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## Actualizing Our Faith - 002 Higher Kind of Bitachon

### ***The Higher Kind of Bitachon: You already have everything***

The *Chovos Helevovos* writes that *bitachon* is the serenity of the soul (*menuchas hanefesh*) that one has because he trusts in Hashem. This calmness is the depth behind the power of *bitachon*.

This doesn't mean that because a person places his trust in Hashem, he therefore feels peace of mind. It's really the other way around: When a person lives in a world of *menuchas hanefesh*, he has *bitachon*.

What is this *menuchas hanefesh* (serenity of the soul)? It is for a person to realize, "I have already what I want." The person realizes that although right now he needs something, he will eventually get it, and therefore even before he actually has it, he feels that he has it right now. This is like the *menuchas hanefesh* we can have on Shabbos, when we recognize that "all your work is done."

On a deeper note, *Bitachon* is when one realizes that although he doesn't have something, he knows that it is better that way, because he feels like he has everything he needs; that *itself* brings one's salvation.

(There is well-known difference of opinion what *Bitachon* is<sup>[1]</sup>. The *Chovos Halevovos* says that *Bitachon* is to know that everything is ultimately good, while the *Alshich* says that *Bitachon* is when a person is sure that he will get what he wants, because he trusts in Hashem. According to what we are saying, the *Chovos Halevovos* is actually addressing a deeper kind of *Bitachon*).

### **How To Reach This Perspective**

How can a person reach the deeper kind of *bitachon* – to truly feel that one already has everything? Simply, it is because a person says to himself, "This is what Hashem decreed." However, although this is true, it is only the superficial outlook on the matter. What is the inner perspective?

Our Sages taught, "*Kavei el Hashem -- Chazor v'kavei*" -- that one has to keep hoping and placing his trust in Hashem, again and again. This means that at first, a person should place his hope in Hashem, even though he isn't certain that help will come. He is not allowed yet to believe with certainty that Hashem will send him help. But after a person keeps placing his trust in Hashem, again and again, now he can move on to a higher kind of *Bitachon*, and believe with certainty that his help will come.

From a simple viewpoint, it seems that continuously hoping in Hashem means that a person shouldn't despair. That is true, but why then is it necessary for the Sages to tell us that one must keep hoping,

again and again? The answer is that in order to continuously hope in Hashem, it means more than just not giving up. It is the very means for salvation. A person who continues to hope in Hashem brings about his own salvation!

Let's say a person believes he can win the lottery; does he have *Bitachon*? Either he is delusional – or he really believes it. If a person would truly believe that he can win the lottery, without any doubts whatsoever, he has true *Bitachon*. Most people, however, do not have such *Bitachon*, even when they believe that they could win the lottery.

This is not an easy level to be on, and in fact, that is why most people won't really win the lottery - because no one really believes that Hashem will really make it happen...

### ***The Request Must Be Consistent***

*Bitachon* thus has to be *chazor v'kavei*, to “continuously hope” in Hashem. What does this entail? When we keep hoping that Hashem will bring us our salvation, it has to be the same consistent request.

If a person asks for something else each time, then he is not placing his continuous hope in Hashem; if a person asks for something from Hashem and then he asks for another thing, his second request is not with the same conviction, so he is not “continuously hoping” in Hashem's salvation. This is not *Bitachon*.

The ability to keep placing one's hope in Hashem, again and again with the same conviction, is a constant ability we all have. It comes from the inner layer of our soul. It is the true desire of our soul; it is our innermost desire. It is a desire that what we truly want – and need. (We will soon explain what this inner desire is).

### ***It Must Be A Legitimate Need***

There are two kinds of things that a person wants. There are things that a person truly wants, and then there are things that we “want”, but we don't really need them.

When a person has the true *Bitachon*, he wants what he *really* wants – which is what he *needs*. Such a person gets helped from Hashem, because his desires come from his very essence; such desires are the true desires of our soul, and Hashem fulfills these innermost desires.

A person who needs food to live, and he truly hopes that Hashem will give it to him, he has *Bitachon*, because he wants what he truly *needs*; anything more than what he actually needs to survive life is not part of this. When a person wants things that he doesn't really need, and he hopes that Hashem will make it happen, this is not *Bitachon*, because he is wanting more than what he needs to live.

