

שער הבטחון

The Gate of Trust



חובות הלבבות

Duties of the hearts

—INTRODUCTION—

חיינו
CHAYENU

DAILY TORAH STUDY. DELIVERED.

השער הרביעי

SECTION FOUR

שער הבטחון

THE GATE OF TRUST

בבטחון על האלהים יתברך לבדו **On Placing One's Trust in God Alone**

OVERVIEW OF INTRODUCTION

אמר המחבר **Introduction**

מפני שקדם מאמרנו בחיוב קבלת עבודת האלהים, ראיתי להביא אחריו מה שהוא צריך יותר מכל הדברים לעובד האלהים יתברך, והוא הבטחון עליו בכל דבריו, בעבור מה שיש בו מן התועלות הגדולות בענין התורה ובענין העולם.

Having previously discussed in the previous gate - Shaar Avodat HoElokim - the obligation to accept upon oneself the service of G-d, I have seen it to be appropriate to now explain that which is most necessary for one who wishes to be a servant of G-d, and that is to rely on him, in all his matters; for by doing so, there will be great benefits both in Torah matters, and in worldly matters.

ותועלותיו בו בתורתו, **And its benefits insofar as Torah matters:**

BENEFIT OF TRUST: TRANQUILITY

מהן: מנוחת נפשו ובטחוננו על אלהיו יתברך, כמו שהעבד חייב לבטוח על אדוניו,

Among the spiritual benefits is tranquility of one's soul, free from worry as a result of his reliance on G-d, just as a servant is bound to place his trust in his master.

מפני שאם איננו בוטח באלהים בוטח בזולתו, ומי שבוטח בזולת ה', מסיר האלהים השגחתו מעליו ומניח אותו ביד מי שבטח עליו,

For one who does not place his trust in G-d, places his trust in an entity other than G-d. If someone places his trust in something other than G-d, then G-d removes His divine providence from him and leaves him in the hands of the entity that he placed his trust in.

וְהָיָה כְּמִי שֶׁנֶּאֱמַר בּוֹ (יִרְמְיָהּ ב, יג) "כִּי שְׂתִים רְעוֹת עָשָׂה עַמִּי אוֹתִי עֲזָבוּ מְקוֹר מַיִם חַיִּים, לְחַצוֹב לָהֶם בְּאֵרוֹת בְּאֵרוֹת נִשְׁבְּרִים", וְאָמַר (תְּהִלִּים קו, כ) "וַיִּמְירוּ אֶת כְּבוֹדֵם בְּתַבְנִית שׁוֹר אוֹכֵל עֵשֶׂב", וְאָמַר הַכְּתוּב (יִרְמְיָהּ יז, ז) "בְּרוּךְ הַגֹּבֵר אֲשֶׁר יִבְטַח בָּהּ וְהָיָה ה' מִבְּטָחוֹ", וְאָמַר (תְּהִלִּים מ, ה) "אֲשֶׁרִי הַגֹּבֵר אֲשֶׁר שָׂם ה' מִבְּטָחוֹ וְלֹא פָנָה אֶל רְהָבִים וְשָׂטִי כְּזָב", וְאָמַר (יִרְמְיָהּ יז, ה) "אֲרוּר הַגֹּבֵר אֲשֶׁר יִבְטַח בְּאָדָם וְשָׂם בְּשׂוֹר וְרוּעוֹ וּמִן ה' יִסוֹר לְבוֹ".

וְאִם יִבְטַח עַל חֵכְמָתוֹ וְתַחְבּוּלוֹתָיו וְכַח גּוֹפּוֹ וְהִשְׁתַּדְּלוֹתוֹ, יִעֲזָבֶהוּ ה' לְנַפְשׁוֹ: יִיגַע לְרִיק וַיִּחַלֵּשׁ כַּחַו וְתִקְצַר תַּחְבּוּלָתוֹ מִהַשִּׁיג חֶפְצוֹ, כְּמוֹ שֶׁאָמַר הַכְּתוּב (אִיּוֹב ה, יג) "לֹכֵד חֲכָמִים בְּעֵרְמָם".

וְאָמַר (קֹהֶלֶת ט, יא) "שָׁבְתִי וְרָאָה תַחַת הַשָּׁמַשׁ, כִּי לֹא לְקָלִים הַמְרוּזִין, וְלֹא לְגִבּוֹרִים הַמְלַחֲמָה, וְלֹא לְחֲכָמִים לֶחֶם". וְאָמַר (תְּהִלִּים לד, יא) "בְּפִרְיֵים רִשׁוֹ וְרַעְבוּ וְדוֹרְשֵׁי ה' לֹא יִחְסְרוּ כֹל טוֹב".

וְאִם יִבְטַח בְּרִב עֵשׂוֹר: יִסוֹר מִמֶּנּוּ וַיִּשְׁאָר לְזוּלָתוֹ,

And he, the one who places his trust in something other than G-d, will be like one regarding which it is said in the verse (Yirmiyahu 2:13): "For My people have committed two evils; they have forsaken Me, the spring of living waters, to dig for themselves cisterns, broken cisterns that do not hold water." And as it says (in Tehillim 106:20): "They exchanged their glory for the likeness of an ox eating grass." And as Scripture says (in Yirmiyahu 17:7): "Blessed is the man who trusts in the L-rd; the L-rd shall be his trust." And as it says (in Tehillim 40:5): "Praiseworthy is the man who made the L-rd his trust, and did not turn to the haughty and those who turn to falsehood." And as it says (in Yirmiyahu 17:5): "Cursed is the man who trusts in man and makes flesh his arm, and whose heart turns away from the L-rd."

If he relies on his wisdom and his schemes, his physical strength and his own efforts, then his efforts will be for naught, and he will become weak and lose that physical strength, and his schemes and wisdom will fall short of accomplishing his goals, as Scripture says (in Iyov 5:13): "He, referring to G-d, traps clever people in their shrewdness."

And as it says (in Kohelet 9:11): "I returned and saw under the sun, that the race does not belong to the swift, nor the war to the mighty; neither do the wise have bread..." And it says (in Tehillim 34:11): "Young lions suffer want and are hungry, but those who seek the L-rd lack no good."

And if he relies on his abundance of wealth, it will be removed from him and left to someone else.

