

בעזרת ש"ת

The Way of Emunah

Collected Thoughts
on the Weekly Parshah

From

**Rabbi Meir Isamar
Rosenbaum shlita**

Pinchos



The Way of Emunah

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Parshas Pinchos

Meriting the name “Kah”/The Miraculous Accident/Preparing the Cure Before the Malady/Hashem Saves One Who Trusts in Him/Trusting in Hashem Like a Child Trusts His Father/Learning Bitachon from the Story of Lot/The Fundamental Concept of Emunah/Even Gifts From Other Men are From Hashem/The Great Bitachon of Hillel/Even a Rasha Who Has Bitachon Merits Divine Kindness/For Hashem, Everything is Natural/A Little Hishtadlus and a Lot of Bitachon/Not Looking For the Means/Through Bitachon, One Gets the Right Vessels/Hashem’s Salvation is in Accordance With One’s Bitachon

פִּינְחָס בֶּן אֶלְעָזָר בֶּן אַהֲרֹן הִפְכֵּן הַשֵּׁיב אֶת חֲמָתִי מֵעַל בְּנֵי יִשְׂרָאֵל בְּקִנְיָאֵן
אֶת קִנְיָאִתִּי בְּתוֹכָם וְגו' (כה, יא)

Pinchos son of Elazar son of Aharon the Kohen turned back My anger from upon bnei Yisroel by his zealously avenging Me among them. (25:11)

Meriting the Name

“Kah”:

The *pasuk* states (Tehillim 118:5): “From the straits I called Hashem; Hashem answered me with a vast expanse (*bamerchavkah*).” Sefer Tiferes Shlomo explains that when a person encounters a difficult time, when one feels trapped in a narrow place, all he wants is to

get out and escape. Hashem, however, goes further than that and gives him “*merchav Kah*”. He places His holy name of “Kah” upon the person. This is as is stated (Bamidbor 26:5) that the camps of Klal Yisroel began to be called by Hashem’s name (for example, the camp of Chanoch began to be called “Hachanochi”, with Hashem’s name surrounding them – with a hei in the beginning and a yud at the end) only

after the story of Pinchos.

We can learn a lesson from this about the great kindness of Hashem. When a person cries out to Him from the depths of his heart to save him from a difficulty, he does even more than that. He both sends His salvation for this trouble and provides a protection for the future.

In this vein, Rav Meir of Premishlan zy"l explains the verse (Devarim 28:5): "*Boruch ta'anecha u'misharasecha*. (Blessed will be your basket and your kneading bowl)", as follows:

"*Boruch ta'anecha*" – we ask Hashem to bless us by giving us what we "*tainoh*" (ask for), and we further ask Him to give us "*misharaecha*", what is left over, meaning what we haven't asked for because we don't even know

that we should be asking for it. And He fulfills both prayers.

The Miraculous Accident:

Hashem's incredible *Hashgacha Pratis* is seen from the following story, related by Sefer Yeshus V'Nechama:

A Jewish man was walking down the street when he was struck by a speeding car. He was severely injured and lost so much blood that he fell unconscious. Hatzolah came and took him to the hospital. He was rushed to an operating room for emergency surgery. When he awoke, the head doctor came to visit him.

The Jew asked how the surgery had gone, and the doctor answered with tears in his eyes, "If I hadn't personally witnessed

this miracle, I never would have believed it. The operation was much more successful than what I could possibly have imagined in my wildest dreams.”

He continued, “When they brought you here, your condition was very bad. I had you brought immediately to the operating room and, in the middle of the surgery, it was discovered that you had a cancerous growth in your stomach. During that surgery, we removed the growth, which was still small and hadn’t started spreading yet. Now you are fully healthy.”

The doctor concluded, “This accident saved your life. If the growth hadn’t been found in time, we wouldn’t have been able to do anything for you, and you would have died young. You should thank G-d for this accident!”

Preparing the Cure Before the Malady:

Hashem never sends a difficulty without first preparing the solution in advance.

