

# שער הבטחון

## *The Gate of Trust*



חובות הלבבות

*Duties of the hearts*

—CHAPTER 4—

חיינו  
CHAYENU

DAILY TORAH STUDY. DELIVERED.

## פרק רביעי Chapter 4

## THE SEVEN AREAS IN WHICH ONE IS BOUND TO TRUST IN GOD

אכל הדברים שחייב המאמין לבטוח בהם על הבורא יתעלה, כוללים אותם שני מינים: אחד מהם דברי העולם הזה, והשני דברי העולם הבא.

ודברי העולם הזה יחלקו לשני חלקים: אחד מהם עניני העולם לתועלות העולם הזה, השני עניני העולם לתועלות העולם הבא.

ועניני העולם לתועלות העולם הזה יחלקו לשלשה חלקים: אחד מהם תועלות גופו בלבד, והשני תועלות מרפו וסבות הזנו ומיני קניניו, והשלישי תועלות בני ביתו ואשתו וקרוביו ואוהביו ואויביו, ומי שהוא למעלה ממנו ולמטה ממנו מבתות בני אדם.

ועניני העולם לתועלות העולם הבא יחלקו לשני חלקים: אחד מהם חובות הלכות והאברים שהוא מתוחד בהם לבדו, ואין מעשהו יוצא בהם להנאת זולתו ולא להזקו.

However, the matters regarding which the believer in the Almighty is obligated to rely on the Creator are two different categories: The first category is those matters that pertain to this world, while the second category is those matters that pertain to the world to come.

The first category itself, the matters that pertain to this world can be divided into two sub-categories: The first sub-category consists of those worldly matters which benefit the person in this world, while the second sub-category consists of those worldly matters which benefit the person in the world to come.

Even the sub-category of those matters which are for the benefit of a person in this world can be divided into three further categories: 1 - The first category consists of those matters which benefit the person himself. 2 - The second category consists of those matters which benefit his livelihood, are the sources of his wealth and different types of possessions. 3 - The third category consists of those matters that benefit members of his household, his wife, his close family members, his friends, his enemies, and those people who are either more important than him or less important than him.

The sub-category of those worldly matters that benefit a person in the world to come can also be divided into two categories: 1 - The first category is comprised of those obligations of the heart and mitzvot performed with one's limbs, which pertain to him alone, and which do not benefit or cause harm to anyone else.

והחלק השני, חובות האברים אשר לא יוכל לעשותם אלא בהשתתפות זולתו עמו בפעול ובהפעל, בצדקה וגמילות חסדים ולמוד החכמה ולצוות במוב ולהזהיר מן הרע.

ועניני העולם הבא יחלקו לשני חלקים: אחד מהם הגמול הראוי, והשני שהוא מחסד הבורא יתעלה על החסידים והנביאים לעולם הבא.

והנה כל הדברים שבמחיים בהם על הבורא ותברך, שבעה חלקים: אחד מהם עניני גוף האדם בלבד, והשני עניני הונו וסבות טרפו, והשלישי עניני אשתו ובניו וקרוביו ואוהביו, והרביעי חובות הלבבות והאברים שהוא מתיחד בתועלותו והזקתו, והחמישי חובות האברים שתועלתן והזקתן מתעברות אל זולתו, והששי גמול העולם הבא אשר יהיה כפי המעשה בעולם הזה, והשביעי גמול העולם הבא אשר יהיה מהבורא ותברך על דרך החסד על סגלתו ואוהביו, כמו שכתוב (תהלים לא, כ) "מה רב מובך אשר צפנת ליראיך, פעלת לחוסים בך נגד בני אדם".

2 - The second category consists of those mitzvot which one performs with one's limbs which one cannot perform without someone else's participation; with one person performing the act and the other person being the recipient of the act. Some examples of such mitzvot are: Charity, acts of kindness, teaching Torah, instructing other people to do good or to warn them against doing bad.

Those matters of the world to come can also be divided into two sub-categories: 1 - One of those sub-categories is the reward that a person receives in the world to come which he deserves, as a reward for his good deeds in this world 2 - The second sub-category is the good that one receives in the world to come which is due to the kindness of the Creator over the pious people and the prophets.

So, in total there are seven categories of matters which a person relies on the Creator for: 1. Those matters which pertain solely to the person himself. 2. Those matters which pertain to his wealth and the means of his livelihood. 3. Those matters which pertain to his wife, his children, his family members, his friends and his enemies. 4. Those obligations of the heart and the mitzvot performed with the limbs of the person which only benefit or cause harm to the person himself. 5. Those obligations performed with the limbs of the person which benefit or harm other people. 6. The reward in the world to come which is commensurate with the person's actions in this world, 7. The "reward" in the world to come which comes as a form of kindness from the Creator over those who are treasured by him and those who love him, as it is written: (in Tehillim 31:20): "How abundant is your good that you have hidden for those who fear you; in the presence of man, you have acted for those who take refuge in you."

וכיון שפירשתי ההקדמות אשר בעבורן  
 יתכן הבטחון מן הבוטח באלהים  
 יתעלה, יש עלי לסמוך להן פרוש  
 אפני אשר הבטחון בכל אחד מהשבעה  
 דברים אשר בהם יבטח כל בוטח על  
 אלהים ועל זולתו, אחד אחד.

Having explained (in the previous two Chapters), the five foundational concepts which as a result of recognizing them, it is possible for the person who has *Bitachon* in the Almighty, may He be exalted, to have *bitachon*, it is now incumbent upon me to juxtapose to them, the explanation of the proper manner in which one should have *bitachon* - regarding each one of the above-mentioned seven categories. Through them he will know how one is supposed to go about having *bitachon* in the Almighty as well as how to rely on others.

ואמר בפרוש החלק הראשון מהם, והוא  
 בעניני גוף האדם בלבד, והם חיו ומותו  
 וטרף מזונו למחיתו ומלבושו ודירתו  
 ובריאותו וחליו ומדותיו.

I will say as an explanation of the first category of the seven, which (as outlined above) consists of those matters which pertain solely to the person himself; which are his life and death, food for his livelihood, clothing, shelter, health and illnesses, as well as his character traits (which a person needs in order to function well):

ואפני הישר בבטחון על אלהים בכל  
 ענין מהם, שישליך את נפשו בהם  
 להליכות הגזר אשר גזר לו הבורא מהם,

Regarding each of these matters, the proper manner in which one is to rely on the Almighty, is that he should give himself over regarding all these matters, to the predetermined ways in which the Creator has decided to conduct himself with him.

תבטח נפשו באלהים יתברך, וידע כי  
 לא יגמר לו מהם אלא מה שקדם בדת  
 הבורא שהוא הנכון לעניניו בעולם הזה  
 ובעולם הבא ויותר טוב לאחריתו,

He should rely on the Almighty, blessed be He, and recognize that none of these matters come into being unless it has been predetermined by the Almighty, that it is the proper thing for him in this world and the next and that it will ultimately be all for the best.

ושהנהגת הבורא לו בכלם שזה, אין  
 לשום בריה בהם עצה ולא הנהגה אלא  
 ברשותו ונגירתו ודינו. וכמו שאין ביד  
 הברואים חיו ומותו וחליו ובריאותו,  
 כן אין בידם טרף מזונו וספוקו ולבושו  
 ושאר עניני גופו.

He also should realize that the Almighty conducts himself equally regarding all those matters, such that no other being's advice or behavior can help him, unless it is with the Almighty's permission and according to his decree and judgment. Just as a person understands that no being has power over his life or death, his illnesses and his health, so too, they do not have any control over a person's livelihood, his other needs, his clothing and other matters pertaining to his body,

ועם פרור אמונתו כי ענינו מסור אל  
גזרות הבורא ותעלה, ושפחירת הבורא  
לו היא הבחירה הטובה, הוא חוב  
להתנגלגל לסבות תועלותיו ולבחור  
הטוב בנראה לו מן הענין, והאלהים  
יעשה מה שקדמה בו גזרתו.

והדומה לזה, כי אדם אף על פי שקצו  
ומדת ימיו קשורים בגזרת הבורא  
יתברך, יש על האדם להתנגלגל לסבות  
החיים במאכל ובמשתה ומלבוש  
ובמעון כפי צרכו, ולא יניח את זה על  
האלהים, שיאמר: אם קדם בגזרת  
הבורא שאהיה, ישאיר נפשי בגופי מבלי  
מזון כל ימי חי, ולא אטרח בבקשת  
הפרך ועמלו.

However, accompanying one's conviction that a) all one's matters are totally under the jurisdiction of the decrees of the Creator, may He be exalted, and that b) everything that the Creator chooses for him is the best choice, one is also obligated to make efforts to pursue the means which will benefit him and to choose those means which appear to him to be the best. The Almighty will then do that which He has already decreed.

By way of comparison: Although the end of a person's life and how long he will live, have been fixed by the decree of the Creator, may He be blessed, a person must still pursue those means which preserve his life, such as food, drink, clothing, as well as living quarters, according to his needs. He is not to rely on the Almighty regarding them by saying: "If it has been predetermined by the decree of the Creator, that I should live, then he will keep me alive, even without food for my entire life, and I will not exert myself in pursuing food and in the toil that is necessary to obtain a livelihood to pay for the food".

### THE OUTCOME OF PUTTING OURSELVES IN DANGEROUS SITUATIONS

ובן אין ראוי לאדם להכנס בסכנות  
בבטחונו על גזרת הבורא, וישתה סמי  
המות או שישכנן בעצמו להלחם עם  
הארי והחיות הרעות ללא דחק, או  
שישליך עצמו בים או באש והדומה  
לזה ממה שאין האדם בטוח בהן ויסכנן  
בנפשו. וכבר הזהירנו הכתוב מזה במה  
שאמר (דברים ו, טז) "לא תנסו את ה'  
אלהיכם כאשר נסיתם במסה".

כי איננו נמלט בזה מאחד משני דברים:

Similarly, it is not fitting for a person to place himself in danger as part of his reliance on the Creator's decrees, by drinking poisonous potions or to endanger himself by fighting with a lion or other dangerous wild animals - if he does not have to, - nor should a person jump into the sea or into fire or endanger himself in any other similar manner, in which a person cannot be sure of his safety. Scripture warns against this when it says (in Devarim 6:16): "You shall not test the L-rd, your G-d as you tested him in Massah."

There are two possibilities as to what will happen to someone who endangers his life in such a manner.

או שימות ויהיה הוא הממית את עצמו, והוא נתקב על זה כאלו המית זולתו מבני אדם, אף על פי שמותו על הדרך ההוא בגזרת האלהים וברשותו.

וכבר הזהירנו שלא להמית שום אדם בשום גלגול, באמרו (שמות כ, יג) "לא תרצח". וכל אשר יהיה המומת קרוב אל הממית יהיה העניש יותר ראוי, כמו שכתוב (עמוס א, יא) "על דרפו כחרב אחיו ושחת רחמיו".

וכן מי שהמית את עצמו יהיה ענישו גדול בלי ספק, מפני שמשלו בזה כעבד שצוהו אדוניו לשמור מקום לזמן ידוע, והזהירו שלא יפרד ממנו עד שייבא שליח אדוניו אליו, וכיון שראה שבוש השליח לבא, נפרד מן המקום קדם בואו, וקצף עליו אדוניו והענישו עניש גדול.

וכן הממית את עצמו יוצא מעבודת האלהים אל המרות בהכנסו בסכנת המות.

ועל כן אתה מוצא שמואל עליו השלום אומר "איך אלה ושמע שאול והרגני" (שמואל א' מז, ב), ולא נחשב לו לחסרון בבטחונו על האלהים, אך היתה התשובה מאלהים לו במה שמורה כי וריותו בזה משבחת, ואמר לו "עגלת בקר תקח בידך ואמרת לזבח לה' באתי" (שם) ושאר הענין.

Either he will die, and it will be considered as if he killed himself and he will be punished in the world to come for doing so as if he murdered another person (which is a terrible sin). This is so, despite the fact that his death and the manner in which he died was decreed by the Almighty, and done with his approval.

The Torah has already warned us not to kill any person in any manner when it says (in the ten commandments, in Shemot 20:13) "Do not murder." In fact, the closer the relationship between the murdered person and the murderer, the harsher the punishment will be. As it is written (in Amos 1:11): "For pursuing their brother with a sword, and they destroyed their mercy."

Another reason why it is certain that the punishment of one who kills himself is so great, is because in doing so he is analogous to a slave whose master instructed him to guard a certain place for a certain amount of time, and warned him not to leave the place until his master's messenger will come. When he sees how the messenger is delaying to come, the slave left the place before he, the messenger, came and the master got angry with him and punished him with a harsh punishment.

Similarly, one who kills himself forsakes the service of the Almighty by rebelling against Him by putting himself at danger of death.

Therefore we find Shmuel of blessed memory saying (in Shmuel 1 16:2): "How shall I go? For, if Shaul hears, he will kill me." It was not considered as a lack of trust in the Almighty. Rather, the Almighty's response to him implied that his caution in this matter was praiseworthy, for he told him: "A calf of cattle shall you take in your hands and you should say that I have come to offer sacrifices to the L-rd" and the rest of the matter which it says there.

ואלו היה זה קצור בבטחונו, היתה התשובה אליו "אני אמות ואחיה מתצתי ואני ארפא" (דברים לב, לט), או הדומה לו, כמו שאמר למושה עליו השלום עת שאמר לו "כי כבד פה וכבד לשון אנכי" (שמות ד, י) - "מי שם פה לאדם או מי ישום אלם או חרש או פקח או עור" (שמות ד, יא).

ואם שמואל עם תם צדקתו לא הקל להכנס בסבה קטנה מסבות הסכנה, אף על פי שהיה נכנס בה במצות הבורא יתברך בשאמר (שמואל א' טז, א) "מלא קרנג שמן ולך אשליחך אל ישי בית הלחמי", כל שמן שיהיה זה מנגה מזולתו מבלתי מצות הבורא ותעלה.

או שינצל בעזרת הבורא יתברך לו, ויאכרו זכויותיו ויפסיד שחרו, כמו שאמרו רבותינו זכרונם לברכה בזה הענין (שבת לב, א) "לעולם אל יעמוד אדם במקום סכנה ויאמר שעושין לו גם, שמא אין עושין לו גם, ואם עושין לו גם מנכין לו מזכויותיו".

ואמר יעקב אבינו עליו השלום (בראשית לב, יא) "קמנתי מכל החסדים", ואמר המתרגם בפרושו "זעירן זכותי מכל חסדין ומכל טובן".

Were it to be the case that his reluctance to put his life in danger was considered a lack of trust in G-d, then G-d's response to him would have been, as it says (in Devarim 32:39): "I cause death and grant life. I strike, but I heal" or something similar to it. As He indeed said to Moshe of blessed memory, at the time when he, Moshe, said to him (in Shemot 4:10): "For I am heavy of mouth and heavy of tongue," whereby G-d responded (in the following verse): "Who gave man a mouth, or who makes one dumb or deaf or seeing or blind"?

If Shmuel, despite his complete righteousness, did not act lightly and put his life in even a slight risk of danger, even though, were he to do so, he would be doing it at the instruction of the Creator, blessed be He, who said (in Shmuel 1, 16:1): "Fill your horn with oil, and come, I shall send you to Yishai, the Bethlehemite", then all the more so would it be considered morally reprehensible for another person to do so, who had not been commanded to do so by the Creator himself.

Alternatively, it is possible that he will be saved with the help of the Creator, blessed be He, but will lose some of his merits and thereby lose his reward that was due to him for his good deeds. As the Rabbis of blessed memory said regarding this matter in the Talmud (Shabbos 32a): "A person should never place himself in a dangerous situation, and say that a miracle will be performed for him, for perhaps no miracle will be performed for him. If a miracle is performed for him, then it will be deducted from his merits".

Similarly we find by Yaakov Avinu of blessed memory, who said (Bereshit 32:11) "I have become small from all the kindnesses that the Almighty has bestowed upon me", and the Targum translates this as "My merits have been diminished as a result of all the goodness and kindness that you have done to me".

