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**WEEKLY PARSHA  
ARCHIVE Q&A**

BS"D #350

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**SHLACH**

## BITACHON - 5784

[The first two letters of a word tell us about the essence of the word.]

The word bitachon (*trust in Hashem*) starts with *beis* and *tes*, which is the root of the word *habatah* – to look at or to have a certain perspective.

When we look at the world today, the world is filled with impurity, with *arayos* (*immorality*) everywhere, and it is known from Chazal that a time of war arouses the evil inclination for the three cardinal sins of idol worship, murder, and promiscuity (*arayos*) – and especially the latter (*arayos*). Today, when a person looks at the world he ruins his spiritual sense of sight and that is why it is very hard for a person to guard his eyes today from seeing what he shouldn't. The world always was a place that is mostly evil with little good, but in the end of days where all the evil is unleashed, in particular the evil of immorality (*because the word "evil" is ra, which is the root letters of arayos (promiscuity), the letters ayin and reish.*)

But the root letters of the word *bitachon* are *beis* and *tes*, the root letters of the word *habatah* – which means to see into the internal dimension behind our external dimension. At the internal dimension, everything is the “world that is entirely good”. We need to keep our internal focus on the good that is behind everything.

**No one knows what this year will bring, no one knows what's going to happen soon and certainly no one can know what's going to happen in a while from now. There are certainly going to be things happening this year in which Hashem is arousing everyone to teshuvah.** That is true, but there is more to it. **We have to keep focusing on the good that is behind this all, on the fact that the inner dimension behind it all is “the world that is entirely good”.**

This is the root of having bitachon. Externally, bitachon means I trust that Hashem will give me everything I need, but the internal root of bitachon is to

be focused on how everything is good, since at the inner dimension the world is entirely good.

The transition from this world to the next world will be that we are transitioning from a world that is mostly and almost entirely evil, into the world that is entirely good. Therefore **we need to be preparing for the next world already now, by having the perspective of being connected to the world that is entirely good, to see the good in everything, to see that behind all of the evil is a world that is entirely good.**

This is a delicate concept because we cannot allow ourselves to connect with the world today that is evil, but we have to be aware that behind it is all is a world that is entirely good, and **the more we connect to this perspective the more we are preparing for the new stage that will be the next world.**

As a hint that our soul needs to be connected to this perspective of the world that is entirely good, the word “*Nefesh*” (*soul*) in the system of *Atbas*”*h* (*where Aleph equals Tav, and Beis equals Shin, and so forth*) the letter Nun equals Tes, the letter Pei equals Vov, and the letter Shin equals Beis – spelling the word “*Tov*” (*good*) so it is

ט = נ

ו = פ

ב = ש

Thus the word soul (*Nefesh*) in the system of *Atbas*”*h* is equal to *Tov*, “good”, meaning that even though know in our minds that the world is evil, we are able to connect our soul to a realm where everything is good – the world that is entirely good, to the perspective of the Next World.<sup>1</sup>  
[בלבביפדיה עבודת ה' ב-ט בטח]

<sup>1</sup> “When one learns Torah, during that time, he is removed from this lowly, depraved world, and it is a time where he can “see” the World To Come, even as he lives in This World, as the Sages describe: “*Your world [to come] can be seen in your life.*” (Bilvavi On The Parsha, parshas Balak)

## MESSAGE FROM THE RAV [SIVAN 5784]

### WE ARE AMIDST WORLD WAR III & BEGINNING OF THE GEULAH

Chazal (*Talmud Bavli Megilah 17b*) taught that the request in Shemoneh Esrei for the Geulah is the seventh blessing since the Geulah will be in Shiviis [the seventh year, a Shemittah year]. The Gemara asks: But the Sages taught elsewhere that that “in the sixth year there are noises, in the Shviis year there are wars, and in Motzei Shviis the Mashiach ben Dovid comes.” The Gemara answers: “When there are wars, that is also called the “beginning of the Geulah”.

It is known that the Chofetz Chaim said that there will be three world wars, and that the third world war will be both spiritual and physical. The spiritual part of this third world war is the war that we have with the fifty levels of tumah, spiritual contamination. The physical part of this third world war is a war in the simple sense, and it is the “war of Gog and Magog”. (*See Lev Eliyahu in end of Parshas Yisro.*)

There is also a tradition from our Gedolim in the name of the Chofetz Chaim that the third world war will be around 70 years after World War II.

The spiritual part of the third world war has already been raging for decades.

The physical part of the third world war has mainly burst out a little over 2 years ago with the war between Russia and Ukraine, and with the war that has burst out at the beginning of this year in the Holy Land. The war is expanding from all sides of the Holy Land, and it is gradually expanding to more and more countries.

