

הִנֵּה עֵינָיו ה' ; אֵל יִרְאֵוּ לְמִיחְלָיִם לְחַסְדּוֹ (תהלים לג:יח)

Hashem's eyes are on those who fear Him; to those who wait with anticipation for His kindness. (Tehilim 33:18)

We daven for Mashiach's arrival 3 times a day in Shemona Esrei, and we say:

את צמח דוד עבדך מהרה תצמיח, וקרנו תרום בישועתך, כי לישועתך קוינו כל היום

The offspring of your servant Dovid may You speedily cause to sprout, and enhance his pride through Your salvation, for we hope for Your salvation all day long. Just as we long for Mashiach's arrival every day, all day long, so too with every other area in life where we need a Yeshua, we should await Hashem's salvation all day, every day. As the Posuk state:

לִישׁוּעָתְךָ קוִיֵּיתִי ה' (בראשית מ"ח:י"ט)

Hashem, I long for your salvation (Bereishis 48:19)

Don't just wait for "a" Yeshua, wait for "Hashem's" Yeshua! (לישועתך), as He is the ONLY One that can give you what you wait for.

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אַתָּה הָרָאֵת לְדַעַת בִּי ה' הוּא הָאֱלֹהִים אֵין עוֹד מִלְבָּדוֹ (דברים ד:ל"ה)

You have been shown, in order to know, that Hashem He is G-d; there is nothing else besides Him (Devarim 4:35)

וַיִּדְעַת הַיּוֹם וְהַשָּׁבֹת אֵל לְבַבְךָ בִּי ה' הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ
מִתְחַת אֵין עוֹד (דברים ד:ל"ט)

And you shall know this day and keep it in your heart, that Hashem, He is G-d in heaven above, and upon the earth below; there is nothing else. (Devarim 4:39)

Rashi explains that at Matan Torah, Hashem removed all the barriers and revealed all 7 heavens above us and also revealed all the depths of the world below us and it was clear to each and every one of us that there are no other powers in the universe besides Hashem.

When a Yid is experiencing a problem or finds himself in need of a yeshua, it's sometimes hard to remember that there is only one address to turn to for help. The challenge, trouble, pain, anxiety etc. is just a Mechitza, a barrier, that clouds our deep understanding that there is nothing besides Hashem, and causes us to turn to "other imaginary powers" to try and get out of our predicament.

We must "remember" what we ALL saw at Har Sinai: THERE IS NOTHING BESIDES HASHEM. Turn to Him, Trust in Him, Rely on Him, Await His salvation.

אין עוד מלבדו

This is not just what a Yid believes, it is what every Yid KNOWS - וַיֵּדְעַתְּ הַיּוֹם -

It's deep-rooted in the depths of every Yid's Neshama - our job is to tap into it, bring it to the forefront, and live with it!

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כִּי אַתָּה תִקְוֵתִי ה', ה' מִבְּטְחִי מִנְעוּרֵי (תהלים ע"א:ה)

You, Hashem, are my hope; Hashem you are the one I trust from my youth (Tehilim 71:5)

Hashem has a good track record. He took care of us from our earliest days; We can rely on him to continue to take care of us today, tomorrow and always!

Do you remember what you were worried about 10 years ago? 5 years ago? One year ago?

Most people can't remember, because whatever problem, issue or predicament they were dealing with was handled by Hashem. He took care of you then; He will take care of you now too. Hashem Always Has Options For You! Menuchas Hanefesh = No Worries = Trust Hashem

הָאֵל תְּמִים דְּרָפוֹ אִמְרַת הַ צְרוּפָה מִגֵּן הוּא לְכֹל הַחֹסִים בּוֹ (תהלים יח:לא)
Hashem's ways are perfect; The word of Hashem is clear; He
shields all who take refuge in Him (Shmuel II 22:31; Also in Tehilim 18:31)

The Gematria (numerical value) of the Posuk above (when spelling out the name of Hashem as it is written) is 2,120 This is the exact numerical value of שעת רחמים ועת רצון מלפניך

We all seek Hashem's compassion and goodwill, and we all seek out auspicious times, places, segulos etc. to protect our families and bring us Bracha, Hatzlacha, Shiduchim, Parnasah, Refuos and Yeshuos of all kinds.