## THE PARTNERSHIP: YOU AND GOD

וכמו שאמרנו בחיים ובמות, כן נאמר  
בחיוב תביעת סבות הבריאות והמזון  
והמלבוש והדיירה, והמדות הטובות  
ולתרחיק שפגגון, עם ברור אמונתו כי  
הסבות אין מועילות אותו בזה כלום  
אלא בגזרת הבורא ותברך,

כאשר יש לבעל האדמה לחרוש אותה  
ולנקותה מן הקוצים ולרעה ולהשקותה  
אם יודמנו לו מים, ויבטח על הבורא  
ותברך להפירותה ולשמרה מן הפגעים  
ותרבה תבואתה ויברך אותה הבורא,  
ואין ראוי לו להניח האדמה מכלי  
עבודה וריעה כבטחוננו על גזרת הבורא  
שתצמיח האדמה בלתי זרע שקדם לו.

וכן בעלי המלאכה והסחורה והשכירות  
מצוין לחזור על המרף בהם, עם הבטחון  
באלהים כי המרף בידו ורשותו, ושהוא  
ערב בו לאדם ומשלימו לו באיזו סבה  
שירצה, ואל יחשוב כי הסבה תועילהו  
או תזיקהו מאומה.

Just as we have said regarding life and death, that a person is obligated to be concerned about his life and distance himself from danger, so too we will say regarding a person's obligation to pursue means to remain healthy, the means to obtain food, clothing, shelter and positive character traits, and to distance those things that stand in the way of obtaining these things. These efforts are necessary despite the fact that the person also has a strong conviction that these means do not help him whatsoever to obtain them, were it not for the Creator who had decreed such.

For example: When a land-owner must plow it and clean it from thorns, sow it and irrigate it if water becomes available to him. At the same time he must rely on the Creator, blessed be He, to bring forth the produce from the ground, to protect it from disasters, and that he will make the produce plentiful, and that the Creator should bless it. It is not fitting for him to forsake the land without working on it or sowing it, relying on the decree of the Creator that the land will sprout forth vegetation without him previously having sowed seeds.

So too, this principle applies to other types of workers, business merchants and paid workers. They are obligated to pursue their livelihood while at the same time relying on the Almighty that their sustenance is in His hands and His control, and that He is responsible to provide the person with his livelihood. He is able to fully provide him with it, in whichever means he wishes, and a person should not think that the means in which the person engages in to obtain his livelihood will help him or harm him at all.



ואם יבוא לו מרפּו על פּנים מאפּני  
הסבות אשר התעסק בהן, ראוי לו שלא  
יבטח על הסבה ההיא וישמח בה ויוסיף  
להחזיק בה ויטה לבו אליה, כי יחלש  
במחוננו באלהיו.

אך אין ראוי לו לחשוב כי תועילגו יזתר  
ממה שקדם בדעת הבורא, ואל ישמח  
בהדבקו בה וסבובו עליה, אך יודה  
הבורא אשר המריפו אחר יגיעתו ולא  
שם עמלו ומרחו לריק, כמו שכתוב  
"יגיע כפך כי תאכל, אשריך ומוב לך"  
(תהלים קכח, ב).

ואמר אחד מן החסידים: אני תמה ממי  
שנותן לחברו מה שגזר לו אצלו הבורא,  
ואחר כך יזכיר לו טובתו עליו בו, ויבקש  
להודות אותו עליו. וזתר אני תמה ממי  
שקבל מרפּו על ידי אחר מכרח לתתו  
לו, ויכנע לו ויפסיהו וישבחהו.

If his sustenance is obtained through one of the means in which he busied himself, it is fitting for him, not to rely on that particular means, to provide for him, and as a result to rejoice in it, to become obsessed with it, and pay more attention to it, for by doing so his trust in the Almighty will be weakened.

Similarly, it is not fitting for him to think that his occupation will help him, any more than that which the Almighty has already decreed to be. He should not rejoice in his choice of this particular occupation nor in his efforts to obtain it. Rather he should thank the Creator who provided him with sustenance, subsequent to his toil, and that G-d didn't cause his toil and trouble to be for naught, as it is written (Tehillim 128:2): "if you eat the toil of your hands, you are praiseworthy and it is good for you."

One of the pious people said: I am amazed at those people who give their friend that which the Almighty has already decreed for him, and subsequently remind the recipient of his kindness that he performed for him, and will ask him to thank him for it. I am even more amazed at those people who receive their sustenance through another person, who was forced to give it to him, and despite this, humbles himself in front of him, compliments him and praises him.

#### WHEN ALL SEEMS TO FAIL

ואם לא יבואהו המרפּו על הפּנים אשר  
סבב עליהם, אפּשר שמרפּו יזמו כבר  
קדם אצלו והוא ברשותו, או שקבא לו  
על פּנים אחרים.

If he does not obtain his livelihood through those means that he put his effort into, then he should realize that it is possible that his daily sustenance is already to be found by him and are in his possession and it is merely that he did not notice it yet. Alternatively it is possible that his livelihood will come to him through another means in which he did not put effort in.

ועל איזה פנים שיהיה, ראוי לו  
להתעסק בסבות ואל ירפה מחזקו  
עליהן, כשהם ראויות למדותיו ולגופו  
ולאמונתו ולעולמו, באשר קדמתי,

ויבטח עם זה על אלהיו שלא יעזבהו  
ולא ירפהו ולא יתעלם ממנו, כמו  
שנאמר (נחום א, ז) "טוב ה' למעוז  
ביום צרה יודע חוסי בו".

וכן נאמר בענין הבריאות והחלי,  
כי על האדם לבטוח בבורא בזה,  
ולשתדל בהתמדת הבריאות  
בסבות אשר מטבען זה, ולדחות  
המדרה כמה שנהגו לדחותו, כמו  
שצוה הבורא יתעלה "ורפא ורפא"  
(שמות כא, יט),

מבלי שיבטח על סבות הבריאות  
והחלי שהן מועילות או מזיקות אלא  
ברשות הבורא.

וכאשר יבטח בבורא ירפאהו מחליו  
בסבה ובלתי סבה, כמו שנאמר  
"ישלח דברו וירפאם" (תהלים קז,  
ב),

ואפשר שירפאהו בדבר המזיק  
הרבה, כמו שידעת מענין אלישע  
במים הרעים שרפא הזקם במלח,  
כמו שכתוב "והמים רעים והארץ  
מישכלת" (מלכים ב' ב, יט),

In any event, it is still fitting for him to busy himself with the means which could bring him his livelihood. He should not be lax in pursuing them, provided that they are fitting for his character traits, his physical strength, his faith and his world to come, as I prefaced earlier (In chapter 3).

Combined with his efforts he should rely on the Almighty that he will not forsake him in his time of need, not weaken him, nor ignore him when misfortune befalls him as it says (Nochum 1:7): "The L-rd is good, a stronghold on a day of trouble, and is cognizant of those who trust in Him."

So too we will say regarding health and illness. It is incumbent upon a person to rely on the Creator regarding this, but he is also obligated to make efforts for his continued health using those means which naturally assist a person to remain healthy and to heal himself from disease in the manner in which people customarily use to heal diseases. As the Creator has commanded us (in Shemot 21:19): "And he shall surely be healed" which is understood to be an instruction from G-d to make efforts to heal oneself.

However, he should do so without relying on the causes of health and illness, that they themselves have the ability to aid him or harm him unless the Creator allows them to.

When a person relies on the Creator, He will heal him from his illness either through the natural means in which the person engaged or otherwise, as it says (in Tehillim 107:20): He will send forth his word and He will heal them."

It is possible that the Almighty will heal him using a substance which by nature is very harmful, as is well known from the story of Elisha the prophet and the harmful water which was causing the people to be ill, and the Almighty remedied the water with salt which by nature is the most harmful thing for water, as it states (in Melachim II 2:19) "and the water is bad, and the land is unproductive."

ובן "ויורהו ה' עין וישלף אל המים" (שמות טו, כה), ואמרו הקדמונים (מדרש תנחומא שם) שהיה עין של הרדופני, וכמוהו "ישאו דבלת האנים וימרחו על השחין ויהי" (ישעיה לה, כא),

Similarly, when the Jewish people in Marah had no water to drink because the water there was bitter, that, we find that the verse says (in Shemot 15:25): "and the L-rd instructed him concerning a piece of wood, which he cast into the water", and the ancient Rabbis said in the Midrash, that it was the wood of the Redofoni tree, a bitter tree. Likewise it says in the verse (in Yeshayahu 38:21): "Let them take a cake of pressed figs and lay it for a plaster on the boil, and it will heal."

וכבר ידעת מה שהיה מענין אסא כשכטח על הרופאים והניח בטחונו באלהים בחלו מהמוסר והתוכחה לו, ואמר הכתוב "כי הוא יכאיב ויחבש, ימחץ וידיו תרפיה" (איוב ה, יח).

You already know (As mentioned in the third introduction in chapter 3) that which transpired with King Assa king of Judah who when ill, relied on the doctors to heal him, and let go of his trust in the Almighty, and how he was chastised for it. Similarly, Scripture says (in Iyov 5:18): "For He brings pain, and binds it; He wounds, and His hands heal".

### PURSUE WORLDLY MEANS ONLY TO MEET ONE'S BASIC NEEDS

יפוש החלק השני, והוא עניני קניני האדם וסבות טרפו ואפני עסקיו במסחר ומלאכה והליכות הדרכים ומנוי ושכירות ופקודות, ועבודת המלכים ונזברות וקבלנות ואמנה וספרות, ומינוי העבודות והליכות המדברות והימים והדומה לזה ממה שמתעסקין בו לקבץ ממוץ ולהרבות מותרי המחיה.

The explanation of the proper *bitachon* one should have regarding the second category, which is comprised of those matters that pertain to a person's property, the means with which he obtains his sustenance, and the manner in which he conducts himself in his business; whether his occupation involves commerce, work, travel, him being appointed for certain tasks, or being a hired worker, a clerk, service of the king, a treasurer, a contractor, buying merchandise on credit, being a scribe or any other type of work, travel in the desert or the sea, and similar occupations which people busy themselves so that they can amass wealth and increase their livelihood beyond that which is necessary for them.

אֶפְנֵי יִשְׂרָאֵל הַבְּטָחוֹן בָּהֶם עַל הָאֱלֹהִים  
שְׂיִתְעַסֵּק בְּמָה שְׂזָמַן לוֹ הַבּוֹרָא מֵהֶם  
לְצַרְדָּה סְפוּקוֹ וּמְזוֹנוֹ וּלְהַגִּיעַ אֶל מַה שְׂיִישׁ  
בוֹ דִּי מִן הָעוֹלָם.

The correct manner in which one is to rely on the Almighty regarding them, is that a person should occupy himself with those occupations that the Creator has prepared for him, but only engage in them as much as is necessary for his needs, for his food and so that he can obtain those worldly matters that are necessary for him.

וְאִם יִגְזֹר לוֹ הַבּוֹרָא בְּתוֹסֶפֶת עַל זֶה,  
הַבּוֹאֵהוּ מִכְּלֵי מַרְחָ וְיִגִּיעָהּ, כְּאֲשֶׁר יִבְטַח  
עַל הָאֱלֹהִים בָּהּ,

If the Creator decrees that he will have additional livelihood than that which is necessary, then it will come to him without his exertion and toil, provided that he relies on the Almighty for it.

וְלֹא יִרְבֶּה לְחַזֵּר עַל הַסְּבוֹת וְלֹא יִסְמוּךְ  
עֲלֵיהֶן בְּלִבּוֹ. וְאִם לֹא יִגְזֹרוּ לוֹ יוֹתֵר מִן  
הַמְּזוֹן, אִם הָיוּ מְשִׁתְּדָלִים כָּל אֲשֶׁר  
בְּשָׁמַיִם וּבָאָרֶץ לְהוֹסִיף עָלָיו, לֹא הָיוּ  
יְכוֹלִים בְּשׂוּם פְּנִים וְלֹא בְּשׂוּם סִבָּה.

However, he should not increase his efforts to pursue those means of livelihood, nor should he rely on them in his heart. For if it has not been decreed that he will have any more sustenance than he needs, then even if all the beings which are in the heavens and the earth would make efforts to increase his livelihood more than which has been decreed for him, then they would not be able to do so in any manner, or through any means.

וְכֵאֲשֶׁר יִבְטַח בָּאֱלֹהִים יִמְצָא מְנוּחָה  
לְבָבוֹ וְשְׁלוֹת נַפְשׁוֹ, כִּי לֹא יַעֲבִרְנוּ חֶקֶן  
אֶל זולָתוֹ, וְלֹא יִקְדִּים וְלֹא יֵאָחֵר מֵעֵתוֹ  
הַנִּגְזָר לוֹ בּוֹ.

When he will rely on the Almighty, he will find peace of mind and tranquility of the soul, since he knows that, that which has been designated for him will not be passed over to anyone else, and that his sustenance will not reach him earlier or later than the time in which it has been decreed to do so.

### THE TEST OF WEALTH

וְיֵשׁ שְׂמֵנָהִיג הַבּוֹרָא טְרַפֵּי רַבִּים מִכְּנֵי  
אָדָם עַל יַד אִישׁ אֶחָד מֵהֶם, לְהַבְחִין  
בְּזֶה עֲבוֹדָתוֹ לְאֱלֹהִים מֵהַמְרוֹתוֹ, וְיִשִּׁים  
אֶת זֶה מִן הַסְּבוֹת הַחֻזְקוֹת שְׂבָסְבוֹת  
הַנְּסִיּוֹן וְהַהֶסְתָּה לוֹ,

Sometimes the Creator directs the sustenance of many people through one person, in order to test him if he is serving the Almighty or rebelling in him. Such a test is from the most difficult of all trials and temptations for the person.

כְּמֶלֶךְ שֶׁהוּא מְמַרֵּף חֵילוֹ וְעֶבְדָיו וְכֵן הַשָּׂרִים וְרוֹאֵי הַמֶּלֶךְ וְהַסְּגָנִים, אֲשֶׁר סְבִיבוֹתֵיהֶם כְּתוּב מְעַבְדֵיהֶם וְשֹׁמְשֵׁיהֶם וּפְקִידֵיהֶם וְנָשִׁים וְקְרוֹבִים, וּמְשַׁתְּדָלִים בְּעִבּוֹרָם לְחֹזֵר עַל סֶפֶת קְבוּץ הַמָּמוֹן מִפְּנֵים טוֹבִים וְרָעִים.

An example of such a person would be that of a king who provides for his army and his servants. Likewise, army officials, advisers to the king and their deputies who are surrounded by groups of their slaves, servants, officials, wives and relatives, for whom they make efforts to pursue means of amassing wealth, through both good and bad ways of doing so.

וְהַסְּכֵל מֵהֶם יַטְעֶה בְּשִׁלְשָׁה פְּנֵים:

The foolish among them make three mistakes:

אֶחָד מֵהֶם בְּקַבְצוֹ הַמָּמוֹן, כִּי הוּא לֹקֵחַ מִה שֶׁנִּזְוֶה לוֹ הַבּוֹרָא לְקַחְתּוֹ עַל פְּנֵים מְגֻנִים וְרָעִים. וְאֵלּוּ הָיָה מְבַקֵּשׁ אוֹתוֹ עַל אֲפָנָיו, הָיָה מוֹגִיעַ אֶל חֲפָצוֹ וְרָצוֹנוֹ, וְהָיָה מַתְקִים בְּיָדוֹ עֲנֵן תּוֹרָתוֹ וְעוֹלָמוֹ, וְלֹא הָיָה חֶסֶר לוֹ מִמַּה שֶׁנִּזְוֶה הַבּוֹרָא מֵאוֹמְהָ.

Their first mistake is in the manner in which he amasses wealth; he obtains that which the Creator has decreed for him to take, through shameful and bad means. Were he to make efforts to obtain it, employing permissible and appropriate means he would still achieve his wants and desires, while at the same time he would have managed to uphold his Torah observance as well as do well in his worldly matters, and he would not be lacking anything from that which the Creator had decreed for him.

וְהַשֵּׁנִי, כִּי הוּא חוֹשֵׁב שֶׁכֹּל מַה שֶׁהִגִּיעַ אֵלָיו מִן הַמָּמוֹן הוּא טָרֵף מְזוֹנוֹ.