The Gemara (Kiddushin 69A) says that the law of *eved ivri* (a Jewish slave) only applies when the laws of the Yovel year are in effect (and the *eved ivri* automatically goes free in the Yovel year). The Bais Yisroel zy”a quoted his grandfather, the Chidushei Harim zy”a, as saying that this is because a Jew cannot be put in a difficult situation unless the solution is in place. Therefore, if there isn’t a means in place for a slave to go free, he cannot be made into a slave.

This is hinted to the *pasuk* in Tehillim quoted above that says that Hashem only places a person in a narrow, difficult situation in order to ultimately bring him to

a vast, expansive place.

Hashem Saves One Who Trusts in Him:

This same *pasuk* also teaches us the value of *bitachon*. It can be understood to mean that one is in a narrow place, he should call out to Hashem, and he will then merit to see His salvation and to be taken to a vast expanse.

This is as the Medrash (Yalkut Shimoni, Tehillim, Remez 714) state on the verse (Tehillim 31:2): “I took refuge in You, Hashem; let me not be shamed forever.” It says that one who trusts in Hashem will always be saved. This was proven by Chananya, Mishoel and Azariah, as well as by Daniel, who trusted in Him and were miraculously saved.

Trusting in Hashem Like a Child Trusts His Father:

One should trust in Hashem the same way a child trusts his father. A child relies on his father for everything, and knows that he will take care of him, and that is how one should feel about Hashem.

Sefer Igeres al Habitachon describes this concept with a *moshol* of a rich man who owned a factory with many employees. In order to ensure a smooth operation, he established firm rules that every worker was obligated to abide by. He established penalties and fines for any worker who broke a rule. For the most severe infractions, the worker would be fired on the spot. He assigned a system of judges to determine what punishment each breach of the

rules should incur, but he had to approve and confirm all of their decisions.

When the factory owner's son came of age, he gave him a job in his business, hoping that one day he would succeed him as owner. He first placed him on the lowest-level job, with intentions for him to learn the entire business as he rose through the ranks.

One day, the son broke one of the rules and, as a result caused the factory a large monetary loss. He was brought before the judges, who found him guilty and ruled that he must be fired. He appealed the decision to the higher judge, who confirmed the ruling. Finally, he appealed to the highest judge, who, of course, was his father. This judge also found no way to absolve him and was about to read his

guilty verdict when the son interrupted and yelled, "Father! Besides for being the owner of the factory and the highest judge, you are also my father. Please have mercy on your son and let me stay at my job. You are the one who made the rules, so you can change them! And since you are the highest judge, no one can contradict you. Please let me continue to work here and rise up through the levels until I one day run the entire operation."

His father's mercy was around, and he agreed to do this.

Hashem is the One who made all the rules of the Torah, and He personally oversees and enforces them. Of course, he doesn't want anyone to transgress a mitzvah of the Torah, but since He can do whatever He wants, He can have mercy upon us even if we deserve punishment.

If we have *bitachon* and place our trust in Hashem, and we rely on our Father in Heaven to show us mercy and compassion, even if we are unworthy, He will show kindness to us and “change the rules” for our benefit.

Learning Bitachon from the Story of Lot:

The Chofetz Chaim *zt”l* (Sefer Zecher L’Miriam, Perek 20) proves how powerful *bitachon* is from the story of Lot and the Malachim. When the residents of Sodom descended on Lot’s house and expressed their desire to kill his guests, he defended them by saying (Bereishis 19:8): “To these men do nothing, because they have come under the shadow of my roof.” Lot was saying that since these guests relied on me to protect them,

they deserve to be protected from all harm.

We know what type of person Lot was. The *pasuk* says (Bereishis 13:11) that he “traveled away from Kedem.” Chazal (Bereishis Rabbah 41:7) explain this to mean that he traveled away from the “*Kadmono Shel Olam*.” He abandoned Hashem and said, “I cannot be with Avram or with his G-d”.

