

ORIGINAL HEBREW  
SHIURIM, TRANSCRIPTS,  
TRANSLATIONS :  
WWW.BILVAVI.NET  
SUBSCRIBE:  
BILVAVI231@GMAIL.COM

LISTEN TO BILVAVI  
ON KOL HALASHON  
ISRAEL 073.295.1245  
USA 605.313.6660 (2>4>12)

WEEKLY PARSHA  
ARCHIVE Q&A

BS"D #326

בלבבי  
משכן  
אבנה

**BILVAVI**

VAYECHI 5784

## 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. 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 explaining, 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 Hash-

em 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 help 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 provide him with food has *bitachon*, because he wants what he truly needs. Hoping for anything more than what he actually needs to survive life is not *bitachon*. It is not *bitachon* when a person wants things that he doesn’t really need, and hopes that Hashem will make it happen. He wants 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.

A person can have *bitachon* as long as they are hoping from their very essence for what they need in order to survive life. 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 seem 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 their soul, they can 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.

...

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.

## HOW TO HAVE BITACHON

**QUESTION:** In the series on Bitachon [Actualizing Our Faith] the Rav explains about a kind of bitachon where I trust that Hashem will fulfill what I wish, and that there are certain times when one can use this kind of bitachon. However, the Rav didn't explain more than that. I want to know:

1) When can I use this kind of bitachon? Can it be used for material concerns or spiritual concerns? Can it be used for worldly matters? Is this a level that a person can practice throughout the day, or only at certain times?

2) Also, what is the way and attitude by which a person can acquire this kind of bitachon?

3) From what power in soul is a person able to have faith that his wishes will be fulfilled?

4) How can a person do this on a level of lishmah?

5) What is the way to reach it, and what are the tools that a person needs, through which a person cannot acquire this bitachon without? What is the advice for this? What prevents it, and how can a person overcome the obstacles towards it?

**ANSWER:** It can be used for all matters [worldly and spiritual]. Generally it should be used at certain times of the day, except for a few rare individuals [who are able to be on this level throughout the day].

Hashem has designed a law within Creation that if people place their trust in Him, this is a power that draws down blessing to them.

By having emunah (*belief*) that Hashem has designed Creation this way, as stated above. Alternatively, if one has faith for the purposes of

pure Avodas Hashem. The external layer of this power is the ability to be stubborn. The inner use of this power is to have pure emunah (*belief/faith/trust/reliance in Hashem*).

[Bitachon is prevented by a] lack of stubbornness and a lack of emunah, as implied above. The rest follows.

## NO ONE TO TALK TO

**QUESTION:** I had asked the Rav if the Rav knows anyone today who's well-versed in pnimiyus who we can speak to clarify any matters of pnimiyus and inner avodas Hashem, and the Rav answered, "Unfortunately to my great pain, I don't know of anyone." My question: So what should a person do if he doesn't have someone to guide him in these matters? Every person needs someone to guide him in avodas Hashem, and without having the right guide, it is very, very hard.

**ANSWER:** Try to clarify a matter as much as you can [with someone who is capable of helping you clarify a matter.] But beyond that (*for anything you can't clarify enough*), "We have no one to lean on except on our Father in Heaven." [When we need help and we aren't finding it and there's no one to speak to], we need to daven and place our hope and bitachon in Hashem.

## MAKING IT TO THE GEULAH

**QUESTION:** The Rav explains the words of the Ohr HaChaim that the only way to be saved from the 50th level of tumah is through the Torah, which is really referring to the power of becoming connected with G-dliness (*Elokus*), and that this is the only thing that will enable a person to survive the final days and be worthy of the Redemption. Does this

mean that a person needs to learn Torah along with a sense of Hashem, or is it enough to think about Hashem (*and the concept of Elokus/G-dliness*)?

**ANSWER:** Thinking about Elokus (*G-dliness*), as explained in the teachings of Chabad (*the Baal HaTanya, etc.*) is totally considered to be a form of Torah learning.

**QUESTION:** The Rav mentioned in a response that one of the conditions necessary to be worthy of the Geulah is to observe the mitzvos. But every person is lax in some of the mitzvos and commits aveiros, especially common aveiros such as lashon hora and wasting time from Torah study, etc., so wouldn't that effectively make no one deserving of the Geulah, chas v'shalom?