The second mistake that he makes is that he thinks that all the wealth that has come to him is for his own sustenance,

וְלֹא יָבִין כִּי הַטָּרֵף מִתְחַלֵּק לְשִׁלְשָׁה חֻלְקִים:

but he doesn't realize that a person's income is divided into three categories:

אֶחָד מֵהֶם טָרֵף מְזוֹנוֹ וְהוּא פְּלִפְלֵת גּוֹפּוֹ בְּלֵבָד, וְהוּא הַמְּבַטֵּחַ מִן הָאֱלֹהִים לְכֹל אֲשֶׁר בּוֹ רוּחַ חַיִּים עַד תְּכֻלַּת יָמָיו.

1) The first category is the income for his sustenance, this refers to that which nourishes the person himself. This category of income is guaranteed from the Almighty for every living being until its end of days.

והישני, מִרְרָה מִזֶּזֶן זֹולָתוֹ מֵאִשָּׁה וּבָנִים  
וְעֲבָדִים וּמְשֻׁרְתִים וְהַדּוֹמָה לָהֶם, וְאִינְנוּ  
מִבְּמִתָּח מִן הָאֱלֹהִים לְכָל הַבְּרוּאִים אֲלֵא  
לְסִגְלָה מֵהֶם בְּתַנְאִים מִיְחָדִים, וְהוּא  
מִקְרָה מְזַדְמָן בְּעֵת אַחַת וְאִין מְזַדְמָן  
בְּעֵת אַחֶרֶת, כִּפִּי שְׁמַחֲיָבוֹת הַלֵּיכוֹת דִּינִי  
הַבּוֹרָא מִן הַחֶסֶד וְהַמִּשְׁפָּט.

וְהַשְּׁלִישִׁי, מִרְרָה קִנְיָן, וְהוּא הַמְּמוֹן אֲשֶׁר  
אִין בּוֹ תוֹעֵלָת לְאָדָם, וְהוּא שׁוֹמֵר עָלָיו  
וְנוֹצֵר אוֹתוֹ עַד אֲשֶׁר יוֹרִישֵׁנוּ לְזוֹלָתוֹ אוֹ  
שִׁיאֲבֵד מִמֶּנּוּ.

וְהַסֵּבֵל יַחֲשׁוּב כָּל אֲשֶׁר גָּזַר לוֹ הַבּוֹרָא מִן  
הַמְּמוֹן שֶׁהוּא מִרְרָה מְזַזְנוּ וְכַלְפֵּלֶת גּוֹפּוֹ,  
וְהוּא מְבַהֵר אֲלָיו וּמְשַׁתְּדֵל עָלָיו, וְאֶפְשָׁר  
שִׁיקְבָצְנוּ לְבַעַל אִשְׁתּוֹ אַחֲרָיו וְלַהֲרִגוֹ  
וְלַגְדּוֹל שְׁבָשׁוּנָאָיו.

וְהַשְּׁלִישִׁי, שֶׁהוּא נֹתֵן הַמְּרִפִּים  
לְבַעֲלֵיהֶם כְּמוֹ שֶׁגָּזַר לָהֶם הַבּוֹרָא  
עַל יְדוֹ, וְהוּא זוֹכֵר מִזְבָּחָם לָהֶם בְּהֵם  
כִּי אֵלּוּ הוּא הַמְּרִפִּים בְּהֵם וְכַלְכָּל אוֹתָם  
וְהַתְּחַסֵּד בָּם עֲלֵיהֶם, וְרוֹצֵה שְׂיִדּוּהוּ  
וְיִשְׁבַּחְהוּ הַרְבֵּה עֲלֵיהֶם וְשִׁיעֲבֹדוּהוּ  
בְּעַבְדוּרָם,

2) The second category of income, is the income which a person receives for the sustenance of others, such as his wife, children, slaves, servants and the like. This category of income is not guaranteed to come from the Almighty for all his creations, rather it only comes to a select few. These people receive it based on specific qualities that they possess. This category of income will be occasional; at times it will be available, while at other times it will not be available. Whether the person will receive this extra income or not will be based on the rules of the Creator, with which he rules the world with kindness and judgement.

3) The third category of income is the income that he amasses, which refers to the money which doesn't benefit anyone, rather he guards it and protects it, until he will either pass it on as an inheritance to someone else or it will be lost from him.

The foolish person considers all the money that the Creator has decreed to be his, to be in the category of income which is for his own sustenance and to provide for his own needs. Therefore, he hurries to obtain it and makes efforts for it, despite the fact that it is possible that in actuality he is amassing the wealth for the future husband of his wife, his step son or his biggest enemy who will inherit it after his death.

The third mistake that such a person makes is that while he does give over the sustenance to its owners, as the Creator has indeed ordained for them, that it come through him, he reminds them of his favor toward them, as if he himself sustained them and provided them with their other needs from his own money, and was kind to them through the sustenance he provided. Therefore, he wants them to thank him, and praise him a lot on account of them (i.e the money that he provided them with), and to serve him as a result of them.

ויתנאה ויגבה וירום לכבו, ויניח  
הודאתו עליהם, ויהשוב שאם היה  
מונע אותם [הטרפים] מהם היו  
נשארים אצלו, וכי ללא הוא היו  
נפקקים טרפיהם. והוא העני אשר ייגע  
לריק בעולם הזה ויפסיד שקרו לעולם  
הבא.

והמשכיל נוהג בשלשת הפנים על  
הדרך הנכונה לתורתו ולעולמו,  
ובטחונו כמה שיש ביד האלהים  
מטרפו וקנינו יותר חזק מבטחונו כמה  
שיש בידו מהם, מפני שאינו יודע  
אם הוא טרף מזון או טרף קנין, ויגיע  
לכבוד העולם הזה ואל הנמול הטוב  
בעולם הבא, כמו שנאמר במזמור  
"הללויה אשרי איש ירא את ה'" עד  
סופו (תהלים קיב).

Due to his perceived generosity, he becomes arrogant, haughty and proud, and refrains from thanking G-d for giving him the opportunity to provide for them. He thinks to himself that were he to withhold his wealth from them, it would stay in his possession, and that were it not for him, then their sustenance would stop. In truth, he is the one of poor intellect who toiled for naught in this world and who will lose his heavenly reward in the world to come.

However the wise person conducts himself regarding these three matters in the proper manner, both for his Torah observance as well as for the good of his worldly matters. His trust in G-d for his sustenance and wealth which is in the hands of the Almighty, is stronger than his trust in the money which is already in his possession. This is because he does not know if the money he currently has is the income for his sustenance, or if it is income that he amasses which may be taken away from him. By conducting himself in this manner he will attain honor in this world as well as the reward of the world to come, as it says in the Psalm (Tehillim 112): "Hallelujah, happy is the man who fears the L-rd" and as it carries on there, until the end of the chapter.

### THE MISTAKE OF THOSE WHO SEEK WEALTH FOR HONOR

ויש מבני אדם כמות שאינם משתדלים  
לקנות המזון ולהרבות ממנו אלא  
לאהבת הכבוד מבני אדם ולעשות  
להם שם, ואין מספיק להם ממנו שום  
דבר. וזה סכלות מהם בסבת הכבוד  
בעולם הזה ובעולם הבא.

There are some groups of people, whose efforts to acquire wealth and to increase their wealth are solely due to their love of honor that they think they will receive from people as a result of their wealth, as well as so that they can make for themselves a name. No amount of money is ever enough for them, as they think that the more money they will have, the more honor they will receive. This foolishness of theirs stems from their lack of understanding regarding the true causes of what makes a person deserving of honor in this world and in the world to come.

וגורם להם זה מה שרואים מכבוד עמי  
הארץ לאנשי הממון וכבודם להם,  
לחמדם מה שיש אצלם ולמשוך מאשר  
בדם.

The cause for this mistake of theirs, is that they see how the masses honor the wealthy people. The mass's honor for them is borne out of a hope that they will benefit from that which the wealthy have, and that they will receive some of that wealth which is in their hands.

ואלו השפילו והבינו כי אין ביכלתם ולא  
בכחם לא לתת ולא למנוע אלא למי  
שגזר לו הבורא אצלם, לא היו מקוים  
לזולתו, ולא היה ראוי אצלם לכבוד,  
אלא מי שיחדהו הבורא במעלות  
משפחות ראוי בעבורן לכבוד הבורא  
יתעלה, כמו שכתוב (שמואל א' ב, ל)  
"כי מכבדי אכבד".

Were the masses to think deeply into the matter and understand that the wealthy neither have the ability or power to give or withhold money to anyone other than the one whom it has been decreed by the Creator such, then they would not rely on anyone else, other than G-d to provide for them. No person would be worthy of their honor, except for one who has been distinguished by the Creator with praiseworthy character traits for which he is worthy to be honored by the Creator, may he be exalted, as it is written (in Shmuel 1 2:30): "For those who honor me, I will honor them."

ומפני שסכלו עמי הארץ בכבודם בעלי  
הממון בסבות הכבוד, הוסיף להם  
הבורא סכלות בסבות בקשותם, ונפלו  
בהשתדלות גדולה ויגיעה רבה כל  
ימיהם, והניחו מה שהיו חייבין להשתדל  
בו ולמהר אליו מהשלים חובות הבורא  
אשר עליהם, ולהודות על טובותיו  
אצלם, ותהינה בקשותם יותר קרובות  
אליהם בדרך הזה בלי ספק, כמו  
שאמר הכתוב (משלי ג, טז) "ארך  
ימים בימינה, בשמאלה עישר וכבוד",  
ואמר (דברי הימים א' כט, יב) "והעשר  
והכבוד מלפניך".

Because the masses are foolish in their honoring of the wealthy, thinking that the wealthy people are deserving of their honor, the Creator adds to their foolishness when it comes to them pursuing their desires, and they get caught up all their lifetime, with making great efforts and strenuous work in order to obtain their wealth. They neglect their obligation to make efforts and to pursue the means with which to complete the obligations that the Creator has imposed upon them. They also neglect to thank G-d for his goodness that he gives them. Were they to do so, they would without a doubt be far more successful in obtaining their desires as Scripture says (in Mishlei 3:16) in reference to the Torah: "Length of days is in its right hand; in its left hand are riches and honor," and as it says (in Divrei Hayamim 1, 29:12): "And wealth and honor are from before You."



### GOD – NOT THE MEANS ONE EMPLOYS – GIVES WEALTH

ויש שימצא בכלל מבקשי הממון מי שיגיע ממנו אל תכלית תאוותו בדרך הסבות אשר זכרנו, ומהם מי שיגיע אליו בדרך הירשה והדומה לזה, ויחשוב כי הסבות חיבו לו את זה, וללא הן לא היה מגיע אליו ממנו כלום, ומשבח הסבה מבלעדו המסבב.

Among those people who seek wealth, there are those people who obtain all of their desires, through various means of obtaining one's livelihood that we mentioned above, while there are other people who obtain their desires through an inheritance or the like. That person thinks that it is the means of livelihood or the inheritance which made him wealthy, and without them, he would not have obtained any money at all. He praises the means, and not the cause, i.e., G-d.

### THINKING AHEAD

וכמה הוא דומה בזה לאדם שהוא במדבר הכביר עליו הצמא, ומצא מים שאינם מתוקים עבור אחד ושמו ביהם שמחה גדולה ורזה מהם. וכאשר הלך מעט ומצא מעין נובע מים מתוקים, דאג על מה שקדם משתותו המים הראשונים ורוותו מהם.

How similar is he to a person who is traveling in the desert who gets dehydrated and finds bitter water in a well, and greatly rejoices at finding them and quenches his thirst with them. As he goes a little further in his journey, he finds a spring which is flowing with sweet water. He is pained that he previously drank the bitter water and that he quenched his thirst with them.

וכן בעל הממון שהגיע אליו בסבה ידועה, אלו היתה נמנעת הסבה ההיא ממנו היה משיג אותו בסבה אחרת, כאשר הקדמנו, וכמו שאמר "כי אין לה מעצור להושיע ברב או במעט" (שמואל א' יד, ו).

Similarly, the wealthy person whose wealth reached him through a particular means which involved much toil and effort, were he to have stopped himself from engaging in that particular means, he would have managed to obtain his wealth through a different easier means - as we have explained earlier. As it says (in Shmuel 1, 14:6): "For with the L-rd there is no limitation to save with many or with few."

### THREE REFLECTIONS ON FINANCIAL STRUGGLES

וממה שראוי לבוטח על האלהים במרפו:  
כשיתעכב ממנו המרפ יום מן הימים, שיאמר בלבו:

The proper thing for one who trusts in the Almighty to do:

During those days in which his livelihood is withheld from him is that he should say to himself:

כי אשר הוציאני אל העולם הזה בזמן ידוע ועת ידועה ולא הוציאני אליו לפנייהם ולא לאחריהם, הוא שמעכב ממני בו טרפי לעת ידוע ויום ידוע, לדרעתו מה שהוא טוב לי.

וכן כאשר יבואהו טרפו מצמצם, לא יותר על מזונו מאומה, ראוי לו לחשוב בלבד ולומר:

אשר הכין לי מזוני בשדי אמי בתחלת ענגי כפי צרכי ודי כלכלתי יום יום עד אשר המיר אותו לי בטוב ממנו, ולא הזיק לי בואו בצמצום מאומה, כן לא יזיק לי בוא המרר הזה אשר העתיק אותי אליו עתה בצמצום כפי צרכי עד תכלית ימי מאומה.

ויהיה נשפר על זה, כמו שאמר הבורא על אבותינו במדבר, שענינם היה כזה, "ויצא העם ולקטו דבר יום ביומו" (שמות טז, ד), ואמר "הלוד וקראת באזני ירושלים לאמר: [כה אמר ה', זכרתי לך חסד נעורייך אהבת כלולותיך], לכתד אחרי במדבר בארץ לא זרועה" (ירמיה ב, ב).

He, referring to G-d, who brought me out of the womb into this world at a specific time and specific moment, and who did not bring me out to the world before that time or afterwards, He is the one who is withholding my sustenance from me until a specific time and a specific day in accordance with what he knows to be the best for me.

Likewise, when his sustenance comes to him, but is limited and he receives no more than that which he needs for his food, it is proper for him to think to himself and say:

He who prepared for me my food in the breasts of my mother when I was first born according to my needs, and enough to sustain me each and every day, until he switched it with better food, and just like then, the fact that it (i.e the milk) was limited did not harm me whatsoever, so too He (i.e G-d), will not harm me whatsoever, now, that my sustenance which has been decreed for me currently comes in a limited amount, according to my needs, and even if it continues this way until the end of my life.

One who relies on G-d despite his livelihood being minimal, will be rewarded for doing so. As the Creator said regarding our forefathers in the desert whose situation was similar to this person's situation (in Shemot 16:4): "and the people shall go out and gather what is needed for the day." This refers to the manna which came down from heaven on a daily basis, and was sufficient only for that day. As it says regarding the generation of Jews who wandered in the desert (in Yirmiyahu 2:2): "Go and call out in the ears of Jerusalem, saying: so says the L-rd: I remember regarding you, the lovingkindness of your youth, the love of your nuptials, your following Me in the desert, in a land not sown"

ובן אם יבואהו מרפו בסבה מבלי סבה, ומקום מבלי מקום, ועל ידי איש מבלי איש אחר, יאמר בלבו:

אֲשֶׁר יִצְרַנִּי עַל צוּרָה וְתַכְנִית וְתַכּוּנָה  
וּמְדָה מְבִלִּי שְׂאֵר הַצּוּרוֹת וְהַתְּכּוּנוֹת  
וְהַמְדוּת לְתַקְנַת עֵינַי, הוּא בָּחַר לִי  
שְׂיִבּוּא מְרַפֵּי עַל הַפְּנִים הַמְּפִיקִים לְעֵינַי  
מִבְּלִי שְׂאֵר הַפְּנִים. וְאֲשֶׁר הוֹצִיאָנִי אֶל  
הָעוֹלָם הִזָּה בְּמִקוֹם יְדוּעַ וְעַל יְדֵי שְׁנֵי  
אִישִׁים יְדוּעִים מִבְּלִי שְׂאֵר אִישֵׁי הָעוֹלָם,  
הוּא בָּחַר לִי בּוֹ מְרַפֵּי בְּאֶרֶץ יְדוּעָה וְעַל  
יְדֵי אִישׁ יְדוּעַ שֵׁם אוֹתוֹ סֶבֶה לְמַרְפֵּי  
לְמוֹב לִי, כְּמוֹ שְׂאֵמֶר הַכְּתוּב "צַדִּיק ה'  
בְּכָל דְּרָכָיו" (תהלים קמה, יז).