כמו שאמר הכתוב (איוב כו, יט) "עשיר ישכב ולא יאסף, עיניו פקח ואיננו", ואמר (משלי כג, ד) "אל תיגע להעשיר, מבינתך חרל", ואמר (שם ה) "התעייף עיניך בו ואיננו", ואמר (ירמיה יז, יא) "בחצי ימיו יעזבנו ובאחריתו יהיה נבל".

או תמנע ממנו הנאתו בו, באשר אמר החכם (קהלת ו, ב) "ולא ישלימנו האלהים לאכול ממנו."

ויהיה אצלו פקדון שישומר אותו מן הפגעים עד שישוב למי שהוא ראוי לו, כמו שכתוב (שם ב, כו) "ולחומא נתן ענין לאסוף ולכנס לתת לטוב לפני האלהים", ואמר (איוב כו, יז) "יכין וצדיק ילבש וכסף נקי וחרוק".

ואפשר שיהיה המזון סבת רעתו ואבדן נפשו, כמו שכתוב (קהלת ה, יב) "יש רעה חולה ראיתי תחת השמש, עשר שמור לבטליו לרעתו".

As Scripture says (Iyov 27:19): "A rich man lies down with his wealth intact, he opens his eyes and it is no longer his." Similarly, the verse says (Mishlei 23:4): "Do not toil to become wealthy, from your own understanding, desist." And the next verse (Mishlei 23:5) says "Before you can set your eyes on it is gone." Likewise, it says in Yirmi-yahu (17:11): "At a young age, it, i.e., one's wealth will leave him."

Alternatively, even if the riches themselves are not removed from him, his ability to enjoy the wealth will be held back from him by G-d. As the wise man, Shlomo Hamelech said (in Kohelet 6:2): "The Almighty gives him no power to eat of it."

It will be by him as a deposit, so that he will guard it from harm, until the time that it will be returned to the one who is deserving of it, and who it was meant for. As it says (in Kohelet 2:26): "And to the sinner he gives the urge to gather and amass wealth, to give to one who is good in front of the Almighty." As it says (in Iyov 27:17): "He, the wicked man, will prepare, and the righteous man will use it, and the innocent will divide the money among themselves."

It is possible that his money will be the cause of his misfortune as well as the cause of the destruction of his soul. As Scripture says (in Kohelet 5:12): "There is a sickening evil that I have seen under the sun - riches hoarded by their owner, to his own misfortune."

BENEFIT OF TRUST: INDEPENDENCE FROM OTHER PEOPLE

מהם, שהבוטח באלהים יביאנו: הבטחתו עליו שלא יעבוד זולתו,

ושלא יקנה לאיש, ולא יחל לבני אדם,

Among the spiritual benefits of *bitachon*, is that trust in G-d will bring a man not to serve any other entity.

He won't need to place hope in man or expect anything from other people.

וְלֹא יַעֲבֹדֵם לְהִתְרַצוֹת אֲלֵיהֶם,

He won't need to serve them so that he can find favor in their eyes.

וְלֹא יִחְנִיף לָהֶם,

He won't need to be subservient to them in order to win their favor or flatter them.

וְלֹא יִסְכִּיחַ עִמָּהֶם בְּבִלְתִּי עֲבוֹדַת
הָאֱלֹהִים,

He won't need to consent to being involved with them in spending time with them on matters that are not related to the service of G-d.

וְלֹא יִפְחִידוּהוּ עֲוִינֵם, וְלֹא יִירָא
מִמִּפְחִלְקוֹתֵם,

He will not be afraid of their wicked behavior, i.e., the repercussions of not flattering them and he will not be fearful of their arguments with him.

אֲבָל יִתְפַּשֵּׁט מִבְּגָדֵי טוֹבוֹתָם וְטָרַח
הוֹדָאתָם וְחוֹבַת תְּגֻמוֹלָם,

Rather, he will divest himself from their favors and from the bother of being gracious to them, as well as from the obligation to pay them back for any good they do to him.

וְאִם יוֹכִיחַ אוֹתָם, לֹא יִזְהַר בְּכַבּוֹדָם,
וְאִם יִכְלִימָם, לֹא יְבוֹשׂ מֵהֶם, וְלֹא יִפְחֵא
לָהֶם הַשְּׂקָר.

If he needs to rebuke them he will not need to be careful with their honor, and if he needs to shame them while rebuking them, he will not be embarrassed by them, and he will not praise their false ways.

כְּמוֹ שֶׁאָמַר הַנְּבִיא (ישעיה נ, ז) "וְה'
אֱלֹהִים יִעֲזֹר לִי, עַל כֵּן לֹא נִכְלַמְתִּי,
עַל כֵּן שִׁמְתִּי כַּפְּנֵי כַחֲלָמִישׁ וְאָדַע כִּי
לֹא אֲבוֹשׁ", וְאָמַר (יחזקאל ב, ו) "אֵל
תִּירָא מֵהֶם וּמִדְּבָרֵיהֶם אֵל תִּירָא", וְאָמַר
(שם) "מִדְּבָרֵיהֶם אֵל תִּירָא וּמִפְּנֵיהֶם אֵל
תַּחַת", וְאָמַר (ירמיה א, ח) "אֵל תִּירָא
מִפְּנֵיהֶם", וְאָמַר (שם יז) "אֵל תַּחַת
מִפְּנֵיהֶם", וְאָמַר (יחזקאל ג, ט) "בְּשִׁמִּיר
חֹק מִצַּר נָתַתִּי מִצְחָד, לֹא תִירָא אוֹתָם
וְלֹא תַחַת מִפְּנֵיהֶם".

As the prophet said (in Yeshayahu 50:7): "But the L-rd, G-d helps me, therefore, I was not embarrassed; therefore, I made my face like flint, and I knew that I would not be ashamed." And as it says (in Yechezkel 2:6): "fear them not, and fear not their words," and at the end of the same verse, it says: "fear not their words, neither be dismayed by them." And as it says (in Yirmiyahu 1:8): "Fear them not" and later on in the same Chapter, it says (Yirmiyahu 1:17): "be not dismayed by them." And it says (in Yechezkel 3:9): "As shamir, stronger than flint, I have set your forehead; fear them not, neither shall you be intimidated by them."

BENEFIT OF TRUST: PEACE OF MIND AND TRANQUILITY

ומהם, Among the spiritual benefits of having *bitachon* is that:

שהבטח באלהים יביאהו בטחונו
לפנות את לבו מעניני העולם, וליחד
לכבו לעניני העבודה,

One who trusts the Almighty, his trust will bring him to turn his heart away from being occupied with worldly matters, and instead to dedicate himself to matters of service of G-d.