The key to making EVERY day into a שעת רחמים - an auspicious time, and EVERY situation into an עת רצון - a favorable opportunity, is to ALWAYS be בוֹ חֹסִים - by placing our complete and absolute trust in Hashem.

Remember: Menuchas Hanefesh is a choice!

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וְהִתְעַנַּג עַל ה' וַיִּתֵּן לְךָ מִשְׂאֵלֶת לִבְךָ (תהלים ל"ז:ד)
Teach your heart to find pleasure in fulfilling the will of Hashem; He will fulfill your heart's desires (Tehilim 37:4)

Don't stumble through life; Dance through life! Teach your heart to always sing Hashem's praises and Hashem will gladly give you more to sing about! The more Menuchas Hanefesh you inhale, the more Agmas Nefesh you will exhale

Focus less on the ROI *
Focus more on the ROH **

* Return on Investment
** Rely on Hashem!

פנו אלי והושעו כל אפסי ארץ בי אני אל ואין עוד (ישעיהו מ"ה:כ"ב)
Turn to Me and you will be saved, no matter where on earth
you are, for I am the powerful G-d, there is No Other.
(Yeshayahu 45:22)

The prophet is imploring the idol worshippers to abandon
their useless idols and turn to Hashem - the SOLE Power in
the world.

We may not worship idols in the traditional sense, but we
must make sure that we are not "worshipping" at the altar of
any other "power". Be it the doctor, the savings account, the
shadchan, the news media, the fear-mongering-crisis- gener-
ators, or anyone or anything else.

Turn to Hashem - and ONLY to Hashem - at all times, in all
situations, for all matters without exception. Rely on
Hashem - and ONLY on Hashem - as He can handle whatever
it is that you need, without exception. Putting your trust
anywhere else - even partially - is akin to idol worship. It's
also useless.

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יום אירא אני אליך אבטח (תהלים נ"ד)

On a day that I have fear, I will place my trust in You
Hashem (Tehilim 56:4)

Fear is a natural response to challenges. Bitachon should be
the natural response to fear. We fear what we believe can
harm us. We find peace in what we believe can protect us.
We must know that nothing can harm us unless Hashem
wills it so. And nothing can protect us unless Hashem wills
it so.

ומבֹּעֲדֶיךָ אֵין לָנוּ מִלֶּךְ גּוֹאֵל וּמוֹשִׁיעַ פּוֹדֶה וּמַצִּיל וּמַפְרֵס וּמַרְחֵם בְּכֹל
עַת צָרָה וְצוּקָה אֵין לָנוּ מִלֶּךְ אֵלָא אֶתָּה

Fear = Agmas Nefesh
Bitachon = Menuchas Hanefesh
Choose Menuchas Hanefesh!

טַעֲמוּ וְרָאוּ כִּי טוֹב ה' אֲשֶׁרִי הַגָּבֵר יִחְסֶה בּוֹ (תהלים ל"ד:ט)

Taste (i.e. intellectually grasp - Radak) and see that Hashem is good; fortunate is the person who relies on and takes refuge in Hashem. (Tehilim 34:9)

We must trust in Hashem and rely on Him in such a way that it is 100% real. So real, that we can taste it, that we can see it, that we can grasp it and feel how good it is to live a life tethered to Hashem and His endless goodness.

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אֱלֹהֵי בְּךָ בְּטַחַתִּי אֶל אֲבוֹשָׁה אֶל יַעֲלֶצוּ אֲנִי לִי (תהלים כ"ה:ב)

My Hashem, I trusted in you and I know you won't allow me to be ashamed and you won't let my enemies triumph over me [Metzudas Dovid's interpretation] (Tehilim 25:2)

One who has complete trust in Hashem - as Dovid Hamelech did - understands that NOTHING can harm him unless Hashem allows it, and thus the way to be protected is to rely completely on Hashem.

If someone hits you with a stick, will you get mad at the stick? Will you try to hurt the stick? Of course not!! You realize that the one holding the stick is the one you have to deal with. So too, whenever someone hurts you, that person IS THE STICK being used by Hashem to send you a message. If you take out your frustrations on the stick, and neglect to realize that Hashem is the one holding the stick, and HE is the one that is prodding you to "get the message", it is a wasted opportunity for growth, and will also cause Hashem to have to send more messages.

