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BAIS HALEVI

Essay On Bitachon

By

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A GREAT AND WONDROUS SEGULA

From the great Rav Chaim Volozin ztzk"l

(In order to be saved from any harm and that no force in existence should bear any power against one's self)

When a person establishes firmly in his heart that Hashem is the true G-d, and that besides Him, there is no other force in the absolute universe, and that He encompasses all the worlds, and everything is full only of His absolute unity, and when a person completely negates everything else, and pays no heed to any force or desire in the world, and subjects the purity of his thoughts only to the single master, blessed is He, G-d will enable him that automatically all forces and desires in the world will be nullified, so that they should be unable to affect or impact him in any way whatsoever.

(excerpted from his sefer Nefesh HaChaim, Sha'ar 3 Perek 12)

It was told by the great Rav Chaim HaLevy from Brisk ztzk"l, that with this strengthening anecdote stated above from the sefer Nefesh Hachaim, that he (Rav Chaim) passed through the war safely. As well, when his son, our great leader, the Brisker Rav ztzk"l, was captured and enlisted by the army forces, R' Chaim advised him to master this idea, and was thus saved from them

This segula is mentioned by the Bais Halevy later towards the end of this booklet. We have printed it here above in full

If you are afraid of something when you don't have to be, that fear can cause the thing you are afraid of to happen.

There are countless references to Bitachon (Trust in G-d) in the Torah. One who lacks Bitachon is actually guilty of an עבירה (sin). This עבירה itself can be the cause of an individual's suffering. It says in Mishley (29:25), "A person's fear will cause his falling, whereas the one who trusts in Hashem will be elevated." Where no problem previously existed, a person's fear will cause a problem to develop. In contrast, if a person trusts in Hashem he will be rescued from a problem that already existed.

In Yirmiyahu (1: 17) it is written, "Don't be broken (with fear) before them lest I break you in front of them." In the Talmud (Berachos 60.) it relates, Yehuda Bar Nosson was walking behind Rav Hamnuna. Yehuda Bar Nosson sighed. Rav Hamnuna said to him, "Are you trying to bring suffering upon yourself?" It is written (Eyov 3 :25) "The object that I feared (because I feared) came upon me." Because of that it says (Devarim 20: 1), When you go out to war ... and you see horses and chariots ... don't be afraid of them."

The Rambam in his Sefer Hamitzvos lists among the מצוות לא תעשה (negative Mitzvos), not to have fear when at war. If one did have fear when going to war, he would have to return from the battlefield as it says (Devarim 20:8), "Who is the one who fears and is weak of heart, let him go and return to his house." The reason for that is because the fear itself may be the cause of his dying at war. The wars of Israel were not won by might but by trust in Hashem, as the Possuk says (Yeshayahu 30: 15), "With security and Trust will be your

might". And, it is written in Tehillim (118:6) Hashem is with me, therefore I have no fear of what man may do to me." Since I feel Hashem is with me, therefore, I do not fear, and therefore, no man can harm me at all.

Fear of Man Comes From Forgetting Hashem.

Fear of man comes from forgetting Hashem. The Novi Yeshayahu says (51: 12), "Who are you who fears from a man who will die, from a son of man who like grass will be cut down? You have forgotten Hashem Who made you, and you are constantly in fear ... " . If a person would bear in mind that everything that exists on this earth is made by Hashem, he would not be afraid. No person has the ability to change Hashem's decrees. No one can add to them or detract from them even the width of a pinpoint. No one can make Hashem's decrees occur earlier or later even by one second. This is as the Pesukim say, (Eyov 23:13) " He is One (the Only power) and who can prevent His decrees?" ; (Tehillim 118:6), "Hashem is with me. I shall not fear what man will do to me."; and (Eyov 34:29), "When He makes quiet (peaceful), who can disturb?"

