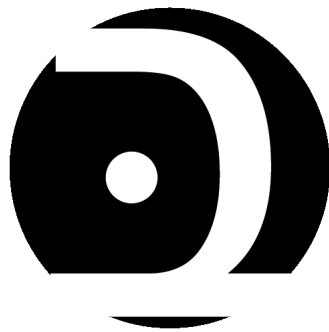


BILVAVI

**MY
HEART
ASKS**



QUESTIONS & ANSWERS

PARSHAS KI SEITZE 5782

ISSUE 258



DAVENING FOR THE DESTRUCTION OF EVIL POLITICIANS.....	1
THE TIKKUN FOR CANCER.....	2
AVODAH OF A GENTILE (ASKED BY A BEN NOACH).....	4
ENERGY & REIKI.....	5
PERFECTION FOR A SINGLE MAN.....	5
DESPERATE TO GET DIVORCED.....	5
HUSBAND HAS A TEMPER.....	6

DAVENING FOR THE DESTRUCTION OF EVIL POLITICIANS

In Shemoneh Esrei we daven that Hashem should get rid of the “slanderers” and “heretics”. It seems that we are davening that Hashem should get rid of certain people who are hurting the Jewish people and the Torah.

(1) Do we need to have in mind certain wicked people when we daven for this in Shemoneh Esrei, that Hashem should get rid of those certain individuals? For example, those politicians who want to get rid of learning Torah and religious life in Eretz Yisrael?

(2) Also, how indeed will it happen? Is there any certain event that has to happen in order for those evil politicians in Eretz Yisrael to be gone?

These questions have been really bothering me...

ANSWER

It is not worthwhile to have in mind any certain people. Sometimes a person can be mistaken [about a certain individual and perceives him as a truly wicked person], and sometimes it can also cause a person to feel a bit too much hatred for that person. It is better instead to have in mind in general that Hashem should get rid of whoever is included in the category of these slanderers and heretics which is described in this blessing of *Shemoneh Esrei*.

Hashem has many ways, of how He can get rid of them [the enemies of the Jewish people and the Torah]. He can destroy them through fire, or through water, or by sword, or with dangerous animals [as we say in the prayer of *U'Nesaneh Tokef*]. A person might easily imagine in what way he wants it exactly to happen, but this is all in one's imagination and it won't necessarily happen in the same way that he had in mind...

THE TIKKUN FOR CANCER

What can be done as a *zechus* for one who has the “dreaded disease”?

ANSWER

The “dreaded disease” [cancer] is called *sartan* in Hebrew. A *sartan* is a crab. The *sartan* (crab, also called “cancer”) is the *mazal* (constellation) of the month Tamuz. The *Sforno* (*Vayikra 13:2*), when describing certain kinds of *tzaraas* (leprosy), describes a kind of leprosy which is “*sartan*”, cancerous, to the entire body. The word *sartan* also hints to the remedy for this disease, because it is a hint to the words *sar Satan*, “remove the Satan.” There is a connection between the crab and cancer, which shows us what the *tikkun* (remedy) for it is. The month of Tamuz has the *mazal* of the *sartan*/crab. The sin with the Golden Calf happened on the 17th of Tamuz. The *Kli Yakar* (*Devarim 1:1*) explains that ever since that day, when the Jewish people turned away from Hashem, they turned away from facing Hashem (*panim*) and instead they are turned around from Hashem (*achor*). There is a *sefer* called *Ohr HaChaim Geulah V'Yeshuah* which explains that ever since the 17th of Tamuz when the sin with the golden calf was committed, anything connected with the *mazal* of Tamuz has become “turned away” from facing Hashem [becoming subject to *hester panim*, when Hashem conceals His light]. The *Gra* explains (in *Aderes Eliyahu to*

Melachim I: 7:85) that the 12 *mazalos* correspond to the 7 main celestial bodies which affect our earth (the sun, moon, Mercury, Venus, Mars, Saturn and Jupiter). The constellation of the *sartan* (crab) corresponds to the moon, which receives its entire light from the sun and which has no light of its own. The moon has no *pnim* (inside), it has no content of its own. That shows us the spiritual meaning behind the illness of *sartan*/cancer. It is an illness that symbolizes the *hester panim* (concealment of G-d's radiance towards us), a kind of darkness, when Hashem acts toward a person in the mode of *achor*, "turned away" from a person. The *Malbim* says that when the sun passes the constellation of *sartan* (crab/cancer), the light of the sun hits the northern part of the world, and the southern part of the world becomes dark. The word for "northern" is *tzafon*, from word *tzafun*, "hidden", which is a hint to the concept of *hester panim*, the "concealment of Hashem's radiance", when Hashem conducts Himself in a mode in which He conceals His light from the person. Chazal said in *Pesikta Rabbasi* (20:3) that the Beis HaMikdash could not be destroyed on a Wednesday, because it is the fourth day of the week, which corresponds to Moshe Rabbeinu, and Moshe requested that in his merit, the Beis HaMikdash should not be destroyed on this day. Moshe said, "Master of the world, the crab (the *sartan*) survives only because of the water, and it was I who was saved from the water." Moshe was rewarded on this world with *keren ohr* (beams of light) that shone from his face. Therefore, if one wants to be saved from this illness, he should become connected with the trait of Moshe, who was "saved from the water" [this will be elaborated upon soon]. In a commentary attributed to the authorship of *Rav Saadya Gaon*, it is explained that a crab is a creature which lives from the water and comes on to dry land for sustenance, and it is "created for healing", among other things. [Hence, the *sartan*/crab/cancer is associated with healing.] Thus the *sartan*/crab/cancer represents the root of illness, for it represents *hester panim*, but it also contains the opposite: the root for healing. This is because there is a rule that "two opposites bear one root." [So while crab/cancer is associated with illness and *hester*/concealment of Hashem's light, it is also the root of healing.] The *tikkun* (remedy) for this illness is to **contemplate the *he'aras panim***, the "illumination of Hashem's (G-d's) countenance", by reflecting on the concept of ***hashgacha pratis***, G-d's Divine Providence. As in the verse, "*The eyes of G-d skim though everything*" - the fact Hashem oversees everything. [This connects a person to the trait of Moshe, who merited the *keranos*, the "horns of light" which shone from his face, a form of *he'aras panim* of Hashem.] Besides for the above, one should also repair the soul's element