Still and all, he understood that if someone relies on him, he was obligated to protect him and such a person deserves to be saved. It is, therefore, certain that if someone relies on Hashem, the most merciful force in the world, that He will help and save him.

The Fundamental Concept of Emunah:

Rav Shloimke of Zhvill zy"á related that after the *petirah* of his grandfather, the Magid of Zlotchov zy"á, his father, Rav Moshe of Zhvill zy"á, who was a very young man at the time, did not want to accept a position of authority. He didn't want to be supported by others, so he opened a small store from which to make a living. However, since he was busy with his *avodas Hashem*, he didn't pay much attention to the store, and many people took merchandise without paying. Eventually, he found himself in tremendous debt. He was forced to close the store, and he now had no source of livelihood and no money. He didn't even have bread to put on the table.

One of his friends who felt bad for him advised him to travel to a certain place where his father

was known and respected. He told him that the people there would definitely want to help the son of the Magid, and they would provide him with funds to get out of debt and get back on his feet. He agreed and the two of them went to that town together. His friend tried to tell everyone who he was, but no one seemed to care. Even their host didn't pay any attention to him.

After a few days, Rav Moshe told his friend to go home and leave him there alone. His friend asked how he would manage on his own, and he said, **"We have a rule that if one does *hishtadlus* but doesn't see any blessing from his work, it is a sign that his *emunah* is faulty.** When our efforts failed, I started to contemplate what I was lacking in the area of *emunah*. I realized

that the problem is that I relied on people helping me in the merit of my father. I should have relies solely on Hashem and recognized that only He can provide for a person. Therefore, I ask you to leave and to stop trying to get people to assist me because they knew my father. I will stay here by myself and trust in Hashem to help me.”

And so it was. His friend went home and Rav Moshe remained alone. Suddenly, the residents of the city began knocking on his door to ask him to daven for them and give them *brachos*. They gave him enough *pidyonos* for him to be able to go home with a significant amount of money.

The obligation to have *bitachon* goes so far that even if one is forced to stick out his hand and accept charity from others, he must believe that this is Hashem’s will and He is the one who is really giving him the money.

This is as the Kotzker Rebbe *zy”a* explains the words we recite in *Birchas Hamazon*: “And do not make us be needy for the gifts of the hands of human beings and not for their loans, but only for Your full and open hand.” He explains this to mean that even if one needs to accept gifts from others, it is really coming from Hashem’s hand.

The Great Bitachon of Hillel:

Even Gifts From Other Men are From Hashem:

The Gemara (Beitzah 16A) relates

that Shammai Hazakein ate every day in honor of Shabbos. If he found a good piece of meat, he would say, "This is for Shabbos." If he would then find a nicer piece, he would put that one aside for Shabbos and eat the first one. Hillel Hazakein, on the other hand, had a "*middah acheres*" (a different approach). The Gemara says that "all his actions were for the sake of Heaven" and he lived by the verse (Tehillim 68:2): "Bless Hashem day by day." Rashi explains that he always trusted in Hashem to provide him with something nice for Shabbos.

The Maharsha writes that Shammai's way was certainly very great, but Hillel's way was a "*middah acheres*", which was even greater, because his approach was based on having utmost *bitachon* in Hashem.

The Ben Ish Chai *zt"l* (in Sefer Ben Yehoyada) expounds on Hillel's *bitachon* and writes that some people trust in Hashem but don't say out loud, "I have *bitachon* that Hashem will do such-and-such for me." The reason they don't do this is because they don't believe with complete certainty that it will happen, and they don't want to be embarrassed for making a false prediction if it doesn't come to fruition. There are others, however, whose *bitachon* is so great that they are 100% positive that Hashem will grant them what they need, so they don't mind saying it out loud. This was Hillel's level of *bitachon*.

The Ben Ish Chai uses this idea to explain the pasuk (Tehillim 22:5): "In You, our forefathers trusted. They trusted and were not ashamed." This means that

the Avos trusted in Hashem so strongly that they weren't ashamed to openly say to others that they had bitachon that He would help them.

