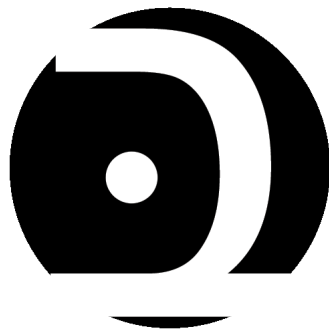


BILVAVI

**MY
HEART
ASKS**



QUESTIONS & ANSWERS

PARSHAS SHOFTIM 5782

ISSUE 257



ABSTRACT VS. VISUAL BITACHON

How can I have more *bitachon* when it comes to the business that I am running? Do I need to imagine my business being successful and imagine how many people are coming to give me business and that I'm saying Thank you to them, as if it already happened? Or do I just need to daven to Hashem for success in my business?

ANSWER

There is a way to have *bitachon* in an abstract way by trusting that Hashem will send you exactly what you need. [This way is more recommended to use]. There is also a way to have *bitachon* by attaching a thought to it in which imagine a certain way of how what you need will come to you. But this has a disadvantage to it, because it might make you imagine too much, and it also might make you more emotionally attached to material things when you imagine those things that you want, because your strong thoughts of *bitachon* might heavily attach you to what you're imagining about. Therefore, it's better not to use this second approach [which you described].

CHILDREN – READING ZOHAR

Is it a good idea to give a 6-year old child a Zohar to just read the words from (if he knows how to read well)? Will this help him attain a purer soul?

ANSWER

You can give him to read every Shabbos the sections of Zohar that are printed by the *Shabbos Zemiros*

REVELATIONS FROM AUTISTIC CHILDREN

A certain well-known Torah educator told over that he found a sefer "*HaNeshamos Mesaprim*" (lit. 'The Souls Tell Over') which records revelations of Heaven that were uttered by autistic children. He went to

find out if this true, so he went to a place where he could communicate with autistic children, who are able to communicate messages from Heaven by making noises and movements, and the nurses are able to identify what they are communicating, and they write it down. He asked the child: “Was there any message from Heaven for Jews in America through the shooting that happened in Pittsburgh?” The answer that came back was, “Yes, Hashem wants Jews in America to do teshuvah. Hashem wants all of them to do teshuvah so they can all see Mashiach, who is waiting by the door.” Then he asked the child, “What do they need to do teshuvah for?” The child answered, “Though the tzibur is learning a lot of Torah and keeping the mitzvos, they have no emunah at all. Emunah is not important to them, but the truth is that emunah is the main thing. Even the important ones among them don’t believe in Hashem.” He asked them, “How can it be that even the important ones here don’t believe in Hashem?!” The answer was, “They believe, but only intellectually. They don’t feel Hashem palpably. They don’t feel Hashem at all in their life.” Then the child told him a lot of other things too.

This is the question: Can we believe the words that these children say? Is it true that the entire problem in America is that there is no real emunah in Hashem here? My understanding from the Rav is that there are many more big issues here which need to be fixed, such as people not revealing their true inner self, and running after luxuries and worldly pleasures which are very dominant in America. Does the Rav have anything to add on to this?

ANSWER

Their words are mixed of truth with fantasies, and we would have to sift out which parts are true or not. In this report they spoke about a very fundamental issue – lacking emunah. But there are other very fundamental issues as well.

Also, even from the information which [they conveyed and which] was written down [by the nurses there], it doesn’t imply that this problem o[f lacking emunah] is the entire issue [in America].

REMOVING AYIN HORA

- 1) How can a person know if he has an *ayin hora* on him?
- 2) How can one remove *ayin hora*?
- 3) Also, is everything from Hashem, or can a person be affected by *ayin hora*?

ANSWER

- 1) It is on every person, and the only question is how much and to what extent.

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2) There are many *segulos* to remove it, as explained in the sefarim, but the primary *segulah* is to contemplate the words of *sefer Nefesh HaChaim (shaar III, 12)*, for one to fix his thoughts on the fact that there is only One Master Who is in control of everything, and there is nothing else besides Him which has any power [*Ain Od Milvado*].

3) When a person doesn't have *emunah*, others can be in control over him, and if this happens, it is still Hashem's will that it happened.

QUESTION If a person has already been affected by *ayin hora* (the "evil eye"), can he remove it by simply contemplating *Ain Od Milvado* (nothing has power over me except for Hashem), as the *Nefesh HaChaim* (shaar III) teaches? Or will that *segulah* only help for a person who hasn't yet been harmed by *ayin hora*?

ANSWER

Even after one has been affected by *ayin hora*, he can still remove it from upon him, by believing - both intellectually and also with his heart - that there is nothing that has power besides for Hashem.

QUESTION

2) I suspect that I was harmed very much by *ayin hora*. Are there any other *segulos* I can do to remove it from me?

ANSWER

You don't need any additional *segulos*. Simply strengthen and internalize the belief that nothing is in control other than Hashem, until your heart really feels, how everything that happens is solely from Hashem and from no other source.

QUESTION

3) The Gemara is full of stories who people who got damaged, or who even died, from *ayin hora*. How can it be that they got harmed from *ayin hora*, if they were certainly on a high level of *emunah*? Why didn't their *emunah* protect them from *ayin hora*? Why didn't they just think *Ain Od Milvado*?

ANSWER

Intellectually it is simple to know the fact of *Ain Od Milvado*, that only Hashem is in control. But it takes a lifetime for a person to internalize this belief in the heart, and very few people are *zocheh* to this real awareness.