Similarly, if his sustenance comes through a means which he did not want, or from a place which he did not want, or if he received his livelihood from a person he did not want to receive it from, he should say to himself:

“He who fashioned me with a particular form and shape, with certain character traits and dimensions, and did so because this is what is best for me, he is the one who chose for me that my sustenance should come about in ways that are most suitable for my purposes, and not in other ways which would not be in my best interest. He who brought me out of my mother’s womb into this world in a specific place, and through two particular parents - and not through any other people in the world - he is the one who chose for me that my sustenance should come in a certain land and through a certain person. He placed that person to be the means of my livelihood for my good as Scripture says (in Tehillim 145:17): “The L-rd is righteous in all his ways”.

### PROPER ATTITUDE IN SOCIAL INTERACTIONS

אֲבָל פְּרוּשׁ הַחֶלֶק הַשְּׁלִישִׁי, וְהֵם עֵינַי  
אֲשֶׁתוֹ וּבָנָיו וּבָנֵי בֵּיתוֹ וּקְרוֹבָיו וְאוֹהֲבָיו  
וְאוֹיְבָיו וּמְיַדְעָיו וּמְכִירָיו, וְאֲשֶׁר לְמַעַלָּה  
מִמֶּנּוּ וְאֲשֶׁר לְמַטָּה מִמֶּנּוּ מִכְתּוֹת בְּנֵי  
אָדָם, אֲפָנִי יִשֶׁר הַבְּטָחוֹן עַל הָאֱלֹהִים  
בְּהֵם כְּאֲשֶׁר אֶסְפֵּר:

However, the explanation regarding the proper *bitachon* one should have regarding the third category, which is comprised of those matters that pertain to one’s wife, children, members of one’s household, family members, friends, enemies, the people who he holds in high esteem, his acquaintances as well as his superiors and subordinates from different classes of people, the proper way to rely on the Almighty regarding them is as I will relate:

וְהוּא שְׂאִין אָדָם נִמְלֵט מֵאֶחָד מִשְׁנֵי  
דְּבָרִים: שְׂיִהְיֶה נִכְרִי, אוֹ שְׂיִהְיֶה בְּתוֹךְ  
מִשְׁפַּחְתּוֹ וּקְרוֹבָיו.

A person cannot escape from one of the following two scenarios: 1) either he will be estranged, living alone or 2) he will live amongst his family and close ones.

### TRUST IN GOD WHEN ALONE

ואם יהיה נכרי, יהיה צוותו באלהיו  
בעת השתוממותו, ויבטח עליו בגרותו.

ויעלה על לבו גרות הנפש בעולם הזה,  
וכי אנשי הארץ כמו גרים בה, כמו  
שאמר הכתוב (ויקרא כה, כג) "כי גרים  
ותושבים אתם עמדי".

ויחשוב בלבו כי כל מי שיש לו קרובים  
בו, עד זמן מועט ישוב נכרי בודד, ולא  
יועילוהו קרוב ולא בן, ולא יתחבר עמו  
אחר מהם.

ויחשוב אחר כך בהסתלקות כבוד  
משאם וחובותם וצרכיהם מעליו,  
ויחשוב זה טובה מטובות הבורא עליו,  
מפני שאם יהיה רודף אחר עניני העולם  
וצרכיו, תהיה יגיעתו יותר קלה עליו  
מבלי אשה ובנים, וחסרונם מנוחה  
לו ומזכה. ואם יהיה מבקש עניני  
אחריתו, יהיה לבו יותר ריק ופנוי בעת  
התבודדותו מבלי ספק.

If he is estranged, living alone, then he should connect with the Almighty at the time of his loneliness and he should rely on G-d, in his state of estrangement.

In order to comfort himself he should think about the fact that the soul too is estranged in this world, and about the fact that all the people of the world are considered as "strangers" in it, as Scripture says (in Vayikra 25:23): "For you are strangers and temporary residents with me".

Moreover, he should comfort himself in the following manner: He should think to himself that even all those people who have close ones in this world, will in a short amount of time, revert to being a stranger and alone, and neither his close one or child will be able to help him then, nor will he be able to connect with them.

After this, he should think about the fact that due to him living alone, the weight of those people's load, responsibilities and needs has been removed from him. He should consider this to be one of the kindnesses of the Creator to him. For if he is a person who pursues worldly matters and it's needs, his work will be much less of a strain on him if he does not have a wife and children. It emerges that the fact that he does not have a wife and children is the cause for his rest and for his own good. If he is a person who seeks the matters of the world to come, i.e., spiritual matters, then his mind will without a doubt be more empty and free to pursue these matters when he is alone than if he would have a family to occupy himself with.

ועל כן היו הפרושים בורחים  
מקרוביהם ומפניהם אל ההרים, כדי  
שיפנו לבותם לעבודת אלהים. וכן  
היו הנביאים בזמן הנבואה יוצאים  
ממקומותיהם ומתבודדים לחובות  
הבורא עליהם,

כמו שידעת מענין אליהו עם אלישע,  
שנאמר עליו "שנים עשר צמדים לפניו  
והוא בשנים העשר" (מלכים א' יט,  
יט).

וכיון שרמז לו אליהו במעט רמז, הבין  
אותו ואמר "אשקה נא לאבי ולאמי  
ואלכה אחרך" (מלכים א' יט, כ),  
ואמר "ולך אחרי אליהו וישרתהו"  
(מלכים א' יט, כא). ונאמר על אחד  
מהמלכים שהיה מתערב בין עבדיו  
ולא היה נכבד ביניהם, מפני שהיה נוהג  
מנהג השפלות בתכשיטיו ובמלבושיו.

ואמרו על אחד מהפרושים שנכנס  
למדינה אחת להורות את יושביה  
עבודת האלהים, וימצאם לובשים  
צבע אחד במלבושיהם ותכשיטיהם,  
וראה קבריהם אצל פתחי בתיהם,  
ולא ראה ביניהם אשה. ושאל אותם  
על זה, ואמרו לו: "מה שאנו לובשים  
צבע אחד, שלא יהיה נכבד העני מן  
העשיר, ושלא יבא העשיר להתנאות  
ולתפאר בעשרו ויבא העני להתנאות  
אצל עצמו, ושידמה ענינו על האדמה  
בענינו תחתיה.

This is why the ascetics would run away from their relatives and from their houses to the mountains, so that they could free their minds to focus on the service of the Almighty. Similarly, the prophets at the time of prophecy, would leave their places of residence, and would seclude themselves and free their minds to think about fulfilling the obligations which their Creator imposes upon them.

As you know from the story of Eliyohu and Elisha, which it says about him (in Melochim 1, 19:19): "Twelve yoke were before him and he was with the twelfth."

Since Eliyohu hinted to him with a subtle hint that he will be a prophet, he, Elisha understood it and he said (in the following verse): "Let me, please, kiss my father and my mother, and I will go after you" and it says in the following verse: "And he followed Elijah and ministered to him." It is said about one of the kings, that he would mingle among his servants and could not be identified among them, because he conducted himself humbly in regard to the clothes and ornaments he wore."

The story is told of an ascetic who went to a certain country to teach its inhabitants about the correct way of the service of the Almighty. He found that they were all wearing the same colored clothing and ornaments, he saw that their gravesites were next to the doors of their homes, and did not see any women among them. He asked them about this, and they responded by saying the following: "The reason why we all wear the same colored clothing, is so that one should not be able to distinguish between the poor person and the rich person, and so that the rich person will not end up being arrogant and boastful about his wealth, and so that the poor person will not despise himself, and think of his life on this earth in the same manner as when he will be underneath it, after his passing.

ומה ששָׁמְנוּ קְבֻרוֹת מְתֵינוּ אֶצֶל פְּתָחוֹנוּ,  
כְּדִי שְׁנֹכַח מֵהֶם וְנִהְיֶה נְכוּנִים לְמוֹת,  
וְנִזְמִין לָנוּ הַצָּדָה הַמְּנַעַת אוֹתָנוּ לְמָקוֹם  
הַמְּנוּחָה.

ומה שָׁרְאִיתָ שֶׁפָּרַשְׁנוּ מִן הַנָּשִׁים  
וְהַבָּנִים, דַּע כִּי יַחַדְנוּ לָהֶם קְרִיָּה קְרוֹבָה  
מִכָּאן, כְּשֵׁיִצְטָרֵךְ אֶחָד מֵמֵנוּ עַל דְּבַר  
מִדְּבָרֵיהֶם, יֵלֶךְ אֲלֵיהֶם וְיִשְׁלִים צָרְכוֹ  
וְיָשׁוּב אֵלֵינוּ, מִפְּנֵי שָׂרְאִינוּ בְּמַה שֵׁיכְנִים  
עָלֵינוּ מִפְּרִדַּת הַלֵּב וְרַב הַהֶפְסֵד וְגַדְל  
הַיְגִיעָה וְהַמִּרְחָק בְּקִרְבָּתָם, וְהַמְּנוּחָה מִכָּל  
זֶה בְּהִרְחָקָתָם, לְבַחֵר בְּעִנְיֵי הָעוֹלָם  
הַבָּא וְלִמְאוֹס בְּעִנְיֵי הָעוֹלָם הַזֶּה.”

וַיִּטְבוּ דְבָרֵיהֶם בְּעֵינֵי הַפְּרוֹשֵׁי, וַיְבָרֵךְ  
אוֹתָם וַיְאָשְׁרֵם בְּעִנְיָנָם.

As to the reason why we placed our gravesites next to the doors of our houses, it is in order that we should take rebuke from it, by being ready for death, and to prepare for ourselves the provisions which will bring us to the place of rest.

That which you noticed that we separated ourselves from our wives and our children, you should know that we have designated for them a city nearby, and when one of us needs something from them, he goes to them and takes care of his needs and he then returns to us. We did this because we saw the stress, much loss, great exertion and bother that would come to us as a result of being close to them, and the relief from all of this due to us being distant from them, enabling us to be free to choose to engage in matters of the world to come, and to detest the matters of this world.”

Their words found favor in the eyes of the ascetic visiting them, and he blessed them and praised them for their practices.

### COMMITMENT TO FAMILY AND FRIENDS

וְאִם יִהְיֶה הַבּוֹטָח בְּאֱלֹהִים בְּעַל אִשָּׁה  
וְקְרוֹבִים וְאוֹהֲבִים וְאוֹיְבִים, יִבְטַח  
בְּאֱלֹהִים בְּהַצִּילֹתוֹ מֵהֶם, וְיִשְׁתַּדֵּל לְפְרוֹעַ  
מִה שֶׁחַיֵּב לָהֶם וְלַעֲשׂוֹת חֶפְצֵיהֶם  
וְלִהְיוֹת לְבוֹ שָׁלֵם עִמָּהֶם, וַיִּרְפֵּי יָדוֹ  
מִהֶזְקָתָם, וַיִּסְבֵּב עַל מַה שִׁיְהִי טוֹב  
לָהֶם, וְיִהְיֶה נֶאֱמָן בְּכָל עִנְיָנֵיהֶם,

If the one trusting in the Almighty has a wife, family members, friends and enemies then he should rely on the Almighty that he will save him from the work-load which is usually associated with being involved with them, and he should make efforts to meet his obligations toward them, and to take care of their wants, and to do so wholeheartedly. He should avoid doing anything that will cause them harm, instead he should engage in those means which will bring them good, and he should be loyal to them regarding all their matters.

וְיִוָּרֵם אֶפְנֵי תוֹעֲלוֹתֵם בְּעִנְיֵי הַתּוֹרָה וְהַעוֹלָם לְעֹבֶדֶת הַבּוֹרָא. כְּמוֹ שֶׁכָּתוּב וְאַהֲבַת לְרֵעֶךָ כְּמוֹךָ" (ויקרא יט, יח), וְאָמַר "לֹא תִשָּׂא אֶת אָחִיךָ בַּלִּבֶּכֶךָ" (ויקרא יט, יז),

לֹא לִיחַל הַגְּמוּל מֵהֵם, וְלֹא לְקַדֵּם אֶצְלָם, וְלֹא מֵאַהֲבַתוֹ בְּכַבּוּדָם וּשְׂבָחָם, וְלֹא לְהִשְׁתַּרְרַר עֲלֵיהֶם, אֲדָּךְ לְקַיֵּם מִצְוֹת הַבּוֹרָא וְלִשְׁמֹר בְּרִיתוֹ וּפְקוּדָיו עֲלֵיהֶם.

כִּי מִי שֶׁתְּהִיָּה דַעְתּוֹ בְּעִשׂוֹתוֹ חֲפָצֵיהֶם עַל אַחַד מֵהַדְּבָרִים שֶׁזְּכַרְנוּ תַּחֲלָה, לֹא יִשְׁיֵג רְצוֹנוֹ מֵהֵם בְּעוֹלָם הַזֶּה, וְיִינַע לְרִיק, וְיִפְסִיד שְׂכָרוֹ לְעוֹלָם הַבָּא.

וְאִם הוּא נוֹהֵג בְּזֶה לְעֹבֶדֶת הָאֱלֹהִים בְּלִבֶּכֶךָ, יַעֲזֹרֵם הָאֱלֹהִים לְגְמוּל אוֹתוֹ בְּעוֹלָם הַזֶּה, וְיִשִּׁים בְּפִיהֶם שְׂבָחוֹ, וְיַגְדִּיל עֲנִיּוֹ בְּעִנְיָהֶם, וְיַגִּיעַ אֶל הַגְּמוּל הַגָּדוֹל בְּעוֹלָם הַבָּא, כְּמוֹ שֶׁאָמַר הָאֱלֹהִים לְשִׁלְמֹה "וְגַם אֲשֶׁר לֹא שָׂאֲלָתָּ נָתַתִּי לָךְ, גַּם עִשָּׂר גַּם כְּבוֹד" (מלכים א' ג, יג).

He should teach them the appropriate way to conduct themselves both in Torah matters as well as in worldly matters which will benefit them in their service their Creator as it is written in (Vayikra 19:17): "You shall love your fellow as yourself" and as it says in the preceding verse (Verse 16): "You should not hate your brother in your heart".

He should not do so with the hope that his favors will be repaid to him, nor to repay them for the good that they already did with you. It should not be done out of love for the honor and praise that they will give you, nor in order to rule over them. Rather, it should be to fulfill the mitzvah of the Creator, to observe his covenant and his instructions regarding them.

For, one who performs their requests, and has in mind one of the above-mentioned reasons that we mentioned earlier, will not achieve his own desires which he expected from them in this world, and will have toiled for nothing, and will lose his reward in the world to come.

However, if conversely, his conduct in the above, is solely for the sake of the service of the Almighty, then the Almighty will help them to repay him in this world, and He will place in their mouths his praise, and G-d will make him be considered great in their eyes. In addition to this, he will also arrive at his great reward in the world to come, like the Almighty said to Shlomo Hamelech (in Melochim 1, 3:13): "And I have also given you that which you have not asked, both riches and honor."

## PEOPLE HELPING PEOPLE

אֲבָל אֶפְנֵי בְטַחֲוֹנוֹ עַל אֱלֹהָיו בְּעִנְיֵי מִי שֶׁהוּא לְמַעַלָּה מִמֶּנּוּ וּמִי שֶׁהוּא לְמַטָּה מִמֶּנּוּ מִכְּתוּת בְּנֵי אָדָם, הַפְּנִיּוֹת הַיִּשְׁרָיִם לֹא:

However, the manner with which to have *bitachon* in the Almighty, regarding those matters which pertain to one who is superior to him, or is subordinate to him, from the various types of people, the proper way that one should conduct himself with them is as follows:

כְּשִׁיבִיא אוֹתוֹ הַצֶּרֶד לְבַקֵּשׁ חֶפֶץ מִמִּי  
שֶׁהוּא לְמַעַלָּה מִמֶּנּוּ אוֹ לְמַטָּה מִמֶּנּוּ,  
שִׁבְטַח בּוֹ עַל אֱלֹהֵיו, וַיִּשְׁמַם סָבָה  
בְּהַשְׁלֵמָתוֹ,

When the need arises for a person to make a request from either his superior, or from his subordinate, he should rely on the Almighty, to deliver his request and consider those people of whom he made the request to be merely the means which G-d uses to complete his request.