By trusting in Hashem and realizing that EVERYTHING that happens to you is not happening TO you but is happening FOR you, you will learn to stop focusing on the STICK and start focusing on HASHEM.

Nobody can hurt you if Hashem doesn't want you to get hurt.

Not financially, not physically, not emotionally, not in any way, shape or form. Nobody can damage your reputation or ruin a shiduch or mess up a business deal if Hashem doesn't allow it. The more we internalize this and the more we trust and rely on Hashem to watch our backs, the more He will watch our backs

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הֲנֵה אֲנִי ה' אֱלֹהֵי כָּל-בָּשָׂר הַמִּמֶּנִּי יִפְּלֵא כָּל-דְּבָר (ירמיהו ל"ב:כ"ז)

I am Hashem, G-d of all flesh; is there anything I cannot do?!
(Yirmiyahu 32:27)

Hashem created Teva, nature; thus He can override it at will. There is no situation or predicament that is beyond Hashem's total and absolute control. Nobody is ever too sick for Hashem to heal. Nobody is ever too poor for Hashem to provide for. Nobody is ever too single for Hashem to send a spouse. Nobody is ever too lost for Hashem to help him return. Nobody is ever too barren for Hashem to provide a child. Nobody is ever too conflicted for Hashem to bring them peace.

The key to EVERYTHING is to turn to/trust in/rely on Hashem, as there is NOTHING He can't do. He took us out of Mitzrayim...He can take care of your inner turmoil. He split the sea...He can handle your issues. He feeds trillions of living things...He can provide for you. He keeps billions of hearts beating...He can solve your predicament in a heartbeat.

Take a deep breath, and trust Hashem deeply.

HE CAN HANDLE IT ALL. NO EXCEPTIONS.

All we have to do is let Him.

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The Posuk tells us

כִּי תֵצֵא לְמִלְחָמָה עַל אֲיִבְךָ וְרֵאִיתָ סוֹט וְרִכָּב עִם רֵב מִמֶּךָ לֹא תִירָא מֵהֶם כִּי ה'
אֱלֹהֶיךָ עִמָּךְ הַמַּעֲלֶךְ מִאֲרֶץ מִצְרַיִם (דברים כ:א)

When you go to battle against your enemies, and see horses and chariots and an adversary more powerful than you, do not fear them for Hashem who brought you out of Egypt is with you
(Devarim 20:1)

Rashi cites a Midrash Tanchuma on the words עַם רַב מִמֶּךָ - An adversary more powerful than you as follows: "In your eyes they seem more powerful than you, but in My [Hashem's] eyes, they are not too powerful."

This is a powerful lesson in BITACHON. What seems overwhelming for us to overcome, is effortless for Hashem. Hashem has endless possibilities for what seems impossible to us. What seems hopeless to us, can be solved in the blink of an eye by Hashem. What seems scary to us, is only scary when we face it alone without Hashem. The key to dealing with our fears, anxieties, issues, problems, predicaments, adversaries and challenges is for us to remember

לֹא תִירָא מֵהֶם כִּי ה' אֲלֵהֶיךָ עִמָּךְ - DO NOT FEAR THEM, as Hashem is more powerful than any of our challenges. (remember, He took us out of Mitzrayim, He split the Yam Suf, He created and sustained trillions of people... He can handle YOUR issues) Simple? Yes! Easy? No - it's something we have to work on constantly.

The more we focus on it and work on it, the easier it will become and the more we will see it and feel it in every step of our lives.

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יֵצֵר סִמוּךְ תִּצְרֵךְ שְׁלוֹם שְׁלוֹם כִּי בְּךָ בְטוּחַ (ישעיהו כ"ג)
The mind that relies on Hashem will be completely at peace, because it is steadfast in trusting Hashem (Yeshayahu 26:3)

On this Posuk, Rashi explains: "One that doesn't move from relying on Hashem with strength, regardless of any fear or suffering that he may be experiencing, will live a totally peaceful existence"

As the Metzudas Dovid puts it: Peace of mind is a result of a conscious decision to trust Hashem in all situations.

