

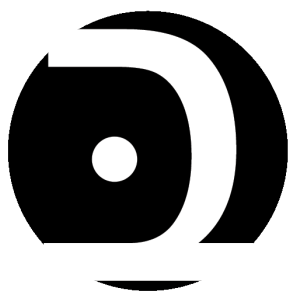
BILVAVI

**MY
HEART
ASKS**



QUESTIONS & ANSWERS

NOACH 5783 · ISSUE 265



WHY CAN'T I GIVE UP GEMARA FOR KABALLAH & CHASSIDUS ? 1

THE POWER OF P'SHITUS 3

EITHER A CHAVRUSA OR DEATH..... 6

Why Can't I Give Up Gemara For Kaballah & Chassidus ?

Obviously a person should not give up from working hard at learning Gemara in favor of learning only Kaballah, but what if a person is learning Gemara the entire day but doesn't feel fulfilled from this kind of learning and he also doesn't want to work so hard anymore at this kind of learning? Assuming that he has already learned how to exert himself at learning Gemara and he has already developed his mind well through learning Torah, is he incorrect to give up working hard at learning Gemara in favor of learning Chassidus, where he feels closer to Hashem but he doesn't have to strain his mind that much with this kind of learning? Though he may not have reached his personal portion in learning Torah yet, perhaps we can say that this is only because learning Gemara wasn't his true portion and instead his soul is meant to learn Kaballah and Chassidus.

Plus, there are also different soul-roots of Yosher and Igulim, and exertion is meant more for Yosher-souls whereas Igulim-souls don't do well with exertion, so why can't the Igulim-souls go learn Chassidus if this kind of learning is what they are meant for? Especially if exerting his mind at Gemara is stressful upon his soul because it's not his soul-root to exert himself at Gemara.

Also, to make the question stronger, Rav Wolbe writes in sefer Alei Shur that “There are those whose main portion is in Torah, and amongst them are those whose portion is Gemara, in iyun or bekiyus, or in learning Chumash, while the portion of others is in Mussar, and there are those whose portion is Chessed, while the portion of others is Tefillah, and we cannot belittle any of them, because each person has his own portion.”

It seems from his words that those whose main strength lays in the area of the heart and who are drawn towards character improvement and closeness to Hashem (even if he also desires to know Torah and to work hard at learning Torah, but he considers this secondary in importance to closeness with Hashem) are indeed meant to pursue this more than exertion in Torah. Why then is a person making an error if he runs away from exertion in learning Gemara in favor of learning Kaballah or Chassidus?

ANSWER

Each person has his personal share in a part of the Torah, and that is where his main spiritual energy (chiyus) can be drawn from. For this, one needs to deeply clarify what his personal share in the Torah is. But many times, a person runs away from one part of Torah to another part of Torah because that is what he's more comfortable with. For example, when people never learn Mussar and spend all of their learning on Gemara, it is not because they aren't meant for learning Mussar (as the Gra says, that when a person truly has Torah there is no need for Mussar), but because they are simply running away from learning this area of Torah (in this case, Mussar). That is why a person has to deeply clarify what his personal share in Torah [area of Torah] is.

This is one of the most difficult tasks that there is and it remains vague for most people, and this is because most people are drawn after what they're used to or after what's more comfortable for them, and very few people are connected with their true share in the Torah.

QUESTION

2) Also, what if a person heard shiurim and learned about the “inner world” [as described in the Rav's shiurim and sefarim] but he suspects that if he takes this path he will slacken off from working hard at Gemara, since he won't be able to concentrate on the Gemara with his mind always thinking about his internal state and on how he has to balance his soul and reach shleimus (self-perfection), etc.? Should such a person stay away from learning about the “inner world”?

ANSWER

He will need to think a lot about how he can attain an inner balance between learning Gemara with learning Kaballah & Chassidus. Though his main portion in the Torah may be in learning how to develop his inner world, he will only become complete through learning Gemara.

The Power of P'shitus

1) What's the difference between the concepts of p'shitus and emunah peshutah? (The Rav explained that the way to overcome the 50th gate of impurity in the final days we live in is either through p'shitus and t'mimus (lit. earnestness and simplicity), or through having emunah peshutah (simple unquestioning faith) in the concept of "Ain Od Milvado (there is nothing besides for Hashem), as it simply implies" It sounds like p'shitus and emunah peshutah aren't the same thing, but they sound so similar. What's the difference between them?)

ANSWER

P'shitus means something that's intrinsic with nothing else mixed into it. When one channels this ability towards emunah in Hashem, it becomes emunah peshutah, at the level he is on. It is rooted in the Ohr Ein Sof Pashut (the undifferentiated Infinite Light of Hashem), and down below on our world this is manifest in our ability to have p'shitus.

QUESTION

2) What is the source for this concept of p'shitus?

ANSWER

See previous answer – the source of it is in the Ohr Ein Sof Pashut. The Arizal (Eitz Chaim 1:2) calls it Ohr Elyon Pashut (the undifferentiated upper Light).

QUESTION

3) Does using the power of p'shitus mean to access the original level of Ohr Ein Sof from before the tzimtzum (the original level of Infinite Light as it was before it was contracted)?

ANSWER

That is the root of p'shitus, as explained in previous answer.