Even when a person is being persecuted by a wicked tyrant, he should know that all is coming from Hashem. The tyrant is only a staff in the Hands of Hashem, with which He punishes the guilty, as it says (Yeshayahu 10:5), "Woe to Assyria, the staff of my wrath." Further it says, "Will the ax be arrogant over the woodsman who uses it? (The ax is Assyria in the Hands of Hashem, 'The Woodsman', who is wielding it.) If so, if a man only seeks methods of escaping, and pleading with his oppressors, but neglects to ask of Hashem to save

him, he is like a man who is being flogged and addresses his pleadings to the wooden stick. There is no greater foolishness than that. The Possuk says (Yeshayahu 9: 11,12) "Aram from the east and the Plishtim from the west, they were consuming Israel on all sides ... And the nation did not repent to the One who smote it; they did not seek Hashem." The supplications to the stick did not help.

The same is true regarding one's livelihood. One's toil and efforts will not help at all to increase that which is decreed for him, as the Possuk says (Shemos 16: 18), " Those who gathered more (manna) did not increase their amount and those who gathered less did not decrease their amount (all ended up with the same Omer measure)". The Manna was a model for all generations that our efforts won't help at all to increase our portion to more than Hashem has allotted for us.

Every Person Experiences Times When His Efforts Not Only Don't Help, But Cause Him Harm. In This Way Hashem Teaches Us That All Success Comes Only From Hashem.

Every person experiences times when his efforts not only don't help him, but backfire and actually cause him harm.

The Novi (Yeshayahu 59:5) describes, "The eggs of the Tzifoni (a poisonous snake) hatched (evil schemes were plotted) and the webs of the spider were woven (these schemes will be destroyed like a spider web). Whomever eats from those eggs (joins the evil-doer) will die and who hatches them will produce the snake (which will harm him)".

The Novi compares peoples' efforts to the gathering of snake eggs for food. He warns them thinking that they will

hatch and produce chickens for him to eat. After his toil, he discovers that they were snake eggs and he produced a snake which will harm him.

In Eyov (5:13) it says, "He traps the wise in their cunning." It is their wisdom itself which traps them. This is demonstrated by the story about the scribes of Shlomo Hamelech (King Solomon) (Sukka 53.). Shlomo saw the Angel of Death who looked sad. He said that he was assigned to collect the souls of Achya and Elicharaf the sons of Shisha who were scribes of Shlomo Hamelech, but was having difficulty accomplishing his mission. Shlomo immediately ordered swift Seirim (spirits or demons) to transport them to the city of Luz where people live very long. The next day Shlomo saw the Angel of Death looking happy. Shlomo asked him why he was happy. He said that his instructions were to collect their souls at the gates of Luz and he was wondering how to get them there. Shlomo Hamelech who had intended to save Achya and Elicharaf, was the very one that enabled them to die.

We see the same thing in matters of medicine. Often the medicine the doctor prescribes not only doesn't cure the illness, but makes it worse. Therefore, how can a person rely on his own efforts since he is not sure if they will be beneficial or harmful. How great will be the embarrassment on the day of reckoning, by a person who says three times a day in Shmoneh Esray מכלל חיים בחסד, that Hashem supports the living with kindness; He supports the falling; He heals the sick. Yet, it does not become fixed in his mind, and when a problem occurs, he immediately forgets about Hashem and thinks about and pursues only his own efforts. Heaven forbid! He is in the category that the Novi (Yeshayahu 29:13)

criticizes, saying, "with their mouths and their lips they honored Me, but their hearts were far from Me."

Trusting In Anyone Or Anything Other Than Hashem Will Not Help, and Brings a Curse.

A person should also take the following to heart. If someone puts his trust in mankind, firstly, it won't help. It says in Tehillim (146:3), "Do not trust in generous people, in mankind who has no salvation (even for himself), and in Yeshayahu (2:22), "Refrain from trusting in man whose soul breathes through his nostrils, for of what importance is he?" Secondly, there is a curse upon him as it says in Yirmiyahu (17:5), "Cursed is the man who trusts in mankind." Therefore, how great is the foolishness, how does one accept upon himself the curse of the Novi whose harmful affects are assured, by trusting in flesh and blood which is of no value, and which in addition, will certainly not help him at all?

The result is that he loses in both worlds. In this world he will not achieve that which he is seeking as it says (Eyov 11 :20), "The eyes of the wicked will be consumed and escape will go lost from them and their hopes will result in disappointment." He will also be punished in the next world for the transgression of neglecting to trust in Hashem.

