

פרשת חי' שרה FULL TRUST

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לימוד הדבר תורה לזכות ר' שלום מרדכי הלוי שי' בן רבקה לגאולה קרובה מן המיצר אל המרחב

RELYING ON HASHEM

Rabbeinu Bechayeh writes in חובת הלבבות: The definition of bitachon is complete peace of mind, when one is fully calm, knowing that he could rely and trust in Hashem. When a person will contemplate how Hashem loves him, cares for him, is able to fill his needs, and knows what is best for him. As well as He is the only one who controls his life and always does good even to those who are undeserving – he will then feel full bitachon in Hashem. Such trust can only be found in Hashem, for everything else (benefactors or money) can fail or discontinue.

(חובת הלבבות שער הבטחון פרק א)

The Friediker Rebbe writes that there is a difference between Bitachon (trust) and Hope in Hashem. Hope is when a person still has something to depend on, and he hopes that thru this Hashem will help him. However, true bitachon is when one sees no logical possibility of a way out, and yet trusts that Hashem will save him.

(אג"ק הרי"צ ח"ו ע' שצ"ח)

When Reb Yisachar Ber of Rodshidz prepared to take leave of Reb Moshe Leib of Sosov and return to his hometown, he asked for a bracha that Hashem send for him a wagon, making it easier to travel with all his baggage. Reb Moshe said to him: "The Gemara relates how Chazal were uncertain of the meaning of possuk in Tehillim, "השלך על ה' יהבך", (Cast upon Hashem your load) until Rabba Bar Bar Chana related how he was once traveling with an Arab merchant, and the Arab used this word יהבך to tell him to throw the load he was carrying onto his camel.

"Now the simple meaning is difficult to understand, that our chachomim needed to learn from this Arab the meaning of a word in Tehillim?! Rather the explanation is as follows: the chachomim were uncertain until what point a person can rely on Hashem. Must one ask the wagon driver for a ride or can one rely that the driver will approach him on his own initiative. The story of Rabba, where the goy offered his help, clarified that with full bitachon the help will come to the person."

Just as Reb Moshe Leib concluded, a wagon heading to where Reb Yisachar Ber lived stopped in front of them and offered Reb Yisachar Ber a ride. He climbed onto the wagon and rode home.

(נפלאות הסבא קדישא ח"א ע' מו)

The children of the tzaddik Reb Aharon Arye of Premishlan had not had bread for a few days and there was no money to be found in his home. During this time, the tzaddik sat in the Beis Medrash involved with his avodas Hashem, and

when he returned home after a few days, he saw that his family had all the provisions they needed. Upon his inquiry, his son Reb Meir, who was then still a young child, explained, "On my way home from Talmud Torah, I noticed a gold coin lying on the ground in front of the Beis Medrash. From this mother has bought all we need." Reb Aharon Arye told his son, "I saw this same coin yesterday, but I thought to myself, 'Why should I bend down? If Hashem wants this coin to become mine, it will come to me anyway...'"

(רוא דעובדא, שער האותיות ע' ל"ב)

FOLLOWING THE DIRECTION

Reb Meir Yehoshua of Klimentov related that the first time he was offered a position as Rov, he traveled to his Rebbe Reb Yissachar Dov in Rodshitz to ask if he should accept. As was his custom, Reb Yehoshua did not tell his Rebbe why he had come, preferring to wait for his holy Rebbe to advise him according to his Ruach Hakodesh. Throughout the entire time he was there, Reb Yissachar Dov did not mention anything, so Reb Yehoshua assumed that apparently it was not meant to be. However, when he went to take leave of his Rebbe, the tzaddik said that he had heard of his acceptance as Rov in the city Reivitz, and advised him to accept the position as it was evidently from shamayim. He then proceeded to tell the following story:

"When I was a young man, I would spend months at a time by our Rebbes in Lublin and Parshischa and by the Maggid of Kozhnitz. Once on my return trip home, while stopping in a town on the way, a chossid who I recognized from my stay at the Chozeh, noticed me and was very happy to see me. He asked about my state of parnasa, and when I answered unenthusiastically, he offered that I work as a melamed for his children. Receiving this offer, I realized the tremendous Hashgocho Protis and concluded that this must have been decided in shamayim, so I accepted the job without even asking how much he would pay. If it has been decided that I become a melamed, then surely it has also been decreed how much I would earn.

"I traveled to the chossid's home, and began teaching. I never asked for payment and just accepted whatever money I was given, when it was given, and sent it to my family. At the end of the term, I parted from the chossid and as per his request, made

up to return after the Yom Tov, for if I was being offered this opportunity again, it surely was also from shamayim. When I returned, I fared the same way, accepting whatever money I was given, without interfering with the payments. Once the chossid asked me why I do not make calculations and ask for my

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dues; perhaps I deserve more. I explained to him that he thinks I am a melamed for him and that he is in charge of my pay, but this is not so. It is all from shamayim.

