

BITACHON LESSON FROM THE PARSHA

פרשת בראשית – The Core!

בראשית is the beginning.

Every beginning contains within it the foundations of everything that follows.

The world was created for the purpose of mankind serving Hashem. To determine the starting point of serving Hashem we have to determine the core of that service.

The answer is contained in the word **בראשית**. The Vilna Gaon (in Aderes Eliyahu) teaches that the six fundamentals (עיקרים) of Avodas Hashem are:

בטחון רצון ה' אהבה שתיקה יראת ה' תורה

(Bitachon, Will of Hashem, Love, Silence, Fearing Hashem, and Torah)

As with all genetic code, the potential for everything that can be produced has to be able to be traced back to the initial source. Like the enormous apple orchard that can be traced back to a tiny apple seed, and the mighty oak tree that can be traced back to a miniscule acorn, so too the entire world can be traced back to the first of the ten utterance of Hashem: **בראשית** (See Pirkei Avos 5:1)

If something exists, it was part of **בריאת העולם**, and the genetic seedling of **בריאת העולם** is the word **בראשית**, which is represented by the six aforementioned core elements, and more specifically, the first letter of the first word; the letter **ב**, which represents **בטחון**. In a nutshell (or, shall we say, a seed) **בטחון** is the core of the world. It is the core of everything! It is also the core of the other five elements that follow it. This means that Bitachon and the other five elements go hand-in-hand, and if any of them are deficient, the entire core is compromised.

Let's dig a little deeper into the association between Bitachon and the five other elements of **בראשית**

רצון ה'

The reason Bitachon works is the same reason anything in this world works; because it is the will of Hashem. When one bends his will to the will of Hashem, Hashem in turn fulfills the desires of the person who followed His will, and relied on Him, as the Mishna (Avos 2:4) tells us **עשה רצונו כרצונך כדי שיעשה רצונך כרצונו**. When one trusts

Hashem and does His will, his reliance on Hashem is rewarded in kind.

אהבה

The Torah mandates that we love Hashem - **ואהבת את ה' אלוהיך**. Rav Yechezkel Levenstein Zatzal succinctly explained this mandate as follows: Don't have complaints against Hashem. A chief component of proper Bitachon is believing that whatever Hashem does is the absolute best for us, and by not complaining when something goes differently than we hoped, that's an expression of our love for Him, and an expression of our firm Bitachon.

שתיקה

When Hashem sends us a challenge, a difficulty, a pain, a Nisayon, or even a tragedy **רח"ל**, it is incumbent on us to accept His will. When Aharon Hakohen lost his two great sons, his response was no response at all. **וידום**. He remained silent. That inaction was his Bitachon in action!

יראת ה'

The Posuk (Tehim 147:11) tells us **רצוה ה' את יראיו ואת המיחלים לחסדו** - Hashem desires those who fear Him, those who hope for His kindness. A sign of a true **Ba'al Bitachon** is one who fears Hashem. The more one fears Hashem, the more of Hashem's kindness will result from his Bitachon.

תורה

In order for Bitachon to work, we must follow the Torah and its Mitzvos. One who deliberately doesn't follow the Torah cannot be deemed a **Ba'al Bitachon**; rather he is deemed a fool.

The Chovos Halevavos (Sha'ar Habitachon Perek 3; Hakdama Harevi'is) writes this explicitly:

בטח בה' ועשה טוב... אבל מי שיבטח על הבורא והוא ממרה אותו כמרה הוא סכל וכמה דעתו חלושה... מי שעבר על חקי האלהים ומצותיו אשר יעד והעיד עליהם שתהיה תוחלת הבטח עליו נכזה כשימרהו ולא יהיה ראוי להקרא בשם בוטח באלהים

(Worth seeing the entire paragraph, where he elaborates on this. This is a lengthy topic unto its own which we covered extensively in our 'Orchos Bitachon' Shiurim)

Hashem built His world on a core of proper Bitachon. We would be wise to follow suit and build our own individual worlds on similar foundations, as the "א" of everything is the "ב" of Bitachon!

בראשית

Good Shabbos!