ויהיה דומה במנוחת נפשו ורחב לבו
ומעוט דאגתו לעניני עולמו לבעל
האלכימיה, והוא היודע להפוך הכסף
לזהב והנחשת והברזל לכסף על ידי
חכמה ומעשה.

In terms of his tranquility of his soul, peace of mind, and lack of worry regarding worldly matters, he can be compared to the alchemist. An alchemist is one who knows how to transform silver to fake gold, and transform copper and iron to fake silver, through his talents and efforts who also has little worry regarding his livelihood.

ואם הוא חזק בבטחונו באלהים יש לו
עליו יתרון בעשרה דברים:

Moreover, one who has *bitachon* is actually superior than him in ten ways:

תחלתם שבעל האלכימיה צריך
לדברים מיוחדים למלאכה לא יגמר לו
דבר זולתם, ולא ימצאם בכל עת ובכל
מקום,

1) Firstly, the alchemist needs specific materials in order to perform his work, and cannot complete his work without them. These tools are not accessible at all times and in all places.

והבטח באלהים טרפו מבטח לו מכל
סבה מסבות העולם, כמו שאמר
הכתוב (דברים ח, ג) "למען הודיעך כי
לא על הלחם לבדו יחיה האדם כי על
כל מוצא פי ה' יחיה האדם".

However, one who trusts in the almighty has his sustenance guaranteed from G-d, who can provide him with sustenance from any one of the means available to him in the world. As Scripture says (in Devarim 8:3) regarding the Manna which the Jews ate in the desert: "so that He would make you know that man does not live by bread alone, but rather by, whatever comes forth from the mouth of the L-rd does man live."

כי הסבות אינן נבצרות ממנו בכל עת
 ובכל מקום, כְּאִשֶּׁר יִדְעַתָּ מִדְּבַר אֱלֹהֵינוּ
 עִם הָעוֹרְבִים וְעִם הָאִשָּׁה הָאֶלְמָנָה
 וְעִוְתַת רְצָפִים וְצַפְחַת הַמַּיִם, וְדַבֵּר
 עִוְבְדֵיהוּ עִם הַנְּבִיאִים שְׁאָמַר (מלכים
 א' יח, יג) "וְאֶחָבָא מִנְבִיאֵי ה' מֵאָה אִישׁ
 חֲמוּשִׁים חֲמוּשִׁים אִישׁ בְּמַעְרָה וְאֶכְלֶלְבָּם
 לֶחֶם וּמַיִם",

וְאָמַר (תהלים לד, יא) "כְּפִירִים רָשׁוּ
 וְרַעְבוּ וְדוֹרְשֵׁי ה' לֹא יִחְסְרוּ כֹל טוֹב",
 וְאָמַר (שם י) "רְאוּ אֵת ה' קְרוֹשִׁיו כִּי
 אֵין מַחְסוֹר לִירְאָיו".

וְהַשְּׂנִי: כִּי בַעַל הַכִּימְיָה צָרִיךְ לְמַעֲשִׂים
 וְלְמַלְאכּוֹת לֹא יִשְׁלַם לוֹ חֶפְצוֹ זוּלָתָם,
 וְאֶפְשֶׁר שְׂיִמְוִתוּהוּ רִיחָם וְעֵשָׂנָם עִם
 הַתְּמָרְת הָעֲבוּדָה וְאֶרְךָ הַיְגִיעָה בָּהֶם
 לְיָלָה וְיוֹמָם.

וְהַבּוֹטָח בְּאֵל בְּבִטְחָה מֵהַפְּנֵעִים וְלִבּוֹ
 כְּמוֹחַ מִמְּצוֹא הַרְעוֹת, וְכֹל אֲשֶׁר יְבוֹאֵנוּ
 מֵאֵת הָאֱלֹהִים יִהְיֶה לוֹ לְשִׁשׁוֹן וְלִשְׂמֻחָה,
 וְטָרְפוֹ בָּא אֵלָיו בְּמִנוּחָה וְהִשְׁקַט וְשָׁלוֹה,
 כְּמוֹ שְׁכָתוּב (תהלים כג, ב) "בְּנְאוֹת
 דָּשָׁא יִרְבִּיצֵנִי עַל מֵי מִנְחוֹת יִנְהַלְנִי".

For no means of providing sustenance is lacking from G-d at any time or at any place as you know from the story of Eliyohu with the ravens, and with the widow and from how G-d sustained him with the coal-baked cake and a flask of water. This concept can also be seen in the story of Ovadyahu with the prophets, whereby Ovadyahu said (in Melochim I, 18:13): "I hid one hundred men of the prophets of the L-rd, fifty men in each cave, and provided them with bread and water."

And as it says (in Tehillim 34:11): "Young lions suffer want and are hungry, but those who seek the L-rd lack no good." And as it says in the preceding verse, (Tehillim 34:10): "Fear the L-rd, His holy ones; for there is no lack for those who fear Him."

2) The second manner in which one who has *bitachon* is superior to the alchemist is that the alchemist needs to perform certain actions and procedures in order to produce the fake silver and gold and cannot reach his goal without them. Additionally, it is possible that the fumes of the materials and the smoke which he inhales will cause him to die, as a result of him working consistently and spending long amounts of time toiling with them both by day and night.

Conversely, one who relies on the Almighty, is secure from any mishaps in the present and also feels secure that no bad will happen to him in the future. This is because he believes that anything that happens to him is from the Almighty, and therefore it will be a cause of joy and happiness for him. His sustenance will come to him in a restful, calm and peaceful manner. As it says (in Tehilim 23:2): "He causes me to lie down in green pastures; He leads me beside still waters."

והשלישי: כי בעל הכימיה אינו מאמין
על סודו וזולתו, מיראתו על נפשו.

והבטח באלהים איננו ירא משום אדם
בבטחונו, אבל הוא מתפאר בו, כמו
שאמר דוד המלך עליו השלום (תהלים
נו, יב) "באלהים בטחתי לא אירא מה
יעשה אדם לי".

והרביעי: כי בעל הכימיה אינו נמלט
מהזמין מהזהב והכסף הרבה לעת
צרכו, או שלא יזמין מהם כלום אלא
כפי שיספיק לזמן מועט.