Menuchas Hanefesh is a choice. To choose a life of Menuchas Hanefesh, choose to recognize that Hashem is in total control of everything that happens in your life. NOBODY can hurt you, harass you or negatively affect you in any way unless Hashem allows it.

Say YES to Menuchas Hanefesh by saying NO to fear.

Say YES to Menuchas Hanefesh by saying NO to worry.

Say YES to Menuchas Hanefesh by saying NO to anxiety.

Say YES to Menuchas Hanefesh by saying NO to manufactured crises.

Say YES to Menuchas Hanefesh by saying NO to thinking you are in control.

Say YES to Menuchas Hanefesh by saying NO to anything other than Hashem.

As the Navi Yeshaya is telling us, נִצָּר קָמוֹן,

IT'S ALL IN THE MIND.

Think Menuchas Hanefesh, Choose Menuchas Hanefesh, Live Menuchas Hanefesh!

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טוֹב ה'; לְמַעַן בְּיָוֶם צָרָה וַיִּדְעַ הַסִּי בּוֹ (נחום א:ז)

Hashem is good; He is a stronghold in times of trouble; He knows who takes refuge in Him (Nachum 1:7)

This Posuk crystalizes 2 important points to remember:

1) While Hashem is orchestrating "trouble" for evildoers, at the same time He is protecting those who turn to Him from being harmed by that trouble. As Rashi explains: unlike a

mortal king who can only focus on one task at a time - either fighting his enemies or rewarding those loyal to him , Hashem can do - and does - both simultaneously. He brings trouble to those who rebel against Him while at the same time protecting those who serve Him and rely on Him. This is similar to the Posuk (Shemos 15:3) וּמִשׁ ה' הַמַּחְלֵם שִׂיָּא ה' Hashem is the Master of war; His name is Hashem i.e. His "attribute" is mercy even as He metes out judgement.

2) Hashem KNOWS who is trusting and relying on Him and if that reliance is authentic, complete and thorough. Saying we have Bitachon doesn't make it so. We need to say it, of course, but the point of saying it – over and over and over again – is to internalize it, to deeply believe it, to live in accordance with it and to have it transform our thinking about everything around us. The world around us is designed to make us forget about Hashem and to make us think that "troubles" are just part of the course. We must remember that nothing is further from the truth; Hashem is the one in total control . He brings the "troubles" as a way to test us, and He protects those who turn to Him, from those very same troubles – and He KNOWS who is turning to Him and on what level.

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Parshas R' Seitzei begins with the following Posuk
וְכִי תֵצֵא לְמִלְחָמָה עַל אֹיְבֶיךָ וּנְתַנּוּ ה' אֱלֹהֶיךָ בְיָדְךָ... "As you go out to war against your enemy, and Hashem will deliver him into your hands..." The words "enemy" and "him" in this Posuk are puzzling, as we are seemingly referring to "enemies"(plural) and seemingly it would be more accurate for the Torah to write "and Hashem will deliver them into your hands

Obviously, if the Torah wrote "enemy" and "him", it is a lesson for us to learn that we are referring to a specific, singular enemy that Hashem will help us defeat, and not only to conventional enemies who proclaim war on the Yidden. Indeed,

the Seforim tell us that although the Posuk is referring to conventional enemies, and how Hashem will deliver us from their hands, the Posuk is also alluding to ONE specific enemy, and ONE specific battle, namely the Yetzer Hara (who is referred to as our enemy (see Sukkah 52a) and the "Milchemes HaYetzer", the lifelong war that we have with the Yetzer Hara, who is in never-ending battle with us to make us stray from Hashem.

Thus, the Posuk is telling us that if we do our part, and battle the Yetzer Hara, Hashem will do His part and help us overcome him (as the Gemara Kidushin 30b says: if Hashem would not help us, we would be powerless against the Yetzer Hara who is trying to destroy us)

Yes, the battle is hard. Yes, it is challenging. Yes, we may fall at times; even many times. But, we must place our Bitachon in Hashem, and recognize that He is fighting with us.

With Hashem on our team, we CAN win, and we WILL win.

