

## The Spiritual Essence Behind The War We Are Amidst All Wars Are About The Messianic Light

The first time where war is mentioned in the Torah is by the war with the four kings against the five kings (*Beraishis 14*) “In the days of Amrafel, king of Shinar... they waged war against Beira, king of Sodom...”

In this war, Lot, the root of Mashiach, was captured. He was rescued by Avraham. Thus, this war was really a revelation of the spark of Mashiach. From a deeper understanding, this was really a battle for the “light of Mashiach” which was really hidden in Sodom.

Rabeinu Bechaye explains that the four kings started the war against the five kings, and at first the four kings overcame the five, and later Avraham overcame the four kings. *Chazal* explained that these four kings represent the four exiles, who are destined to subjugate Yisrael. Rabeinu Bechaye explains: Just as Avraham overcame the four kings, so will the four kingdoms in the future fall to the hands of Avraham’s offspring who will overcome them.

These four kings counter the four letters of HaVaYaH: Bavel counters the letter Yud of HaVaYa”H. Madai counters the first letter HeH of HaVaYa”H. Yavan counters the Vav of HaVaYa”H. Edom counters the last HeH of HaVaYa”H. The five kings fought against these four, and the fifth king represents the added power of the *kutzo shel Yud*, the “apex of the letter Yud”, represented by Mashiach. Thus, Avraham procured the spark of Mashiach who represents the *kutzo shel Yud*.

Understand well that all the wars in the world are about capturing the light of Mashiach. Understand that the very war for the Messianic Light is precisely what reveals the sparking of the Messianic Light which is in every war.

This is the depth behind the teaching of the Sages (*Megillah 17a*) that “wars are the beginning of Redemption.” This is said about every war, but it mainly concerns the final war, which is war that is waged against Hashem and on His Mashiach. As it is written, “The kings of the land gather...together against Hashem and His anointed one” (*Tehillim 2, 2*).

The war is mainly fought through Mashiach ben Yosef (*Succah 52a, Zohar III 192b*), just like there is a Kohen anointed especially for war. Understand this. However, the war is fought against Mashiach ben Dovid, and understand this.

Sefer Imrei Noam (*Chukas*) quotes the teaching of *Chazal* (*Berachos 7b*) “It is permissible to antagonize the wicked on This World”. The Hebrew words “it is permissible to antagonize the wicked” are *Mutar L’hisgaros B’reshaim*, and the first letters of these words are Mem, Lamed, Beis, forming the word MeLeV. This is a “Name” of Hashem which comes from the Name “YaCHaSH”, and in the system of ATBa”Sh this equals MeLeV. The *miluy* (*full spelling*) of this Name is MeM, LaMeD, BeiT, which totals in gematria to 566, equal to “Mashiach ben Yosef”, who is anointed for war to strike down the wicked and antagonize them using the name MeLeV. However, Mashiach ben Yosef needs protection so that he won’t get killed, and there is a prayer for him by Dovid *HaMelech*, as *Chazal* (*Succah 52a*) taught...for Mashiach ben Dovid is the protector of Mashiach ben Yosef.

Understand that Mashiach ben Yosef is fighting the war in order to obtain Mashiach ben Dovid, whereas Mashiach ben Dovid protects Mashiach ben Yosef through using the power of the *Kutzo shel Yud*, a degree of the *Shaar HaNun D’Kedushah* (*the 50th Gate of Holiness*).

## The Book Of The Wars of Hashem

The Egyptians said, “Let us outsmart Him, so that the nation will not increase and wage war and become an additional of our enemies, and they will wage war against us and leave the land. And they placed tax officers to afflict them...”

Thus, it was due to *[concern of]* war that Egypt declared servitude on the Jewish people.