of water, the trait of *taavah* (desires). The *sefer Igra D'Pirka* (217) writes that **a person should not ravenously eat his food like a glutton, and instead, one should eat in the way that a *sartan*/crab eats**, which takes its food with its 'two fingers' [its claws], **eating slowly**. And finally, on a more specific level, **a person should discover his greatest weakness and fix it**, in the external and internal sense.

AVODAH OF A GENTILE (ASKED BY A BEN NOACH)

I am a ben Noah (gentile). I am reading at this moment the *sefer Bilvavi Mishkan Evneh*. I feel a lot closer to Hashem now. I want to get even closer to Hashem. I want to learn Torah, the Talmud, halachah, and Midrash.

I feel like I'm missing out on so much, since I am a ben Noah. Help me, so that I can grow a lot spiritually.

What can I do, since I can't keep the mitzvot and I'm not allowed to keep the Sabbath?

I pray for tzaddikim and for those who keep Torah and mitzvos, that they should lift up all Jews from this world, which is filled with coarseness, that they should be able to serve Hashem with all their hearts.

I can't do that much from the country I live in. I can only pray to Hashem with tears in my eyes. Hashem gave me an ability feel for others and cry for them, when I pray. I pray that HaKadosh Baruch Hu should show His compassion to all Jews to bring them closer to Him. Perhaps the Redemption is soon going to come. May it come speedily in our times.

ANSWER

You are able to spread the good that is in you, and from there you can spread that goodness to the world.

That good is the [awareness of] Divine Providence, which is all for the good.

You can learn about, and teach others, of the Divine Providence of Hashem upon us, which is always for the good.

"Hashem is good to all, and His mercy is on all His deeds."

If you truly want all of the good in the Torah, it is upon you to connect yourself to the Jewish people, through converting – if you truly want this, with all of your heart.

ENERGY & REIKI

I read once about a method called “Reiki” which teaches ways of how to increase your “energy” and also transmit it to others. I don’t plan on learning this (Baruch Hashem) but I do want to know a few things. (1) Are there kosher ways to increase one’s energy? (2) Is it possible to transmit one’s energy to another? If yes, how can it be done? (3) Is there a source in Chazal for this?

ANSWER

(1) Yes. (2) Yes, through a soul connection with another, or through a mental awareness of another. (3) It is mentioned in the term *Yichud ruacha b’ruacha* (binding the ruach level of the soul with another’s ruach) and there is also *yichud neshamah b’neshamah* (binding the neshamah level of one’s soul with another’s neshamah).

PERFECTION FOR A SINGLE MAN

Is a man able to feel complete and fulfilled in his soul, if he’s not married?

ANSWER

That was the level of Moshe (who reached perfection even without having a wife). Every person as well, if he is *zocheh* to reach the degree of “Moshe” in his soul, is able to reach this. The Gemara brings that one of the sages said to the other, “Moshe, you have spoken well.” The Rambam says that every person can become as righteous as Moshe – this means that every person is able to reach the personal “Moshe” in his soul.

DESPERATE TO GET DIVORCED

My marriage is very difficult and I feel like I can’t bear it anymore... One Rav advised me to learn mussar. This helped me during fights so that I maintain better self-control when

I'm in a fight with my wife, I'm not as reactive as I used to be. But my friends say that I have low self-esteem, and so does my wife.

I am really suffering in my marriage and can't take it anymore. But I have a few kids so I don't want to get divorced and break up my family. But what is the limit of how much I am obligated to sacrifice, to hold my family together?

ANSWER

Every person sacrifices both physical and spiritual (such as his learning time) in order to be able to raise his children properly. But there has to be a proper balance between one's own life (external and internal sides included) with the amount needed to raise children. That should be the ideal situation, but practically speaking it doesn't work out that way.

Breaking up a home is only after there is certainty that everything was done in order to save this home – working on oneself, individual counseling and also couple counseling, along with tefillos and tears.

Only after all this has been done, if one is very concerned and if experts have said that he can't bear his life physically and emotionally, only then can it be considered to divorce, and **it has to be after asking a wise Rav and receiving his berachah.**

HUSBAND HAS A TEMPER

How can I deal with a spouse who loses his temper a lot?

ANSWER

When he is having his angry bouts, allow yourself to feel that you are far away from what's happening with him, and don't feel like you are having a part in the situation. Just stand and observe the situation as if you are an outsider, until he calms down.



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