כְּאִשֶּׁר יִשִּׂים עֲבוֹדַת הָאָרֶץ וַיִּרְעֶתָהּ  
סָבָה לְטָרְפוֹ. וְאִם יִרְצֶה לְהַטְרִיפוֹ מִמֶּנָּה,  
יִצְמַח הַזֶּרַע וַיִּפְרֶה וַיִּרְבֶּה, וְאִין לְהוֹדוֹת  
הָאָרֶץ עַל זֶה, אֶדְ הַהוֹדָאָה לְבוֹרָא לְבָדוּ.  
וְאִם לֹא יַחְפוֹץ הָאֱלֹהִים לְהַטְרִיפוֹ מִמֶּנּוּ,  
לֹא תִצְמִיחַ הָאָרֶץ, אוֹ תִצְמִיחַ וַיִּקְרַח  
הַצִּמָּח פְּגַע, וְאִין לְהַאֲשִׁים הָאָרֶץ.

Just as one who chooses the work of the land and it's sowing to be the means for his livelihood, in which case, if the Creator wishes that he be sustained from it, then the seed will sprout forth and will be fruitful and multiply. Nevertheless, it is obvious that one shouldn't give thanks to the earth for this; rather thanks is due to the Creator alone. If, however, the Almighty does not wish to sustain him from it, then the earth will not sprout forth any vegetation. Alternatively, it will sprout forth vegetation but something adverse will happen to it. In both of these cases it is obvious that one should not blame the earth for this.

וְכֵן כְּשִׁיבְקֵשׁ מֵאֶחָד מֵהֶם חֶפֶץ, שִׁיְהִיָּה  
אֶצְלוֹ הַחֲלֵשׁ וְהַחֲזָק מֵהֶם שְׂוֶה בְּעִשְׂוֹתוֹ,  
וַיִּבְטַח בְּהַשְׁלֵמָתוֹ עַל הָאֱלֹהִים וַתִּבְרָךְ.  
וְאִם יִשְׁלַם עַל יְדֵי אֶחָד מֵהֶם, יוֹדֵה  
הַבוֹרָא וַתִּבְרָךְ אֲשֶׁר הִשְׁלִים חֶפְצוֹ,  
וַיּוֹדֵה לְמִי שֶׁנַּעֲשָׂה עַל יְדוֹ עַל לְבוֹ הַטּוֹב  
לוֹ וְשֶׁהַבוֹרָא הִבִּיא תוֹעֵלָתוֹ עַל יְדוֹ.

Therefore, when one requests an object from one of these people, i.e., a person above him or below him, he should consider the weak person and the strong person as equally able to perform his request, not putting any more trust in the more capable person. He should rely on the Almighty that his request be answered. If his request gets answered by one of the people, then he should thank the Creator blessed be He, who fulfilled his wishes. He should also thank the person who the favor was done through for two reasons; firstly for his good heartedness, and secondly that the Creator brought his benefits through him.



ובידוע שאין הבורא מְגַלְגֵל טוֹבָה אֶלָּא  
על ידי הצדיקים ומעט הוא שמתגלגל  
הפסד על ידיהם כמו שאמרו חכמינו  
זכרונם לברכה (בבא בתרא קיט, ב)  
"מְגַלְגֵּלִין זְכוּת עַל יְדֵי זָכָאי וְחֹזְקָה עַל  
יְדֵי חַיִּב", ואמר הכתוב (משלי יב, כא)  
"לא יאנה לצדיק כל און".

ואם לא ישלם לו על ידיהם, אל  
יאשימם ואל יתלה בהם קצור, אך  
יודה לאלהים אשר בחר לו הטוב בזה,  
וישבחם כפי שידע מהשתדלם לעשות  
הקצור, אף על פי שלא נשלם בקצונו  
וכרצונם לו.

וכן ינהג במודעיו ואוהביו ובמי שנושא  
וגותן עמם ושמשו ושפתיו.

וכן אם יבקש ממנו מי שלמעלה ממנו  
או שלמטה ממנו חפץ, יסבב לעשותו  
בכל לבו, וישתדל להשלימו במצפונו  
אם יודמן לו, ויהיה מי שמבקשו ראוי  
להשתדל לו בו, ואחר כך יבטח על  
האלהים בהשלמתו.

For it is well known that generally speaking, the Creator does not cause good to come to other people, except through the righteous, and it is only rarely that He causes loss through them. As our sages of blessed memory said, in the Talmud, (Bava Batra 119b): "Merit is brought about by means of one who is meritorious and liability by means of one who is liable." Likewise, it says (in mishlei 12:21): No wrong shall be caused for the righteous."

If his request was not fulfilled by the people he turned to, he should not blame them, nor should he blame it on the lack of effort on their part. Instead, he should thank the Almighty, who chose to withhold his request from him for his own good, and he should praise the people whom he made the request from, based on his knowledge of their efforts which they invested to fulfill his request, even though it did not end up according to his wishes or the wishes of the other people who wanted to help him.

This is how one should conduct himself with one's acquaintances and friends, as well as with those people he does business with and his servants and partners.

Likewise, if either a superior or subordinate of his makes a request of him, he should wholeheartedly make every effort to perform the request, but if possible he should try to complete the request in private, so that he will not become haughty as a result. The above only applies, if the person who asked him for the request is somebody who is deserving of his efforts on his behalf. After making these efforts he should rely on the Almighty that He will help him fulfill the person's request.

וְאִם יִשְׁלֹמֶהוּ עַל יְדוֹ וַיִּשְׁמְהוּ סָבָה  
לְמוֹצֵת זֹלָתוֹ, יוֹדֶה עַל זֶה. וְאִם יִמְנַע  
מִמֶּנּוּ וְלֹא יוֹדֵמֵן לוֹ לַעֲשׂוֹתוֹ, אֵל יֵאָשִׁים  
נִפְשׁוֹ, וַיּוֹדִיעַ אֶת חֲבֵרוֹ שְׂלֵא קִצֵּר, אַחֵר  
שִׁמְרָח וַיִּשְׁתַּדֵּל בּוֹ בְּעֲצָמוֹ.

If the request ends up being fulfilled through his efforts, and He places him in the position of being the means for the good of his friend, then he should thank G-d for this. If, however, he was prevented from doing so and he was not able to do it, he should not blame himself. He should inform his friend that he was not lazy in his efforts on his behalf, provided that he did in fact exert himself and toil on their behalf.

### RESPONSE TO ENEMIES

אֲכַל עֲנִינֵי אוֹיְבָיו וְחוֹמְדָיו וּמִבְקָשֵׁי  
רְעֵתוֹ, וַיִּטַּח בְּעֲנִינֵיהֶם עַל הַבּוֹרָא  
יִתְעַלֶּה, וַיִּסְבּוֹל חֲרָפָתָם. וְאֵל יִגְמוֹל  
לָהֶם כְּפַעְלָם, אֲדָּ וַיִּמְלֵם חֶסֶד, וַיַּעֲשֶׂה  
לָהֶם כָּל מַה שְׁיֻכַּל לַעֲשׂוֹתוֹ מִן הַטּוֹב,  
וַיִּזְכּוֹר בְּלִבּוֹ שְׁתוֹעַלְתּוֹ וַנִּזְקוֹ בְּיַד הַבּוֹרָא  
יִתְעַלֶּה.

However, with regard to matters pertaining to his enemies, those who covet his possessions and those who seek to do bad with him, he should rely on the Creator may he be exalted for all these matters. He should tolerate it when they embarrass him, and he should not take retribution from them according to their misdeeds. Rather he should pay them back with kindness and do any good for them that he is able to do for them. He should remember that ultimately, any benefit that he receives and all harm that comes to him is in the hands of the Creator, may he be exalted.

וְאִם יִהְיוּ סָבָה לְהַזְיקוֹ, וַיְחָשׁוּב עֲלֵיהֶם  
טוֹב, וַיִּחָשׁוֹד אֶת עֲצָמוֹ וּמַעֲשָׂיו בְּרַע  
הַקְּדָמוֹתָיו אֶצֶל אֱלֹהָיו. וַיִּתְחַנֵּן אֶל  
הָאֱלֹהִים וַיִּבְקֵשׁ מִלְּפָנָיו לְכַפֵּר עֲוֹנוֹתָיו,  
וְאִזּוֹ יִשׁוּבוּ אוֹיְבָיו לְאַהֲבָתוֹ, כְּמוֹ שְׁאָמַר  
הַחֶכֶם "בְּרִצּוֹת ה' דְּרָכֵי אִישׁ, גַּם אוֹיְבָיו  
יִשְׁלִים אֹתוֹ" (משלי מז, ז).

If they will be the cause of his harm, he should think good about them, and he should suspect that it is himself and his previous misdeeds towards the Almighty, that are the cause of his misfortune. He should offer supplications to the Almighty and beg him to forgive him for his sins. If he does this then his enemies will return to love him, as the Wise Man, Shlomo Hamelech said (in Mishlei 16:7): "When the L-rd accepts a person's ways, He will cause even his enemies to make peace with him."

## OBSERVING COMMANDMENTS WITH TRUST

וּפְרוּשׁ הַחֶלֶק הַרְבִּיעִי, בְּעִנְיַי חוֹבוֹת  
הַלְבָבוֹת וְהָאֲבָרִים שֶׁהָאָדָם מְתִיחַ  
בְּתוֹעֲלוֹתָם וְנֹקֵם,

The explanation of the proper manner in which one has *Bitachon* regarding the fourth category which is composed of those matters pertaining to the obligations of the heart and the limbs of the person, which only the person himself gains from them or is harmed by them.

וְזֶה בְּצֹמִים וּבְתַפִּלָּה וּכְסֻפָּה וְכַלּוּלָב  
וּכְצִיצִית וְשִׁמְרַת הַשַּׁבָּת וְהַמוֹעֲדִים  
וְהַמְנַע מִן הָעֲבֵרוֹת, וְכָל חוֹבוֹת הַלְבָבוֹת  
אֲשֶׁר לֹא תַעֲבֹרְנָה אֵל זְוִלְתּוֹ, וְתוֹעֲלוֹתָן  
וְנֹקֵן מִיַּחֲדוֹת בּוֹ מִכְּלֵי שְׂאָר בְּנֵי אָדָם,

Examples of these types of mitzvot are: Such as Fasting, Prayer, Sukkah, Lulav, Tzitzit, Observance of Shabbat and the Festivals, refraining from committing transgressions, and all the obligations of the heart which do not pertain to anyone else, and whose benefit or harm only affect him, and do not affect anyone else.

אֲבִי יִשְׂרָאֵל הַבְּטָחוֹן בְּכֻלָּם עַל הָאֱלֹהִים  
יִתְבָּרַךְ מִה שְׂאֵנִי מִבְּאֵר אוֹתוֹ, וּמֵאֱלֹהִים  
אֲשָׁאֵל לְהוֹרוֹת אוֹתִי הָאֱמֶת בְּרַחֲמָיו.

The proper ways in which to rely upon the Almighty regarding all of these matters is as I will explain. I ask the Almighty in his mercy to show me the truth in this matter.

וְהוּא כִּי מַעֲשֵׂי הָעֲבוּדָה וְהָעֲבָרָה לֹא  
יִתְכַנּוּ לָאָדָם כִּי אִם בְּהַקְבִּץ שְׁלֹשָׁה  
דְּבָרִים. הָאֶחָד, הַבְּחִירָה בְּלִבּוֹ וּמִצְפּוֹנוֹ.  
וְהַשֵּׁנִי, הַכּוֹנֵן וְהַהֲסַכְמָה לַעֲשׂוֹת מִה  
שֶׁבָחַר בּוֹ. וְהַשְּׁלִישִׁי, שִׁישְׁתַּדֵּל לְגִמּוֹר  
הַמַּעֲשֶׂה בְּאֲבָרָיו הַנִּרְאִים וְיִוצִיאֵהוּ אֵל  
גֵּדֵר הַמַּעֲשֶׂה.

It is as follows: Acts of service of G-d and acts of transgressions are only possible for a person to perform if the following three things come together: 1) The choice that he makes in his heart and mind 2) That he decides to do that which he chose to do and 3) that he makes efforts with his limbs to complete that action and thereby bring it into the realm of action.

וּמֵה שְׂאֵינוֹ נֶעְלָם מִמֶּנּוּ בָהֶם, כְּבַחֲרִית  
הָעֲבוּדָה וְהָעֲבָרָה, וְהַכּוֹנֵן וְהַהֲסַכְמָה  
עַל הַמַּעֲשֶׂה, הַבְּטָחוֹן עַל הָאֱלֹהִים בְּזֶה  
מַעוֹת וּסְכָלוֹת,

Regarding those things of the above three things which are not hidden from us, meaning that it is in our power to control them, namely, 1) the choice that a person makes to either serve G-d or to transgress his will, and 2) the decision to do so, both of which are in our control, it would be a mistake and it would be foolish of us to rely on G-d regarding this.

כי הבורא יתברך הניח ברשותנו בחירת  
עבודתו והמרותו, כמו שכתוב (דברים  
ל, יט) "ובחרת בחיים", ולא הניח  
ברשותנו השלמת המעשה בעבודה  
ובעברה, אלא פסבות שהם חוץ לנו,  
מזדמנות בקצת העתים ונמנעות  
בקצתם.

ואם יבטח על האלהים בבחירת עבודתו  
ויאמר: לא אבחר ולא אכונן לעשות  
כלום מעבודת הבורא עד שיבחר לי  
הטוב ממנה, כבר תעה מדרך הישרה  
ומערו רגליו מאפני הנכונה.

כי הבורא יתברך כבר צננו לבחור  
במעשי העבודה ולכונן אליה  
בהשתדלות והסכמה ובלב שלם לשמו  
הגדול, והודיענו שהוא אפני הנכונה לנו  
בעולם הזה ובעולם הבא.

ואם יודמנו פסבות ויתכן גמר המעשה  
בעבודתו אשר קדמה בחירתנו בה,  
יהיה לנו השכר הגדול על הבחירה  
בעבודה, ועל הכוונה לעשותה, ועל  
השלמת מעשיה באברים הנראים. ואם  
ימנע מן האברים גמר המעשה, יהיה  
לנו שכר הבחירה והכוונה, כאשר זכרנו  
במה שקדם.

וכן העניש על העברה.

This is because the Creator, blessed be He, has left us in control of the choice to either serve Him or to rebel against Him, as it is written (in Devarim 30:29): "You shall choose life." However, He did not leave us in control of being able to execute the action to its completion, be it an act of service of G-d or a transgression. Instead, it is dependent on external factors which are beyond our control. These factors will sometimes be available and sometimes won't be.

If a person relies on the Almighty regarding his choice of service of G-d, and he will say to himself: "I will not choose or direct myself to do any service of the Creator, until He chooses for me the best way in which to serve him, he has already strayed from the proper path, and his feet have slipped away from the correct way of serving him.

For the Creator, blessed be He, has already commanded us to choose the performance of mitzvot, and to direct ourselves to it through making efforts and making a decision to fulfill them wholeheartedly for the sake of His great name, and He let us know us that this is the proper way for us to conduct ourselves to gain both in this world and in the world to come.

If the means which make it possible to perform the mitzvah are available to us, and we are able to observe the word of the divine service, after first choosing to do it, then our reward will be great. We will receive reward for the following: 1) our choice to observe the mitzvah, 2) our resolve to do it and 3) for completing the act with our physical limbs. If however the means with which to perform the mitzvah are withheld from us, then we will still be rewarded for both the choice we made as well as the decision to do the mitzvah as we mentioned above (Chapter 3, fifth Introduction).

The same applies to the punishment for a sin as well.

## SERVICE OF GOD AND SECULAR AFFAIRS

וההפֿרש שבין עבודת הבורא ושׂאר  
מעשי העולם בענין הבטחון באלהים  
יתברך:

שׂאר עניני העולם לא נגלו לנו אפני  
הטוב והרע בסבה מן הסבות מבלעדו  
שׂאריהם, ולא אפני ההפסד והרע  
בקצתם בלתי קצתם, כי לא עמדנו על  
איזו מלאכה מן המלאכות שמוכה לנו  
ויותר ראויה לבקשת הפרג והבריאות  
והטוב, ולא באיזו סחורה ובאיזו דרך  
ובאיזה מעשה מן המעשים העולמיים  
נצליח כשנתגלגל בהם.

