

# Pursuit of Purpose

INSPIRING A LIFE OF MEANING AND CONNECTION

## Bitachon- There Are No Alternatives

Based on the weekly Shmuess given by HaRav Shaya Cohen, Rosh HaYeshiva, Yeshiva Zichron Aryeh

לעילוי נשמת גיטל בת הרב אליעזר מנחם | הרב יוסף חיים בן מאיר | רפאל חיים דוב בן בן-ציון שלום | ר' ברוך בן ר' יהודה | שרה בת ר' יחזקאל | ראובן יוסף בן יהושע | דב בעריש בן פסח צבי  
לרפואה שלמה יוסף בן מלכה מטל | יעקב אליעזר בן חנה נשא

The expressions of Bitachon expressed by Dovid Hamelech in Tehillim can help provide us with the secret formula to achieve Menuchas Hanefesh, as well as our wants and desires. In the 25th Perek of Tehillim, Dovid Hamelech says, “Hashem, in You I trust, don’t embarrass me.” The Radak comments, “Hashem, I trust in You and no one else, therefore, I plead before You that I not be embarrassed. However, if You don’t give me my request, I will be embarrassed with my Bitachon. But if You give me my request in which I trust in You, I will not be embarrassed.” We see from here, that if we come to Hashem and express that we will be embarrassed due to our Bitachon if we are not answered, it can help us achieve our desires.

This Madreigah of trusting in Hashem and no one else is explained by the Radak in the 22nd Perek of Tehillim. The Pasuk states, “Our fathers trusted in You, they trusted and You saved them.” The Radak addresses the repetition of the words “they trusted” in his commentary and says, “It repeats the word ‘they trusted’ to strengthen our Bitachon, that they only have Bitachon in You and no one else.” Clearly if the double language is strengthening Bitachon, there must have been some level of Bitachon before, that is defined as Bitachon in Hashem while also trusting in something else. Meaning thinking that there is some other alternative besides Hashem, even if one is also trusting in Hashem is the first level, and strengthening oneself to a plateau where they see there are no alternatives besides Hashem is the second level.

It is on this second level that one is able to invoke the formula to

be answered, by saying to Hashem, “Don’t let me be embarrassed.” This seems to be true even if his Bitachon is not 100% and he is not sure if he will get answered, just relying solely on Hashem and no one else can help us achieve our desires, by begging Hashem don’t let us be embarrassed.

We also see from here that Bitachon means that one is relying on Hashem to get something specific. As the Radak says, “I will be embarrassed because I didn’t get my request I was trusting that I would get.” Obviously, if Bitachon merely means I believe that there are no accidents and everything is for the good, then why would I be embarrassed if I did not get something specific?

Before we try to apply this idea to our everyday lives, we need to address the obvious question - perhaps this Madreigah of Bitachon is for Dovid Hamelech, but it does not apply to me? This thought process can be dispelled through seeing the text of **על הצדיקים** designed by the Anshei Knesses Hagedolah in our Shemoneh Esrei, which is said by all of us to invoke this formula. In this paragraph we say, “And we should not be embarrassed because we trust in You.” The fact that we all say this clearly indicates our ability to reach this Madreigah of trusting in Hashem to the extent that any alternative is negated.

We live in a world where we are constantly being shaken up and losing our security in the economy, the government, and world health. This state of affairs can actually help us improve our Bitachon, as we began to see there are no alternatives, and the only answer is trusting in Hashem.



## Shir HaShirim Insights

In loving memory of Mr. Marvin Halpern

The Mabi”t states: “Only to Avraham, Yitzchak and Yaakov do we refer to as Avos, for they are the general fathers of the Jewish nation. However, we do not refer to Adam and Noach as Avos, though they are even more general fathers, for since the lineage of righteousness had been severed from their descendants, who were wicked people, they are not referred to as Avos. However, from the time of Avraham, Yitzchak and Yaakov, [though some of our ancestors descending from them have been very evil and sinful towards Hashem] the knowledge of Hashem and love and awe of Him has never ceased. (*Beis Elokim, Shar HaTefillah Chap. 8*)

If, according to the Mabi”t, our ancestors were, “Very evil and sinful towards Hashem,” how can we say, “The knowledge of Hashem and love and awe of Him never ceased?” We see from here that, in contrast with others, in the depths of even the most wicked of Jews, true knowledge of Hashem and love and awe of Him never ceases.

It is interesting to note that this same thought is brought out with the very same wording, by the Seforno in his commentary on Shir HaShirim (1:5) where he states: “Klal Yisroel says to the nations of the world: You cannot claim that it is unfair that Hashem provides me with a more intimate level of Divine assistance, for we are indeed more worthy of His affection than all other nations. For though we are soiled in our deeds as you are, we are comely in our knowledge of Hashem and in awe and love for Him.”

At first glance this is hard to understand. If the Pasuk is referring to Klal Yisroel at a time when they were, “Soiled in our deeds as you (the nations of the world) are,” then how can we say, “We are comely in our knowledge of Hashem and in awe and love for Him?”

We see from here as well, that no matter to what level of depravity the Jew may fall, his deeply held awe and love for Hashem still burns in his heart, as difficult as it may be to see.



## ELIEZER INSTITUTE Emunah Highlights

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**I am Hashem your G-d who brought you up from Egypt, open wide your mouth – to ask of Me all your heart’s desires, and I will fill it – as much as you ask I will fulfill. (Tehillim 81 with Rashi)**

This statement made by Dovid HaMelech, with Rashi’s explanation, begs the question: Why do we not always see Hashem fulfilling our tefillos?

Perhaps a second look at the pasuk provides us an answer. Hashem compares our asking of Him and His commitment to fulfill our requests as our opening our mouth wide and His filling it. When one gets ready to eat, he does not open his mouth wide until he is actually holding the food in front of his mouth ready to eat it. If we ask of Hashem in the same fashion, as if we see the fulfillment of our request as much as an immediate certainty as eating the food before us as we open our mouth, then we can truly be assured that He won’t let us down.

But how do we develop such a feeling of trust in Hashem’s salvation?

This is explained in the first half of our pasuk: **I am Hashem your G-d who took you out from Mitzrayim.** The Medrash Agadah in the beginning of this week’s parsha quotes our opening pasuk interpreting it as follows: **Just as I saved you from Mitzrayim, so too, I will save you from every calamity that may befall you.**

Hashem is telling us: While you’re worried about how you’re going to get a business deal through, remember who you have on your side worrying about you, your Father, who took you and millions of others from Mitzrayim in miraculous fashion. Just as I saved you from Mitzrayim, I will save you now. However, Chazal say that Klal Yisroel merited redemption in the merit of the righteous women who, even while in slavery, prepared musical instruments to celebrate their redemption displaying their undying Bitachon in Hashem’s ultimate salvation. “If you trust in Me as they did, you too will be saved!”