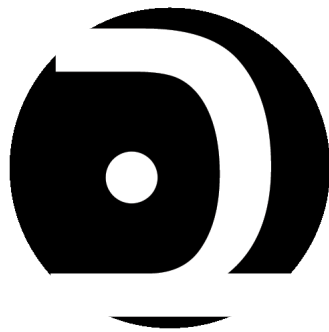
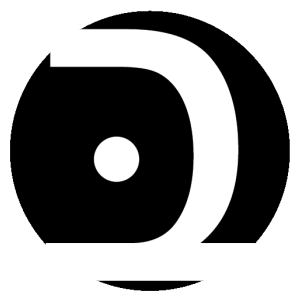


**BILVAVI**

**MY  
HEART  
ASKS**



**QUESTIONS & ANSWERS**  
**BEREISHIS 5783 · ISSUE 264**



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## A Good Sefer To Learn About Mashiach & Geulah

Is there a sefer the Rav recommends which cites together all the sources in Chazal and good insights about the concepts of Mashiach and the approaching Geulah (Redemption) that's not included in the Gemara Sanhedrin (96b-99a) and Sotah (49a-49b)? And are there any other sources to look into about this?

### ANSWER

There is a sefer *Yalkut Mashiach U'Geulah* (ילקוט משיח וגאולה) published by Chabad Kehot, a sefer which gathers together a comprehensive treatise on the topic, arranged according to the weekly parsha.

## Bored At Home

I'm in the process of becoming Torah observant, and I've become generally happier, but I have a bad temper that I still suffer from, and I'm also in a bit of a depression (I'm very hard on myself, I judge myself a lot). At home, I get easily bored. I don't learn much Torah, but I do light candles for Shabbos, I daven a bit, and I give tzedakah. At this point I'm not yet keeping kosher. I don't even do things that I like doing. I am careful to guard my personal holiness, but I spend a lot of time at home watching television. What can I do about all this??

### ANSWER

It would be worthwhile for you to do a lot of *chessed* (kindness), and to help others.

## How To Become Pure

How does a person attain self-purification [*zeekukh*] both in body and soul?

### ANSWER

Purifying the body is by becoming less and less attached to the materialism of This World, and purifying the soul is by purifying one's character (*middos*).

## Time For Torah, Tefillah & Chessed

If a person wants to learn Torah and also spend time on *davening* and also do *chessed* every day, how should he divide his daily schedule in order to accomplish this? And how much time should he spend on each of these areas?

### ANSWER

There is no one way for everyone, for this is something that depends on each person's *shoresh neshamah* (soul root). But, according to all views, every person needs to become deeply connected to both Torah and *chessed*.

## Avodah For Fire-People

A person whose main element is “fire” will tend to focus on his shortcomings and bad parts of himself. How can such a person learn how to be more positive about himself and bring out the good in himself, especially since this is the very opposite of his nature of “fire”?

Unlike an earth-type who is able to work on himself in a methodical manner and focus on each of his good qualities and enjoy them, a “fire” person is impatient and quickly burns up any good that he finds in himself because he keeps reminding himself of his shortcomings. So how is a fire-person able to utilize his potential and focus on his good qualities, when his very nature is the antithesis of this?

### ANSWER

He should focus on his best quality, and try to get an enjoyment and pleasure out of it, even if only a little, because even a little bit of pleasure can be enough to awaken his element of “water” which will then balance out his “fire”.

## I'm Too Embarrassed To Be My True Self

Ever since a young age I have been uncomfortable being at the center of attention. Because of this, I have always gravitated towards places that are beneath my level and which compromise on my *ruchniyus*. For example, I am very close to a certain friend even though he commits Torah sins on a regular basis. This bothers me very much and I have cajoled him gently to stop committing these *aveiros*, but inside I feel like I'm getting destroyed by him. This has been going on for a long time and I am very unsettled by it. But I find it too hard to disconnect myself from this friend. Another example is that sometimes when I'm davening I want to cry, but I hold myself back because I'm too ashamed to cry in front of others. I also want to say Tikkun Chatzos with tears, but I hold myself back, for the same reason. When I'm alone, I'm a different person – I can daven with feeling and I learn Torah on a whole different level. But when I'm around my friends, I feel like I just want to go “out” of myself and I'm not really being my true self – I have a false self when I'm around others. My true self is very different from the false self that I project when I'm around my friends, my Kolel, and even my family and even when around my wife. I feel like this is holding me back from truly growing in my *ruchniyus*.

Is my problem coming from being too shy from others? Is this the element of “earth” taking me over too much? And, what should I do?