If we merit it, then the Geulah will come at this time, mamash. If G-d forbid the Geulah gets delayed, then this will continue in all different forms until Mashiach arrives - and it is possible for the delay to either be for just a short amount of time, but it is also possible that the delay can continue for many more decades.

The clear perspective that we need to have is that until Mashiach comes we are in a period of war. Therefore, we have to view our life on This World now as a time of war, which will end with Mashiach's arrival.

From this perspective, the knowledge has been given to the wise sages of the generation alone, of how to lead the way properly during this time of war and even the more so, of how to prepare themselves properly for its end, which will be with the coming of Mashiach, Amen, and may Hashem will for it to happen.

Since our Chazal taught that wars are the "beginning of the Geulah", we must therefore view this war as the beginning of the Geulah, and also, to see how it is through this war that we are already being redeemed, little by little, from all the tumah (*spiritual contamination*).

## MESSAGE FROM THE RAV [SIVAN 5784]

### THE WAR WE ARE IN & THE WAY TO SURVIVE IT

At this time, we are found in a war, both from the outside and from within.

The outside war we are found amidst is a war with the enemies surrounding the Holy Land who have risen up against the Jewish nation to destroy them, and this is an absolutely palpable and imminent peril, *Hashem Yirachem*, may G-d have mercy on us. This danger increases by the day.

And from within the Holy Land, there is a war that the *Eirev Rav* has opened in the Holy Land, in deciding to uproot all legions of all those who learn Torah, to uproot them *Rachmana Litzlan* from their place in the Beis Midrash and bring them into places full of snakes and scorpions. The *Eirev Rav* plans to continue stage after stage, using force, to uproot more and more foundations of the Jewish religion, like Lavan who sought to destroy everything of the Jewish people!!! Their plan is to force a war from within, in the Holy Land amidst its inhabitants, and by using force, they plan to take control over everything, and by way of their actions they intend to destroy everything, by creating war

amidst us, in addition to the physical war with Israel's enemies. **The Eirev Rav nurses their strength from the "50 gates of tumah"** (*spiritual contamination*), and therefore they will not rest until they activate all their planning to fruition, to uproot everything.

We must understand very, very well how to see the general picture of what's happening here and not simply to see the details. We shouldn't merely be seeing the details that are unfolding one after the other: A law they make that takes away financial support, a law to draft the Chareidim to the army, a law to break down the separation between men and women, and more and more. We need to instead see the general picture here – that their wish is to turn this country into an irreligious country, using the power of the government law to *Rachmana Litzlan* abrogate the obligations of the Torah, so that they can change the entire atmosphere of those who live in the Holy Land.

And if someone says to me "All of this has no relevance to me", this means that he doesn't understand at all the situation he is found in, nor does he understand his own personal situation, nor the situation of Klal Yisrael in the Holy Land, as well as in the entire world, nor does he understand at all the collective situation of the world and all those living in it.

The only power to withstand all of this is **only through the light of the 50<sup>th</sup> Gate of Holiness<sup>2</sup>**, because the entire underlying essence of the war, both the physical and spiritual wars now that are taking place, are essentially a war between the 50<sup>th</sup> Gate of Holiness and 50<sup>th</sup> Gate of Impurity.

2 Editor's Note: The "50<sup>th</sup> Gate of Holiness" (Shaar HaNun D'Kedushah) includes: *emunah peshutah* (simple unquestioning faith and loyalty to Hashem), *mesirus nefesh l'maalal m'taam v'daas* (to give our souls to Hashem in a way that defies logic and reasoning), *achizab bo Yisbarach mamash* (grabbing onto Hashem, so to speak). These ways are explained in the Rav's hebrew sefer "שער הנון" "Shaar HaNun" published in 5784.

In a nutshell, the sefer Shaar HaNun teaches us that the avodah of every person in the end of days is two-fold: For each person to disconnect as much as possible from the impurity of the internet (which is the 50<sup>th</sup> level of tumah as) along with having *mesirus nefesh* – giving up something for Hashem - in at least one area. That is the basic idea of how we become connected to the 50<sup>th</sup> level of kedushah which enables us to survive the times we are in. And, understandably, there are many levels to this with deeper and deeper ways to connect to the 50<sup>th</sup> level of kedushah.

**Jewish souls, please, please, understand what kind of situation we are in,** and what the spiritual essence behind this war is, and the way to fight it and conquer it – through *Hashem Yisbarach Shmo* (G-d, may His Name be blessed).

To understand this all on a practical level, learn the sefer *Shaar HaNun*, where all of this is explained down from the concepts all the way to the practical outcomes.



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