It was also because of war that the complete exodus from Egypt was delayed, as the Torah says (*Shemos 14, 17*) that G-d did not want the people to pass through the land of the Pelishtim because the people might become afraid of war and wish to return to Egypt – thus they had to take a longer route to leave Egypt. The Mechilta (*ibid*) says that indeed there was a war between Egypt and the Jewish people, but Hashem fought this war on our behalf (*Shemos 14, 14*): “G-d will fight on your behalf”, and this is indeed what happened, for the Torah says (*Shemos 15, 3*) “Hashem is a man of war.”

Thus, it was not the Jewish people fighting Egypt, but HaKadosh Baruch Hu. The root of all wars fought in the war is “against Hashem and against His anointed one”, since Mashiach’s entire essence is to reveal G-dliness on the world.

The Torah says (*Devarim 1, 30*) that “Hashem, your G-d, is going in front of you, He is fighting on your behalf, just as all that He did in Egypt in front of your eyes”... Hashem is called “man of war”.

This is mainly revealed in the war of Amalek, for Hashem fights Amalek in every generation. Though the Jewish people have a *mitzvah* to erase Amalek, it is by Amalek where it becomes revealed that it is Hashem Who fights the war against them: “The war of Hashem against Amalek.” Though Hashem fights against all the nations by every war, it is mainly by the war against Amalek where it becomes more revealed that it is Hashem Who is fighting the war for us. It is impossible for us to complete the war of erasing all of Amalek, for only Hashem can finish off Amalek.

Amalek is the head of all the nations, and therefore every war fought by any of the nations of the world is a branch of Amalek’s war against G-d. And therefore in every war, Hashem is fighting against Amalek (*see Sfās Emes, Ki Sisa*), and every war is really against Hashem (*see Shmuel I 25, 28*) and it is Hashem who fights against them (*Yeshayah 42, 13*).

On a deeper level, the entire Creation fights against Hashem (*Tehillim 140, 3*), since the very perception of all Creation runs contrary to *Ain Od Milvado* (“There is nothing else besides Him”) for they are the *Milvado* (“besides Him”) and therefore their very essence is to contradict and wage war against Hashem, against the *Ain Od Milvado*. That is why Hashem says “Wars – It is I Who makes them”, for Hashem wages all wars in order to reveal that He is *Ain Od Milvado*.

This is called the “book of the wars of Hashem”, *sefer Milchemes Hashem*, which the Torah mentions in Bamidbar 21, 14. This is a book of the Torah, and it is the “war of the Torah” (*see Sifrei to Haazinu 321*).

## The Sounds of War

The Torah says (*Shemos 32, 17*) “And Yehoshua heard the sound of the people in its shouting, and he said to Moshe, “The sound of battle is in the camp!” He said, “Not a sound shouting strength nor a sound shouting weakness, a sound of distress I hear!”

*Chazal (Shemos Rabbah 41, 1)* taught that this “sound of distress” was the sound of “curses and blasphemy against G-d”. See Zohar Vayakhel 195a. All wars are against Hashem, and here it was revealed clearly. The Zohar (*Balak 206b*) says that “Yisrael testified falsely, and said These are the gods of Yisrael, with a strong sound, for it is written “The sound of war in the camps.” This was the sound of blasphemy against G-d. And *Chazal (Yerushalmi Taanis 4,5)* teach that the “sound of distress” was the sound of praising idol worship.

But according to the simple meaning, the sound of war means the sounds of war, for the way of war is accompanied with sounds.

Yirmiyahu *HaNavi* said, “The sound of war in the land, and a great breaking.” These sounds of war (*by the first war of Amalek against the Jewish people*) would result in a great breaking, the breaking of the Luchos.

And of the final Redemption it is taught (*Sanhedrin 97a*) that “In the sixth year, there are sounds. In the seventh year, war. And on *Motzei Shviis*, the son of David comes.” Rashi there explains two meanings of “In the sixth year, there are sounds: The voices of people saying that Mashiach is coming, and according to another interpretation, it refers to the sounds of the great Shofar of the future.