ואם יזמין ממנו הרבה, יהיה כל ימיו
מפחד על נפשו שלא יאבד ממנו במיני
סבות האבדה, ולא ישקט לבו ולא תנוח
נפשו מפחדו עליו מהמלך והעם.

ואם לא יזמין מהם אלא למלאת
מחסורו זמן מועט, אפשר שיבצר ממנו
המעשה בעת הצורך הגדול אליו מפני
המנע סבה מסבותיו ממנו.

והבטח באלהים בטחונו חזק באלהים
שיטריך אותו כרצונו בעת שירצה
ובמקום שירצה,

3) **The third manner in which one who has *bitachon* is superior to the alchemist, is that the alchemist doesn't trust anyone else with his secret out of concern for himself.** He is afraid that if he tells people about his means of livelihood, he will get punished by the king for engaging in counterfeiting.

Conversely, one who trusts in G-d is not afraid of telling anyone about his trust in G-d. On the contrary, he boasts about it, as King David, of blessed memory said (in Tehillim 56:12): **In G-d I trusted, I will not fear. What can man do to me?**

4) **The fourth manner in which one who has *bitachon* is superior to the alchemist is, that the alchemist must either prepare an abundance of gold and silver for a time when he will need it or he might prepare just enough of it for the meantime.**

If he prepares a lot, he will constantly be afraid that perhaps he will somehow lose the fake silver or gold that he has already produced. **He will not be able to be calm or relaxed due to fear of the king who might take it away from him and due to fear of the people who may steal it from him.**

If, on the other hand, he only prepares enough gold and silver to last him for a short amount of time, then it is possible that a situation will arise whereby he will not be able to produce more fake silver and fake gold, due to not having the necessary materials with which to do his work, at a time when he will be in a great need for it.

However, one who trusts the Almighty, strongly trusts that the Almighty will sustain him as He, G-d, wishes, and at the time in which He desires to do so, and in the place that He, G-d wishes.

כַּאֲשֶׁר יִטְרוֹף הַעֶבֶר בְּרַחֵם אִמּוֹ
וְהָאֶפְרוֹחַ בְּתוֹךְ הַבֵּיצָה אֲשֶׁר אֵין בָּהּ
מָקוֹם מִפְּלֵשׁ לְהַכְנִים אֵלָיו מִמְּנוֹ דָּבָר
מִחוּצָה, וְהָעוֹף בְּאָוִיר וְהַדְּגָים בַּמַּיִם,
וְהַנְּמִלָּה הַקְּמִנָּה עִם חֲלִישוּתָהּ,

He will do so just as He, G-d, sustains a fetus in its mother's womb, and a chick inside the egg, neither of which have an opening through which food can enter to sustain the fetus or chick. Nevertheless, G-d provides them with sustenance. Likewise, G-d provides sustenance for the bird which is in the air and the fish in the water neither of which have food readily accessible to them, and provides for the ant and the worm despite their frailty.

וַיִּבְצֹר הַטָּרֵף מֵהָאָרֶץ עִם תְּקוּפוֹ בְּקִצְת
הַיָּמִים, כְּמוֹ שֶׁכָּתוּב (תהלים לד, יא)
"כְּפִירִים רָשׁוּ וְרַעֲבוּ וְדוֹרְשֵׁי ה' לֹא
יִחְסְרוּ כֹל טוֹב", וְאָמַר (משלי י, ג) "לֹא
יִרְעִיב ה' נֶפֶשׁ צַדִּיק", וְאָמַר (תהלים לו,
כה) "נֶעַר הָיִיתִי גַם זָקְנָתִי וְלֹא רָאִיתִי
צַדִּיק נֶעְיָב וְזָרְעוֹ מִבְּקֵשׁ לֶחֶם".

Contrast this with the fact that sometimes even the lion despite its strength lacks sustenance as it is written (in Tehillim 34:11): "Young lions suffer want and are hungry, but those who seek the L-rd lack no good," and as it says (in Mishlei 10:3): "The L-rd will not starve the soul of the righteous" and as it says (in Tehillim 37:25): "I was young, I also aged, and I have not seen a righteous man forsaken and his seed seeking bread."

וְהַחֲמִישִׁי: שֶׁבַעֵל הַכִּימְיָה תַּחַת יִרְאָה
וּפְחַד עַל מְלֹאכְתּוֹ מִן הַגְּדוֹל וְעַד הַקָּטָן
שֶׁבָּעִים.

5) The fifth manner in which one who has *bitachon* is superior to the alchemist, is that the alchemist is in a constant state of fear and dread as a result of his occupation. He is afraid of all people, from the most important man in the nation, the king, down until the least important one.

וְהַבּוֹטָח בְּאֱלֹהִים יִירְאוּהוּ הַגְּדוֹלִים
וְנִכְבְּדֵי בְּנֵי אָדָם, אֵף הַחַיִּוִּת וְהָאֲבָנִים
מִבְּקָשִׁים רְצוּנָו, כְּמוֹ שֶׁנֶּאֱמַר בְּמִזְמוֹר
(תהלים צא) "יֵשֶׁב בְּסֶתֶר עֲלִיּוֹן" עַד
אַחֲרֵיתוֹ, וְאָמַר (איוב ה, יט-כ) "בְּשֵׁשׁ
צָרוֹת יִצְלָדְךָ וּבְשִׁבְעָה לֹא יִגַּע בְּךָ רָע,
בְּרַעַב פָּדָד מִמּוֹת" עַד סוֹף הָעִנְיָן.

However, the one who trusts in the Almighty, even the great and respectable people will fear him. Even the animals and stones will seek to do his will and will not cause him any harm, as it says in the Psalm of "He who dwells in the covert of the Most High" (Tehillim 91), from the beginning of the Psalm, all the way until the end of the Psalm, in which it elaborates how someone who trusts G-d will be saved from all kinds of harm. And as it says (in Iyov 5:19-20): "In six troubles He will save you, and in the seventh no harm will touch you. In famine, He redeemed you from death...", and as it continues until the end of the chapter.

והששי: שבעל הכימיה אינו בטוח מהחללים והמדורים שמערבבין עליו שמחתו בעשרו ואינם מניחין אותו להנות ממה שיש לו ולא להתענג במה שהשיגה ידו.

