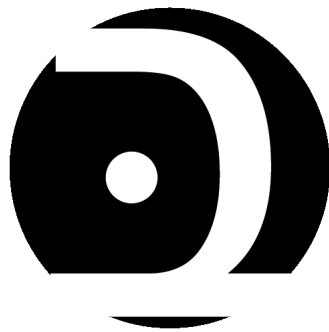


BILVAVI

**MY
HEART
ASKS**



QUESTIONS & ANSWERS

PARSHAS VAYELECH

ISSUE 261

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Q&A - Inner Voice

QUESTION

I once heard the Rav say in one of the *shiurim* that a person is able to hear an “internal voice” in himself, or to use guided imagery, in order to connect to the mind’s intuition. Is this correct? How can this be reconciled with what the Rav has said that it is possible for a person to hear the wrong internal voices?

ANSWER

The voice of Hashem, which spoke the Ten Expressions and the Ten Commandments, is still existent today, in its original strength. The Sages also said that every day, a *bas kol* (Heavenly voice) goes out each day from Har Sinai and announces that people should do *teshuvah*. This refers to the voice of Hashem. The voice of prophecy, which used to be revealed in the past, is also the voice of Hashem – but it has ceased. Besides for this, though, there is the voice of a Jew’s personal *neshamah* (Divine soul), which can be heard at all times.

However, since the soul is covered with a body that is coarse and indifferent to the spiritual, the soul’s voice is usually not heard. Even if a person does hear it, the coarseness of the body prevents a person from hearing a totally spiritual sound, and the person will hear a voice that is a mixture of the spiritual and the material, an unclear sound. Therefore, as long as a person has not yet purified his being, hearing the internal voice contains a danger, because it will be an unclear and imprecise sound, and if one follows it, it can trip him on his path.

Many people in our generation have tried to hear the internal voice, through various means, and what they heard was not only unclear, it was mixed [with spiritual and material messages intermixed with each other], which caused them to mislead themselves as well as others, with messages that were an intermixture of truth and fantasy together.

Q&A – Who Says We Need To Feel Hashem?

QUESTION

What is the source that our purpose on this world is to feel and sense a closeness with Hashem on this world [as the Rav describes in sefer Bilvavi Mishkan Evneh]?

ANSWER

The *Chovos HaLevovos* elaborates about the concept of *hakarah*, recognizing Hashem, which is to feel and sense Hashem. The *Mesillas Yesharim*, in the level of *chassidus* (piety), says that one needs to talk to Hashem “as a man talks to his friend.” And there are many other such terminologies as well.

Q&A – Advice For Joy

QUESTION

My main element is earth and therefore I am drawn towards sadness, and the most difficult *middah* which gets in the way of my *avodas Hashem* is, my pull towards sadness. Can the Rav give me any practical advice on how I can quickly enter into a state of joy (*simchah*) and get rid of my bad moods (especially when I need to be in a basic positive state in order to *daven* or learn Torah)? And are there any specific pesukim in *Tehillim* I can say, to become more *b’simchah*?

ANSWER

1) Move quickly. 2) Eat a light diet. 3) Get excitement from something holy. 4) You can verbalize **any of the following** peukim in *Tehillim*:

9:3,	16:11,	30:12,	34:3,	45:9,	53:7,
12:2,	19:9,	31:8,	35:26,	45:16,	53:10,
14:7,	21:2,	32:11,	35:27,	46:5,	58:11,
16:9,	21:7,	33:21,	40:17,	48:12,	63:12,

64:11,	85:7,	97:1,	104:31,	109:28,	137:3,
66:6,	86:4,	97:8,	104:34,	113:9,	137:6,
67:5,	90:12,	97:11,	105:38,	118:24,	149:2.
68:4,	90:15,	97:12,	106:5,	119:74,	
69:33,	92:5,	100:2,	107:30,	124:1,	
70:5,	93:11,	104:15,	107:42,	126:3,	

Q&A – Ahavas Yisrael When It’s Hard

QUESTION

1) What does it mean to have deep ahavas Yisrael?