One Who Trusts in Hashem Gains in Both Worlds.

After it is clear that it is not fitting to trust in any person, see to it to put your trust in Hashem which is a Mitzvah of the Torah. In the time of judgement they ask, "Did you hope for Moshiach?" This means, did you hope for Moshiach and not abandon your anticipation for him. Did you strengthen your

trust regardless of what transpired? We must trust in Hashem even when the situation is not encouraging.

The one who trusts gains twofold. In this world, Hashem will surely provide him with what he is lacking as it says (Mishley 10:3), "Hashem will not let the Tzaddik go hungry." and (Tehillim 112:7), "From bad tidings he will not fear because his heart loyally trusts in Hashem." There are many similar Pesukim. In addition, he will gain much reward for the next world. The rule is that we don't get the reward for our Mitzvos in this world. All the good we receive in this world for our Bitachon is only the fruits or interest of the Mitzvah. The principle remains for the next world which is a world of total happiness.

Hashem Directly Provides Our Needs, But Decrees That We Must Work, Only to Keep Us Out of Trouble.

In truth, a person should not have to make any efforts to provide for himself. All his needs should come to him without any toil as was the situation of Adam Harishon in Gan Eden before the Sin. Angels would roast meat and prepare wine for him (Sanhedrin 59:). Only afterwards it was decreed that 'by the sweat of his brow he will eat bread'. He was punished in having to work for his needs. In addition, after the sin of eating from the Tree of Knowledge he was punished with the desire to do evil. Had the situation remained as before with angels preparing his needs, he would have had too much free time in which to do wrong, as it says (Mishne Kesubos 5:5), "Idle time brings to immorality." Therefore it was decreed that he should have to toil. "It is good if one studies Torah and also works. The toil of both of them leaves little time for thought of sin." (Avos 2:2)

It says in Kidushin (82:) Rabbi Shimon ben Eliezer said, "Did you ever see a wild animal or bird who has a trade? Yet, they make a living without difficulty. And the animals and birds were created to serve mankind. Wouldn't it therefore be much more fitting that man should make a living without difficulty? The answer is that man chose to do evil deeds and cut off his free livelihood."

Therefore, a person must have some occupation to keep him busy. However he must bear in mind that all his efforts really don't help him at all. Rather when he works he should think that he is fulfilling the decree of The King who decreed that his food will only be gotten by toil. It says in the Medrash (Aicha Rabba 1 :43 'Hichshil') that man was born to labor and if he does not labor, he will not have what to eat."

Hashem Alone Provides For Us. He Doesn't Need Our Work To Be Able To Provide For Us. We see This By Some Tzaddikim.

After a person did what is his responsibility by working at some occupation, he should trust in Hashem that He will provide him with his needs. It says in Tehillim (37:5), "Cast on Hashem your ways and trust in Him, and He will provide for you." Therefore, we find instances of great Tzaddikim who were in a situation in which it was not possible for them to work and provide for themselves, and through miraculous ways, Hashem provided for them. When Eliyahu Hanavi was in hiding from the wicked King Achav the ravens brought him food continuously. When Rabbi Shimon Ben Yochai and his son Eliezer were hiding in a cave a carob tree miraculously grew at the entrance to supply them with food. (Shabbos 33:)

Hashem Has A Solution To The Problem Even When You Think It's Hopeless.

Therefore if a person has no means by which to make a living, he shouldn't despair. Since he does not have the obligation of toiling now because it is not possible in his particular situation, he can trust in Hashem to provide for him.

Even if, Heaven forbid, disaster is imminent and the person sees no way of escaping it, never-the-less the ways of Hashem are hidden from our eyes and He can rescue faster than the blink of an-eye. Eyov, (13: 15) said, "Even if they are about to kill me, I will hope to Hashem' for my rescue." In Berachos (10.) they learn from this that even if a sharp sword is resting on one's neck he should not refrain from prayer. It says (Shmuel I 2:6), "Hashem puts to death and gives life, lowers to the grave, and raises up." Even from the bottom of the grave He raises up.