Our job is to stay in the fight, no matter how long it takes! Our job is to recognize that we are a soldier, and Hashem is the general! Hashem wins battles for us – physical as well as spiritual – so long as we stay in the fight, and so long as we recognize that He is in total control. Hashem is more powerful than anything that seems insurmountable. One of the tricks that the Yetzer Hara uses to try and get us to throw in the towel, is to convince us that we are surrounded by an impossible amount of enemies, challenges and struggles, and that our fighting back is futile.

His goal is to get us to give up. Once a person gives up, the Yetzer Hara wins. So long as we don't give up, he loses. That's another reason the Torah in this Posuk uses a singular "enemy" and refers to "him". This is to remind us that the Yetzer Hara is wrong. We are not surrounded by enemies; it is only ONE

enemy: him. We don't have to win endless amounts of wars; we just have to defeat "him", and Hashem is there with us to ensure that we succeed!

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שיר למעלות אָשָׂא עֵינַי אֶל הַהָרִים מֵאֵין זְבֵא עֲוֹרִי (תהלים קב"א:א)
...I will lift up my eyes unto the mountains; from where will my help come? (Tehilim 121:1)

Often, we feel stuck. We feel helpless. We feel at the end of our line. We feel as if there simply is no way out of our predicament.

We look up and we sigh with resignation, saying "where will my help come from", as if to say "just as moving a mountain is impossible, so too the situation I find myself in is impossible".

Dovid Hamelech continues and reminds us:

עֲוֹרִי מֵעַם ה' עֲשָׂה שְׂמִים וְאָרֶץ (תהלים קב"א:ב)
My help comes from Hashem, Who made heaven and earth.
(Tehilim 121:2)

It would have been enough to just say that help is from Hashem. Why did Dovid Hamelech find it necessary to add that Hashem made heaven and earth? What does that have to do with the problems at hand? The fantastic explanation of these words being here, is a bedrock of Bitachon. Do you know where heaven and earth came from? They came from NOTHING. From תוהו ובוהו. There was NOTHING. There was no solution. There was no hope. there was no answer. There was nothingness, and a lot of it.

To us, that's catastrophic. When we are out of options the game is over. Fortunately, Hashem is not bound by the same rules as we are. Hashem can - and does - create יש מאין. He can create a solution from nothingness. He is not bound to any rules. he makes the rules. Hashem doesn't find a solution. Hashem creates a solution. Hashem IS the solution. This is how we must approach every problem we face, every predicament.

ment we find ourselves in, every setback we experience. We have to realize that as real and impossible as the problem seems, Hashem HAS A SOLUTION, because He CREATES THEM out of nothingness.

He created heaven and earth; He can handle your situation!
Relax! Rely on Him!

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Bitachon is Menuchas Hanefesh. Bitachon is tranquility.

Bitachon is living in Hashem's shadow, under Hashem's protection. One who lives in fear is displaying a lack of belief in the above sentiments. One who lives with fear thinks that other people or other things can affect his safety and security. One who lives with the knowledge that Hashem is the only One who controls everything, will not fear anything other than Hashem. Not only will such a person have no fear; the fact that he is tethered to Hashem will cause others who want to harm him to be afraid to even try. As the posuk states

וְרָאוּ כָּל עַמֵּי הָאָרֶץ כִּי שֵׁם ה' נִקְרָא עֲלֶיךָ וַיִּירְאוּ מִמֶּךָ (דברים כ"ח:י)

And all the nations of the earth will see that the name of Hashem is called upon you, and they will fear you (Devarim 28:10) Leave the fear, anxiety, worry, trepidation, aggravation, apprehension, stress and nerves for the nations of the earth to hold on to. As for us, the nation of Hashem, let's hold on to our Father in Heaven, and let's proudly live in such a way that it is plainly evident that "The name of Hashem is called upon you" and thereby have nothing to fear!

