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WHAT WILL HAPPEN WHEN MASHIACH COMES?

QUESTION If one is connected on this world to both good and bad, what will be with him when Mashiach comes? And what is the inner growth that he needs in order to earn his tikkun (*soul repair*)?

ANSWER 1) On This World, there is a mixture of good and evil. When Mashiach comes, there will be no more evil in the world, only good. All traces of evil will fall away. 2) The inner growth that a person needs is to receive all his knowledge from a pure source, and not from a source that is mixed with good and bad together, which is rooted in the “Tree of Knowledge of Good and Evil” [i.e. the Internet and the media]. The level of the Torah is the “Tree of Life”, and through it one can merit Torah at its pure root.

THE 12 ROOT WAYS OF LEARNING A SUGYA

QUESTION 1) In the Rav's series of practical guidance in the ways of learning Torah, the Rav mentions how there are different ways of analyzing a sugya of Gemara which are rooted in the 12 tribes. Can the Rav explain briefly what these 12 different ways are and how each path is rooted in one of the 12 tribes?

ANSWER 1) The following is a brief explanation, and it is only one side to this matter.

The approach in Torah learning rooted in the tribe of “Reuven” is when one can see the possible outcomes. Reuven's name is from the word *reu*, to see, a hint to the teaching of the Sages “Who is wise? He who sees the outcome.”

The approach of Torah learning rooted in the tribe of “Shimon” is when one can develop a *sevara* (*comprehensible logic*). As the Gemara says, “You don't hear me, you don't comprehend like me.” Shimon's name is from the word *shemiah*, to “hear”, and in the aforementioned statement of the Sages, “hearing”, a hint

to Shimon, is linked with developing *sevara* (*comprehensible logic*).

The approach of Torah learning rooted in the tribe of “Levi” is: Formulating a logic that is aligned and connected with a corresponding view of his. The word “Levi” means to connect together.

The approach of Torah learning rooted in the tribe of “Yehudah” is: When one comprehends the very essence of a matter. The word Yehudah contains the four-letter name of *havayah*, which is a name of Hashem that is more connected with the very essence of Hashem.

The approach of Torah learning rooted in the tribe of “Yissocher” is: When one uses the power of *binah* (*detailed logic*), which can be used to figure out matters of astronomy, as the Gemara says regarding Yissocher, that Yissocher's blessing is that he “understands the knowledge about the times [the knowledge of astronomy]”.

The approach of Torah learning rooted in the tribe of “Zevulun” is: Connecting distant sugyos of Gemara together. This is because Zevulun's blessing is that he brings his sustenance from afar, which also refers to bringing Torah knowledge from afar [i.e. sugyos of Gemara that are seemingly very far from each other] and connecting it to the current sugya.

The approach of Torah learning rooted in the tribe of “Gad” is: Extending abstract, theoretical ideas into the materialization of the ideas. [This is because Gad's name is from the words *Ba Gad*, *Ba Mazal*, and *mazal* means to flow and extend]. An example of this was the way of learning of Rav Shimon Shkop.

The approach of Torah learning rooted in the tribe of “Asher” is: Having a clear, organized picture of the sugya, leaving no room for one to make mistakes in. This is the meaning of Asher's blessing that his produce brings “delicacies for the king.”

The approach of Torah learning rooted in the tribe of “Dan” is: Gathering together all the views on the sugya. This is the meaning of how Dan “gathers together all the camps”. Another point: Since the tribe of Dan camped at the edge, next to the

Erev Rav (*the Mixed Multitude*), Dan's role is to counter the evil "mixture" of the Erev Rav, by mixing together different aspects which do not create confusion, but which create a blend. Dan's role is to discern what can be mixed and combined together, and to avoid mixing together anything that shouldn't be mixed.

The approach of Torah learning rooted in the tribe of "Naftali" is: Perseverance and exertion to understand the sugya until one plumbs to the end of the depth of a matter. The word "Naftali", Rashi explains, means "I stubbornly persevered."

The approach of Torah learning rooted in "Yosef" is: When one develops his own chiddushim (*novel insights*) and adds to those insights. This is hinted to in the term shomeia u'mosef, one who hears words of Torah and then adds it on to his own insights [one of the 48 ways to acquire the Torah].

The approach of Torah learning rooted in "Binyamin" is: Building and developing the structure of the sugya (*tzurasa d'shmaatsa*). A hint to this is that the Beis HaMikdash was "built" in Binyamin's portion, alluding to Binyamin's ability to "build" the overall, general picture of a sugya.

QUESTION 2) Also, is it possible for a person to learn a sugya according to the way of thinking of a certain tribe if he doesn't descend from that tribe? For example if a person descends from the tribe of Reuven can he still have a personality and a way of thinking which is rooted in a different tribe?

ANSWER 2) All of these abilities are contained in each person's soul, and each person needs to clarify which way is meant to become his primary approach in learning Torah. Getting subtler, it is also known that each of these paths can really be a subdivision of another path. For example, one can have an approach in learning that looks like the approach of "Reuven" but it can really be part of a way of learning that is categorized as "Shimon", and vice versa. But there is always a root approach for any of the approaches listed. Each approach really contains all 12 approaches, so that there can be 12 branching paths to any of these 12 root approaches, but each person always has one root way of learning. This was all clearer when our souls were not yet placed in exile, when our souls were more aligned [with our particular soul roots]. Throughout exile, our souls

have undergone different lifetimes, and therefore it is possible that one is learning in his current lifetime in a way that is not aligned with his correct soul root.

ROOT OF THE RAV'S PATH OF AVODAS HASHEM

QUESTION What is the source for the Rav's entire approach in avodas Hashem? Which *sefarim* is the Rav mainly coming from? Of the 4 elements (*earth, water, wind, fire*), what is the Rav's primary element?

Also, how the Rav is able to combine so many different approaches of all of the sefarim hakedoshim and synthesize them together. If each sefer is coming from a different kav of avodah (*spiritual sphere that creates a certain corresponding form of serving Hashem*) which is in contradiction with a different kav of avodah, how is the Rav able to fuse all of these approaches together? How can a Litvish approach be fused with the Chassidic approach, and how can one Chassidic approach work together with a different Chassidic approach that contradicts it? How is the Rav's approach not in contradiction with our mesorah (*tradition*) and how is it all aligned with our mesorah? I think that if more people would know the root of the Rav's path in avodas Hashem and the main "element" which the Rav's path corresponds to, they would be able to gain a lot more from the Rav's approach.

ANSWER The main "elements" [in the "Bilvavi" approach] are as follows: The element of earth is the basis (*kli*) of the approach, and the spiritual illumination (*ohr*) of it manifests as "fire-of-wind."

The path [which the "Bilvavi" approach] stresses is "*kelalut hakesel*", inclusivity of everything [or comprehensiveness]. In order to counter the ruination caused by the "*Erev Rav*", the evil spiritual forces which cause mixture and confusion in everything, we need an approach that unifies together everything. Each person, according to his own ability, is able to unify and bring everything together. But, if a person acts above his level and beyond his capabilities when he tries to do this, he becomes mixed up and confused.



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