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WEEKLY PARSHA
ARCHIVE Q&A

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BEING PROTECTED BY EMUNAH

There are various mystical ways brought in *sefarim hakedoshim* which explain 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*. *Sefer Nefesh HaChaim* (3:12) writes that there is an amazing *segulah* one can use, 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 nothing else besides Him”).

There is actually an even higher level than what is described in *sefer Nefesh HaChaim*, however. The *Sefer 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 also 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 - to nullify oneself to the Creator. However, do not use this power of *emunah* for anything self-serving, *chas v’shalom*. Even more so, *sefer 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.

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* (comprehension) 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 human beings. 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. We really have no comprehension at all in Hashem’s ways. When we nullify our understanding to His, it is then that we truly become nullified to Hashem.

THE TRUE POWER OF אין עוד מלבדו

The *Nefesh HaChaim* writes that from Hashem's perspective, there is nothing at all in Creation besides Him. When we recognize that perspective, we are essentially putting a silence upon Creation – that is, from our own perspective, and allowing Hashem's perspective to take over, telling ourselves that there is nothing besides Him. Yet, this is only the “lower” level of deeply silencing the Creation, for it is ultimately using the silence as a means to a greater end - to silence Creation. Therefore, one is still relating to the existence of Creation with this perspective [so it is not complete *Ain Od Milvado*]. But there is deeper kind of silence than this, and that is to **to simply focus your thoughts on the existence of Hashem**, and you don't think of how this will relate to the rest of Creation. This is the absolute level of silence, because in this level, we are not thinking at all of how the meaning of “*Ain Od Milvado*” affects us and the rest of Creation. That is not the emphasis. It is where you just simply focus on Hashem's existence alone, and nothing else other than that.

(ספר דע את נשמתך פרק יח)

HEALING PAIN IN THE BONES

QUESTION

I have a problem that's bothering me. I feel like my bones are cutting into me when I sit down. When I lie down, I am feeling the shape of my bones whenever I move. The doctors cannot find what the issue is.

Which of the Rav's sefarim can help me (*with the help of Hashem*) to know how I can heal myself? Which sefer of the Rav speaks about how one can reveal his "etzem" (lit. "bone", the "bone" or "essence" of the person) and how can one do it?

ANSWER

The sefer "Da Es Havayasecha" (*Reaching Your Essence*) explains how to reveal the inner etzem/essence of the soul, while the sefer "Da Es Atzmecha" (*Getting To Know Your Self*) explains the most external layer of the atzmiyus (*essence*) of one's soul.

It seems [from your description of your situation] that your element of earth is dominating your element of wind, so you need to balance those elements.

QUIETING THE BODY

QUESTION

I am a 37-year old bachelor. I have been suffering with the disease of "fibromyalgia" for many years, which has created a huge difficulty for me. There isn't a single medication that has truly helped me, and it's clear to me that it's being caused by a deeper issue [in my psyche]. I am very sensitive and alert, and I have been looking for decades for different approaches that would balance out my emotional well-being, so that I could get to the root of my issue.

I have a strong element of "fire", and it "burns up" my other elements. As an example, whenever I try to get closer to the world of spiritual self-development, when I try to gain a sense of chiyus (*spiritual vitality*) from any positive memories I

have from my past, I immediately feel like I need to sit quietly, close my eyes, and think. Every time I try doing this, and every time I try going more within myself, my body becomes full of aching pain. This keeps preventing me from getting closer to healing my issues. It's as if my body doesn't want me to go within. But if I don't try to go within myself, I'll never get to the root of my emotional issues and then my physical symptoms won't get healed. Should I keep continuing to try to go within myself [through sitting calmly, closing my eyes, and thinking] in spite of the fact that I am experiencing these aches in my body when I'm trying to do it?

This whole issue is causing me to give up, because I have an ability of subtle thinking and I try doing the Rav's exercises, and sometimes I get a good feeling that there's a better reality in store for me. But my body is pushing me away from this experience. What should I do...?

ANSWER

1) Quiet your body by lightly tasting different varieties of food. 2) Listen to a relaxing song. 3) Look at a scenic view. 4) Do any physical exercise for your body which calms your body. 5) Calm your body through breathing [inhaling and exhaling with conscious awareness].

HEALING PAIN IN RIGHT EYE

QUESTION

I have terrible pain in my right eye. The doctors aren't sure of how to treat it. Does the Rav have any advice for me on what I can do for it, like tikkun that I need to do this so that my eye can get better?

ANSWER

The right eye is also called the "good eye" (*ayin tovah*), so the tikkun is to gain an *ayin tovah*, a positive view, of others. From now on, in anything you encounter make sure to think of at least one positive thing to say about it.

HEADACHES AFTER CAR ACCIDENT

QUESTION

1) 2 months ago and I was hit by a car and miraculously I wasn't hurt, but ever since then I have intense headaches and I stay at home to learn, making sure not to strain my mind too much because then the headaches return.

When I learn, my headaches come back.

My doctors aren't sure and they want to send me to a neurologist.

Can the Rav tell me why it happened to me?

2) Does the Rav have advice on how the headaches can stop?

3) Do I need to give tzedakah and if so how much?

4) How can I use my time wisely when I'm learning at home and I can't use my head as much?

ANSWER

Your avodah now is:

(1) To repair unclean thoughts from the past, and also (2) To repair the problem of not using your power of thought enough. (3) Mainly so, Hashem wants you to open your heart now. Now it is easier for you to open your heart, because now you cannot use your brain (*thinking*) as much.

2) Learn in a way that's pleasant (*noam Hashem*).

3) Give a coin every morning, from thanking Hashem for the miracles that happened to you.

4) Learn according to your ability, amidst pleasantness, and also make time for hisbodedus and open your heart. This is a gift from Hashem for you to reveal new world in yourself, of the heart.

With a blessing that you have a refuah shelaimah quickly.