ANSWER

To love them without based on any calculations. Above logical reasoning. Each person is different at how much they feel and recognize love for others. Until they can connect to the source of all souls where everyone is actually one.

QUESTION

2) How do I love someone with deep ahavas Yisrael if they have been very bad to me? For example I don’t understand how others can act mean or cruel or hurtful to others and to enjoy hurting others. I was raised not to be judgmental so I don’t know why they act that way, maybe it’s because these people are abused so they take out their abuse on others... How can I love them properly? Do I need to recoil from what they do while at the same time loving them?

ANSWER

Learn Da Es Amcha and Da Es Reiacha, where the fundamentals of this avodah are explained,

QUESTION

3) Do I need to separate between the person and what they do, to recoil from what they do but to love them as people?

ANSWER

Yes. And sometimes you should not think about it at all, “I do not see sin in Yaakov.” You should continue to love the person, unless they are evil in all of their character. And even very evil people have good parts to them, because even Erev Rav souls have good parts in them.

QUESTION

4) Should I just not try to understand others since that’s not my job?

ANSWER

Same as above.

ANSWER

Excellent. Don’t start judging and seeing if you can judge them favorably, because Chazal said Do not judge your friend until you reach his place, and the Kotzker said that you will never reach his place, so don’t judge him.

Q&A – Hashem’s Light

QUESTION

1) What is the *ohr* of *Hashem Yisbarach*? What is this term that is called Hashem’s “light”?

ANSWER

The root of Hashem’s light, which is called the *ohr Ein Sof*, the Infinite Light, implies 2 things. (1) It reveals that Hashem exists. This very revelation is referred to as Hashem’s

“light”. This does not mean *chas v’shalom* that we are able to Hashem. It is just that we are able to know of His existence, and when we become aware that He exists, this is called *ohr*, the light, the revelation, of Hashem. (2) It also implies that Hashem has no end. This revelation is called *ohr*, “light”. Hence, *ohr* (light) implies revelation.

QUESTION

2) Is *ohr Hashem* (Hashem’s light) the same thing as *ohr Eloki* (the G-dly light) or *nitzotz Eloki* (the G-dly spark) that is found in each thing?

ANSWER

Yes. Every dimension has a level of Hashem’s light in it, because there are different levels of revelation of Hashem, depending on the level of the dimension that one is found in.

Q&A – How To Reach Heart-Recognition of Hashem

QUESTION

I understand from the Rav’s approach that *emunah* must be coming from our heart, that we must be able to feel our awareness of Hashem, as opposed to merely knowing of Him in our intellect, because we cannot base our *emunah* in Hashem on our intellect, since our intellect is limited and we can become mistaken through it. So how indeed do we reach *emunah* of the heart? I don’t mean to ask about how to internalize our intellectual *emunah* into our heart, rather I mean to ask: How do we start directly with *emunah* in our heart?

ANSWER

The depth of our soul’s power to have *emunah* is from the same place in you where you recognize your own existence, the truth of your *havayah*. It is from your own *havayah* that you can recognize the absolute *havayah*, which is the truth of His infinite existence. For a Jew is an actual “portion of G-d from above”. Understand that well. When a person penetrates into the depth of the truth of his soul, after he has purified the soul’s outer layers, he then reaches his very *havayah*, and then he can recognize the absolute *havayah*, the truth of the Infinite. This is the root way of recognizing our Creator, by

recognizing our own existence and from that very same place of self-recognition we can recognize that the existence of all creations is only allowed due to the truth of His *havayah*, His infinite existence.

When one is beginning to surround this perception, it is called *ohr makif*, where his awareness of Hashem is called *emunah* (belief in Hashem). When one internalizes it, it is *ohr pnimi*, and it is called *hakarah* (recognition). In these short lines, we have written the *pnimiyus*, the inner depth and the truth, of all of life!!!