Remember the story of Yonah who was in great distress and Hashem rescued him from the whale and the burning sun. If enemies come to harm someone, he should remember what it says in Mishley (58: 11), "When Hashem is pleased with the ways of a man, even his enemies make peace with him." About enemies from the nation of Amalek it says (Tehillim 58:11), "The tzaddik will rejoice when he sees revenge." Remember how Avraham Avinu was victorious in the war with the four kings. (The Medrash says that his soldiers threw sand which was miraculously transformed into arrows.) Remember the battle of King David against Golyas the Plishti, in which King David was victorious using neither sword nor spear.

Remember That it is Hashem Who Gives You, A Livelihood.

About making a living it says (Shmuel I 2:7), "Hashem makes poor and makes rich". It is written (Tehillim 58:23), "Cast on Hashem your burden , and He will support you." (Tehillim 23: 1) "Hashem is my shepherd, I will not be lacking." Remember that our forefathers travelled in the desert for 40 years and lacked nothing. In all matters that develop, understand that Hashem causes things to happen. If you succeed in business and earn a lot of money, understand that it is not the business that caused your gain. It is the opposite. Hashem decreed that you should earn that much money, and therefor, the business was successful to fulfill Hashem's decree.

Hashem First Decrees The Results and Then Chooses One Of Many Possible Ways For It To Happen.

This is what is the intention of the Medrash (Berashis Rabba 89) on the Possuk, "It was at the end of two years and Pharo had dreamed." The Medrash compares this to the Possuk in Eyov (28:3) which says, "He decreed an end to darkness." A time was set for how long Yosef would have to be in jail. Once the time for his release came, Pharo had a dream. The intention is that we should not say that it was Pharo's dream that caused Yosef to be released. Rather, it was the time Hashem had decreed that Yosef would be released, and therefore, Pharo had the dream.

Similarly don't think that the multi-colored shirt, the Kesones Passim that Yakov Avinu made for Yosef alone and not for his brothers (which caused jealousy and the selling of

Yosef to Mitzrayim) is what caused our ancestors to go down to Mitzrayim. Rather, at the time of the Bris Bain Habessarim, when Hashem spoke to Avraham Avinu, it was decreed for the Jewish people to go into exile. That decree caused the events related to the Kesones Passim to occur, through which the exile took place. If Yakov Avinu had not made the Kesones Passim, the decree would have come about through other causes.

The same is true with any chain of events. First Hashem makes a decree of what He wants to happen, then Hashem chooses one of many possible methods through which it will take place.

More Bitachon Will Produce More Results

In addition, a person should understand, that if he will put in less effort and strengthen himself in trust in Hashem instead, he will be more successful. He will have to toil less and Hashem will provide for him in a way that is easy and honorable. The more a person exerts himself and focuses on his own efforts, in that measure Hashem makes it more difficult for him to achieve his desired objective.

This is as the Chachamim said (see Ramban Shemos 3:13 'ועוד אמר' in the name of Medrash Agada), "The way you behave towards Me I behave towards you. (If you open your hands to give Tzedaka, Hashem will open His Hands to give you what you need.) The choice is given to man to do good and receive good or the opposite, Heaven forbid." The more you trust in Hashem, the more Hashem fulfills your trust.

Hashem doesn't make Open Miracles These Days So That We Should Still Have The Test of Free Will. (He Easily Could, But Instead Makes Hidden Ones.)

That is the reason why so few open miracles happen in these times, whereas in earlier generations there were open miracles more often. When a miracle occurs everybody admits that Hashem controls the world, and there is no longer free will. There is no longer a test to recognize Hashem. It is only because the earlier generations had gained such greatness and elevated levels of אמונה (faith) and such firm belief in Hashem that open miracles would not increase their belief in Hashem and therefore not alter their free will. No weakness in faith would have occurred to them even without the open miracles. Thus we find Rabbi Chanina ben Dosa said that the One who declared that oil should burn should declare that vinegar should bum (Taanis 25.) and the vinegar that his daughter mistakenly had put in the oil lamp burned miraculously all night and even the next day. The miracle didn't strengthen his faith because he had already achieved that level of faith with his own efforts in his service of Hashem. However, in our generation which has such a weak level of faith in Hashem, even a small miracle would strengthen our faith. Therefore, Hashem makes fewer open miracles and those who benefit from hidden miracles are not aware of them.

