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## וַיִּתְּנוּ לָךְ כֵּתֶר מְלוּכָה

### Keser Meluchah - Hashem's Crown of Glory

We ask Hashem, “And let us give to You the crown of royalty,” since the month of Tishrei are the days when Hashem's royal Crown, the *Keser Meluchah*, is most revealed. His Crown reveals His Royalty showing us that He is the King. There is Rosh HaShanah, Yom Kippur and Succos, and then Hashem says “Stay with Me one more day,” which is Shmini Atzeres. During all these days, we declared Hashem's Crown of Royalty.

### Two Aspects of His Crown - Compassion & Judgement

The Sages taught that there are two aspects of the *Keser*, the King's Royal Crown, which unifies everyone under His crown. This is called *tziruf* - unifying, connecting, combining.

Firstly, the King uses *tziruf* in the sense of unifying and connecting everyone together under His Crown through His aspect of compassion. This is like the times of the future which will be “the day that is entirely *Aruch*,” in which Hashem is compassionate and doesn't show wrath. During the month of Tishrei we keep repeating the 13 attributes of Hashem's Compassion where we connect to this aspect of Hashem's Crown.

Secondly, the King puts on His Crown in the opposite manner in order to judge. This is another meaning of *tziruf* – which means to purify. When He judges with His Crown, He is using the judgement that He wanted to create the world with originally but He foresaw that the world wouldn't exist. When He judges with His Crown, He uses that original mode of judgement.

Thus, both the attributes of compassion and judgement are part of Hashem's conduct of *Keser* where He shows His Crown. Throughout history, Hashem showed Himself with compassion, delaying His wrath, where He appears to us an “elder full of compassion.”

### End of Days – Getting Closer To The Great Day of Judgement

During the time of the End of Days Hashem's main mode is the *Keser* where He reveals His royal Crown. Until the end of time, Hashem slows His anger and uses compassion. However, in the period of the End of Days, He utilizes the judgement aspect of His crown, which is not derived from the normal

# THE DEPTH OF HASHEM'S WAY OF RUNNING THE WORLD

mode of judgement of our current dimension. He uses the original attribute of judgement that preceded Creation. This judgement is completely beyond our comprehension but is ultimately connected with His compassion and part of His Royal Crown.

As we get closer to the end of the 6000-year period, the future begins to manifest itself now, where aspects of judgement of the Great Day of Judgement in the future can be seen all leading to the destruction of the world (*Talmud Bavli Sanhedrin 97a*).

This is similar to Erev Shabbos when we get closer to Shabbos and the light of Shabbos gets stronger. We can begin to feel Shabbos already since Wednesday is 3 days before Shabbos.<sup>1</sup> On Erev Shabbos itself we feel the Shabbos light more strongly from mid-noon as we get closer to Shabbos,. Though it is not yet Shabbos, the Shabbos is already radiating.

Compassion comes to unify everyone together. This is the oneness of the future, and it shines into our own dimension as well. This is the 50<sup>th</sup> gate of holiness. But this is countered in the side of evil, where all impurity becomes unified and becomes mixed with all good. This is the *Erev Rav*, the 50<sup>th</sup> gate of impurity which counters the 50<sup>th</sup> gate of holiness. No person can sort out this final evil through his own human power, for it will only be sifted out by the Heavenly Light from Hashem, which will come through Mashiach.

The future great day of judgement will sort out every part of everything- it will sift out each thing from the “*Erev Rav*” aspect in it, leaving only the good parts. The sorting process between all good and evil from all of history, which mainly takes place in the Day of Judgement in the future, is already manifest on some level in our own times.

## A Taste of Future Judgement Pouring Into Our Current Dimension

*Chazal* said the world is 6000 years followed by 1000 years of destruction. We are at the end of the 6000 years and getting closer to the time of the future when the world will be destroyed physically.

We saw this in the plain sense with all the flooding that took place in the world recently. This is because in the future Hashem will return the world to the state of water, just as it was in the beginning of Creation, and this future state of water becomes manifest in our times every so often, in the form of all the tremendous flooding.

<sup>1</sup> Reflected in the *halacha* that one is not allowed to board a ship starting from Wednesday, since one might get stuck overseas and won't be able to spend Shabbos properly.

# THE DEPTH OF HASHEM'S WAY OF RUNNING THE WORLD

The heat in the world recently has also gotten stronger and more unbearable, and this is a reflection of the future when Hashem will remove the sun from its sheath and the heat of the sun will destroy the wicked.

And there have been fires all over the world recently, destroying many many places, which is an aspect of the future destruction of the world becoming manifest in our own times. The Great Day of Judgement of the future, which will be a total and complete judgement on every aspect of Creation, is what's clarifying and sorting out every aspect in creation already now in our times.

## From 5780 & Onward – The Period of Transition Into The Next World

The period which started in 5780, is essentially a transition period from this world to the next world. We have to transition ourselves into the period of the next world in order to be there. In the next world, only the good from our world will remain. There is therefore a *birur*, a sifting process, between all the good and evil in our world, so that the bad parts will be sifted out and so that the good parts will remain for the next world.