Q&A – The Solution To Unwarranted Hatred

QUESTION

Powerful clashes seem to be happening between people more and more. It seems to me that when two wills clash, the discussion reverts to bashing each other rather than constructive listening and problem solving. I think we are all seeing this. On a personal level, if a person does not wish to bash yet wants another to be less self-absorbed because the other has neglected proper respect for the first, the one who feels the lack must turn only to Hashem to complete this feeling of lack. Otherwise the one “rebuked” will simply shame or blame the first for their lack. Thus if turning to Hashem is not something people comprehend, the only alternative is to learn how to deliver a “check” that causes the other to feel ashamed or blamed, lacking in some way, and now the discussion is on the footing of hatred rather than mutuality in serving Hashem.

- 1) Am I describing baseless hatred?
- 2) Is unifying Hashem’s Name the solution to baseless hatred?

ANSWER

1) Yes. 2) When one agrees that we are all *echad* (one unit) which became split into two, and that each person is really another revelation of oneness, that is the inner perspective that repairs unwarranted hatred.

Q&A – Crying Vs. Emunah

QUESTION

I want to know: If a person has total emunah that everything is from Hashem, does that mean he never cries and never feels pain? If physical pain causes a person to cry does that mean he doesn't have emunah? Or does it least mean his emunah isn't perfect? Do we need to get to a point where we never cry because we have total emunah that everything is good?

ANSWER

There is no person whose emunah is perfect. Only Hashem is Perfect. So, inevitably, a human being cries. And there are spiritual reasons that make a person cry: A person cries when he joins with the pain of the Shechinah. And that is not a lack of emunah.

Q&A – How Do I Know Hashem Loves Me?

QUESTION

I have gone through so much challenges and suffering in my life and I am continuing to go through so much. I might know that it's all from Hashem and that it's all for my good, but how do I know that Hashem still loves me?

ANSWER

It would be worthwhile for you to sit down and write everything that's going good in your life, all the good parts of your life. Then think into it, about what Hashem has given you. Think about it, then verbalize it. Then, start thanking Hashem for each detail. From then onward, your avodah is to have emunah without understanding how everything that happens to you is all for your good. We can partially see and understand how certain things were for our good, but there will always be parts of our life in which we cannot see and understand how they are for our good too. In order to 'digest' that everything that happened to you is for your own good, it won't help if you try to

understand it intellectually. You need to strengthen and internalize the emunah, the belief, that everything Hashem does is good!

Q&A – Is Hashem Still Screaming At Us?

QUESTION

It is now 10 years after the stabbing of Baba Elazar Abuchatzairah zt”l. The Rav gave a derasha then that this was not merely Hashem talking to us, it was Hashem screaming at us, it is a new language in which Hashem screams at us, which does not speak to our logic but which goes straight to our heart – for just as we scream when someone’s life is in danger, and someone who doesn’t get awakened today from Hashem’s messages is being given the final choice, through the scream, and if one doesn’t listen to that scream, he will fall into oblivion forever, and if we are zocheh, this will be the last time Hashem screams at us... Now that we are 10 years later, are we still found amidst that ‘scream’? Or are at a step after that time when Hashem screamed at us?

ANSWER

At that time, the scream was coming from a specific direction. Today, the entire Creation is screaming. Every living being, every animal, every plant, every inanimate creation, are all screaming, from every direction. But because they are all screaming, we cannot hear the mixture of all these screams coming together, because they all drown out each other: “Two voices cannot be heard at once.” And certainly we can’t hear two screams at once. We can only hear it amidst reaching an inner silence in our souls, where we can hear the voices of Creation.

In our times, the “blood of your brother screams to Me from the earth”. Everything today is screaming. The word “scream” is *tzarach* (צרח) from the word *ratzach* (רצח), murder. Everything is about to undergo bittul (nullification), which is like murder, and that is why everything is screaming now. It will be this way until Mashiach comes.