**ANSWER** If a person falls into a sin and he tries to do teshuvah, he is included in the category of one who observes the mitzvos.

**QUESTION:** The commentary of the Rosh on the Torah (*Shemos 10:22*) asks that if the four-fifths of the Jewish people died in the plague of darkness because they weren't worthy, why were Dasan and Aviram spared, since they were reshaim? He answers that it was because they didn't despair from the Geulah, and this alone made them worthy of Geulah. Similarly, the Vilna Gaon said that the ones who hold strong in emunah and bitachon in Hashem will be those who survive the final days and make it to the Geulah. Someone brought proof from the above sources that even a rasha is worthy of the Geulah, as long as he has bitachon in Hashem's kindness that he will make it to the Geulah. How does this fit in with what the Rav has been saying that those who remain connected to the 50th level of tumah that is the internet are the reshaim, the Erev Rav, who won't be worthy of the Geulah?

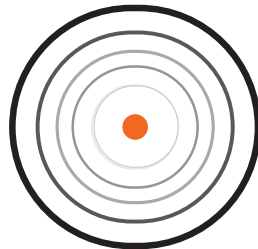
**ANSWER** The Rosh's words that Dasan and Aviram merited the Geulah because they didn't despair from the Geulah is because there is a secret of the kav EinSof (*the "line" which descends from the Infinite Light which enters*



into the Creation, which connects a person with Hashem's infinite kindness), because the kav EinSof, also called the kav, is from the word tikvah, hope, and the Ramchal teaches in Derush HaKivuy that through tikvah, through placing one's hope on Hashem, one becomes connected to the kav EinSof of Hashem's endless kindness. However, our main avodah is to maintain our holiness, our tzuras adam, the ideal way we are supposed to look, which is rooted in the dimension of Adam Kadmon (*Supernal Man*). The dimension of the kav EinSof (*the line that connects one to the infinite light*) is above the dimension of Adam Kadmon. But chas v'shalom (*G-d forbid*) can we tell people that they can become connected to this higher dimension of kav EinSof by trying to "bypass" our tzuras adam, because this is the antithesis to Torah. That is why I listed "observance of the mitzvos" as one of the conditions necessary for the Geulah, because that is what gives a person a proper tzuras adam, the observance of the mitzvos is what gives a person his very form, for the 248 limbs and 365 tendons of the body correspond to the 248 negative commandments and 365 positive commandments of the Torah.

# צורת אדם

יום שני  
י"ב שבט תשפ"ד  
22/01/2024 20:30  
רח' הרב בלוי 33  
ירושלים



# קול הלשון

073.295.1245 ♦ 605-313-6660 2»4»12

1

בלבבי משכן אבנה  
חלק א-ט

2

סדרת "דע את"

3

התבודדות

4

תפילה

5

ספרי קודש

6

דרשות

7

ארבעת היסודות -  
תיקון המידות

8

פרשת השבוע

9

מועדי השנה

10 < תורה, גמרא ושולחן ערוך  
11 < אנציקלופדיית בלבבי משכן אבנה  
11 < אוצר אותיות  
13 < ליקוט צורת אדם ועבודתו

# ספרי מורנו הרב שליט"א

## פירוש 'בלבבי משכן אבנה' על הספה"ק

מסילת ישרים (ג' כרכים)

דרך ה' - חלק א' אָל

נפש החיים שער ד'

בעל שם טוב על התורה עם ספר 'להב אש'