That is the reason why our livelihood comes about through so much toil. He sends us our needs concealed in the cloak of being produced by our efforts so that it should not be visible to all that Hashem feeds and sustains all living things. In truth, however, the toil and work is only to conceal the greatness of Hashem. As they said (Kiddushin 82.), " I

chose to do evil and I undercut my livelihood". If Adam had not sinned we would have much more wealth with much less effort. In truth, the work does not accomplish at all, as the Mishne (Kiddushin 4:14) says, "Poverty is not a result of the profession, and wealth is not a result of the profession. It is only the blessing of Hashem that makes rich."

[Note: (Found in the Hebrew original) The reader should not think that a person need not work. To the contrary, the Torah shows that everybody should benefit from the labor of their hands as they said in Berachos (8.), "Great is the one who benefits from the labor of his hands ". We find the same in the Medrash (Berashis Rabba, Parsha 39), " When Avraham Avinu came to Eretz Yisrael and found them plowing, ... He said, I wish my portion will be in this land." By Yitzchak it is written (Berashis 26:12) "and Yitzchak sowed ... "

The intention of the author is only to teach us that the person should understand that his efforts in themselves will not accomplish unless they have the blessings of Hashem.]

You Will Have Just As Much If You Work With Total Honesty.

From this, we can understand the error of those whose labors are not according to the laws of the Torah. Their business is conducted with dishonesty, cheating or other prohibited behaviors which upon them the Possuk said "the eggs of the Tzifoni (poisonous snake, their dishonest business) were hatched (bites them)." (see page 3 above). If you will ask him why he uses dishonest practices he will admit that what he is doing is not right, but he will say he has to do so because it is so difficult to make a living. Really the reverse is true. It

is only because he conducts himself dishonestly that he does not have another, better livelihood. If he would conduct his business in proper ways Hashem would provide him with an honest livelihood.

That is the intention of the Possuk (Yirmiyahu 2:13-17), "Two wrongs did my people do. They forsook Me, the source of living waters to hew for themselves broken water holes that cannot contain water.... This is what you did for yourself in forsaking Hashem ... And now what do you have from going to Mitzrayim to drink the brackish waters ... " Firstly, they did not trust in Hashem (sufficiently). Secondly, they therefore turned to doing things that were not proper because they trusted that other people or practices would give them success.

The expression in the Possuk, "What do you have from going to Mitzrayim?" means to tell us that whoever goes there, is forced to drink the brackish waters. Don't go there and you won't have to drink the waters. Choosing to do evil is like choosing to go to Mitzrayim. It will force a person to continue doing wrong.

"You will be afflicted by your evil" (ibid 19) comes to exclude the idea that the-afflictions caused them to do evil. Rather it is the evil that caused the afflictions. As was explained, it is not the lack of livelihood that causes dishonest business practices, but the dishonest business practices which cause that they can only make a livelihood in a shameful way.

The more one tries to purify his deeds and to increase his trust in Hashem, correspondingly he will have to toil less in acquiring his needs, and in a way that is permitted and upright.

That is the explanation of the following Medrash Rabba (Berashis, Parsha 89), "Fortunate is the person who makes

Hashem his security. That is Yosef Hatzadik. He does not turn to the arrogant." It is because Yosef was on such a great level of trust in 'Hashem, that he should have understood that his salvation would not come through the assurance of man who is false and arrogant. Because Yosef told Pharo's butler, 'you should mention me to Pharo' , he had to remain in prison two additional years.

Turn To Hashem and Ask Him, Before You Start Exerting Yourself.

When, Heaven forbid, one is suffering or lacks what he needs, rather than increase his efforts, he should first examine his deeds. He should try to find those which are not proper, which caused his problems. It says. in Berachos (5.) if one sees that afflictions are coming upon him he should examine his deeds, repent from his bad ways and pour out his heart before Hashem that his afflictions should go away.

