the words of Torah of the Rebbi and it fits one's way of serving Hashem?

ANSWER

It is impossible to know exactly. There is no exact way to know it. After doing all your research and clarifying, you need to daven and have *emunah* that Hashem will guide you to the proper Rebbi. Then, accept him as your Rav, from the *emunah* that Hashem has guided you to him.

You always need to purify yourself, in case you were not *zocheh* yet to the right Rebbi for you. But, as of now, trust your current Rebbi now that you have chosen to follow him, and heed his voice. And it should be that way for all your life.

HOW DO I FIND MY REBBI?

I have had very good Rebbeim in my life, all of them are brilliant Talmidei Chachomim and they know all about life too, but lately I feel like they don't really understand me and I feel like I need to find a new Rebbi. But how? How do I find who my real Rebbi is supposed to be?

ANSWER

Connect to the one who is closest to your path [to your *shoresh haneshamah*].

QUESTION

Is a person today supposed to mainly connect to Hashem and he doesn't need to be that busy with finding a Rebbi and getting guidance from a Rebbi, since we are in a generation where the "light of Mashiach" is shining, which is the power to connect directly to Hashem from within ourselves and without any intermediary?

ANSWER

A person needs to build and develop his soul, so that he will be stable, and along with this one needs to connect directly to Hashem [i.e. talking to Hashem], and along with this one also needs to connect to Hashem through having a rebbi – but not *only* through having a rebbi.

VACCINES & DOCTORS TODAY

1) Can I make known the dangers about vaccines? Am I going against *daas Torah* of the Rabbonim who approve of vaccines, if I publicize the dangers of vaccines? Am I doing an *aveirah* if I don't let my children get vaccines?

2) Are we allowed to go to doctors today? I've seen a quote from the Ramban that one should to go to doctors, and Rebbi Nachman of Breslev also spoke very negatively about going to doctors, and the Steipler is quoted to have been said that doctors [in many cases] are murderers. I've heard that many other Gedolim as well don't approve of going to doctors today. On the other hand, Chazal said that "Permission is given to a doctor to heal". Can the Rav clarify this issue for me?

ANSWER

- 1) [Regarding vaccines] “Make for yourself a *Rav*, to remove yourself from doubt”, and accept what your *Rov* says to you.
- 2) [Regarding going to doctors] If a person lives with clear *bitachon* that only Hashem heals him, he does not need to go to a doctor. However, there is a debate if this rule [about no need for effort when you have *bitachon*] applies only regarding a physical disease or if it applies even regarding an internal disease. If someone is not on this level of having such clear *bitachon* in Hashem, he needs to go to a doctor to get treated (unless he suspects otherwise).

NESHAMAH AND CHAYAH VIEWPOINTS

What is the difference between the view that comes from our *Neshamah* with the view that comes from our *Chayah* [which is higher than the neshamah]?

ANSWER

If one is connected to his true self by realizing that “I am a *neshamah*” (as opposed to a body which happens to have a soul in it), he gains the *Neshamah*’s view, which is to view a matter from deep within oneself. [Higher than this view is] Our *Chayah*’s point of view is to view a matter “from the outside” [to step ‘outside’ of ourselves and view the matter from above ourselves, as we if are an outsider towards the matter].



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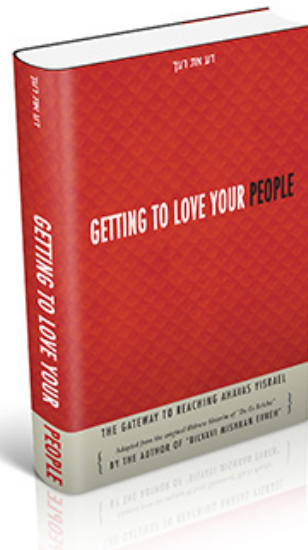
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