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בלבבי חלק ז' עמ' טו-יז אמונה - ככח שמירה וככח לשינוי הטבע

1) There are various mystical ways brought in *sefarim hakedoshim* on how to protect oneself from harm. But there is one kind of protection which is higher than all of these ways - and it is through *Emunah*.

The *sefer Nefesh HaChaim* (3:12) writes that there is an amazing *segulah* one can do to be protected from harm: when one firmly believes in his heart that Hashem is in control of everything, and that there is nothing besides for Him who can do anything: "*Ain Od Milvado*".

There is actually an even higher level than what is described in *sefer Nefesh HaChaim*, however.

The *Nefesh HaChaim* is speaking about someone who wishes to save himself from harm, so he uses the power of "*Ain Od Milvado*" as a way to protect himself. But there is a higher level, and that is for a person to **nullify his ratzon (will) altogether**. It is for a person to accept that "If Hashem wants to me to get hurt, so be it - I'm ready to accept the blow with love."

This is known as **hishtavus**, "equilibrium" - to be at peace with a situation.

A person is able to come to this when he establishes a deep *emunah* in his heart, a belief in *Ain Od Milvado* - that only Hashem is in charge, as the *Nefesh HaChaim* describes. And he can reinforce this belief by thinking: "So what if I get hurt? If I get hurt, that is Hashem's will, and I do not want to oppose Hashem's will. Hashem knows what is best for me. If it is good for me to get hurt, then I am accepting it with love. It's the same will of Hashem whether I get hurt or whether I don't get hurt. I am a tool in the hands of my Maker, and He can do with me whatever He pleases."

Understand this well, because this is a truthful and inner matter. It is the perfected level of *emunah* one can reach; it is to nullify oneself to the Creator.

2) However, do not use this power of *emunah* for anything self-serving, *chas v'shalom*.

3) Even more so, the *Nefesh HaChaim* writes that since Hashem can do anything and perform any miracle, when you connect yourself to Him with *emunah* in your heart, Hashem can go against nature for you.

4) The perfected level of *emunah* is when a person nullifies his will to Hashem. He has a deep *emunah* that the will of the Creator is the truth and it is perfect, and he has no will of his own to defy

this or a wish to change this.

Although it might appear to a person that we can change Hashem's will, like we see from the concept of how Hashem fulfills the decrees of a tzaddik, or how a tzaddik can nullify Hashem's decrees, still, the depth of emunah is not to attempt to change the will of Hashem. Deep emunah means to let the Creator do as He sees fit.

Once two tzaddikim met and had the following conversation. One of them said, "If Hashem would let me run the world, I would go and heal all the infertile people in the world, heal all the sick, and bring all the salvations that people need." The other tzaddik responded, "If I would be allowed to run the world, I would do exactly as Hashem does."

The second tzaddik had the deeper perspective. Hashem is the Infinite, and our human minds cannot comprehend His ways. Why should we wish that Hashem would listen to how we think? Our *daas* is limited, while Hashem is unlimited. The deep understanding is the *opposite* of how we think - we should let our own *daas* become nullified to the *daas* of Hashem.

Even more so, we should know that "*The advice Hashem stands forever*". There is nothing in the world that can change Hashem's plans. Although it appears from the words of our Sages that Hashem's plan can be changed, that is only because we have the limited perspective of humans; from Hashem's perspective, any plan that He changed was already built-in to what He would do. Thus, Hashem never "changes" His plans; He knows from the start exactly what He is going to do. We are limited human beings, who do not comprehend the Infinite *daas* of Hashem, therefore, we have no purpose in involving ourselves with His ways. Hashem has many ways of how He can carry out His will.

5) On a deeper note, there are two contradictory concepts: *yediah* (knowledge) and *bechira* (free will). How do reconcile these two concepts which apparently contradict each other?? It is because we don't know the truth of Hashem's ways. Our entire role is to serve Him in different modes. Sometimes our avodah is to serve Him with *bechirah*, and sometimes our avodah is to access *yediah*. So there is no contradiction between *bechirah* and *yediah*. We have no business in trying to know His ways; our entire business is to understand how we should serve Him.

6) Finally, the deepest point of all of this is that since we are a contradicted between *yediah* and *bechirah*, they each cancel each other out, and when they are both nullified, they become integrated with their Source; for we have really have no comprehension at all in Hashem's ways. And when we nullify our understanding, it is then that we truly become nullified to Hashem.

Source: <https://bilvavi.us/english/bilvavi-part-7-005-protection-emunah>