The first reaction to hardship should be to turn to Hashem. It says in Tehillim (102:1), "A prayer of the poor man who is wrapped in troubles and before Hashem he pours forth his speech." It says in Nidah (70:), "What should a person do to become rich? He should pray to the one to whom all wealth and possessions belong, strengthen his heart in trust, and hope to Him." He should establish in his mind that other than from Hashem, there is no place to seek help.

It has been clarified in the Sefer Nefesh Hachaim (3:12) that if a person sees that he is in danger, Heaven forbid, he should concentrate on the idea that Hashem is the One and only power that exists and nobody can do anything at all to him unless Hashem so decrees. By dwelling on that idea all

the judgments against him and the danger will be removed. The Possuk (Yeshayahu 46:4) says, "I made (the world); I carry; I bear; and I rescue."

One Who Trusts In Hashem Will Feel That What Hashem Has Given Him Is Best and He Won't Desire (Feel Bad For Lack Of) A Different Situation.

The highest form of Trust in Hashem includes not only doing less work but also removing the desires of the heart for other situations. If one's heart is full of desires he is not trusting with a full heart that Hashem is doing what is best for him. And the main Bitachon depends on the heart. It says in Tehillim (28:7), "In Him my heart trusts." Therefore, if you have Bitachon, your heart and desires also have to be peaceful and at rest. You should be so strong in your trust that you believe Hashem will provide for you everything that you need and that is for your good. You should feel this so strongly, to the extent that you no longer have any desire.

You should be pleased with whatever Hashem does for you. This is at it says in Tehillim (131:2), "Did I not equate myself (my Nefesh) with a weaning infant (a baby who stops nursing and is hand fed by mother)?" The Nefesh in this' Possuk means desire. It is saying that Dovid Hamelech' s Bitachon was so strong that he quieted and silenced all his desires as an infant who is with his mother. When an infant is being fed by his mother he has no desire to eat because he is not accustomed to eating. His mother puts the food into his mouth.

The same is the way Dovid Hamelech OB"M conducted himself. He removed from himself all personal desires. He

desired only what Hashem would do for him, because there is no one who knows better what is good for a person than his Creator. In addition, it is not within anybody's ability to help a person besides his Creator. Therefore, it is fitting to give over one's desires into the hands of the One who knows and has the ability. One should accept with happiness everything that Hashem does, trusting that everything He did was surely in his best interest. This was the quality possessed by the Tanaim (authors of the Mishna) who used to say, "All that Hashem does is for the best." That is the intention of the Possuk (Tehillim 119:39), "Remove the shame of my being afraid, for all Your judgements are good." King David requested forgiveness for the shame of being afraid, because in truth, everything was good and there was no reason at all to be afraid. The possuk in Mishley (29:25) says, "One who trusts in Hashem will be elevated (by being rescued and by not being afraid)."

Bitachon Will Help You Do, and Succeed in, Many Mitzvos. Your Prayers Will Be More Effective.

When one practices Bitachon, besides for accomplishing the Mitzvah of Bitachon, he will be saved from עבירות (sins). He will not flatter wicked people. (For example, if one's employer says a not nice joke or says bad things about good people there is an instinct to listen politely so as not to anger the employer. If one has Bitachon he will realize that Hashem gave him the job and he will politely disagree with the employer.) Flatterers are one of the four groups that are not permitted to greet the שכינה (Divine Presence) (Sota 42.). It also says that anyone who speaks insincere flattery brings Hashem's anger into the world. "Those who flatter will cause anger." (Eyov 36: 13).

In addition, his prayers are not heard as it says (ibid), "They will not call out (be heard) when I punish them." The reason for this is because he sinned with his mouth, therefore, the prayers from his mouth are not acceptable. This is the reason why the shofar of a cow cannot be used on Rosh Hashana (Rosh Hashana 26.). It reminds Hashem of the golden calf, and what was used for sin can't be used for prayer.