The judgements we have seen since then, and especially now, is not simply *middas hadin*. This is not simply Divine Providence, and this is not simply a time to *daven* amidst *hester panim* - though that is all true. It is not simply an *eis tzarah*, a time of trouble - though that's certainly true too. The time we are in is a **transition period**. People will be inspired to do *teshuvah* now, on varying levels, some doing of *teshuvah* from fear of Hashem and others out of love for Hashem. But the time we are in now is even more than that.

Each and every person, without exception, is going to go through an extremely refined and subtle sorting process, a *birur*, which is going to refine them so much so that all the bad parts in them will not remain and only the good in them will remain.

## The Two Parts of The Birur – Final Sorting Process Of Our Souls

Firstly, the sorting process is showing us who is really part of the Jewish people and who is really not part of the Jewish people but from the *Erev Rav*.

Secondly, even within the Jewish people, only the good parts in each person will remain for the next world, while the bad parts of ourselves will be sifted out. Any bad parts within the good that we have are the Amalek parts that need to be erased.

**Those who remain with impure devices which are the 50<sup>th</sup> gate of**

impurity and the actual mixture of good and evil, and don't cut off from these devices, will be cut off from the next world and they will not be there.

**That is the first part of the sorting process which we are in – to actually separate from this evil. This is everyone's *avodah* and there are no exceptions.** Those who don't cut off from impure devices will not remain after the transition period is over. They cannot be transitioned over into the next world, the new level of existence that Hashem is ushering in. That is the first stage of transitioning from this world of mixture into the next world – to actually separate from evil of the mixture of good and evil, which are the impure internet-devices. It will take *mesirus nefesh*.

The second part of the sorting process which each of us will go through will be more subtle and more refined. The Navi says, "And I have cleaned out the home" which refers to doing *teshuvah*. This doesn't mean just to clean out and purify our physical homes, but to purify our internal "home" - our soul. We have to sort out the bad parts from the good parts in us. We need to try to uproot the bad parts in us - and to be prepared to be *moser nefesh* (to make sacrifices) to uproot them.

Ultimately, success does not come from our own efforts, and whatever growth we reach is all a gift from Hashem. But our *avodah*, practically speaking, is to make the effort of uprooting the bad parts in us. Only the good parts within us will remain.

All good has some trace of bad in it, and we can also find some good in every bad. The bad parts within all good will be thrown out and won't remain, while the good parts from all bad will be sifted out to remain.

### Seeing The Bigger Picture Now

We need to work from the root and not focus on the branches. There are a lot of branches to work on, there are many issues today which are all branching issues of a deeper root. All of those branches do need fixing, but we mainly need to work from the root! We need to see the bigger picture of what's going on now especially at the end of days.

Hashem is running the world in a way that there won't be any serenity or stability in the world anymore. There are going to be great upheavals. There is going to be extreme turbulence, from one problem to another.

If we just have a superficial perspective, then our reaction will be that we need to accept the suffering with love, and that we need to get *chizuk*, and as Chazal

# THE DEPTH OF HASHEM'S WAY OF RUNNING THE WORLD

say, there are four things that need *chizuk* every day (such as Torah, good deeds, *tefillah*, *derech erez*).<sup>2</sup> Of course we all need to get *chizuk*, and everyone knows that they have what to work on personally, as well as what the community as a whole needs to work on. But all of these are just the branching issues. We need to see the total picture! We need to be working with the roots of all the issues. We need to see the single root where all the bad is coming from.

And what is that root? It is the giant mixture of good and evil in our world. It is the impurity of the *Erev Rav*, the 50<sup>th</sup> gate of impurity, which is actively manifest in all the impure internet-devices. Logically speaking, the evil in our times is so great that we are not able to sort it out on our own. Especially in the end of days, no one is able to sort out the evil unless he receives the Heavenly Light to help him do the sorting. If he doesn't receive it, then Hashem will sort him out in the future on the Day of Judgement.

A person who doesn't sort himself out will remain connected to the mixture of good and evil, and then - may G-d have mercy on him - then he will have to go through the final terrible calamity that is called the curse of *chaimah shefuchah*, an outpouring of Hashem's wrath on him.

## Disconnecting From This World

But if a person understands that this is the transition stage between this world and the next, then one understands that one should have nothing to do with this world- no connection with it at all. He knows that he must feel deeply the disconnection from this world and all that's taking place in it, and to step into the light that Hashem is already shining into the world now.

Through this, a person will actively erase the connection to this world. One can understand already now that he should feel no connection to this world anymore. We have to deeply disconnect from it, using the light that Hashem is shining into our own time, and this is how a person will erase the connection to this world, in their soul. Every individual has this *avodah*.

We shouldn't wait for Hashem to sort us out in the future - we should connect ourselves now to the heavenly light and sort ourselves out now which is our *avodah* in the end of days.

## Sorting Ourselves Out Now

On Pesach night, the great light disappears and then comes back on Shavuos. First the great light comes down and then it disappears, and we work during the

<sup>2</sup> Berachos 32b

## THE DEPTH OF HASHEM'S WAY OF RUNNING THE WORLD

period from Pesach to Shavuot to clarify it and regain it.