He also uses this concept to explain the Gemara (Brachos 60A) that relates that Hillel was once walking down the road when he heard screaming coming from the city. He said, "I am certain that this is not coming from my house." The Gemara then says that he was a fulfillment of the verse (Tehillim 112:7): "He will not fear bad news; his heart is steadfast, trusting in Hashem."

He explains that Hillel's bitachon was so great that he had no doubt that Hashem will fulfill his will. Therefore, he was certain that the screaming wasn't coming from his house. He had no suspicion at all that when he got home in a few minutes, he

would find that the screaming was coming from there and he would be forced to retract his words. Since his trust in Hashem was so firm, it was as if he was already standing in his home and seeing that no one was screaming there. "His heart was steadfast" in that his bitachon didn't contain a trace of doubt.

The Ben Ish Chai concludes by saying that Hillel allowed the world to see his bitachon so that they could take a lesson from it about the extent of *bitachon* that is required from everyone.

Even a Rasha Who Has Bitachon Merits Divine Kindness:

The greatness of bitachon is also seen in the Yalkut Shimoni (Tehillim, Remez 719), on the verse (Tehillim 32:10): "Many are the

pains of the wicked, but as for he who trusts in Hashem, kindness will encompass him.” The Yalkut states that **even a wicked man who places his trust in Hashem will be encompassed by His kindness.** Since he trusted in Him, he will be saved by Him.

The pasuk states (Tehillim 37:3): “Trust in Hashem and do good. Dwell in the land and pasture from *emunah*.” The Ramban writes (in the beginning of his Sefer Emunah U’Bitachon) that from the fact that the *pasuk* first says to trust in Hashem and then says to do good, we can discern that even if one has *bitachon* in Hashem before doing any good deeds, He still will have mercy on him. This is also seen in the *pasuk* (Tehillim 145:9) that says that Hashem has mercy for “**all** His creations” – both *tzadikim* and *reshaim*.

The Ramchal writes similarly (Otzros Ramchal, page 246) that if one relies on Hashem, even if he possesses few good deeds, He will help him, as is stated (Yeshaya 49:23): “And you shall know that I am Hashem, for those who wait for Me shall not be ashamed.”

The Ramchal also writes: “**If one trusts in Hashem, even if he is taken to Gehenim, he will be taken out,** as is stated (Yeshaya 40:3): ‘And those who put their hope in Hashem shall renew their strength, they shall raise wings like eagles.’ This trust purifies a person like a mikvah... **and the *Sitra Achra* has no power to harm him.**”

For Hashem, Everything is Natural:

Chazal say (Niddah 31A): “Someone who has a miracle

performed for him doesn't see the miracle."

The Kedushas Levi *zt"l* (Beshalach) explains that if someone needs a miracle from Hashem, he should think to himself that what he is requesting is not a miracle. Rather, he should bear in mind that Hashem can do anything, and it is up to Him to decide if this will occur or not. One should recognize that it is possible for Hashem to do whatever He wills. Therefore, he should place his trust in Him and fully believe that He will grant his request. He should not think of it as a miracle. Rather, he should understand that it is Hashem's nature to lead the world as He sees fit and, therefore, nothing is miraculous for Him.

He writes: "One who is wise knows that, in Hashem's eyes,

there is no difference at all between telling oil to ignite or telling vinegar to ignite, or between having the sea be stormy or calm. For Hashem, miracles are simple matters. It is not difficult for Him to make miracles. The main thing is to recognize that Hashem creates and changes nature for us."