In addition, any person who flatters the wicked, is cursed even by babies in their mother's womb. "One who says to a Rasha that he is a Tzaddik, nations will curse him, peoples (le'umim) are angry at him." (Mishley 24:24). The word 'le'umim' also means babies before birth. Rabbi Eliezer said that whoever has this sin will fall into Gehenom as it says (Yeshayahu 5:20, 24) "Woe to those who say that that which is evil is good ... Therefore, as straw is consumed by a tongue of fire and fine straw by flame, their roots will be weakened like rot and their blossoms will go up like dust." (Sota 41 :) Rabbi Eliezer said that whoever flatters a Rasha will eventually fall into his hands. In addition, he said that any nation that has in it flatterers is despised as an unclean woman, as it says, "A congregation of flatterers is despised." (Eyov 15:34) He also said that any nation that has amongst it flatterers will eventually be exiled. In Shabbos (33.) it says that whomever profanes his mouth causes Gehenom to be deepened on his behalf. Rabbi Nachman the son of Rabbi Yitzchak says even if one hears and is silent (he doesn't protest) he is punished, as it says in Mishley (22:14), "One who angers Hashem will fall there."

However, one who trusts in Hashem will be saved from all of these tragedies. He is not afraid to criticize those who

do wrong. Yeshayahu (50:6-7) says, "My body I gave to those who smite me and my cheeks to those who pull my hair ... Hashem will help me I made my face like a rock and I knew I would not be embarrassed." (Yeshayahu fearlessly exposed himself to being hurt, to fulfill his Mitzvah of lambasting wrong doers.)

However, if there is a certainty of-danger, one is not required to give reproof as is related in Nedarim (22.). Ulah was travelling with two Chazai (an ancient people). On the way one murdered the other and then asked Ulah if he did a good job. Ulah said you did a great job, and told him to cut some more. Ulah then asked Rabbi Yochanan if he had done wrong by encouraging a Rasha. Rabbi Yochanan answered that he was required to do so to save his own life. The reason is as mentioned above that where there is certain danger to life one may not rely on a miracle. The reason Hashem requires us to safeguard our lives even though it is easy for Hashem to make a miracle is because Hashem tries to avoid making miracles. If Hashem would make open miracles we would be forced to believe in Him and we would no longer have free will. If every Tzaddik could battle lions and survive it would become obvious that Mitzvos save and everybody would become Tzaddikim, and therefore no one would get credit for choosing to be a tzaddik.

Bitachon Will Save You From Jealousy.

In addition, the one who has Bitachon will be rescued from jealousy, and "Jealousy makes the bones rot." (Mishley 14:30) When one has Bitachon and is convinced that everything Hashem does to him is good, there is no longer any

place for jealousy. A patient does not get angry at the doctor for giving him one medicine and his friend a second medicine. It is understood that the doctor recognizes that each illness is different and requires a different medicine. (Hashem gives each person what is uniquely good for him.)

In addition, having bitachon will save a person from all the sins relating to dealing with other people in monetary matters such as stealing, cheating, unjust measures, and usury. It will also prevent him from being stingy which is shameful, and will bring him to generosity. Bitachon will generate love of Hashem and attachment to Him, because the one who trusts in Hashem will not remove his mind from the One in whom he trusts.

Your Toil In Torah Will Reduce Your Toil In Other Work.

Eyov (5:7) tells us a fundamental principle of life, "A man is born to toil." The Medrash says (Berashis Rabba Parsha 13), "If he merits it will be the toil of Torah. If he does not merit it will be the toil of working the land." In reality a person is born primarily to labor and toil. However, the choice is his. If he chooses to labor in Torah he will not have to labor in worldly things. This is stated in Avos (3 :5), "Whomever accepts upon themselves the yoke of Torah, it will be removed from him the yoke of the government and the yoke of worldly labor." Whomever removes from himself the yoke of Torah is only exchanging the yoke of Torah for the yoke of physical labor, at is says Berachos (28:), "I toil (in Torah) and receive reward (in the next world) and they toil (in physical labor) and don't receive reward (in the next world)."