The first time that the judgement of the future became revealed in our world was in the time of the Holocaust. That was a judgement which we cannot logically understand, it was not the sort of judgement that Hashem uses for this world. It was coming from the sifting process of the future, from the great day of judgement in the future.<sup>3</sup>

Until Mashiach comes – may he come quickly - we need to be doing the sorting process on ourselves. All parts of our soul will be sorted, all the bad from the good, reflecting what the day of judgement in the future will be like.

**We are in a time where every individual, each according to his energy and capabilities, needs to separate from the “50<sup>th</sup> gate of impurity,” the impure internet-devices. For if not now - then when?!**

Hashem doesn't expect us to sort out every last aspect of our soul, but if we try to sort ourselves out as much as we can on our own level, clarifying our good parts and bad parts and trying to uproot the bad parts – according to our

<sup>3</sup> From the *derasha* of *Tefillah 047 Living Kiddush Hashem*: “It wasn't such a long time ago that so many of the Jewish people had to give their lives *al kiddush Hashem*. Millions of Jews were killed *al kiddush Hashem* in the generation before us in the Holocaust. Although it was a time of destruction that came to the world, and we cannot know Hashem's ways, the fact that so much *mesirus nefesh* took place caused a great spiritual light to enter the world – the light of *mesirus nefesh*. This was actually giving us the power to prepare for the redemption. Although things looked very bleak then, it was ultimately a preparation for the redemption. On a similar note, the *Rambam* wrote that even the movement of Christianity prepares us for the redemption, because when so much spiritual darkness enters the world, the more spiritual light we receive to counteract it; thus, the Redemption is actually closer, now that we have gone through such a dark period in our history. Millions of Jews died *al kiddush Hashem*, and this caused a great spiritual light to enter the world. It was not a coincidence that so many Jews died. It was all a preparation for the redemption. The fact that so many Jews could die *al kiddush Hashem* – so many souls, even more than there were at Har Sinai – is what paved the way for the Redemption. How? We, who are in the final generation, which is in a very low state, and where we are so far removed from the concept of dying *al kiddush Hashem* - at the same time, a great light of *mesirus nefesh* entered the world ever since all these Jews died *al kiddush Hashem*, and now, we have that light. Chazal said, “From the wound itself comes the recovery.” The light of *mesirus nefesh* was brought into the world, due to all the *mesirus nefesh* that millions of Jews revealed in that time of destruction. And it had to be this way, because *mesirus nefesh* is really the only power which can help us survive the current world, in which we are in exile from the “Erev Rav”. The only way to survive this exile we are in is through *mesirus nefesh*, and this power was given to us recently by the previous generation. The *mesirus nefesh* of the previous generation helps the later generations survive, and it especially helps our generation. We should tap into this power of *mesirus nefesh* that has now been given to us by all these millions of Jewish souls that died *al kiddush Hashem*, and it is this power of *mesirus nefesh* will help us get by anything that we will go through in this exile.”

# THE DEPTH OF HASHEM'S WAY OF RUNNING THE WORLD

capabilities - then Hashem will do the rest, to assist us with the Heavenly Light to sort ourselves out from the mixtures of evil that have entered into us from the *Erev Rav*. This is the sorting process that is determining how connected each of us is to Hashem, and to His Torah, and to loving His people.

## Conclusion

Hopefully these words won't just be 'on' your heart, but they will go 'in' your heart.<sup>4</sup>

In Hashem's great compassion, He has given us **a bit of time** left that we have to clarify/purify/sort ourselves out.

May we be *zocheh*, each Jew, on his own level – that is, every soul who is truly a part of the Jewish people - to sort oneself out of the mixture of good and evil, as much as one is capable of on his/her own level. And when one tries his/her best, Hashem will then help him/her, aiding him/her with the Heavenly Light, finishing off the rest of the sorting process for him.

May we each be *zocheh* to reveal the good parts which are hidden in all our souls, and may all these parts come together and go up as a *korbon* to Hashem. May we be *zocheh* to live with Him and feel that we are near Him, and that we should see and feel His great love, compassion and kindness, and not the judgement which He began to show.

Each individual must prepare himself to make the transition from this world, to the next world.<sup>5</sup>

May we be *zocheh* to the complete revelation of Hashem from His love and compassion - and may we give to Him the Crown of Glory.

<sup>4</sup> The Kotzker Rebbe noted that our avodah is to internalize your knowledge first "upon" your heart and to let it settle "into" your heart.

<sup>5</sup> A quote from the translation of the written response of the Rav shlit" a written on Motzei Simchas Torah 5784, in response to the massacre: "A more inner sorting process has begun, and slowly it will become more and more subtle. Therefore, it is upon every individual to remove from his home all forms of *tumah* which is the external part of our task which is obvious to everyone. At the same time. Each person also has to make an inner clarification with himself: **"Am I prepared for Mashiach's arrival, for a world that will be entirely Torah and closeness to Hashem and nothing else !!!"** Included in this is to separate from discussing politics and from being involved with anything that doesn't serve as a means to make our souls serene. And, we should attach ourselves to Hashem and to His Torah."