והבטיח בה' בטוח מן המדורים והחללים, אלא על דרך הכפירה או על דרך התמורה, כמו שכתוב (ישעיה מ, ל) "ויעפו נערים ויגעו ובחורים כשול יבשלו", ואמר (שם לא) "וקוי ה' יחליפו כח", ואמר (תהלים לו, יז) "כי זרועות רשעים תשברנה וסומך צדיקים ה'".

והשביעי: שבעל הכימיה אפשר שלא יגיע אל מזונו במה שיש אצלו מן הזהב והכסף מפני שלא יהיה האכל נמצא בעירו בקצת העתים, כמה שנאמר (יחזקאל ז, יט) "כספם בחוצות ישליכו", ואמר (צפניה א, יח) "גם כספם גם זהבם לא יוכל להצילם".

והבטיח בה' לא יבצר ממנו מזונו בכל עת ובכל מקום עד סוף ימיו, כמו שנאמר (איוב ה, כ) "ברעב פדך ממות", ואמר (תהלים כג, א) "ה' רעי לא אחסר", ואמר (תהלים לו, יט) "לא יבשו בעת רעה ובימי רעבון וישבעו".

6) The sixth manner in which one who has *bitachon* is superior to the alchemist, is that the alchemist is not protected from sickness and disease, which disturb his contentment with his wealth and which do not let him derive benefit from the possessions which he has. Likewise, they stop him from enjoying the wealth that he has amassed as a result of his hard work.

Conversely, one who trusts the Almighty, is protected from disease and sickness, except for disease and sickness which he is subject to, as a means of atonement for his sins, or so as to increase his reward in the Next World. As it is written (in Yeshayahu 40:30): "Now youths shall become tired and weary, and young men shall stumble." In the following verse (Yeshayahu 40:31), it says: "But those who put their hope in the L-rd shall renew their vigor," and as it says in the verse (in Tehillim 37:17): "For the arms of the wicked shall be broken, but the L-rd supports the righteous."

7) The seventh manner in which one who has *bitachon* is superior to the alchemist, is that it is possible that the alchemist will not be able to use the gold and silver that he has, to obtain his food, due to the fact that food may not be accessible in his city at certain times. As it says (in Yechezkel 7:19): "They will cast their silver into the streets." Similarly, it says (in Tzefaniah 1:18): "Neither their silver nor their gold will be able to save them."

Conversely, one who trusts in G-d will not be lacking food at any time or at any place, until the end of his days, as it says (in Iyov 5:20): "In famine, He redeemed you from death," and as it says (in Tehillim 23:1): "The L-rd is my shepherd; I shall not want." Likewise, it says (in Tehillim 37:17): "They will not be ashamed in time of calamity, and in days of famine they shall still be satisfied."

והשמיני: שבעל הכימיה איננו מתעבב בשום מקום, מראתו שָמא יתגלה סודו.

והבוטח באלהים בבטחה בארצו ובמנוחת נפש במקומו, כמו שכתוב (תהלים לו, ג) "בטח בה' ועשה טוב שכן ארץ ורעה אמונה", ואמר (שם כט) "צדיקים ירשו ארץ וישכנו לעד עליה".

והתשיעי: שבעל הכימיה לא תלוננו הכימיה שלו באחריתו ולא ישיג בה בעולם הזה זולת הבטחון מן הריש והצדק לבני אדם.

והבוטח בה' ילוננו גמול בטחוננו בעולם הזה ולעולם הבא, כמו שכתוב (תהלים לב, י) "והבוטח בה' חסד יסוכבנו", ואמר (תהלים לא, כ) "מה רב טובך אשר צפנת ליראיך".

והעשירי: שבעל הכימיה אם יודע ענינו תהיה סבת מותו, מפני שמה שהוא משתדל ומורח בו הפך הנהגת העולם, ומנהיג הכל ישליט עליו מי שכימתהו כשאינו יודע להעלים את סודו.

8) The eighth manner in which one who has *bitachon* is superior to the alchemist, is that the alchemist is not able to remain in one place out of fear that his secret will be revealed.

On the other hand, one who trusts the Almighty, is secure, living in his land and has peace of mind living in the place in which he lives, as it is written (in Tehillim 37:3): "Trust in the L-rd and do good; dwell in the land and be nourished by faith." Similarly, it says (in Tehillim 37:29): "The righteous shall inherit the land and dwell forever in it."

9) The ninth manner in which the one who has *bitachon* is superior to the alchemist, is that the alchemist's alchemy will not accompany him in the end of his days, in the World to Come. Even in this world he will not gain anything from it other than being secure from poverty and from needing to rely on other people.

Conversely, the one who has trust in the Almighty the reward for his trust in the almighty, will accompany him both in this world and in the world to come, as it is written (in Tehillim 32:10): "But one who trusts in the L-rd, kindness will encompass him." As it says (in Tehillim 31:20): "How great is Your goodness that You have laid away for those who fear You."

10) The tenth manner in which one who has *bitachon* is superior to the alchemist is that if his secret cause of his wealth, becomes known to others, it will be the cause of his death. For, his efforts and his labor are contrary to the rules of nature. Therefore, G-d, the one who rules everything will cause a ruler to rule over the alchemist, who will kill him, in the instance in which he is not able to conceal his secret.

והבוטח בה' פֹּאֶשֶׁר יִדְעַע בְּמַחֲוֹנוֹ יִגְדֵל
 בְּעֵינֵי הַבְּרִיּוֹת וַיִּכְבְּדוּהוּ בְּנֵי אֲדָם
 וַיִּתְבָּרְכוּ בְּקִרְבָּתוֹ וּבִרְאִיתוֹ, וַיְהִי־גֹרֶם
 לְתַקְנַת עִירוֹ וְלְדַחַת הַפְּגָעִים מֵעַל אֲנָשֵׁי
 מְקוֹמוֹ, כְּמוֹ שֶׁכָּתוּב "וַיִּצְדִּיק יְסוֹד עוֹלָם",
 וּבְעֵינָיו לֹאֵט בְּצוֹעֵר.

Conversely, regarding one who trusts in G-d, if people will find out about his trust in G-d, he will become greater in the eyes of the people, and people will honor him. Those people will be blessed as a result of being close to him or even as a result of just seeing him and will be the cause for improvements in his city. Additionally, the one who has *bitachon* will also push away harm from the people of his place of living, as it says in the verse (in Mishlei 10:25) "The righteous is the foundation of the world." And as we see by the story of Lot and Tzoar (Bereshit 19:21).