QUESTION

4) Does a person practically access the power of p'shitus by divesting himself from this world? That would be a very high level. How then can any person access this power of p'shitus in order to be prepared and worthy for the Geulah?

ANSWER

The root of p'shitus is in the Ohr Ein Sof, and down below on our world any person can access some level of p'shitus at the level he is at. Each person must connect himself to p'shitus on his own level.

QUESTION

5) If a person thinks too much about this concept of p'shitus, will it cause his heart to dominate his intellect and ruin his intellectual abilities? Can using the ability of p'shitus alone be enough to help one learn Torah or does one always need to work hard at learning Torah by exerting his mind in it? (I know that having emunah alone isn't enough to help one acquire Torah, but maybe p'shitus is more powerful than emunah and can help one strongly acquire his Torah learning even if he doesn't exert his mind in his learning...?)

ANSWER

That is a very big concern, and many people indeed fell because of this issue – they attached themselves too much to the power of p'shitus without balancing themselves out with using the mind's intellectual powers, and this weakened their ability to think logically, causing them to abandon in-depth Torah study. One therefore has to be very careful to stay balanced, by making sure that his p'shitus is balanced with exerting his mind at in-depth Torah study.

QUESTION

6) Another ability to conquer the 50th gate of impurity, which the Rav explained briefly, is the power of “holy complexity” (harkavah). It seems to me like the “Bilvavi” sefarim are explaining p'shitus whereas the Rav's “complex” are coming to explain the path of harkavah (holy complexity). Is that correct? Also, where does the Rav explain more about “holy complexity” (harkavah)?

ANSWER

Yes. The Bilvavipedia shiurim are explaining comprehensively how every word of Lashon HaKodesh can be combined [this is all a use of the ability of holy complexity, harkavah].

QUESTION

7) Why won't it be enough to prepare for the Geulah with just simply believing Ain Od Milvado? Why does a person need to have emunah peshutah specifically in the literal meaning of Ain Od Milvado, in order to prepare for the Geulah?

ANSWER

One needs absolute p'shitas because that is the illumination of Mashiach, since Mashiach is from the words masiach l'fi tumo, "to speak earnestly", or the power of p'shitas. Each person needs to connect to this on his own level, and Heaven will help him complete the rest of what he hasn't yet attained, as long as he exerts himself according to his capabilities.

QUESTION

8) Is pashtus – acting with simplicity – the same thing as p'shitas?

ANSWER

No, it is not the same thing, but pashtus is rooted in p'shitas.

QUESTION

9) The surface level of understanding Torah is called p'shat, while the highest level of Torah is called razin d'razin, secret of secrets, also known as mufshat, "divested." Since these two levels of understanding in Torah are so opposite from each other, why then do these two words share the same root letters?

ANSWER

Because at the level of p'shat one is drawn towards whatever is pashut, simple and superficial, but the inner root of it is really in the Supernal which is "simple" because it has nothing else combined with it.

QUESTION

10) Is pashut p'shat (the simple meaning) of Torah really a form of katnus (lack of mature understanding)?

ANSWER

It is katnus when compared to the levels of Torah of remez, derush, and sod. The complete level of understanding is when one has all four levels of understanding (the entire PaRDe"Sh) in something, to have both gadlus and katnus together, and then one finds new meaning even in the p'shat (simple meaning) of something in the Torah.

Either A Chavrusa Or Death

I want to understand something that happened to me once. I used to learn with a certain person that I enjoyed learning with very much during Bein HaZmanin. One day he told me he can't learn with me tonight. I had been looking forward to learning with him so much, so this was very disappointing to me. I became so sad from it that I felt like I couldn't move. I was laying on the floor in my room and began to talk to Hashem. I said, "Hashem, if he doesn't want to learn with me, then I would rather die. My main energy and happiness comes from learning with him. If he doesn't learn with me, then that means You decided on Rosh HaShanah that I would die this year. Am I indeed supposed to die this year, and today? If he doesn't learn with me, I would rather be dead than alive, just as Rochel said when she was in pain, "And if not, then I am dead." Hashem, either make my friend learn with me, or take my neshamah right now!!!"

I was in such a state of distress that I was trying to make myself "die" by trying to "push" my soul out of my body. I continued to daven to Hashem with my request to learn with my chavrusa, and was crying, for about 10 minutes straight. Suddenly the phone rang. "We can learn tonight", my chavrusa said to me.

I was immediately filled with joy and my energy returned to me, and I felt like I had been revived from the dead. I felt, "Wow, there's truly nothing that stands in the way of the will." I also see the power of davening strongly to Hashem and how I had pleaded with Hashem to give me what I wanted.

My question is: Why indeed did my chavrusa suddenly change his mind and decide he would learn with me? Is it because of what Chazal say that "In the way a person wants to go in, he is led"? Or is it because I davened so much from my heart? Or for some other reason?

ANSWER

All of these reasons you mentioned were all factors.

It was a nisayon (test) for you to wonder: "Who is it that I wish to become so deeply connected with? To Hashem, or to a certain person?"



The Rav's classes appear

on "Kol haLashon"

Torah Bank Service

USA 718.521.5231 #2>4>12

Israel 073.295.1245



For Inquiries on

"Bilvavi Mishkan Evneh"

Contact: 052.763.8588

Email info@bilvavi.net