AUTISM & HEAVENLY REVELATIONS

What does the Rav think about revelations from Heaven that are uttered by people with autism?

ANSWER

It is a mixture of the following factors: (1) Truths being revealed from Heaven (2) illuminations that come from a revealed *neshamah*, (3) total truth, (4) but which are also mixed with fantasies as well as unrefined character traits that weren't repaired yet.

THE SOURCE OF BEAUTY

Is there a spiritual source or deeper meaning to a person's physical beauty?

ANSWER

Yes – either the *Sefirah* of *Tiferes*, because beauty is *pe'er* from the word *tiferes*, or it can come from the *Sefirah* of *Hod*, which means splendor or *hadar*, beauty.

UNDERSTANDING THE CHABAD PATH

How does a person reach *d'veykus* in Hashem according to the path of *Chabad*?

ANSWER

The *Tanya* (*ch.3*) says to fix one's mind on contemplating how Hashem's Light fills everything (*Memale kol olmin*), how His Light surrounds everything (*Sovov kol olmin*), and how everything is nullified in front of Him (*Kulo Kamei K'lo Chashivei*). Regularly contemplating this brings one's mind to fear Hashem and be in awe of Him, which then fills the heart with love for Hashem and to yearn for the Infinite.

The ability of *daas* is to connect and bind to something, to fixate one's thoughts very strongly on the Infinite. Without using the ability of *daas*, one is merely imagining. Thus *daas* is the root and essence behind every trait and allows all traits to function, allowing the two root traits, fear of Hashem (*Gevurah*) and love of Hashem (*Chessed*), and all their branching traits, to work properly. The word *CHaBa"D* stands for *Chochmah*, *Binah*, *Daas* – using the mental faculties. That is the general description of the Chabad path – that is, if you want to know it all “on one foot”.

To learn how to practically apply it, learn *Kuntris HaAvodah* and *Kuntris HaTefillah*. And “the rest is all commentary”.

QUESTION

2) Did the path of *Chabad* change with each of the seven princes (Rebbes) of Chabad?

ANSWER

Yes, they were “seven princes” corresponding to the seven emotive faculties (Chessed, Gevurah, Tiferes, Netzach, Hod, Yesod, Malchus), but the common denominator between all these paths was as mentioned in the previous answer [the ability of *daas*, to fix one’s thoughts on the Infinite]. The path of *Chabad* always remained the same – to illuminate the world with Hashem’s Infinite Light, to make for Hashem a dwelling place in the lower realms - but the way to get there changed according to each path of each of the seven Rebbes. But any of these paths were always based on the Baal HaTanya’s path [*daas*].

QUESTION [Kaballah]

3) Are these 7 paths of the Rebbes of Chabad in the system of *hishtalshelus* (a chain of descending levels, where the Infinite Light goes from the highest level to the lowest level, Malchus) or is it in the system of “roots and branches”?

ANSWER [Kaballah]

In *Olam HaTikun* (world of repair) the main path is “roots and branches” while in *Olam HaTohu* (world of chaos) the main path is *hishtalshelus*. The Torah teachings of Chabad are rooted in the lights of *Olam HaTohu* – which would be *hishtalshelus* – which are clothed in *keilim d’Tikun* (vessels of the world of repair) which manifest as “roots and branches”.

QUESTION

4) [If a person is taking the Chabad path of avodas Hashem], can a person choose to go with only one of these 7 paths?

ANSWER

Yes, but only partially.

QUESTION

5) Since we the seventh generation after the Baal HaTanya, does that mean that we need to serve Hashem more specifically according to the path taught by the seventh Rebbe? Or does a person mainly need to serve Hashem according to his personal path which is according to his personal soul?

ANSWER

As a rule, “You only have the *chacham* (sage/ judge) of your times” [you must go according to the Gadol in your times and not of previous generations], but within every rule there are also specific parts, and the specific parts (each person’s soul) should look for their personal portion, which does not depend on the particular time period or generation they are in.

DIFFICULTY FOR BRESLEV BAAL TESHUVAH

1) My chavrusa is a baal teshuvah and became frum because of Breslev. He learned contemporary Kaballah sefarim, he learned Rav Yitzhak Ginsberg, and Tanya Shaar Yichud, and Rav Asher Freund. He grew a lot from it. He was immersed in learning and got closer to Hashem. Today though he’s getting all his energy from just saying Tehillim, going to the mikveh, saying tikun kelali. However, he finds Shabbos very hard. He feels like Shabbos is dry to him and he feels no energy to daven on Shabbos. He’s not committing any sins, but what can he do to relieve the dry, empty feeling he has on Shabbos?

2) Is it possible that this is related to what Reb Nachman teaches, that anyone who takes his path will lose their pleasure in sins – would this also cause one to lose his taste in the mitzvos?

ANSWER

1) He needs to get vitality from his best quality and from his personal share in Torah. It seems that he had been getting all his vitality from emotional experience and from being connected to a greater whole, and now that he has already tasted this, he needs something more now, he needs a clearer avodah.

2) This is very possible! As we can see today, many who learned Rebbi Nachman’s Torah have strayed from his upright path, and they created a system for actualizing his Torah and to mimic his way of life, but they came up with a way that wasn’t actually Reb Nachman’s path, rather a path that they concocted on their own. It created many errors, in a very disturbing way, and many times it causes people to lose their simple and natural sense of vitality in their life.



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