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כִּי בּוֹ יִשְׂמַח לִבֵּנוּ כִּי בְשֵׁם קִדְשׁוֹ בְּטַחְנוּ (תהלים ל"ג:כ)

For in Him our hearts rejoice, because in His holy name we trust. (Tehilim 33:21)

The Malbim explains that the trust we have in Hashem is exponentially better than any trust we may place in human benefactors. As, when we rely on humans, and they don't step up to the plate right away, we get sad, and for good reason, as we assume they are unable to help us, or are not interested in helping us, and thus our reliance on them is never strong and firm. However, when we place our trust in Hashem, even if the salvation doesn't happen right away, we know that Hashem can and wants to help us, so we rejoice, even if we have to wait a bit until the salvation arrives, as the trust in Him is strong, solid and firm. We – Am Yisroel – carry Hashem's name. We are Tzelem Elokim, we exude Godliness. Of course He wants to help us when we turn to Him and rely on Him.

There is no greater cause for joy than knowing this!

BE B'SIMCHA AT ALL TIMES.

BE B'MENCHAS HANEFESH AT ALL TIMES.

BE TUNED IN TO HASHEM AT ALL TIMES.

BE CONFIDENT OF HASHEM'S SALVATION AT ALL
TIMES.

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לְבַח תּוֹדָה יִכְבְּדֶנּוּנִי וְשֵׁם דְּרָךְ אֶרְאֶנּוּ בְיַשְׁע אֱלֹהִים (תהלים נ:כ"ג)

The one who offers thanks to Me is respecting Me; the one who makes this his way of life, I will show him the salvation of Hashem. (Tehilim 50:23)

We keep coming back to this theme, because DovidHamelech keeps reiterating this concept throughout Tehilim, due to its importance and its primacy. A prerequisite for Hashem's salvation is our appreciation for Hashem's endless kindness to us. Before the future can shine, we must shine a light on the goodness of the past.

The more one trusts and relies on Hashem, the more one merits Hashem's salvation. The more one merits

Hashem's salvation (and we are recipients of His kindness on all levels, non-stop throughout our lifetime) the more one must thank Hashem for everything.

The more one thanks Hashem, the more salvation he merits. It's a never-ending cycle of goodness!

RECOGNIZE HASHEM'S CAPABILITIES.

RELY ON HASHEM'S SALVATION.

THANK HASHEM FOR HIS KINDNESS. REPEAT.

Hashem never stops giving to us. We can never stop relying on Him and thanking Him. By thanking Him, we honor Him - יְכַבְּדֵנִי תוֹדָה זְבַח וְכַבְּדֵנִי The more we honor Hashem, the more He will allow us to SEE His salvation - אֲרָאנוּ בְּיִשְׁע אֱלֹהִים

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Moshe Rabbeinu had a message for Yehoshua Bin Nun, as he prepared him for assuming leadership of Klal Yisroel.

נָה' הוּא קְהֵלְךָ לְפָנֶיךָ הוּא יְהִיָּה עִמָּךְ לֹא יִרְפָּךְ וְלֹא יַעֲזֹבְךָ לֹא תִירָא וְלֹא תִחַת (דברים ל"א:ח)

Hashem is the One Who goes before you; He will be with you; He will not fail you, nor forsake you. Do not fear, and do not be distressed. (Devarim 31:8)

However, Moshe didn't tell this to Yehoshua privately. The previous Posuk states

... וַיִּקְרָא מֹשֶׁה לַיהוֹשֻׁעַ וַיֹּאמֶר אֵלָיו לְעִינֵי כָל יִשְׂרָאֵל תִּזְק וְנֶאֱמַר (דברים ל"א:ז)

Moshe called Yehoshua and said to him in the presence of all of Am Yisroel, Be strong and courageous! (Devarim 31:7) Moshe made a point of speaking to Yehoshua in the presence of all of Klal Yisroel. Why was it necessary to make this a public message and preserve it for all eternity in the holy Torah? The lesson in this is that the message is not for Yehoshua alone, but also for all of Klal Yisroel. The message was not just for that era, for that situation, for those there at the time.

The message was enshrined into the Torah as an eternal message to all of Klal Yisroel – to each individual Yid – at all times, in all situations.

Hashem is ALWAYS in front of us leading our way. Hashem is ALWAYS with you. Hashem will NEVER fail us. Hashem will NEVER forsake us. Hashem doesn't want us to live in fear. Hashem doesn't want us to be distressed. That was the message then. That is still the message now. As Moshe encouraged Yehoshua, וְאַמַּץ, so too must we all live with that motivation and remain strong and courageous no matter what is going on in our lives. Yes, there are challenges; there always will be. Yes, there are obstacles; they are there for us to overcome. Yes, there are uncertainties; they are there for our growth. No matter what lies ahead, Hashem goes before you.