When faced with a difficult situation, some people say, **"Only a miracle can help me now."** They are mistaken, as Hashem can certainly help them in a seemingly natural way. For Him, everything is "natural". **And one who believes this will merit to see open miracles.**

A Little Hishtadlus and a Lot of Bitachon:

Even in the most difficult times, one must trust in Hashem

to help him. The Mesilas Yesharim (Perek 21) writes: “The deterrents to piety are preoccupation and worries... However, a man can be protected against these deterrents and rescued from them by having faith in Hashem, by casting his lot with Him in the realization that a person can never be deprived of what has been set aside for him. This is as Chazal have said (Beitzah 16A), ‘A man’s entire sustenance is determined for him on Rosh Hashana, etc.’ and (Yoma 38B), ‘A man cannot touch even a hairsbreadth of what has been set aside for his neighbor’.

”A man could sit idle and what was ordained for him would materialize, were it not for the penalty imposed upon all men: ‘With the sweat of your brow shall you eat bread’ (Bereishis 3:19),

because of which, by Divine decree, a man is required to exert himself somewhat for his sustenance. This is like a tax, which must be paid by every member of the human race and which cannot be evaded...

”The exertion is not what produces the results, but it is necessary. **Once one has exerted himself, he has fulfilled his responsibilities and made room for the blessing of Heaven to rest upon him,** and he need not consume his days in striving and exertion...

“The true way is that of the early *chasidim*, who made Torah their main occupation and their work a side thing – and were successful at both. Since they only did a little work and mostly relied on Hashem, and they didn’t worry about any material things, their minds were open

and their hearts were ready for true righteousness and perfect service of Hashem.”

Not Looking For Means of Help:

The Gemara (Rosh Hashanah 26B) states: “The Rabbanan didn’t know the meaning of the verse (Tehillim 55:23): “Throw your burden (*yehavcha*) on Hashem, and He will sustain you.” (They didn’t know the meaning of the word ‘*yehavcha*’.) Rabba bar bar Chana said: One day, I was walking on the road, accompanied by an Arab merchant. I was carrying my bundle on my shoulder and he said to me: Take *yehavcha* (your burden) and throw it on my camel. I then understood that ‘*yehavcha*’ means ‘a burden’.” Thus, the *pasuk* is saying that Hashem says to throw your burden of worry upon Him and trust in Him to carry it for you.

The Kotzker Rebbe *zy”a* explains this Gemara to mean that the Rabbanim didn’t know the extent of *bitachon* one must have until Rabba bar bar Chana told them this story, in which he didn’t even ask for help but the merchant offered it on his own. They learned from this that one doesn’t have to look for a means of help. If he has *bitachon*, Hashem will send the means. This is the type of *bitachon* one must have regarding his *parnassah*.

Through Bitachon, One Gets the Right Vessels;

The Tzemach Tzedek *zy”a* says the following explanation on the *pasuk* (Tehillim 55:23): “Throw your burden on Hashem, and He will sustain you (‘*v’hu yechalkalecha*’)”.

There are some people who

have bitachon in Hashem but do not have the *"keilim"* to hold the goodness they receive as a result. The pasuk is saying that if someone **"throws his burden on Hashem"**, meaning that he trusts in Him completely, **"*hu yechalkelecha*"**, he will grant him the *"keilim"* to hold the blessings he receives from Him. He will be given places to store and hold onto all that Hashem gives him.

Hashem's Salvation is in Accordance With One's Bitachon:

Rav Zundel Salant *zt"l*, one of the Rabbanim of Yerushalaim, wrote the following letter to a man who needed a major yeshua:

"I sent you a small amount but you should not rely on this. This is only so that your help should not come through an open

miracle. However, the main thing is to trust in Hashem with your entire heart and not to depend on your intelligence. Do not do too much *hishtadlus*... and constantly review verses about bitachon and His salvation...

"It is known that Hashem guides every moment and every person in a detailed way. The more a person turns his heart to Hashem, the more He turns to watch over him. This is as is stated (Tehillim 121:5): 'Hashem is your shadow.'... When one shows his shadow one finger, it shows him one finger in return. If one shows it his entire, it shows an entire hand. So too, the more one shows himself to Hashem, the more He reveals to him. We can only rely on our Father in Heaven..."



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