Q&A – Our Avodah Before Mashiach Comes

QUESTION

1) The *Sfas Emes* says that the hatred of the nations for the Jewish people actually doesn't stem from the nations, but it begins from within the separateness within the Jewish people. Based on this, would it make sense that instead of blaming the evil people in the world and instead of just assuming that our avodah is to daven to be saved from them, our avodah is really to fix ourselves ?

ANSWER

Yes, that is very true.

QUESTION

2) What is the main *tikkun* and the main teshuvah that Klal Yisrael needs now? Certainly as the Rav has been saying, the root of all the tragedies today is because of the “50th gate of *tumah*” (non-kosher internet use) that's all over the place, and the Rav always says that our avodah in the era preceding Mashiach is to separate ourselves from the 50th level of *tumah* (internet) but what would be the avodah for those who don't have internet-devices and who are already separate from it? What is their avodah and what is the teshuvah that Hashem wants to see from them? Understandably everyone knows what they need to work on but are there any general *aveiros* that every person needs to focus now on fixing, i.e. *sinas chinam*, *lashon hora*, jealousy, etc.? Or saying *Tikkun Kelali*? There isn't enough time and energy to start fixing every *aveirah*. Is there any *tikkun* we can do that will take care of all the problems? Or should we just daven for the Geulah?

ANSWER

The 50th level of kedushah is where opposites are integrated. It is the innermost root of *ahavas Yisrael*: loving another Jew even when he's the opposite of me (as long as this stays within the parameters of kedushah). That is the inner root of the *tikkun*. The branches of it are all the other parameters of the Torah.

QUESTION

3) In these times where Mashiach's arrival is so close, should a person just be immersed in in-depth Torah learning and not be reactive to anything that goes on in the world? After all, when a person learns Torah he can forget about the world as if it doesn't exist, and the Torah is where our life is, the Torah is what reveals Ain Od Milvado, the true reality. Would it make sense to say that all the fear and suffering of the birth-pangs before Mashiach are all to awaken those who aren't immersed in Torah, but those who are immersed in Torah learning don't need to be afraid of *chevlei Mashiach*?

ANSWER

During the time that one is learning Torah, that is possible. But every person has times in which he must be involved with the world around him [so he also has to have the proper perspective on how to view the times we are in].

QUESTION

4) I found in the Rav's writings that in our generation the tzaddikim are like Noach who don't lead the generation and don't daven for them. Is that true about the Torah world as well [that even the Torah world doesn't have a tzaddik today who leads them and davens for them]?

ANSWER

That is a very subtle and sensitive matter which not everyone will be able to understand.

QUESTION

5) Does every person today have to be a *yachid* (individual) because there are no leaders of the generation to turn to? Or are we certainly able to find tzaddikim in our times whom we can turn to for advice on what to do in these End of Days?

ANSWER

One needs to very much build himself as an individual, and in addition one should also join with tzaddikim.

QUESTION

6) If this is the generation that is going to greet Mashiach – with Hashem’s help may that happen quickly – what does that tell us? The souls of this generation are called the “heels” and most of the generation contains Erev Rav traces in their souls, yet the Geulah is going to come precisely through us, meaning that even the lowliest generation, the generation on the lowest possible level, is going to be the generation in which Mashiach will come?

ANSWER

“Their end is wrapped in their beginning.” The Maharal says that the final generation will be completely in a state of *heb-dair*, “emptiness”, and there is always a *heb-dair*, an emptiness or an absence, which precedes the *havayah*, the existence of something. Thus, the *heb-dair*, the emptiness which precedes the existence of something, is really the beginning of the *havayah*/existence of that thing. Thus it is the lowliest generation which is entirely *heb-dair*/empty which is the generation that will quickly be *zocheh* to Mashiach – Amen and may Hashem will this to be.