ומן הדין עלינו שנבטח באלהים  
בבחירתה והשלמתה לעזרנו על מה  
שיש בו טובתנו, אחר שנתגלגל עליהם  
ונתחנן אליו להעיר לבבנו לבחירת  
הטובה והראויה לנו מהם.

אבל עבודת הבורא יתברך איננה כן,  
מפני שכבר הודיענו אפני הנבונה בה,  
וצננו לבחור בה, ונתן לנו היכולת עליה.

The reason why there is a difference between how one has trust in the Almighty blessed be He, regarding matters of one's service of the Creator and how one has trust with regard to all other worldly matters, is as follows:

As far as all other worldly matters are concerned, it has not been revealed to us which are the best and most helpful means with which to obtain our needs. Likewise, it has not been revealed to us which means will cause us loss and bad fortune, and which not. For we don't know which type of work is best for us and which is the most proper means for us to use in our pursuit of our livelihood, health and other needs which are for our good. We also do not know which merchandise to buy, which journey to take or which actions from among the worldly actions, we will be successful at, when we engage in them.

Therefore it follows that regarding worldly matters we should rely on the Almighty to help us choose the most appropriate means to engage in, as well as to help us complete those actions which are best for us. This is provided that we make efforts to engage in those means and that we pray to him that he should awaken our hearts to choose those means which are the best, and most appropriate for us.

However, this is not the case with the service of the Creator, blessed be He. This is because He has already informed us the proper ways in which to serve Him, commanded us to choose it, given us the ability to do it, as well as promised us the reward for it.

ואם נתחנן אליו בבחירתה ונבטח עליו  
 בהראותנו לפני הטוב לנו, נהיה תועים  
 בדברינו וסקלים בכמוחוננו, מפני שכבר  
 קדמה הודעתו אותנו דרכי העבודה  
 אשר יועילנו בעולם הזה ובבא, כמו  
 שאמר (דברים ו, כד) "ויצונו ה' לעשות  
 את כל החקים האלה ליראה את ה'  
 אלהינו לטוב לנו כל הימים",

Therefore, if we were to pray to Him that he guide us in our choices regarding this, or were we to rely on Him to show us the best ways for us to serve him, we would be mistaken in our offering words of prayer to him, and we would be fools in our reliance on him. For, He has already informed us the ways in which to serve Him, which will help us both in this world and in the world to come. As it says (in Devarim 6:24): "And the L-rd commanded us to perform all these statutes, to fear the L-rd, our G-d, for our good, all the days."

ואמר בגמול העולם הבא (דברים  
 ו, כה) "ויצדקה תהיה לנו כי נשמר  
 לעשות".

Regarding the reward in the world to come it says (in the following verse): "And it will be for our merit that we guard and observe."

ועוד, כי עניני העולם יש שתשוב הסבה  
 המשבחת מגנה והמגנה משבחת, אך  
 העבודה והעברה אינם כן, כי המגנה  
 והמשבח מהם לא יעתק מענינו ולא  
 יתחלף לעולם.

Furthermore, when it comes to material matters, sometimes the means which appears to be good turns out to be bad, and that which appears to be bad turns out to be good. However, when it comes to the service of G-d, and transgressions of His commandments it is not so, for those things which are either bad and good will never cease to be, nor will they change to be the opposite of what they were until now.

### WHERE THERE IS ROOM FOR TRUST IN DIVINE SERVICE

אבל מה שראוי לבטוח עליו, הוא גמר  
 מעשה העבודה אחר בחירתה בלב  
 שלם ונאמן והסקמה והשתדלות כבר  
 ללב וכונה לשמו הגדול.

However, it is proper to trust in Him, when it comes to being able to successfully complete any act of service of G-d, after having first wholeheartedly and genuinely chosen to perform the mitzvot, resolved to do so and made efforts with a pure heart and with intent that it be for the sake of His great Name.

וְכִזָּה אֲנַחְנוּ תִּיבִין לְהִתְחַנֵּן אֵלָיו לְעֹזֹר  
 אוֹתֵנוּ בּוֹ וְלְהוֹרֹת אוֹתֵנוּ עִלָּיו, כְּמוֹ  
 שֶׁכָּתוּב "הַדְּרִיכֵנִי בְּאֱמֻנָתְךָ וְלִפְדֵּנִי"  
 (תהלים כה, ה), וְאָמַר "הַדְּרִיכֵנִי בְּנִתְיָב  
 מִצְוֹתֶיךָ" (תהלים קיט, לה), וְאָמַר  
 "דֶּרֶךְ אֱמוּנָה בְּחַרְתִּי" (תהלים קיט, ל),  
 וְאָמַר "דִּבְכַתִּי בְּעִדּוֹתֶיךָ, ה' אֵל תְּבִישֵׁנִי"  
 (תהלים קיט, לא), וְאָמַר "וְאַל תִּצַּל  
 מִפִּי דְבַר אֱמֶת עַד מָאֵד, כִּי לִמְשַׁפְּטֶיךָ  
 יִחַלְתִּי" (תהלים קיט, מג).

וְכָל זֶה רְאִיָּה שֶׁבְּחִירְתּוֹ הִיָּתָה בְּמַעֲשֵׂה  
 הָעֲבוּדָה, אֲדָף הַתְּפִלָּל אֶל הָאֱלֹהִים עַל  
 שְׁנֵי דְבָרִים. אֶחָד מֵהֶם, לִיָּחַד לְכַבֹּד  
 וְלְחַזֵּק בְּחִירְתּוֹ בְּעֲבוּדָתוֹ בְּהִרְחַקַת  
 מְרֻדוֹת הָעוֹלָם מִלְּבָבוֹ וְעֵינָיו, כְּמוֹ שֶׁאָמַר  
 "יִיחַד לְכַבִּי לִירְאָה שְׁמֶךָ" (תהלים פו,  
 יא), "גַּל עֵינַי וְאִבִּיטָה נִפְלְאוֹת מִתּוֹרָתְךָ"  
 (תהלים קיט, יח), "הִעֲבֵר עֵינַי מִרְאוֹת  
 שָׁוְא" (תהלים קיט, לו), "הִט לִבִּי אֶל  
 עֲדוֹתֶיךָ" (תהלים קיט, לו), וְהַדּוּמָה  
 לָהֶם.

וְהַשְּׁנִי, לְחַזֵּק אֲבָרָיו עַל הַשְּׁלֵמַת  
 הַמַּעֲשִׂים בְּעֲבוּדָתוֹ, וְהוּא מֵה שֶׁאָמַר  
 "הַדְּרִיכֵנִי בְּנִתְיָב מִצְוֹתֶיךָ" (תהלים קיט,  
 לה), "סְעֲדֵנִי וְאוֹשְׁעָה" (תהלים קיט,  
 קיז), וְהַרְבֵּה כְּמוֹהוּ.

Regarding this facet of mitzvah observance, namely that we be successful in the performance of mitzvot, we are obligated to pray to Him to help us and guide us, as it is written (in Tehillim 25:5): "Direct me with Your truth and teach me" and as it says (in Tehillim 119:35): "Lead me in the path of Your commandments" and as it says (in the same chapter in verse 30): "I chose the way of faith." Furthermore it says in the next verse (verse 31): "I clung to Your testimonies; O L-rd; put me not to shame" and it says later in the chapter (in verse 43): "And do not take out utterly from my mouth a word of truth, because I hoped for Your words."

All of the above verses are proof that his, King David's, choice was concerning the act of service of the Almighty, but he still prayed to the Almighty concerning two matters: Firstly, he prayed that the Almighty set aside his heart to be solely devoted to his service, and that the Almighty should strengthen his choice in his service of G-d, by keeping away the disturbances of the world from his heart and his eyes, as it says (in Tehillim 86:11): "Unify my heart to fear Your name", and as it says (in Tehillim 119:18): "Uncover my eyes and I shall look at hidden things from Your Torah" (and in verse 37): "Turn away my eyes from seeing vanity" and in the preceding verse it says: "Extend my heart to Your testimonies" and as it says in verses which are similar to them.

Secondly, he prayed that G-d strengthen his limbs, so that he should be able to complete those actions of his service of G-d. That is what it means when it says (in Tehillim 119:35): "Lead me in the path of Your commandments" and in the same chapter (in verse 117): "Sustain me and I shall be saved" and many Pessukim like this.

ואני עתיד לבאר לפני מפסדי החלק  
הזה ואפני השלמתו והדרך הנכונה בו,  
בעזרת השם.

I intend in the future to explain the ways which  
destroy one's *Bitachon* regarding matters in this  
category, and what causes one's *bitachon* to be  
complete, and the appropriate way in which to  
behave regarding it, with the help of Hashem.

### COMMANDMENTS WHICH AFFECT OTHER PEOPLE

אכל פרוש החלק החמישי, והוא חובות  
האברים אשר תועלתם וניקם מתעבדים  
אל זולתו, בצדקה, והמעשר, ולמוד  
החכמה, וצוות בטוב והזהר מהרע,  
ולחשיב האמנות, ולהסתיר הסוד,  
ולדבר טוב, ולעשות הטוב, וכבוד  
אבות, והשבת הרשעים אל האלהים,  
והורות בני אדם דרכי טובתם, ולחמול  
ענייהם, ולרחם עליהם, ולסבול הרפתם  
כשמעיר אותם אל העבודה ומיחל  
אותם ומיראם בגמול ובענש.

The explanation of how to have proper *Bitachon*  
regarding the fifth category, namely, those obli-  
gations which a person performs with his limbs  
which benefit or harm other people. Some ex-  
amples of mitzvot that fall into this category are  
mitzvot such as charity, the separation of tithes,  
teaching Torah wisdom to other people, instruct-  
ing and teaching other people how to conduct  
themselves properly, and warning them to refrain  
from bad behavior. Likewise, returning deposits  
and debts, keeping a secret, speaking good about  
one's fellow, behaving kindly with one's fellow,  
honoring one's parents, humbling the wicked  
back to the service of the Almighty, advising peo-  
ple as to that which is good for them, having com-  
passion over the poor people and to be merciful  
with people at the time of their distress. Likewise,  
to tolerate being embarrassed by people when  
you attempt to inspire them to the service of G-d,  
by informing them of the great reward which is  
due to people who perform G-d's will, and by in-  
stilling in them the fear of punishment which is  
due to people who transgress G-d's will.



אֶפְנֵי יִשְׂרָאֵל הַבְּטָחוֹן בְּזֶה, שְׂיִהְיֶה הָאָדָם  
צוֹפֵן בְּלִבּוֹ כָּל הַמַּעֲשִׂים הָאֵלֹהִים וְהַדּוּמָה  
לָהֶם, וַיִּבְחַר עֲשׂוֹתָם וַיִּסְבֵּב אֲלֵיהֶם,  
כְּפִי מִה שֶׁהִקְדַּמְנוּ בַחֲלֻק הַרְבִּיעִי מַחֲיִיב  
הַבְּחִירָה עֲלֵינוּ לְהִתְקַרֵּב אֶל הָאֱלֹהִים  
בְּלִבָּד, לֹא לְקִנּוּת שֵׁם וְכְבוֹד בְּיָגִיהֶם,  
וְלֹא לְקִוּוֹת הַגְּמוּלָה מֵהֶם, וְלֹא לְהִשְׁתַּדֵּר  
עֲלֵיהֶם.

The proper way to have *bitachon* regarding these above-mentioned matters, is that a person should have in his heart the intention to do all these acts and the like, should the opportunity arise to do them. When the opportunity does arise, then he should make the choice to do them, and pursue the means with which to do them as we already explained when discussing the fourth category, about the obligation that we have to make a choice to observe the mitzvot with the goal in mind of drawing close to the Almighty, and not with the goal of acquiring for ourselves a name or honor from the people with which we are doing these mitzvot. Likewise, our intention in doing these mitzvot should not be with the hope that they will repay us, nor should it be in order that we will rule over them.

וְאַחַר כֵּן יִבְטַח עַל הָאֱלֹהִים בְּהַשְׁלָמַת  
הַמַּעֲשֵׂה שֶׁכּוֹן לַעֲשׂוֹתוֹ מֵהֶם כְּפִי מִה  
שֶׁהוּא רוֹצֵה בּוֹ מִמֶּנּוּ, אַחֲרֵי שִׁסְבֵּב  
עָלָיו.

After doing this, he should rely on the Almighty regarding the completion of the act that he intended to do, which is in accordance with that which G-d wants from him, provided that the person has made efforts to do so.

וַיִּזְהַר כְּפִי וּכְלָתוֹ בְּכֹל זֶה לְהִסְתִּירוֹ מִמֵּי  
שְׂאִין צְרִיד לֹא לְהוֹדִיעַ, כִּי בְהִזְוֹתוֹ נִסְתַּר  
יְהִי שְׂכָרוֹ יוֹתֵר גְּדוֹל מִמָּה שִׂיְהִי אִם  
יְהִי נוֹדֵעַ.

He should be as careful as possible to conceal his actions from those people who he does not need to inform. For when the mitzvah is concealed from other people, his reward will be much greater than if his act would be known.

וּמֵה שֶׁלֹּא יוּכַל לְהִסְתִּירוֹ, יִזְכּוֹר בּוֹ  
הַשֵּׁרֵשׁ אֲשֶׁר הִקְדַּמְנוּ כִּי הַתּוֹעֵלָתוֹ וְהַנֶּזֶק  
לֹא יִהְיֶה מִן הַבְּרוּאִים כִּי אִם בְּרִשׁוֹת  
הַבְּרוּא יִתְבָּרֵךְ.

That which he is not able to conceal, he should remind himself of the foundational principle that we mentioned above, that no gain or harm can be caused by another person without the explicit permission of the Creator, blessed be He.

וְכַאֲשֶׁר יִגְלַגַּל הַבּוֹרָא עַל יְדוֹ מִצְוָה,  
 יִחְשׁוֹב בְּלִבּוֹ כִּי הוּא מוֹכֵחַ מֵאֵת הַבּוֹרָא  
 יִתְעַלֶּה שֶׁהֵיטִיב בּוֹ אֱלֹהִים, וְאֵל יִשְׁמַח  
 בְּשִׂבְחַת אוֹתוֹ בְּנֵי אָדָם עֲלֵיהֶם, וְאֵל יִחְפּוּץ  
 בְּכַבּוֹדָם בְּעִבְרָה, וַיְבִיֵּאוּ זֶה לְהַתְנַגּוּת  
 בְּמַעֲשָׂהוּ וַיִּפְסֵד לָבוֹ וְכֹנְנָתוֹ לְאֱלֹהִים  
 וַיִּפְסֵד מַעֲשָׂהוּ וַיֵּאבֵד שְׂכָרוֹ.

When the Creator causes a mitzvah to be performed by him, he should think to himself that it is a kindness from the Creator, may He be exalted, who was kind to him by giving him the opportunity to perform the mitzvah. He should not rejoice when people praise him for it, nor should he want people to honor him due to his good deed. For, if he does so, it will cause him to become arrogant about his good deeds, and his purity of heart and pure intention for the sake of heaven, that he had when performing the mitzvah will be ruined. The good deed itself will be ruined, and he will lose his reward.

וְאֲנִי עֹתִיד לְבַאֵר זֶה בְּשַׁעַר בְּעֹזֶרֶת  
 הַשֵּׁם.

I intend to explain this in its appropriate gate with the help of the Almighty.

#### REWARD IN THIS WORLD AND IN THE WORLD TO COME

אֲבָל פְּרוּשׁ הַחֶלֶק הַשְּׁשִׁי, וְהוּא בְּגִמּוּל  
 הָעוֹלָם הַזֶּה וְהָעוֹלָם הַבָּא אֲשֶׁר יִהְיֶה  
 הָאָדָם רְאוּי לוֹ בְּמַעֲשָׂה הַטּוֹב בְּעוֹלָם,

Now, as for the explanation of the sixth category, namely the reward that one receives in this world and in the world to come, which a person receives if he is deserving of it, on account of his good deeds in this world is as follows:

הוּא שֶׁהַגְּמוּל עַל שְׁנֵי פָּנִים: גְּמוּל בְּעוֹלָם  
 הַזֶּה בְּלִבְדָּה, וְגְמוּל בְּעוֹלָם הַבָּא בְּלִבְדָּה.  
 וַיֵּשׁ שִׁיחֵיו רְאוּיִים שְׁנֵיהֶם עַל מַעֲשָׂה  
 אֶחָד.