BENEFIT OF TRUST: FINANCIAL SATISFACTION

וּמִתּוֹעֲלַת הַבְּטָחוֹן בַּה' בְּעֵינָיו הַתּוֹרָה כִּי
 הַבּוֹטֵחַ בַּה' אִם הוּא בֶּעַל מָמוֹן יִמְהַר
 לְהוֹצִיא חוֹבוֹת הָאֱלֹהִים וְחוֹבוֹת בְּנֵי
 אָדָם מִמָּמוֹנוֹ בְּנֶפֶשׁ חֲפָצָה וְרוּחַ נְדִיבָה.

Among the advantages of having *bitachon* with regard to observing the commandments of the *Torah*, is that one who puts his trust in G-d is in a better situation than one who doesn't have *bitachon*. For if he has money, he will hurry to fulfill his obligations to the Almighty, such as buying Kosher Tefillin, Tzitzit, buying extra food for the Shabbos meals, and the like, as well as fulfilling his obligations to other people, such as fulfilling the commandment of Charity, or giving out loans to those in need, and so on. He will do so willingly, and generously.

וְאִם אֵינְנו בֶּעַל מָמוֹן יִרְאֶה כִּי חֶסְרוֹן
 הַמָּמוֹן מוֹכֵה מִמּוֹבוֹת הַמְּקוֹם עָלָיו,

If he does not have money, then he will pay attention to the fact that the lack of money is actually a kindness from G-d upon him.

מִפְּנֵי שֶׁנִּסְתַּלְקוּ מֵעָלָיו הַחוֹבוֹת שֶׁהוּא
 חַיֵּב בָּהֶם לְאֱלֹהִים וְלִבְנֵי אָדָם בְּעִבּוּרוֹ,
 וּמַעוֹט מְרֻדָּת לְבֹ בְּשִׁמְיָתוֹ וְהִנְהַגְתּוֹ,

This is because as a result of not having money, he has been relieved from the obligations to G-d and to other people that would have been incumbent upon him, due to his money. And he has fewer worries regarding guarding his money and taking care of it.

כמו שנאמר על אחד מן החסידים שהיה אומר: המקום יצילני מפזור הנפש. אמרו לו: מה הוא פזור הנפש? אמר: שיהיה לי ממון בראש כל נהר ובראש כל קריה.

והוא מה שאמרו וזכרונם לברכה (אבות ב, ז) "מרבה נכסים מרבה דאגה", ואמרו (אבות ד, א) "איזהו עשיר השמח בחלקו".

והבטח בה' ישיג תועלת הממון, רצוני לומר פרנסתו, ותמנע ממנו טרדת המחשבה של בעל הממון והתמדת דאגתו לו, כמו שאמר החכם (קהלת ה, יא) "מתוקה שנת העבד אם מעט ואם הרבה יאכל, והשבע לעשיר איננו מניח לו לישון".

As has been said regarding one of the pious men, that he would say the following: "G-d should save me from the 'scattering of the mind.'" They asked him: "What is the 'scattering of the mind'?" He responded: "Were I to have money at the port of each river and the top of each city."

This is what they - the Rabbis - of blessed memory, meant when they said (in the Mishna, Avot 2:7): "The more possessions the more worry", and when they also said (in Avot 4:1) "Who is truly wealthy? One who is content with his lot."

One who trusts in G-d, will get all the benefits of the money, I mean to say, the benefits of his livelihood, but the disturbing thoughts of a wealthy person, and his constant worry will be withheld from him, as the Wise Man, Shlomo Hamelech, said (in Kohelet 5:11): "The sleep of the laborer is sweet, whether he eat little or much, but the satiety of the rich does not allow him to sleep."

BENEFIT OF TRUST: FINANCIAL STABILITY

וימהן כי הבטח בה' לא ימנענו רב הממון מבטח בה', מפני שאיננו סומך על הממון, והוא בעיניו כפקדון צנה להשתמש בו על פנים מיוחדים ובענינים מיוחדים לזמן קצוב.

Among the spiritual benefits of *bitachon*, is that the money of the one who trusts the Almighty, will not disturb him from trusting in the Almighty, and neither his wealth nor lack of it is cause for him to sin. This is because he will not rely on his money, rather he considers it as a deposit, which he has been instructed to use in certain ways and for certain purposes for a designated amount of time.

ואם יתמיד קיומו אצלו לא יבעט בעבורו, ולא יזכיר טובתו למי שצוה לתת לו ממנו, ולא יבקש עליו גמול הודאה ושבח, אכל הוא מודה לבוראו יתברך אשר שמהו סבה לטובות.

If his wealth will continue to remain with him, he will not rebel as a result of it nor will he remind the one who he has been instructed to be kind to, of his kindness, nor will he ask him to be repaid for his kindness, nor will he ask to be thanked or praised. Instead, he will thank his Creator blessed be He, who put him in the position to be the means for the goodness of the recipient.

ואם יאבד הממון ממנו לא ידאג ולא יאבל להסרונו, אך הוא מודה לאלהיו בקחתו פקדונו מאתו כאשר הודה בנתינתו לו, וישמח בחלקו ואיננו מבקש הוק זולתו, ולא יחמד אדם בממונו, כמו שאמר החכם (משלי יג, כה) "צדיק אוכל לשבע נפשו".

Even if he loses his money, he will not worry, nor will he mourn its loss. Instead he will thank G-d for taking the deposit away from him, just as he thanked him when it was given to him in the first place. He will rejoice with his portion, will not seek that others be harmed, and will not be desirous of other people's money. As the Wise Man, Shlomo Hamelech said (in Mishlei 13:25): "A righteous man eats to sate his appetite."

MATERIAL BENEFITS OF HAVING TRUST

אך תועלות הבטחון בעולם,

However, the benefits of *bitachon* in worldly matters are as follows:

BENEFIT OF TRUST: CALMNESS AND SECURITY

מהן מנוחת הלב מן הדאגות העולמיות, והשלמה מנדנד הנפש וצער להסרון תאוותיה הגופיות, והוא בהשקט ובבטחה ובשלמה בעולם הזה, כמו שכתוב (ירמיה יז, ז) "ברוך הנבד אשר יבטח בה' והיה ה' מבטחו", ואמר (שם ח) "והיה כעץ שתול על מים ועל יובל ישלח שרשיו".