"After the second term, I took the final payment and returned to my hometown Preshdorz. There, I spent my days in the Beis Medrash, learning discretely without anyone's knowledge, and so I became known as Berel Batlan, a simple Yid. Once, a Yid came to town collecting money to marry off his daughter, and recognizing me from my days in Kozhnitz asked me to assist him in this mitzva. I explained him that being that I am regarded as a simpleton in the city, I would not be able to collect more than two gold coins from the necessary total of 400 coins he needed, and therefore advised him to find someone more respected. He tried to convince me saying that it was my mitzvah being that I know him, but I insisted that I was unfit. As he parted from me, he muttered, 'I guess you were not on Hashem's tzettel (note).'

"After he left, I tried to understand what I had done wrong to cause him to say such negative words to me. Greatly disturbed, I hurried out to find him and ask for an explanation. When I caught up to him and asked how I had wronged him, he smiled and told me that he had not had any ill intentions. He explained that when the Maggid of Koznitz had instructed him to travel through cities and collect funds for a dowry, he had told the Maggid that he found this very difficult, having no experience in fundraising. The tzaddik had told him that he should go to the first city to which he finds a ride, and he added that a tzettel has already been written above, listing those who would help him collect and how much he will earn from each city. The chossid concluded that had I been written on the tzettel, I would not have refused his request.

"Hearing this, I reconsidered and decided to help him collect, for the amount has already been decided and it would not depend on me. Being that it was market day, I went there and stopped a merchant whom I have never met, asking him for a donation. He immediately opened his wallet and handed me a note of 100 coins! I realized that I had been put on the tzettel and asked Hashem to help me succeed. With a light heart, I continued on my mission and in a number of hours, I managed to collect all the money the chossid needed. I gave it to him, and then realized that the intention of the Maggid had been – me."

Reb Yissachar Dov concluded, "Do not think that your acceptance as Rov is dependent on the Baalei Battim or the opinion of the community. You should lead them in a way that will bring honor for Hashem, without fear of anyone, and they will not be able to cause you any harm, for this position was given to you from shamayim."

(נפלאות הסבא קדישא ח"ב ע' 62)

COMPLETELY CALM

When the Baal Shem Tov was a young boy, he would go out to the fields and forests to review, without disturbance, what he had learned in cheder. Once while walking in the forest, he met one of the Tzaddikim Nistarim, who asked him why he was not afraid to be there by himself. The Baal Shem Tov answered that his father, before passing away, had told him, "Yisrolik! You should not fear anyone, only Hashem," and remembering this he did not

fear anything even when alone in the forest.

(סו"ש תש"ג ע' 165, תו"מ חכ"ח ע' 243)

When the tzaddik Reb Mordechai of Lechovitch was young, he spent his days steeped in learning and avodas Hashem, as a talmid of the tzaddik Reb Sholmo of Karlin. His family did not even have bread to eat, and at times no drink as well, for they lacked wood to warm their frozen water. His wife never complained, but a relative who once came to visit did. He ran to the Beis Medrash and asked Reb Mordechai how he can sit and learn so calmly when his family is sitting and crying. Reb Mordechai answered, "Their crying is excused, because they see me as their source of support, and being that I am of flesh and blood, how can I help them? Yet my sitting and learning peacefully is also in the right, for I turn to Hashem for my support and therefore have no reason to worry."

(שמעו שלמה ע"ג)

Though Reb Menachem Mendel of Kotzk rarely agreed to accept money, he usually did accept support from one wealthy and scholarly chossid. However, one day this chossid was distressed to find that the tzaddik refused even his accustomed gift. Asking the Rebbe for his reason, he was told, "Every livelihood has a cause activated by Hashem and He sometimes removes the cause to test whether the person places his trust in the cause or in Hashem who brings about the cause. If the man had placed his trust in the cause, making his livelihood depend on it, then when the cause is removed, his parnasa is cut off. If however he had placed his trust in Hashem, then another cause is given and his livelihood continues."

"In my case," Reb Menachem Mendel continued, "Your support has been the cause of my income and if Hashem will want to test me and remove my cause, you will become poor and thus be unable to support me. I would therefore prefer to remove the cause." The chossid insisted that he nevertheless would like to continue, even if he will become poor as a result. After pleading this request many times, the tzaddik finally agreed to accept his gifts as he had before. That same year, the chossid lost his wealth and was forced to seek other employment in order to support his family.

(סיפורי חסידים זוין תורה ע' 505)

לזכות הילד שרגא פייזיש מרדכי שי'
שיגדלוהו לתורה לחופה ולמע"ט
נדבת ר' אביגדור וזוגתו סימא שי' סימאנדס

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