The explanation of the matter is that these sounds contain contradicting sounds that are in war with each other. There are sounds that praise idol worship, as well as the Sound of Hashem. The plural use of the word “sounds” implies that there is one sound versus another, just as by Har Sinai there was first the Voice of Hashem followed later by the sounds that praised idol worship. These sounds are at war with each other, and it is the beginning of the war, a war of the sounds praising idol worship versus the Sound of Hashem...

And from amidst these warring sounds that are battling each other, a new sound is produced, which is the sound of Mashiach *ben Dovid* coming. This sound is not a sound of mere knowledge, but a sound to return to teshuvah – to heed the Voice of Hashem. This is why Mashiach is called Mashiach from the word *sichah*, “conversation”, in the sense of one who converses and makes his voice heard.

This sound is also called “Eliyahu”, who “returns the hearts of the fathers on the children, and the hearts of the children to their fathers”, meaning that Eliyahu makes the sound of Mashiach heard. And what is that sound? The sound of returning to *teshuvah*, “the hearts of the fathers on the children and the hearts of children to their fathers”, the sound of doing complete *teshuvah*.

## Q&amp;A

**QUESTION** The Rav had said that those who *chas v'shalom* remain connected to the 50th Gate of Impurity (*those who have internet devices, even if it's filtered*) can't be by the Geulah since the Geulah is the 50th Gate of Holiness – but don't we know that the Infinite Light of Hashem will fill the Empty Void which is the 50th Gate of Impurity, and there is a posuk that Hashem dwells even within the worst impurity...?

**ANSWER** They will become part of the Empty Void, then they will become batel (*nullified*) and then the Infinite Light will enter the Empty Void, but they will not have a personal experience of it, rather they will just be part of the Empty Void.

**QUESTION** Should we *daven* that every individual should be *zocheh* to complete *teshuvah* and be worthy of Geulah? Or, should we daven that Hashem should awaken each person to do the *teshuvah* that's necessary? Or, should we just leave everything up to Hashem that He's doing everything and we shouldn't be worried about what will happen, and we should just simply daven the Geulah should come.

**ANSWER** All of this true. We need all of these aspects!

**QUESTION** What can we do now?

**ANSWER** In our generation, where there is a Flood, of idol worship, immorality, murder, and heretical beliefs, the 50th Gate of Impurity which encompasses all evil – we need to enter the *Teivah*<sup>1</sup>, the Ark, which are the letters of the Torah and the letters of *tefillos*. And through this, we will be saved. And from that, we can connect to the Infinite Light of Hashem. We can rise from time to time to the Infinite Light, and returning to the *Teivah*, in a cycle of *ratzu v'shov* (advancing and retreating). This is the way for the final generation to be saved.

**QUESTION** When will this war end ??

**ANSWER** This is known only to the Hidden Wisdom [*of G-d*], the Hidden Chochma. It is unknown to anyone when it will end. It is closed and unknown, it is not revealed, and anyone who claims to know when it will end does not know. No one in the world knows, and even in Heaven it is unknown - to the souls [*there*] and certainly it isn't known to the angels, in Heaven. It is closed and sealed, and only HaKadosh Baruch Hu knows when the world will finish.

*1...Sefer Menachem Tziyon (parshas Vayeilech) says, "Every word of the Torah is its own chamber, from those holy chambers that are made of letter-combinations..."*

*...The Arvei Nachal (parshas Noach) writes: "Come to the Teivah" means to go the words of Torah and the words of tefillah, since "teivah" means "word". This is a hint that whenever a person is davening or learning Torah, the "dangerous waters" [of the Flood] threaten to wash over him – the unwanted thoughts and subtle self-serving motivations, and the like. The remedy for this is for one to place all of one's mind into the words of Torah and tefillah, and with this, he is protected from the dangerous waters, by securing himself in the letters of Torah and tefillah. This is actually like being in the Ark of Noach."*

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