Q&A – How Do I Become Close To Hashem

QUESTION

How can it be that a person davens for siyata d’shmaya in his ruchniyus but his tefillos aren’t being answered? I feel like a person can turn to Hashem yet feel that there is no relationship, and I don’t understand how it can be this way, because Hashem wants to give good to us and to help His children fulfill the mitzvos and learn Torah, yet how do we build a relationship with Hashem? The Rav teaches in sefer Bilvavi that life is based on a relationship with Hashem, but it seems to me that only people who have special zechusim or parents who davened hard for him can be zocheh to this! I davened very hard to get a good pair of tefillin, and all kinds of factors got in the way that I didn’t get it until much later, the tefillin was ready in Kislev and I didn’t get it until Tamuz. Hashem could have made me get the tefillin way before that, so why did He make me wait so long when I had davened so hard for it, I even davened by the kever of a tzaddik for it.

Also I have always been davening for a chavrusa but nothing comes up. Why isn't Hashem sending me a chavrusa? I feel like ever since corona started and I lost my chavrusos I haven't been able to find myself a chavrusa and it feels like one big hester panim. So I don't understand – Hashem can give me all these things in a moment, yet life just goes on and I feel like everything is senseless with nature just taking its course, like I've been abandoned. How does a person build a relationship with Hashem and see blessing in his life? If a person has connections to a powerful person than he can get what he wants right away from the powerful person, so how can it be that I keep talking to Hashem for 3 times a day and more yet nothing changes and I never get what I daven for...?

ANSWER

Creating a relationship with Hashem is the fundamental of life. It is the proper way to live life, in addition to keeping the mitzvos, learning Torah and fixing our middos and other important aspects. A relationship with Hashem is attained by training ourselves to talk to Hashem throughout the day, every so often. Refer to Bilvavi Part 5 for more on this.

If a person always does this, earnestly and with emunah, he will gradually feel Hashem. Also, the calmer a person becomes in his soul, he will find it easier to talk to Hashem in a way that opens his heart. One needs emunah that Hashem gives a person what he needs, when he needs it, and in what way.

All of the things that a person is missing are all for the purpose of providing one with the tools to become more and more connected with Hashem. A person can connect to Hashem because of what he has, and a person can also connect to Hashem from what he doesn't have. It is not within our understanding to know why we are missing certain things, and why it's taking so long. We just need to know that it is because of what we are missing that we can connect more to Hashem – whether through davening hard, or through having more emunah, and other ways.

Q&A – Talking To Hashem

QUESTION

Is a relationship with Hashem mainly built on asking Him for everything even the small things, or is a relationship with Hashem mainly built on desiring to speak with Him and just talking to Him? Also, our lives are designed in a way that we need so many things from Hashem, so how are we supposed to just approach Hashem and simply desire to bond with Him without any desire for Him to fulfill our requests? It seems like something only a person on a high level can do....

ANSWER

Bonding with Hashem has several facets to it. It is reached through our soul itself, as well through our soul's garments, which are: thought, speech, and action. Since man is called a medaber, a social being, the faculty of speech is therefore a big factor in how a person connects to others in general, and to HaKadosh Baruch Hu especially. Speaking to Hashem includes several parts – thanking Hashem, praising Hashem, and asking things from Hashem.

Chazal said there are ten forms of tefillah. Asking for Hashem for each and every little thing we need is a very important aspect of our relationship with Hashem, because it connects a person to Hashem throughout the entire day when a person keeps turning to Hashem for everything he needs, for everything big and small, whether through asking Him verbally for it or through mentally communicating with Hashem through our heart (as the Gemara calls *hirhur b'lev*). It is proper that as soon as a person gets something he wanted, he should thank Hashem for it immediately. This is the proper and inner way to live life and it connects a person very much with Hashem.

If a person trains himself to ask Hashem for everything he needs and to thank Hashem for everything he receives, with the awareness that the purpose is not his requesting or his thanking Hashem – rather, the purpose of it is to speak with Hashem, and even more

so, the very connection that one has with Hashem – through training oneself to get used to this for 2 weeks or a few years, one's inner connection to Hashem will become opened up, and it is a bond that transcends all that one is lacking or not lacking, and it is above all of one's requests to Hashem.



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