Also, it can be that a person convinces himself that he wants something, and he doesn't really need it. It is only in his imagination that he needs it. Such desires aren't either fulfilled, because they are just imaginary “needs”.

This is also the meaning behind the *Alshich's* interpretation of *Bitachon*, which is for a person to be sure that help will come. This kind of *Bitachon* means that a person can be sure that he will be helped, because it is his innermost desire.

As long as a person wants something *from his very essence* – what he needs in order to survive life – he can have *Bitachon* that he will get it. Anything more than that cannot be included in one's *Bitachon*. An example of this we see from the *Bitachon* of Yosef Hatzaddik as he went down to Egypt,

of which the Sages praise him for having *Bitachon*. He trusted that Hashem would save him, because such a desire came from his very essence.

There seems to be different opinions of what *Bitachon* is, but really they are all correct. How? It depends what the mentality of the person is, what he's actually thinking.

When a person wants something from his *innermost desire* of the soul, then he is allowed to believe that Hashem will definitely fulfill it. (Even the *Chovos Halevovos* would agree to this.) Only when a person wants something that he doesn't really need – something that doesn't come from his innermost desire of his soul – is he not allowed to believe that Hashem will fulfill it. With such desires, if it happens, fine, but if it doesn't, then it doesn't. It all depends on what a person *truly needs*. Only our true needs get answered.

In fact, all worries that people have really come from wanting things that aren't necessary. Anything more than what we need causes damage to our life.

### ***Bitachon in finding a shidduch***

Let's say we are in doubt which kind of *Bitachon* we should have (the view of the *Chovos HaLevovos*, or the view of the *Alshich*). This very question comes from the power of doubt in a person. Our power of evil doubt gets us to doubt even our *Bitachon* – like, "Which kind of *bitachon* am I supposed to have?"

Doubts destroy our *Emunah* (basic belief in G-d) as well as our *Bitachon* (actualized belief). Our doubts are really the source of all our problems! A person is in doubt if he really needs what we wants; what happens from this? He's not even sure if he is allowed to have *Bitachon* or not; therefore, he doubts which kind of *Bitachon* he should be having, and then he never ends up having *Bitachon* altogether...

All of us have many kinds of different situations in our life, and we need *Bitachon* to get by them. Let's say a person needs a *shidduch* (spouse). When a person is dating, what kind of *Bitachon* should he have? Should he believe that his *shidduch* will definitely happen, or should he believe that his *shidduch* will only happen if it's good for him (and if it's not good for him, then he won't find his *shidduch*)? The average person is in doubt which kind of *Bitachon* to have.

With the lower kind of *Bitachon* – which is to believe that if the *shidduch* is good for a person, it will happen, and if it won't be good, then it won't happen – it is clear that a person can only believe that his *shidduch* will happen if it is good for him, and if it isn't good for him, he will not get his *shidduch*. That is clear.

But let's say a person is using the deeper, higher kind of *Bitachon* (which is to believe that Hashem will definitely send him his *shidduch*). Does that mean that one's *shidduch* is already here next to him, or is it just that his *shidduch* will "eventually" come? This is a very subtle point.

The answer to this is what we learn from Shabbos. On Shabbos, we cease from labor; "All your work is done." This means that we are relaxed because we already have the good already next to us. This is the higher kind of *Bitachon* to have: to believe that all is good, and that it is already here. (Therefore, when having *bitachon* that one will find his *shidduch*, he should believe that his *shidduch* is already here, right now!)

This is really the level we will all be on in the World to Come, which is the perfect calmness we will have. Right now, our calmness is not perfect, and we cannot have perfect *menuchas hanefesh* on this world.

But even now, we can have some resemblance to this level, by having some *menuchas hanefesh* - to realize that we actually have everything good next to us. This is the true depth of *Bitachon* - to connect to Hashem through our calmness.

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**[1]** Soon, the author will explain that it is really not a difference of opinion, but that it is rather two different perspectives, a lower and a higher one - depending on the level of the person.

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