The reward is given to a person in two ways: 1) There are some mitzvot for which a person receives reward in this world alone, while there are other mitzvot for which a person receives its reward in the world to come alone. 2) Sometimes one will be deserving of both rewards (in this world and in the next) for one mitzvah.

ולא פֿרש לָנוּ בְּאוּר זֶה בְּאֵר הַיִּטֵּב.  
אֲדָ, עֵרֵב הַבוֹרָא לְעַמּוֹ גְּמוּל בּוֹלָל  
עַל מַעֲשֵׂה בּוֹלָל, וְלֹא חִלַּק הַגְּמוּל עַל  
הָעֲבוּדוֹת בְּעוֹלָם כְּמוֹ שֶׁעֲשֵׂה בְּעֵנֶשׁ עַל  
הָעֲבֻרוֹת בְּעוֹלָם, כְּמוֹ שֶׁפֿרשׁ הַמַּעֲשִׂים  
שְׁעוֹשִׂיהֶם חִבּוּן סְקִילָה שְׂרָפָה הָרֶג  
וְחֵנֶק, וּמִלְקוֹת אַרְבָּעִים, וּמִיתָה, וְכִרְת, וְתִשְׁלוּמֵי  
כֶּפֶל, וְתִשְׁלוּמֵי אַרְבָּעָה  
וְחִמְשָׁה, וְנִנְק שׁוֹר בּוֹר וְשֵׁן וְאִישׁ, וְנוֹתֵן  
מוֹם בְּאָדָם, וְשׁוֹלַחַת יָד בְּמִבּוֹשָׁיו,  
וְהַמּוֹצִיא שֵׁם רַע, וְהַדּוֹמֶה לָזֶה.

The Torah does not explain this matter as to which reward one receives for which mitzvah well, but the Creator did assure his nation that we will receive a general reward for our actions, though he didn't specify which reward one will receive for each mitzvah, as he did with regard to the punishment in this world for one's transgressions. For example, the Torah specifies those acts which one who commits them is liable to be stoned, burnt, slain by the sword, strangled, receive forty lashes, get punished by death at the hands of the Almighty, suffer *karet*, liable to pay double payment (of that which he stole), or liable to pay four or five times the amount (he stole). Likewise the Torah specifies how much one is required to pay for damages caused by one's ox, or one's pit, the tooth of one's animal, damage caused by one's fire, damage caused by one who inflicts a blemish on another person, damage caused by someone who strikes a person's private parts, one who makes a libelous claim against his wife.

## REWARD AND PUNISHMENT IN THE WORLD-TO-COME

אָבֵל גְּמוּל הָעוֹלָם הַבָּא וְעֵנֶשׁוּ לֹא פֿרשׁ  
מֵהֶם הַנְּבִיא מְאוּמָה בְּסִפְרוֹ, בְּעִבּוֹר  
כְּמָה פְּנִים.

מֵהֶם, כִּי צוּרַת הַנֶּפֶשׁ בְּלַעֲדֵי הַגּוּף  
אֵינָה יְדוּעָה אֲצִלָּנוּ, כֹּל שֶׁבֵּן מֵה  
שְׁתַּתְּעִיג בּוֹ אוֹ תִצְמַעַר בְּעֵינֵי הַהוּא,  
אֲדָ פֿרשׁ אוֹתוֹ לְמִי שֶׁהָיָה מִבֵּין הָעֵינֵי  
הַזֶּה, כְּמוֹ שֶׁאָמַר לִיהוֹשֻׁעַ (זְכוּרִיה ג,  
ז) "וְנִתְתִי לְךָ מֵהַלְכִים בֵּין הָעוֹמְדִים  
הָאֵלֶּה".

However, the prophet did not explain anything at all about the nature of the reward and punishment one will receive in the world to come, for a number of reasons:

One of the reasons for this omission, is that the nature of the soul as it is without a body as it will be in the world to come is unknown to us, as it is beyond our comprehension. All the more so is it impossible for us to understand the spiritual pleasure or pain of the soul in the world to come, which comes to the person as reward and punishment for his actions in this world. Instead, it was explained only to those people who were able to understand this matter, as we find that the angel of the Almighty said to Joshua the High Priest, (in Zecharya 3:7): "And I will let you walk among these who stand by."

ולא יהיה זה בעוד נפשו קשורה בגופו,  
אבל רמז למה שיהיה אחר המות,  
שתישוב הנפש בצורת המלאכים בענין  
פשיטותה ודקותה ועזבה להשתמש  
בגופה כשתזדכך ותזהיר והיו מעשיה  
טובים בעולם הזה.

ומהם, שגמול העולם הבא וענישו היה  
מקבל אצל עמי הארץ מהנביאים,  
ומשפך אצל החכמים, והניחו לזכרו  
בספר, כמו שהניחו לזכור הרבה מפרוש  
המצוות והחובות, מפני שסמכו על  
הקבלה.

מהם, שהעם היו מן הסכלות ומעוט  
ההבנה, בענין שאיננו נעלם ממה  
שכתוב בתורה, ונהג הבורא עמם  
מנהג האב החומל על בנו הקטן כשהוא  
רוצה ליסרו בנחת ולאט, כמו שכתוב  
"כי נער ישראל ואהבהו" (הושע יא,  
א).

This will not happen when the soul is still tied down to the body, rather He was alluding to that which will be after death, when the soul will return to be like the form of the angels, insofar as its simple and spiritual state, and as a result of it having stopped to use its body, when it will be refined and shine as a result of it's good deeds in this world.

An additional reason why the reward and punishment of the world is not mentioned in Scripture is because the reward and punishment of the world to come was orally transmitted from the prophets to the people, and was understood by the wise men among them. It was left out of being mentioned in Scripture, in the same manner that much of the explanations of the mitzvot and transgressions were left out of Scripture, because they relied on the tradition which was passed down from generation to generation.

Another reason why the reward and punishment of the world is not mentioned in Scripture is because the nation of Israel at the time when they accepted the Torah were in a state of foolishness and limited understanding, to such a degree that it is actually evident from that which is written in the Torah. Therefore, the Creator conducted himself with them as a father who has compassion over his young child conducts himself when he wants to discipline him; he does so gently and slowly. As it is written in the verse (Hoshea 11:1) "For, when Israel was young, I loved him."

וְהָאֵב פְּשׁוּרָצָה לְלַמֵּד אֶת בְּנוֹ בְּנִעְרוּתוֹ  
הַחֲכָמוֹת אֲשֶׁר יַעֲלֶה בָּהֶם אֶל הַמַּעֲלֹת  
הָעֲלִיּוֹנוֹת אֲשֶׁר לֹא יִבְיֵן הַנֶּעֶר בְּעֵת  
הַהִיא, אֲלוֹ הִיָּה מִפְּיָם אוֹתוֹ עֲלִיָּהוּ  
וְאוֹמֵר לוֹ: סְבוּל יִגְיעוֹת הַמּוֹסֵר וְהַלְמוּד  
בַּעֲבוּר שְׂתַעֲלֶה בָּהֶן אֶל הַמַּעֲלֹת  
הַחֲמוּדוֹת, לֹא הִיָּה סוֹבֵל אֶת זֶה וְלֹא  
שׁוֹמֵעַ אֵלָיו, מִפְּנֵי שְׂאֵין מִבֵּין אוֹתָן.

וְכֹאֲשֶׁר יִיעֲדֵהוּ עַל זֶה בְּמָה שֶׁהוּא עֹרֵב  
לוֹ מִיָּד, מִמַּאֲכָל וּמִשְׁתֵּה וּמִלְבוּשׁ נָאֶה  
וּמִרִכְבֵּת נָאֶה וְהַדּוּמָה לָזֶה, וְיִוַעֲיֵדֵהוּ  
בְּמָה שִׁיִּצְעֵר אוֹתוֹ מִיָּד, מִרְעֵב וְעִירוֹם  
וּמִלְקוֹת וְהַדּוּמָה לָהֶם, וְיִישֵׁב דַּעְתּוֹ עַל  
מָה שִׁיִּכְבַּח עָלָיו מִן הַרְאִיּוֹת הַמְרַגְּשׁוֹת  
וְהַעֲדִיּוֹת הַגְּלוּיּוֹת הָאֲמִתִּיּוֹת, וְקָל עָלָיו  
לְסְבוּל יִגְיעַת הַמּוֹסֵר וְלִשְׂאֵת מִרְחוּ.

וְכֹאֲשֶׁר יִגִּיעַ לִימֵי הַבְּחָרוֹת וְיִחֻזַּק שְׂכָלוֹ,  
יִבֵּן הָעֵינָן הַמִּבְּנֵן אֵלָיו בְּמוֹסְרוֹ וְיִכְבֵּן  
אֵלָיו, וְתִמְעַמַּע בְּעֵינָיו הָעֲרֻבוֹת אֲשֶׁר  
הִיָּה רֵץ אֵלֶיהָ בְּתַחֲלַת עֵנְיָנוּ, וְהִיָּה זֶה  
לְחִמְלָה עָלָיו.

By way of analogy: When a father wants to teach his son in his youth, the various types of wisdom which will enable him to attain great levels, which the young lad does not understand or appreciate at that time. Were he to persuade his son to learn them by saying to him “tolerate the hard work of disciplining yourself and learning so that through them you can attain the delightful levels”, the son would still not be able to tolerate it, and he would not listen to him because he doesn’t comprehend those levels.

However, when he promises his son, as a reward for his learning, things which are pleasant for him in the immediate future, such as food, drink, nice-looking clothing, a nice-looking chariot and the like, and at the same time he warns his son that if he does not work hard in his learning, he will punish him with those punishments which will immediately cause him pain, such as hunger, lack of clothing, spanking and the like, and in addition to this he will reassure his son with clear proofs and tangible evidence, then all of this will make it easy for him to tolerate the hard work of disciplining himself and will make it easier for him to be able to bear the bother which is involved with learning.

When the child becomes a young man, and his intellect will mature, he will understand the true purpose of his disciplining himself, and he will have this in mind when toiling in his learning. Those pleasant things which he was pursuing at the beginning of his learning, will now be insignificant to him, and he will understand that the reason why his father initially promised him all of this was out of compassion for him.

וכן הבורא יתברך יחל עמו והפחידם  
בגמול וענש ממחרים, מפני שידע  
כי העם פאשר יתקנו לעבודה הנגל  
מעליהם סבלותם בגמול העולם הבא  
וענשו, ויכנו בעבודה אליו, ויתנהגו  
בה עדיין.

וכן נאמר בכל מה שבפספרים מהגשמת  
הבורא יתברך.

וימהם, שגמול העולם הבא אין אדם  
ראוי לו במעשהו הטוב בלבד, אף  
יהיה ראוי מן האלהים בשני דברים  
אחר המעשה הטוב:

האחד, שיורה בני האדם עבודת  
הבורא יתעלה וינהיגם לעשות הטוב,  
כמו שכתוב "ומצדיקי הרבים ככוכבים  
לעולם ועד" (דניאל יב, ג), ואמר  
"ולמוכיחים ונעם ועליהם תבוא ברכת  
טוב" (משלי כד, כה).

וכאשר יתקבץ למישתדל גמול הצדקתו  
אל גמול צדקתו וגמול אמונת לבו  
וסבלו, יהיה ראוי לגמול העולם הבא  
אצל הבורא.

והשני, חסד מאלהים ונדבה וטובה,  
כמו שכתוב "ולך אדני חסד כי אתה  
תשלם לאיש כמעשהו" (תהלים סב,  
יג).

So too, the Creator, blessed be He, instilled in his nation hope and fear by telling them about material reward and punishment which are quick to come in this world. He did this because he knew that at a later time when they would become strongly established in their service of the Creator, they would rid themselves of their foolishness of being focused on the reward of this world. Instead, they will direct their service towards G-d alone, and conduct themselves in it for the purpose of connecting to him.

Similarly we will say an explanation why we find in all of Scripture that it describes the Almighty as having physical traits.

Another one of the reasons why the Torah does not mention the reward in the world to come is because a person is not deserving of reward in the world to come on account of his good deeds alone. Rather, he is only deserving of it, if in addition to his good deeds, two other conditions are met:

1) That he teaches other people the service of the Creator, may he be exalted, and leads them to do good, as it is written (in Daniel 12:3): "And those who bring the multitudes to righteousness are like the stars forever and ever" and as it says (in Mishlei 24:25): "But for those who reprove it will be pleasant, and a good blessing shall come upon them."

It is only when a person will have the combined merit of causing others to be righteous as well as being righteous himself, and the merit of his belief in his heart and his tolerance of pain or poverty, that he will be deserving of the reward in the world to come.

2) The second condition is that the Almighty be kind, generous and good with him, as it is written (in Tehillim 62:13): "And You, O L-rd, have kindness, for You repay a man according to his deeds."

וְהַעֲלָה בָּוֶה, כִּי אִם הִיָּה מַעֲשֵׂה הָאָדָם  
 כְּחוֹל הַיָּם בְּמִסְפָּר, לֹא יִהְיֶה שָׂקוּל  
 בְּמוֹכָה אַחַת מִן טוֹבוֹת הַבוֹרָא יִתְבָּרַךְ  
 עָלָיו בְּעוֹלָם הַזֶּה, כֹּל שֶׁבֶן אִם יִהְיֶה לוֹ  
 חַטָּא, וְאִם יִדְקֶדֶק הַבוֹרָא עִם הָאָדָם  
 בְּתַבִּיעַת הוֹדָאת הַטּוֹבָה, יִהְיֶה כָּל  
 מַעֲשָׂהוּ נִכְחָד וְנִשְׁקָע בְּקַמְטָה שֶׁבְּטוֹבוֹת  
 הַבוֹרָא עָלָיו.

The reason why the reward is only due to the Almighty's kindness is as follows: Even if a person's good deeds were as many as the sand of the sea, they would not amount to the value of even one kindness of the Creator blessed be He in this world. All the more so, will it be true, if the person has sins. If the Creator were to be exacting with the person in demanding him to thank him for the good that he has bestowed upon him, then all the person's good deeds would be cancelled and wiped out when taking into account even the smallest kindness of the Creator with the person.

וְכֵן שִׁיחֵיהָ מִגְּמוּל הַבוֹרָא לוֹ אֵינוּ מְגִיעַ  
 לוֹ עַל מַעֲשָׂהוּ, אֲלֵא הוּא מַחֲסֵד הַבוֹרָא  
 עָלָיו.

It follows that the reward that the Creator gives him does not come to him due to his actions, rather it is from the kindness of the Creator towards him.

אֲדָ הָעֲנֵשׁ בְּשָׁנֵי הָעוֹלָמִים הוּא בְּאֵמֶת  
 וּבְדִין וְרוֹב שְׂחֵיב בּוֹ הָאָדָם,

But, on the other hand, the punishment which a person receives in both worlds, comes to a person through truth and justice, for he has become liable as a result of his actions.

אֲלֵא שְׂחֵסֵד הַבוֹרָא יִתְגַּבֵּר עָלָיו בְּשָׁנֵי  
 הָעוֹלָמִים, כְּמוֹ שֶׁכָּתוּב "וְלֹדָ אֲדָנִי חֶסֶד"  
 (תהלים סב, יג), "וְהוּא רַחוּם וְכַפֵּר עוֹן  
 וְלֹא יִשְׁחִית" (תהלים עח, לח).

It is just that the kindness of the Creator is strong over us in the two worlds, as it is written (in Tehillim 62:13): "And You, O L-rd, have kindness," and as it says (in Tehillim 78:38): "But He is merciful, He atones sins and does not destroy."

וּמֵהֶם, כִּי הַמַּעֲשֵׂה הַטּוֹב מִתְחַלֵּק  
 לְשְׁנֵי חֲלָקִים: מִמֶּנּוּ נִסְתָּר, אֵין מִשְׁקִיף  
 עָלָיו זוֹלַת הַבוֹרָא, כְּחוֹבוֹת הַלְּבָבוֹת  
 וְהַדּוּמָה לָהֶם, וּמִמֶּנּוּ נִרְאָה עַל הָאֲבָרִים,  
 אֵינְנוּ נִסְתָּר מִן הַבְּרוּיָאִים, וְהֵם הַמַּצִּוֹת  
 הַנִּרְאוֹת עַל הָאֲבָרִים.

