

BITACHON LESSON FROM THE PARSHA

פרשיות נצבים - ויִלָּךְ תשפ"ד - Avoid Double Trouble

ומצאָהוּ רַעוֹת רַבּוֹת וְצָרוֹת וְאָמַר בְּיוֹם הַהוּא הֲלֹא עַל כִּי אֵין אֱלֹקִי בְּקִרְבִּי מִצְאוּנֵי הָרַעוֹת הָאֵלֶּה

Many evils and troubles will befall them, and they will say on that day 'Is it not because our G-d is no longer in our midst, that these evils have befallen us?'(Devarim 31:17)

The Posuk begins by classifying the troubles as **רַעוֹת רַבּוֹת וְצָרוֹת**, many evils and troubles, yet the Posuk concludes simply with the term **הָרַעוֹת הָאֵלֶּה**, these evils. What happened to the **רַבּוֹת** and how did the **צָרוֹת** disappear?

Rav Shach Zatzal (Hakdama to Sefer Avi Ezri, Nashim U'Kedusha) explains that **רַעוֹת** are the actual troubles that befall a person, sent by Hashem as a message, a test a punishment, or for another reason.

צָרוֹת, however, is the distress and despondency that a person feels due to the **רַעוֹת** that he experiences.

Often, as difficult and challenging as a situation is, it's the extra stress, darkness and brokenness that overtake the person due to the difficulty, that cause him the bulk of his pain. It's not the challenge that leads to despondency; it's the reactions to the challenge that do that.

This despondency and pain is self-inflicted "double trouble", and a result of his lack of Emunah and Bitachon. It is a result of him thinking **הֲלֹא עַל כִּי אֵין אֱלֹקִי בְּקִרְבִּי**; it's him failing to realize that whatever transpired was a direct message from Hashem. A person who thinks that things that "happen" to him are "natural" or "coincidental" or "being in the wrong place at the wrong time" or "just part of life" is in danger of slipping into the abyss of G-dlessness – and there is nothing more sad and tragic than that.

However, one who lives with the reality that Hashem is in total control, one who understands that Hashem orchestrates everything with precision and *Hashgacha Pratis*, doesn't allow any situations - **רַעוֹת** - to turn into darkness and despondency - **רַעוֹת רַבּוֹת וְצָרוֹת**. This person knows it is Hashem doing it, for his benefit.

Do we always understand why Hashem does things? Of course not! But do we always know Who is doing it? Absolutely!

We must train ourselves to grasp the "Who" even though we don't grasp the "Why"!

We must never allow the **רַעוֹת** to sever our connection to Hashem. On the contrary, we must always find Hashem IN the **רַעוֹת** that we experience, and remember that **אֵין רַע יורד מן השמים** – nothing bad ever descends from Heaven. What seems to us to be **רַע** is in actuality for our benefit, and being hand-delivered to us – *actually, FOR us* - by Hashem. **אֱלֹקִי בְּקִרְבִּי** is the reality in every situation.

As Dovid Hamelech taught us (Tehilim 23:4) **גַּם כִּי אֵלֶּךְ בְּגִיאַת צַלְמוֹת לֹא אֵירָא רַע כִּי אַתָּה עִמָּדִי**, *even when I walk in the valley of darkness, I will fear no evil for You are with me.*

We see the **רַע**; we feel the **רַע**; we experience the **רַע**, yet we also see Hashem IN the **רַע**, and that reminds us that ultimately the **רַע** is not **רַע** at all - **לֹא אֵירָא רַע כִּי אַתָּה עִמָּדִי**

The mechanics of this is simple. When we run TO Hashem upon finding ourselves in a challenging situation, it means we realize that the situation is not an expression of Hashem's forsaking us; it's an expression of Hashem's closeness to us! That realization transforms the **רַעוֹת רַבּוֹת וְצָרוֹת** into **לֹא אֵירָא רַע כִּי אַתָּה עִמָּדִי**

The key to alleviating our **צָרוֹת** is to flip the **אֱלֹקִי בְּקִרְבִּי** into **כִּי אֵין אֱלֹקִי בְּקִרְבִּי**.

Once we have **אֱלֹקִי בְּקִרְבִּי** we have **קרבת אלקים** and that transforms everything into **טוב**, as the Posuk (Tehilim 73:28) tells us **וְאֲנִי קִרְבַּת אֱלֹקִים לִי טוֹב**, with closeness to Hashem all our troubles, stresses, worries and anxieties melt away.

With **אֱלֹקִי בְּקִרְבִּי** it's all good!

Good Shabbos!

כתיבה וחתימה טובה!