### ANSWER

This is not coming from being shy around others. It is rather an exit from your true self and going outward from yourself, and this involves doing various physical moves which involve your element of wind. The fact that you are going out of your true self is the root of your difficulty.

There are 2 parts to the solution – an external and internal work. The external work for you to do is to work on utilizing the trait of *azus* (brazenness), by not caring what others think. The inner work here is to connect to your strongest ability when you are around others. The *Chovos HaLevovos* writes that one who is devoted to Hashem is able to be secluded with himself and focused on Hashem even as he is around others. Here lays the root of your *tikkun* (soul-repair) !

## Avodah Of Righty Or Lefty

Is there a significance to being born as a righty or lefty? In the laws of Tefillin a person born as a righty must put Tefillin on his right arm while a person born as a lefty must wear Tefillin on his left arm. Why is it that a person is born a “lefty” and does it have more meaning to it?

### ANSWER

It has to do with either one’s soul-root or the personality of one’s *nefesh habehaimis* (animal soul) that he is born with, which may either be of the “right line” (*kav yamin*) or “left line” (*kav sm’ol*). The right line is represented by Avraham [chessed, softness] while the left line is represented by Yitzchok [gevurah, strictness].

## Enlightenment On Motzei Shabbos

Whenever I am davening Maariv on Motzei Shabbos I feel a great light and I become very enthused to serve Hashem, and it’s a very special feeling. What does this mean?

### ANSWER

It is written, “*Their additional spirit then expires.*” In the side of ruination there is a rule that “Before one becomes broken, there is pride”, but on the side of repair, this concept is manifest with how every spiritual light leaves and then returns to its root, whenever a very great light has just been revealed. The lower level of the light [which is the part of the light that we feel on this world] desires to return to its root, the higher light [which is above in the upper realms] and to become integrated back into its source. And that is how it leaves the person. That is why as Shabbos is leaving, there is an extra burst of spirit due to the “extra soul” which came on Shabbos, which is now leaving the person and returning to its root.

## Learning Kaballah & Maharal

(1) I am an *avreich* and also a *baal teshuvah* for a few years already. I mainly learn Gemara and halachah (in-depth) and I also learn the ways of *avodah* and *pnimiyus* as taught by the Rav. I want to know, what is the purpose of learning Kaballah? Also, even if I should be learning Kaballah, won't this come at the expense of learning *Shas* and *Poskim*? (2) What is the difference between learning *Maharal* with learning the *Kaballah* of the *Arizal* and *Ramchal*? Will one of these suffice [to learn Kaballah]?

### ANSWER

(1) Learning *Kaballah* gives a person a complete picture of the Creation, and it is mainly meant to be learned by those who are seeking *shleimus* (perfection) as the *Mesillas Yesharim* describes. However, learning *Kaballah* elevates even people who aren't in that category.

(2) Learning the *Maharal's* sefarim does not offer a “complete picture” on Creation that learning *Kaballah* gives. One would have to be very wise in order to extract a complete picture on Creation from the *Maharal's* Torah teachings. The gain of learning *Maharal* though is that it enables a person to see a more inner view towards each concept, and that is why one should learn the *Maharal's* sefarim, in addition to *Kaballah* [*Arizal* and *Ramchal*] which provides a complete picture on Creation.

Everything takes times to learn and it will always come at the expense of learning a different area of Torah. So in order to know what to learn and how much, one needs to clarify it greatly, and each person's situation is different.

## Beginning To Learn Pnimiyus

I want to begin learning *pnimiyus haTorah*. Which sefarim should I learn?

### ANSWER

Sefer *Chasidus Mevueres* מבוורת חסידות and *sefer Pischei Shearim* פתחי שערים of R' Yitzchok Eizik Chaver.

## Way Too Organized

I have a question about the element of earth. Let's say a person always needs to have everything organized and precise and symmetrical, but he's in an extreme way – he is very demanding of himself in terms of always being exact and organized. Which particular element within “earth” does this nature come from? Also, what should a person like this to, in order to become more balanced? Also, can it be that he also has a problem of being very demanding that that everything has to go exactly the way he wants it, which would be the element of “fire”?

### ANSWER

It may either be coming from the nature of being exact and organized, which comes from “earth”-of-earth, or it is coming from being demanding that it has to be exactly the way he wants it, which is “fire” of earth.

Whenever one sees that he is very uptight about having something to be totally organized and exactly the way he wants it to be, he should make sure to allow one detail to be left unorganized, and he should also do so with the awareness that he's trying to weaken the extremity of his nature.