## ספרים וקונטרסים נוספים

ספר קול דממה דקה אָל

בלבבי משכן אבנה - הכנה לשבת קודש אָל

שאלות ותשובות - שאל לבי תשע"ח-תשע"ט

קונטרס וחי לעולם

תורת הרמז - על סדר הפרשיות אָל

ספר ההתבודדות עם פירוש על המספיק לעובדי ה' -

פרק ההתבודדות

ספר עולם ברור

שער הנו"ן חדש

## פנימיות התורה

פירוש בלבבי משכן אבנה על פתחי שערים אָל

פירוש בלבבי משכן אבנה על עץ חיים אָל

פירוש בלבבי משכן אבנה על רחובות הנחל אָל

פירוש בלבבי משכן אבנה על קל"ח פתחי חכמה אָל

## ספרים מתורגמים

ספר בלבבי משכן אבנה חלק א - בתרגום לאידיש אָל

ספר בלבבי משכן אבנה חלק א - בתרגום לצרפתית אָל

ספר בלבבי משכן אבנה חלק א - בתרגום לספרדית אָל

ספר בלבבי משכן אבנה א - בתרגום לרוסית אָל

## סדרת בלבבי משכן אבנה

בלבבי משכן אבנה - ט' חלקים

בלבבי משכן אבנה על מועדי השנה (ב' כרכים)

בלבבי משכן אבנה על התורה - תשס"ו (ב' כרכים) אָל

## סדרת "דע את"

דע את עצמך - הכרת הנפש

דע את נפשך - בנין כוחות הנפש

דע את הרגשותיך - עולם ההרגשה

דע את מחשבותיך - עולם המחשבה

דע את דמיוןך - עולם הדמיון

דע את נשמתך - גילוי הנשמה

דע את הויתך - גילוי הוית הנפש

דע את מנוחתך - מנוחת הנפש

דע את גאולתך - גאולת הנפש הפרטית

דע את ביתך - בנין הבית היהודי

דע את ילדיך - חינוך ילדים

דע את תורתך - דרכי לימוד חדש

## סדרת ארבעת היסודות

דע את מידותיך - מהות המידות - יסוד העפר אָל

הכרה עצמית והעצמת הנפש

ארבעת היסודות - יסוד העפר - תיקון כח הריכוז

ארבעת היסודות - יסוד המים - תיקון כח התאווה

ארבעת היסודות - יסוד האש - תיקון כח הכעס

Building A Sanctuary In The Heart, Vol. 1-2

Getting To Know Your Self

Getting To Know Your Soul

Getting To Know Your Feelings

Getting Ready For Your Redemption

Getting To Love Your People

Getting To Know Your Home

Bilvavi – On The Path (Mesilas Yesarim)

Bilvavi – On The Holy Days

Bilvavi – On The Parsha (Bereishis-Shemos)

Bilvavi – On The Parsha (Vayikra-Devarim)

Building Yourself – Gateway to Actualizing Your Potential

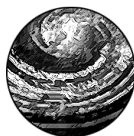
Gateways To Hashem For Today's Jewish Woman

Gateways to Revealing Hashem in Our Lives **NEW**

רכישת ספרי הרב: ספרי אברמוביץ משלוח ברחבי העולם 03.578.2270

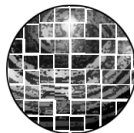
רח' הרב בלוי 33  
לפרטים  
052.765.1571  
שיעור עץ חיים 21:05

שיעור שבועי ירושלים  
אנציקלופדיה  
עבודת ה'  
יום ג' 20:30 בדיוק



משפ' אליאס  
רח' קדמן 4  
לפרטים  
050.418.0306

שיעור שבועי חולון  
אנציקלופדיה  
מחשבה  
יום ד' 20:30



לפי סדר הפרשיות,

יש לשלוח בקשה  
לכתובת:

bilvavi231@gmail.com

לקבלת העלון השבועי  
בדוא"ל  
וכן מקובץ שאלות ותשובות



ב"קול הלשון"  
ישראל 073.295.1245  
USA 605-3136660

שיעורי מורינו  
הרב שליט"א  
מופיעים



הפצת ספרי קודש  
רח. דוד 2, ירושלים  
02.623.0294  
ספרי אברומוביץ  
רח. קושלר 5, בני ברק  
03.579.3829

רכישת ספרי הרב: ספרי אברומוביץ  
משלוח ברחבי העולם  
03.578.2270  
books2270@gmail.com  
ספרי מאה שערים  
רח. מאה שערים 15, ירושלים  
02.502.2567



Distributed in the USA:  
SHIRAH DISTRIBUTORS  
Tel. 718-871-8652

4116 16th Avenue  
Brooklyn, NY 11204  
sales@shirahdist.com