Among them, is the peace of mind from the worries of the world and peace from the nagging of the soul and its pain which is due to its lack of obtaining its physical desires. But the one who has *bitachon* is at rest, feels secure and is at peace in this world as it is written (in Yirmiyahu 17:7): "Blessed is the man who trusts in the L-rd; the Lord shall be his trust." And as it says in the following verse (Yirmiyahu 17:8): "For he shall be like a tree planted by the water, and by a rivulet spreads its roots."

BENEFIT OF TRUST: NO NEED FOR EXCESSIVE TRAVELS

ומהן מנוחת הנפש מלקת בדרךים הרחוקים, אשר היא מכלה הגופות וממהרת השלמת ימי החיים, כמו שנאמר (תהלים קב, כד) "ענה בדרך כחי קצר ימי".

Among the material benefits, is that having *bitachon* causes you to have peace of mind which comes from not needing to travel long distances. Such travel, which due to the excessive moving around involved and change of climate one experiences, can destroy people's bodies and hastens a person's death. As it says (in Tehillim 102:24): "He has afflicted my strength on the way; He has shortened my days."

וַיֵּאמֶר עַל אֶחָד מִן הַפְּרוֹשִׁים כִּי הִלָּךְ
 אֶל אֶרֶץ רְחוֹקָה לְבַקֵּשׁ הַמְּטָרָף בְּתַחֲלַת
 פְּרִישׁוֹתָיו, וּפָגַע אָדָם אֶחָד מֵעוֹבְדֵי
 כּוֹכָבִים בְּעִיר אֲשֶׁר הִלָּךְ אֵלֶיהָ. אָמַר
 לוֹ הַפְּרוֹשׁ: כַּמָּה אַתָּם בְּתַכְלִית הָעֵירוֹן
 וּמַעוֹט הַהֶכְנֶה בַּעֲבוּדַתְכֶם לְכוֹכָבִים!

אָמַר לוֹ הָאֲמִגְוֹשִׁי: וּמָה אַתָּה עוֹבֵד?
 אָמַר לוֹ הַפְּרוֹשׁ: אֲנִי עוֹבֵד הַבּוֹרָא
 הַיּוֹכֵל, הַמְכַלְכֵּל הָאֶחָד, הַמְּטָרָף אֲשֶׁר
 אֵין כְּמוֹהוּ. אָמַר לוֹ הָאֲמִגְוֹשִׁי: פֶּעֶלְךָ
 סוֹתֵר אֶת דְּבָרֶיךָ. אָמַר לוֹ הַפְּרוֹשׁ:
 וְהִיאֵד? אָמַר לוֹ: אֵלֹהֵי הָיָה מָה שְׁאִמְרַתְּ
 אֵמֶת, הָיָה מְטָרִיפְךָ בְּעִירְךָ כְּמוֹ
 שְׁהַמְרִיפְךָ הֵנָּה, וְלֹא הִיֵּית מוֹרַח לְבוֹא
 אֶל אֶרֶץ רְחוֹקָה כִּזֹּאת.

וּנְפִסְקָה מַעֲנַת הַפְּרוֹשׁ וְשָׁב לְאֶרְצוֹ,
 וְקִבַּל הַפְּרִישׁוּת מִן הָעֵת הַהִיא וְלֹא יָצָא
 מֵעִירוֹ אַחַר כֵּן.

And as it has been said regarding one of the ascetics, that he went to a far-away land to seek his sustenance during the beginning of his asceticism. During his travels he met a worshipper of the stars in the city to which he had traveled. The ascetic said to the worshipper of the stars: “How much are you in a state of ultimate blindness; and lack of understanding in your service to the stars.”

The idol worshipper responded by saying: “and whom do you serve?” The Ascetic replied: “I serve the Creator who is able to do anything, who sustains, who is one, who provides food for each person according to his needs and whom there is no one like him. The idol worshipper responded by saying “your actions contradict your words”. The Ascetic said to him: “how so?” He, the idol worshipper responded: “If what you said were to be true, then he, G-d would provide for you in your city just as he provided for you until now, and you would not need to bother yourself to come to this far away land.

With this the argument of the ascetic was suppressed, and as a result he returned to his land and accepted upon himself to be an ascetic from that time and on, and did not leave his city after this at all.

BENEFIT OF TRUST: AN EASY OCCUPATION

וּמִהֵן מְנוּחַת הַנֶּפֶשׁ וְהַגּוּף מִן הַמַּעֲשִׂים
 הַקָּשִׁים וְהַמְּלָאכֹת הַמְּיֻגָּעוֹת אֶת
 הַגּוּפוֹת, וְעִזּוֹב עֲבוּדַת הַמְּלָכִים וְחֻקֵיהֶם
 וְחֻמַּם אֲנִשְׁיָהֶם.

Among the material benefits is that *bitachon* causes a person to have peace of mind and body, that come from not needing to perform difficult work, nor engage in occupations that tire out the body, and he will also be at peace due to him being able to abandon the service of kings and their laws, and to avoid the corruption of their servants.

והבוטח בה' הוא תובע מסבות הפורץ
מה שיש בו יותר מנוחה לגופו ושם טוב
לו ופנאי ללבו,

ומה שהוא מפיק יותר לחובות תורתו
עם יתר אמונתו, כי הסבה לא תוסיף לו
בחקו ולא תחסרהו ממנו מאומה אלא
בגזרת האלהים יתברך,

כמו שנאמר (תהלים עה, זח) "כי לא
ממזא וממערב ולא ממדבר הרים, כי
אלהים שפט זה ישפיל וזה ירים", ואמר
(תהלים כג, ב) "בנאות דשא ירביצני
על מי מנחות ינהלני".

One who trusts in the Almighty chooses those means of sustenance for himself which entail more rest for his body, which give him a good name and which leave his heart free from worry.

He also chooses those occupations which are more helpful for his Torah obligations. All this is due to his strong belief, that the means of sustenance will not add to his amount of sustenance nor will it cause him to lack anything. His amount of sustenance will only be increased or decreased, by the decree of the Almighty blessed be He.

As it says (in Tehillim 75:7-8): "For it is not from the east or from the west, nor from the desert, that elevation comes. But God judges; He humbles this one and elevates that one." And as it says (in Tehillim 23:2): "He causes me to lie down in green pastures; He leads me beside still waters."