א געזאנג פון אמונה און בטחון

פון בעל עבודת פנים

פארפאסט דורך הגה"צ אהרן יוסף לוריא זצוק"ל

A Song of EMUNAH ^(faith) and BITACHON ^(trust)

By the Avodas Penim

Discovered by Horav Ahron Yosef Lurya OB"Y

(Translated from Yiddish)

רבונו של עולם

I entreat You dearly

Help all Yiddin and among them, me

I put my trust in none but You

I hope to no one but to You alone

My help will come from no one but You

Without Your help one can not even step over
the threshold of the door

Without Your strength one can not even move
I rely on no one but You

Your mercy and kindness are without measure

רבונו של עולם

We depend on You each and every moment,
On every step we take and every move we make
When things are, Heaven forbid difficult and also
when they go well

רבונו של עולם

I entreat You dearly

Help me guard my eyes

And properly weigh my speech

Let my heart be bowed before You

May all my deeds be fitting and proper

Whoever says this three times will be helped by
Hashem with any problems he may have.
(Inscribed in the last will of the author.)

רבונו של עולם

איך בעט דיר זייער

העלף אלע אידן און אויך מיר

איך פארזיכער זיך נישט אין קיינעם נאר אין דיר

איך האף נישט צו קיינעם נאר צו דיר

מיין הילף איז נישט פון קיינעם נאר פון דיר

אן דיין הילף קען מען נישט אריבער גיין די שוועל פון טיר

אן דיין כח קען מען זיך נישט געבן קיין ריר

איך פארלאז מיר נישט אויף קיינער נאר אויף דיר

דיין רחמנות און דיין חסדים זענען אן א שיעור

רבונו של עולם

מען דארף אנקומען צו דיר יעדע רגע און יעדע מינוט

אויף יעדן טריט און יעדן שריט

סיי ווען ס'איז חס ושלום שלעכט סיי ווען ס'איז גוט

רבונו של עולם

איך בעט דיר זייער

העלף מיר איך זאל קענען היטן מייער אויגן

און מייער רייד פון מויל זאלן זיין געוואויגן

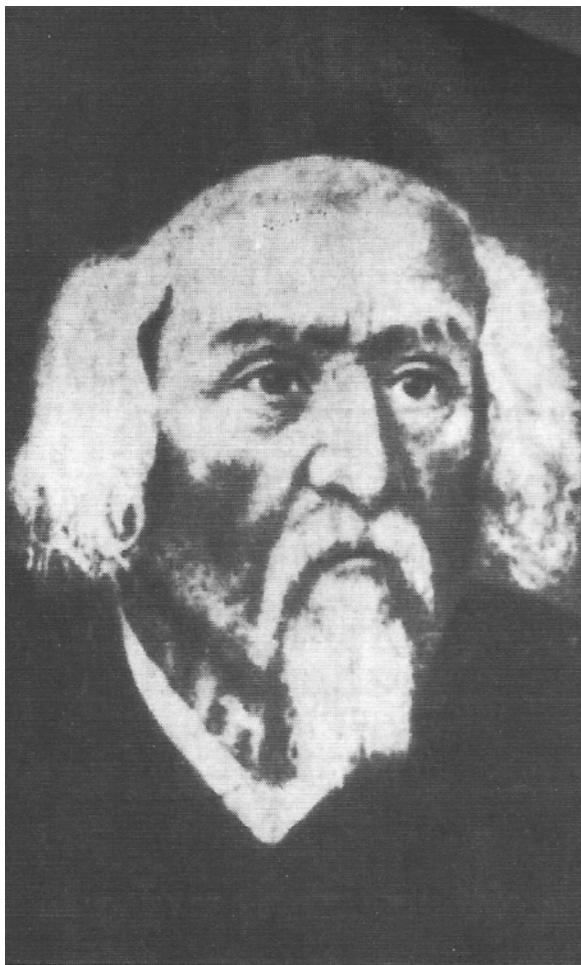
און מיין הארץ זאל זיין פאר דיר געבויגן

און אלע מייער מעשים זאלן זיין כראוי וכוונג

אז מ'זאגט די תפלה דריי מאל
איז עס מסוגל געהאלפן צו ווערן פון אלע פראבלעמען
(אין די צוואה פון מחבר זצ"ל)

לעי"נ יעקב משה בן אליהו ז"ל ומרים ננג'אן בת יצחק ע"ה

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The Bais Halevi Zt"l