BITACHON LESSON FROM THE PARSHA

פרשת וַיֵּרָא אֵלָיו ה' תשפ"ז – No *Yiush* Allowed!

וַיֹּאמֶר ה' אֶל אַבְרָהָם לָמָּה זֶּה צָחֲקָה שָׂרָה לֵאמֹר הַאַף אֲמְנָם אֵלֵד וַאֲנִי זָקַנְתִּי
Hashem said to Avrohom, "Why did Sarah laugh, saying, 'Is it really true that I will give birth, although I am old?' (Bereishis 18:3)

Rashi on the previous Posuk, **וַתִּצְחַק שָׂרָה בְּקִרְבָּהּ** , tells us what was going through Sarah's mind when she laughed: **מִסְתַּכֶּלֶת בְּמֵעֶיהָ וְאָמְרָה אֶפְשַׁר הַקְּרָבַיִם הַלָּלוּ טְעוּנִין וָלָד** - *She looked at her insides and said, "Is it possible that these insides will carry a child?*

The Midrash (Bereishis Rabbah 48:19) tells us why Hashem was displeased at her reaction:
הֵיפֵּלֵא מֵה' דָּבָר וגו' - רַבִּי יוּדָן בְּרַבִּי סִימוֹן אָמַר מָשָׁל לְאֶחָד שֶׁהָיָה בְּיָדוֹ שְׁתֵּי קַפְּלִיּוֹת הוֹלִיכָן אֵצֶל נַפָּח אָמַר לוֹ יָכוֹל אַתָּה לְתַקְּנָם לִי אָמַר לוֹ לִבְרֹאתָן כְּבַתְּחִלָּה אֲנִי יָכוֹל לְתַקְּנָם לְךָ אֵינִי יָכוֹל כֵּן הָכָא לִבְרֹאתָן כְּבַתְּחִלָּה אֲנִי יָכוֹל, לְהַחֲזִירָם לִימֵי נַעֲרוּתָן אֵינִי יָכוֹל
This is comparable to one who had two chains in his hand. He went to the blacksmith and said to him: 'Can you repair them for me?' He responded: 'I can make them in the first place, should I not be able to repair them?' So too, Hashem said 'I am able to create [wombs] in the first place, do you think I am unable to restore them to the days of their youth?''

The Ramban wonders why Sarah was faulted for laughing at the tidings of her having a child. She did not know they were Malachim; to her the news seemed like the wishful thinking of a few Arab nomads. Why should she have taken their blessing seriously?

The Ramban answers:
והקב"ה האשים אותה לאברהם למה היה הדבר נמנע בעיניה וראוי לה שתאמין או שתאמר אמן כן יעשה ה
Hashem held her culpable for thinking the prospect of her having a child was impossible; she should have believed that nothing is impossible for Hashem, or at least responded with the words "Amen, may Hashem make it happen".

It shouldn't have mattered to her if the news was spoken by Malachim or by Arab nomads; bracha doesn't come from Malachim or from people, it comes only from Hashem – and nothing is beyond Hashem's capabilities, no matter how far-fetched or unnatural it seems.

By not saying **אמן כן יעשה ה'** Sarah displayed a sentiment of *Yiush*, despair, regarding her situation. She resigned herself to a reality of her situation never changing. Had she said the words **אמן כן יעשה ה'** it would have shown that despite there being no "natural" way out of her situation, she still kept hope alive, as if it is the will of Hashem, anything can happen – even the impossible.

Firm Emunah and Bitachon demand the total elimination of *Yiush*. There is no room in the life of a Yid for *Yiush* for any reason at all. As the Gemara (Brachos 10a) teaches: **אֲפִילוּ חֶרֶב חַדָּה מוּנַּחַת עַל צַוָּארוֹ שֶׁל אָדָם אַל יִמְנַע עַצְמוֹ מִן הָרַחֲמִים**, *Even if a sharp sword rests upon a person's neck, he should not despair of Hashem's mercy.*

A Yid must always hold on to hope - **קַוֵּה אֶל ה'** . No matter what the situation may be and no matter how desperate things feel, a Yid must always increase his connection to and reliance on Hashem, via Tefilah and Bitachon.

This is not something that is demanded only of Sarah *Imeinu* and other lofty individuals; this is demanded of every Yid. The aforementioned Gemara specifically uses the term **אֲפִילוּ חֶרֶב חַדָּה מוּנַּחַת עַל צַוָּארוֹ שֶׁל אָדָם – אָדָם** – as this principle applies to all people regardless of their level.

רצון ה'

Every person must know this: *Yiush*, despair, is a contradiction to **הֵיפֵּלֵא מֵה' דָּבָר**. When one exhibits *Yiush* he is in essence proclaim that Hashem has limitations **ח"ו**. When one allows *Yiush* to creep into his mind it doesn't just diminish his Emunah and Bitachon, it totally stifles it.

The world exists right now, not because it existed five minutes ago, and not because it was created 5,787 years ago. It exists because Hashem just created it – and continuously creates it each moment –**וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית**. What was in the past is no indication of what will be in the future. It's a new world, a new reality, a new situation from moment to moment. The only constant is **רצון ה'**.

The fact that Sarah *Imeinu* did not have a viable womb five minutes earlier, and for ninety years prior to that, had absolutely no bearing on her ability to bear children five minutes later. For ninety years the **רצון ה'** was for her to be barren, and at age 90 the **רצון ה'** was for her to bear a child. Nothing exists besides **רצון ה'**.

Not grasping this truth – that **רצון ה'** is all that exists – on any level, is a fundamental flaw.

No matter what situations we face in our lives, a response of despair is never OK; a response of **אמן כן יעשה ה'** is the only acceptable way.

Good Shabbos!