Let's fill our lives with firm Bitachon and unwavering Emunah and thereby be the ones who expedite the Geulah and bring us all to our land

כִּי אַתָּה תְּבוֹא אֶת הָעָם הַזֶּה אֶל הָאָרֶץ אֲשֶׁר נִשְׁבַּע ה' לְאַבְרָם לְתַתּ לָהֶם וְאַתָּה
תְּנַחֵלָנָה אוֹתָם

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אֲנֹכִי אֲנֹכִי ה'; וְאֵין מִבְּלַעֲדֵי מוֹשִׁיעַ (ישעיהו מ"ג:א)

I, Only I am Hashem, and besides for Me there is no helper.
(Yeshaya 43:11)

The name "Hashem"; (א-ד-נ-י) means "Adon Hakol - Master of everything". Hashem is The Boss. He is the One in total control. No exceptions. In this Posuk, Hashem repeats the word "אֲנֹכִי" to emphasize that He is the boss, and the Only boss. Often we trust in Hashem, but also trust in someone or something else. "Yes, of course Hashem is in charge" we tell ourselves, but there is also so-and-so that I have to contend with, or there is also some things I have to do on my own to make sure things go as planned.

That is a huge mistake. That is not true Bitachon; that is lip-service Bitachon. We have to trust in Hashem, and ONLY in Hashem. כִּי בְךָ לֵבָד בְּטַחֲנוּ

Yes, we need to do 100% Hishtadlus. But we have to remember that our Hishtadlus is 100% worthless. We do Hishtadlus because Hashem demands that of us. But ultimately, the result of what happens to us is in Hashem's hands. 100%. Not 99%, not 98%, not 50%. In fact, if we do too much Hishtadlus, it is detrimental to our success! אֲנֹכִי אֲנֹכִי ה' וְאִין מְבַלְעָדִי מוֹשִׁיעַ

HASHEM, AND ONLY HASHEM IS IN CONTROL, AND NOBODY ELSE HAS ANYTHING TO DO WITH IT!

There is only one Boss. אִין עוֹד מְלַבְדוּ

If Hashem repeats it for emphasis, we must repeat it over and over again to ourselves, to our children, to our friends, until we internalize it and it is crystal clear. "I, Only I am Hashem, and besides for Me there is no helper". How fortunate are we that Hashem is there for us at all times. 100%.

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גוֹל עַל ה' דְרָךְךָ וּבִטָח עָלָיו וְהוּא יַעֲשֶׂה (תהלים ל"ז:ה)

גלגל עליו כל צרכיך - רש"י
כל צרכיך השלך וגלגל עליו - רד"ק

Roll all your needs to Hashem; rely on Him and He will take care of them. (Tehilim 37:5)

What is the difference between a heavy burden that is angular and one that is round?

Rav Chaim of Volozin ל' explains that an angular burden must be carried and can be difficult and straining, whereas a round burden can be easily rolled with very minimal exertion. Thus, Dovid Hamelech is telling us in this Posuk to "roll" our burden to Hashem, i.e. Do minimal Hishtadlus, but let Hashem do the heavy lifting.

When we leave it to Hashem, the results will be good. The Posuk doesn't say וְהוּא יַעֲזֹר, and Hashem will ""help", it says וְהוּא יִעָשֶׂה, and Hashem will "take care" of it. The bigger the "issue" and the less there seems to be a way out of the problem, the MORE Bitachon you need and the less Hishtadlus you have to do and the more you have to rely on Hashem and let HIM take care of it.

Excess Hishtadlus is not only futile, it's actually detrimental, for a few reasons:

- 1) By overdoing your Hishtadlus you are proclaiming that YOU are doing it, not Hashem. That's a sin.
- 2) By overdoing your Hishtadlus, you are overburdening yourself for no reason. That's foolish.
- 3) By overdoing your Hishtadlus, Hashem will actually leave it in your hands, and the results won't be good. That's scary.

Roll your burdens to Hashem...
because a Yid rolls with Bitachon

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