BENEFIT OF TRUST: HAS NO DISTRESS

וימהן מעוט צער נפשו במסחרו, ואם
תתעכב אצלו פרקמטיא, או אם לא
יוכל לגבות חובו, או אם יפגעהו חלי
בגופו,

מפני שהוא יודע כי הבורא יתברך
מתקן ענינו יותר ממנו, ובוחר לו טוב
יותר ממה שהוא בוחר לעצמו, כמו
שנאמר (תהלים סב, ו) "אך לאלהים
דומי נפשי כי ממנו תקותי".

Among the material benefits is, that a man who has *bitachon* will have less anguish in business, if for example, he cannot sell his merchandise, or if he is not able to collect a debt that is owed to him or if he becomes physically ill.

This is because he knows that the Creator blessed be He, repairs his matters better than he does, and chooses for him, that which is better than that which he would choose for himself. As it says (in Tehillim 62:6): "Only to G-d should you hope, my soul, for my hope is from Him."

BENEFIT OF TRUST: ALWAYS HAPPY

וּמִהֶן שְׂמֵחַתוֹ בְּכֹל עֲגִיז שִׁיעַתְּךָ אֵלָיו
וְאִם יִהְיֶה כְּנֶגֶד טַבְעוֹ, מִפְּנֵי בְּטָחוֹנוֹ
בְּאֱלֹהִים שֶׁלֹּא יַעֲשֶׂה לוֹ אֵלָּא הַטּוֹב לוֹ
בְּכֹל עֲגִיז, כִּאֲשֶׁר תַּעֲשֶׂה הָאֵם הַחוֹמֶלֶת
לְבִנָּהּ בְּרַחֲמֶיהָ וְחַתּוּלָהּ וְקִשְׁיֶרְתָּהּ
וְהַתְּרָתוֹ עַל כְּרָחוּ,

Among the material benefits is that one who has *bitachon* is happy with whatever is forced upon him even if it is something difficult which is against his nature. He is able to be happy because of his trust in the Almighty that he will only do to him that which is good for him in all matters, just as a caring mother will do to her child when she washes him, diapers him, swaddles him and unswaddles him, even if it is against the will of the child.

כְּמוֹ שְׂאֵמֵר דָּוִד עָלָיו הַשְּׁלוֹם (תהלים
קלא, ב) "אֵם לֹא שׁוֹיִתִּי וְדוֹמְמֶתִי נִפְשִׁי
כְּגִמְלָה עָלַי אִמּוֹ כְּגִמְלָה עָלַי נִפְשִׁי".

As Dovid Hamelech, of blessed memory said (in Tehillim 131:2): "I swear that I calmed and quieted my soul like a suckling on its mother; like a suckling was my soul with me."

THE SEVEN CHAPTERS OF THE GATE OF TRUST IN GOD

וְכִיֵּן שֶׁבִּאֲרַתִּי מִתּוֹעֲלוֹת הַבְּטָחוֹן
בְּאֱלֹהִים וְהִנְאוֹתַי בַּתּוֹרָה וּבְעוֹלָם מֵה
שֶׁנִּזְדַּמְּנוּ לִי, אֲבָאָר עִתָּהּ מֵעֲגִיז הַבְּטָחוֹן
שֶׁבָּעָה דְבָרִים.

Being that I have explained the benefits of having trust in the Almighty, and it's benefits both with regard to Torah matters and with regard to material pursuits, from what has occurred to me, I will now explain seven matters pertaining to *bitachon*:

- 1) אֶחָד מֵהֶם, מַה הוּא הַבְּטָחוֹן.
- 2) הַשְּׁנַי, בְּסִבּוֹת הַבְּטָחוֹן עַל הַבְּרִואִים.
- 3) וְהַשְּׁלִישִׁי, בְּבִאּוֹר הַהִקְדָּמוֹת אֲשֶׁר
בְּעִבּוּרֵן יִתְחַיֵּב הַבְּטָחוֹן בְּאֱלֹהִים וְחַיִּיב
הָעֵסֶק בְּסִבּוֹת.
- 4) וְהָרְבִיעִי, בְּבִאּוֹר הַדְּבָרִים אֲשֶׁר בָּהֶם
יִהְיֶה הַבְּטָחוֹן וְחַיִּיב שֶׁכָּחוּ וְגִנְתוּ בָּהֶם.
- 5) וְהַחֲמִישִׁי, בְּהַפְרֵשׁ שֶׁיֵּשׁ בֵּין עֵסֶק הַבּוֹטָח
בְּאֱלֹהִים בְּסִבּוֹת הַפְּרָפָה וּבֵין עֵסֶק מִי
שֶׁאֵינוֹ בּוֹטָח בְּאֱלֹהִים בָּהֶם.

- 1) What is 'trust'?
- 2) The causes which enable a person to trust in another.
- 3) Explaining the prerequisites which due to them, one is obligated to have trust in the Almighty as well as explaining the obligation to engage in the means to pursue a livelihood.
- 4) Explaining the matters regarding which one should trust in G-d for them, as well as when it is a praiseworthy thing and when it is not.
- 5) The difference between how a man who has trust in the Almighty engages in the means of pursuing a livelihood and how a man who does not have trust in the Almighty engages in them.

וְהִשְׁשִׁי, בְּבֹאֹר אֶפְנֵי חַיִּיב גְּנוּת דַּעַת
הָאוֹמְרִים בְּאֲרִיכוֹת הַתְּאוּזוֹת בְּעוֹלָם,
וּמִי־חֲלִים נִפְשׁוֹתָם בְּקִבְלַת עֲבוֹדַת
הָאֱלֹהִים כְּשִׁינִיגִיעוּ לְחִפְצָם בּוֹ, וְהֵם בְּעֲלֵי
הַמִּשְׁכּוֹנוֹת.

6) To explain the ways in which logic dictates that one must criticize the opinion of those who say that one should engage in pursuing the pleasures of the world, and delay accepting upon themselves the service of the Almighty, until they obtain their materialistic desires, whom are referred to as the owners of collaterals.

וְהִשְׁבִּיעִי, בְּמַפְסִידֵי הַבְּטָחוֹן בְּאֱלֹהִים,
וְכֹל מֵה שֶׁצָּרִיךְ לְדַבֵּר בְּעִנְיַן הַבְּטָחוֹן,
וּלְקַצֵּר בְּחֻלְקָיו.

7) To explain those matters which destroy a person's capability to trust in the Almighty. Also, to elaborate on all that we need to discuss regarding the matter of trust, and to make a summary of the levels of trust.