Another one of the reasons why there is no mention of the reward of the world to come in the Torah is as follows: The good deeds of a person can be divided into two categories: 1) Those good deeds which are hidden from other people, which no one else other than the Creator can see, such as those obligations of one's heart and the like. 2) There are other mitzvot which are "revealed on the limbs", these refer to the mitzvot which are not hidden from other people; mitzvot that are performed with a person's limbs and as such can be observed by other people.

והבורא יתברך גומל על המעשה הנראה על האברים בגמול נראה בעולם הזה, וגומל על המעשה הצפון והנסתר בגמול נסתר, והוא גמול העולם הבא. ועל בן זכרו דוד עליו השלום במלה שמוזרה על הענין, כמו שאמר "מה רב טובך אשר צפנת ליראיך" (תהלים לא, כ),

וכן דרך הענין הנראה והנסתר כדרך הגמול.

והראיה על זה, כי האל יתעלה ערב לעמו על העבודה הנראית על האברים גמול נראה מהר בעולם הזה, והוא המפרש בפרשת אם בחקותי.

וכן ערב להם על העברות הנראות הגלויות ענין נראה מהר בעולם הזה, לפי שאין להמון העם אלא מה שנראה מהמעשים, לא מה שנסתר, והוא מה שאמר "הנסתרות לה' אלהינו והנגלות לנו ולבנינו עד עולם" (דברים כט, כח), ואמר הכתוב "ואם העלם יעלימו עם הארץ את עיניהם מן האיש ההוא ברתו מזרעו למלך לבלתי המית אותו, ושמתי אני את פני באיש ההוא ובמשפחתו" (ויקרא כ, דה).

The Creator, blessed be He, rewards us for the mitzvot that are "revealed on the limbs" with revealed reward in this world, while for the mitzvot that are hidden by nature and those that are performed in private, he rewards us with hidden reward, namely, the reward of the world to come. Therefore, King David, of blessed memory, referred to it, the world to come, with a word which teaches us this matter, as he said (in Tehillim 31:20): "How great is Your goodness that You have *hidden* away for those who fear You."

Likewise, the manner in which the Almighty's punishment is administered is that sometimes it is revealed and sometimes it is concealed from us depending on the nature of the sin, as is the case with the manner in which the reward is administered.

The proof for this is that the Almighty, may he be exalted, promised his nation for the service which is "visible on the limbs", a reward which is quickly visible in this world. This is explicitly found in Parshat *Im Bechukotai*.

Likewise, He promised us that for sins which are visible and in the open, we will receive a punishment which is quickly visible in this world. This is because the masses only know of those actions which are visible, and do not know of those actions which are concealed. This is what the Torah means when it says (in Devorim 29:28): "the hidden things belong to the L-rd, our G-d, but the revealed things are for us and our children forever" and Scripture also says (in Vayikra 20:4-5): "But if the people of the land ignore that man... I will set my attention upon that man, and upon his family."



אך העבודות והעברות הצפונות בלב,  
דין גמולם על הבורא יתברך בעולם  
הזה ובעולם הבא, על כן הניח הספר  
פרוש גמול העולם הבא.

However for one's service of the Almighty and the transgressions which are concealed in one's heart, reward and punishment will be meted out both in this world and in the world to come. It is for this reason that the Torah refrained from explicitly stating the reward of the world to come.

ומהם, כי הגמול והענש הנזכרים בספר,  
דבר הנביא בגמול העולם הזה וענשו  
לאנשי העולם,

Another one of the reasons why the Torah did not mention the reward of the world to come is because regarding the reward and punishment which are mentioned in the Torah, the prophet is speaking about the reward and punishment of this world to the people of this world.

ומפני שהיה יהושע בן יהוָצדק בעולם  
המלאכים אמר לו "ונתתי לך מהלכים  
בין העומדים האלה" (זכריה ג, ז), כי  
זה דרך תיחול והתפחדה שיהיה כראוי  
לזמן ולמקום, ואתה הבן.

However, since Yehoshua the son of Yehotzodok was already in the world of the angels, therefore he said to him (in Zecharya 3:7): "and I will give you free access among those who stand by." For this is the way of instilling hope of reward and fear of punishment; that it be fitting for both the time and place in which the person who is receiving it can be found and understand this.

ומהם, שגמול העולם הבא אין תכליתו  
אלא להדבק באלהים ולהתקרב אל  
אורו העליון, כמו שכתוב "והלך לפנך  
צדקה, כבוד ה' יאסף" (ישעיה נה, ח),  
ואמר "והמשכילים זיהירו כזהר תרקיע"  
(דניאל יב, ג), ואמר "לאור באור  
החיים" (איוב לג, ל).

Another explanation why there is no explicit mention of reward of the world to come in the Torah is because the ultimate reward of the world to come is that we should cleave to the Almighty, and draw close to his exalted light as it is written (in Yeshayahu 58:8): "And your righteousness shall go before you; the glory of the L-rd shall gather you in." Likewise, it says (in Doniel 12:3): "And the wise will shine like the brightness of the sky," and it says (in Iyov 33:30): "To be enlightened with the light of life."

ולא יגיע אליו אלא מי שרצה הבורא בו,  
ורצון הבורא שרש הגמול, כמו שכתוב  
"כי רגע באפו חיים ברצונו" (תהלים  
ל, ו),

Only a person whom the Creator wants him to be close, will reach this level of closeness and connection with the Almighty. Now, the will of the Creator is the source of the reward, as it is written (in Tehillim 30:6): For His wrath lasts but a moment; life results from His favor.

וְאָמַר בְּפָרֶשֶׁת אִם בְּחֻקוֹתַי רְמוּזִים  
שְׂמוּרִים עַל הַרְצוֹן מֵאֱלֹהִים, וְהוּא מֵה  
שְׂאָמַר "וְלֹא תִגְעַל נַפְשִׁי אֶתְכֶם" (ויקרא  
כו, יא), וְאָמַר "וּפְנִיתִי אֲלֵיכֶם" (ויקרא  
כו, ט), "וְהִייתִי לְכֶם לְאֱלֹהִים וְאַתֶּם  
תִּהְיוּ לִי לְעָם" (ויקרא כו, י).

The Torah actually says in Parshat Im Bechukotai words which allude to the will of the Almighty, which is what is meant when it says (in Vayikra 26:11): "and My Spirit will not reject you" and as it says (in verses 9) "I will turn towards you.. and I will be your G-d, and you will be My people.

### TRUST IN GOD WITH REGARD TO REWARD AND PUNISHMENT

וְהַבְטָחוֹן עַל הָאֱלֹהִים בְּמֵה שְׂיַעַד בּו  
הַצְדִּיקִים מִגְּמוּל הָעוֹלָם הַזֶּה וְהָעוֹלָם  
הַבָּא עַל הָעֲבוּדָה שְׂיִשְׁלַמְהוּ לְמִי שְׂרָאוּי  
לוֹ, כִּן יִשְׁלַם הָעֹנֵשׁ לְמִי שְׂרָאוּי לוֹ, מִן  
הַדִּין עַל הַמַּאֲמִין. וּבְטָחוֹנוֹ עַל הָאֱלֹהִים  
בְּזֶה מֵהַשְׁלֵמֹת הָאֲמוּנָה בְּאֱלֹהִים, וְכִמוֹ  
שְׂכַתוֹב "וְהָאֲמֵן בְּה' וַיַּחְשְׁבֶהָ לוֹ צְדָקָה"  
(בראשית טו, ו), וְאָמַר "לוֹלֵא הָאֲמֵנִיתִי  
לְרֵאוֹת בְּטוֹב ה' בְּאֶרֶץ חַיִּים" (תהלים  
כו, יג).

As for the trust in the Almighty regarding the reward of this world and of the world to come, which he has promised the righteous for their service of G-d; that he will compensate those people who deserve it and mete out punishment to those who deserve it, the bitachon is an obligation for every believer in the Almighty. His trust in the Almighty regarding this, completes his belief in the Almighty. As it is written in the verse (Bereshit 15:6): "And he believed in the L-rd, and He accounted it to him as righteousness." As it says (in Tehilim 27:13): "Had I not believed in seeing the good of the L-rd in the land of the living."

### GOD'S REWARD IS A GRACE

וְאִין רְאוּי לְבַטוֹחַ עַל מַעֲשָׂהוּ הַטּוֹב  
וַיְבַטִּיחַ נַפְשׁוֹ בְּגְמוּל הָעוֹלָם הַזֶּה וְהָעוֹלָם  
הַבָּא עַל מַעֲשָׂהוּ, אֲדָ יִמְרַח וַיִּשְׁתַּדֵּל  
בְּהוֹרָאָה לְטוֹבוֹת הַבוֹרָא הַתְּמִידוֹת  
עָלָיו, לֹא לְתַקְנֹת גְּמוּל עֲתִיד שְׂיִתְחַיֵּב לוֹ  
בְּמַעֲשָׂהוּ.

It is not proper for a person to rely on his good deeds, and to assure himself, that he will receive a reward for his deeds in this world and in the next. Rather, a person should exert himself and make efforts to do good as a way of thanking the Creator for the constant kindness that the Creator bestows upon him, but not out of a hope that he will receive a reward in the future as payment for his good deeds.

אך יבטח על האלהים בו אחר  
ההשתדלות לפרוע הודאת הבורא על  
גדל טובתו עליו, כמו שאמרו רבותינו  
זכרונם לברכה (משנה אבות א, ג)  
"אל תהיו כעבדים המשמשין את הרב  
על מנת לקבל פרס, אלא הווי כעבדים  
המשמשין את הרב שלא על מנת לקבל  
פרס, ויהי מורא שמים עליכם."

והיה אחד מן החסידים אומר: לא יגיע  
האדם אל גמול העולם הבא במעשהו  
אם מדקדקים עמו בחשבון כמה שהוא  
חייב לאלהים על טובותיו עליו, אבל  
בחסד האלהים עליו, על כן אל תבטחו  
במעשיכם.

ואמר דוד בנה וילך אדני חסד כי אתה  
תשלם לאיש כמעשהו" (תהלים סב,  
יג).

Instead, after a person makes efforts to serve G-d as a way of paying up his obligation to thank the Creator for the great kindness that he bestowed upon him, only then he should trust in the Almighty that he will give him a reward in the world to come. As our Rabbis of blessed memory said (in Avot 1:3) "Do not be like servants who serve their master, so that they can receive reward; rather be like servants who serve their master without any intention of getting any reward, and the fear of heaven shall be upon you."

One of the pious men would say: "A person would not be found deserving of the reward of the world to come, if they would be exacting with him in the accounting of how much he is obligated to do for the Almighty in return for all the kindness that the Almighty has performed with him. Rather, it is out of the kindness of the Almighty upon him that a person is rewarded. Therefore do not rely on your good deeds.

King David said about this (in Tehilim 62:13) "And You, O L-rd, have kindness, for You repay a man according to his deeds."

### WORLD-TO-COME: KINDNESS OF G-D

אבל פרוש החלק השביעי, והוא בחסד  
האלהים על בחיריו וסגלתו בעולם הבא  
ברב הטובות אשר לא נוכל לספורן. אפני  
ישר הבטחון על האלהים בו, שיתעסק  
בסבות המגיעות אותו אל מדרגות  
החסידים הראויים לזה מאת האלהים  
יתברך בחסדו.

The explanation of the proper *bitachon* one should have with regard to the seventh category, namely, the kindness of the Almighty, which he bestows upon those he chooses and treasures in the world to come, with an abundance of kindness which is too many to count. The proper way to have *bitachon* in the Almighty regarding this category, is that a person should engage in the means which will bring him to the level of the pious who are deserving of this special kindness from the Almighty blessed be He.

והוא שינהג במדות אנשי הפרישות  
המואסים בעולם הזה, ולהוציא אהבתו  
ובחירתו מלבו, וימיר זה באהבת הבורא  
יתברך, ולהמסר אליו ולהשתמש בו  
ולהשתומם מהעולם ויושביו,

ויתנהג במנהגי הנביאים והחסידים,  
ויהיה לבו בטוח באלהים שיתחסד עמו  
כמו שהתחסד עמו בעולם הבא.

אבל מי שיבטח על האלהים שזכהו  
לזה מבלי מצווע מעשה, הוא הכסיל  
והפתוי, והוא דומה למי שנאמר עליהם  
"עושים מעשה זמרי ומבקשים שכר  
כפיניהם" (סוטה כב, ב).

ומסמני אנשי המעלה הגדולה הזאת,  
שיורו עבדי הבורא אל עבודת הבורא,  
והסבל בעת הנסיון והצרה, ושיקל  
בעיניהם כל דבר אצל קיום מצות  
הבורא יתברך,

כמו שידעת מן הענין "והאלהים נסה  
את אברהם" (בראשית כב, א), וענין  
חנניה מישאל ועזריה בכבשן האש,  
ודניאל בגוב האריות, ועשרה הרוגי  
מלכות.

This means that he should conduct himself in the manner of the ascetics who detest the pleasures of this world, and that he should remove from his heart the love of it and his desire for it. He should exchange it for the love of the Creator, blessed be He, and to give himself over to Him, and take pleasure in Him and he should be astounded at the world and its inhabitants.

He should conduct himself in the customs of the prophets and the pious, and then he can be assured that the Almighty will be kind to him in the world to come, in the same manner as he is kind to them.

However, one who relies on the Almighty that he will make him meritorious of this kindness in the world to come, without him having engaged in good deeds which will serve as the means for him deserving it, is foolish and gullible, and he can be compared to one who it is said about them (in the Talmud Sotah 22b): "they commit sinful acts like Zimri, and want reward like Pinchas."

Some of the identifying features through which one can identify those people who have reached this great level are: that they teach other people the way in which to serve the Creator, and through the tolerance that they show during the times of challenges and trouble, and that they consider it easy, to do any thing that is connected to the observance of the commandments of the Creator.

As is well known from the story of "And the Almighty tested Abraham"; the story of *Akeidat Yitzchak*, and from the story of Chananya, Mishoel and Azaryah in the fiery furnace, the story of Doniel in the lion's den, and the ten martyrs.

ומי שֶׁבָחַר בְּמָוֶת בְּעִבּוּדַת הַבּוֹרָא מִן  
 הַחַיִּים בְּהִמְרוֹתוֹ, וְהָרִישׁ מִן הָעֵשֶׂר,  
 וְהַחֲלִי מִן הַכְּרִיאוֹת, וְהִצָּרָה מִן הַשְּׁלֹה,  
 וְנִמְסַר לְדִין הַבּוֹרָא וְרָצָה בְּגִזְרָתוֹ, רָאוּי  
 הוּא לְחֶסֶד הַבּוֹרָא עָלָיו בְּנֵעַם הָעוֹלָם  
 הַבָּא, אֲשֶׁר אָמַר עָלָיו הַכָּתוּב "לְהַנְחִיל  
 אוֹהֲבֵי יֵשׁ וְאוֹצְרוֹתֵיהֶם אֲמֵלֵא" (משלי  
 ה, כא),

וְאָמַר "עֵינַי לֹא רָאִיתָה אֱלֹהִים זוּלָתָךְ,  
 יַעֲשֶׂה לְמַחֲבָה לּוֹ" (ישעיה סד, ג), וְאָמַר  
 "מָה רַב טוֹבְךָ אֲשֶׁר צָפַנְתָּ לִירְאֵיךָ"  
 (תהלים לא, כ).

**One who chooses death - as a result of his service of the Almighty - over life whilst rebelling him, or chooses to be poor over being rich, illness over health, troubles over serenity, and gives himself over to the judgement of the Creator, willingly and joyfully accepting the decree of the Creator - one who does all of the above - is deserving of the kindness of the Creator upon him, in giving him the pleasantness of the world to come, about such a person Scripture says (in Mishlei 8:21): "There is substance to give inheritance to those who love me, and I will fill their treasuries."**

Likewise, it says (in Yeshayahu 64:3): "No eye had ever seen a G-d besides You, perform for him who hoped for him." And it says (in Tehillim 31:20) "How great is Your goodness that You have laid away for those who fear You."