

# שער הבטחון

## *The Gate of Trust*



### חובות הלבבות

### *Duties of the hearts*

### —CHAPTER 5—

*Soul* WORDS

חיינו  
CHAYENU

DAILY TORAH STUDY. DELIVERED.

## פרק חמישי Chapter 5

## THE DISTINCTIONS OF A MAN WITH TRUST

אֶבֶל הַהִפְרֵשׁ שְׁבִין הַבּוֹטֵחַ עַל הָאֱלֹהִים  
וְזוֹלָתוֹ בְּעֵינָיו הַתְּעַסְקוֹ בְּסִבּוֹת הַטָּרֶף,  
אָמַר, כִּי הַבּוֹטֵחַ בְּאֱלֹהִים יִבְדֹּל מִזּוֹלָת  
הַבּוֹטֵחַ עָלָיו בְּשִׁבְעָה עֵינָיִם:

אֶחָד מֵהֶם, כִּי הַבּוֹטֵחַ בְּאֱלֹהִים רוֹצֵה  
בְּדִינּוֹ בְּכָל עֵינָיו, וּמוֹדֵה לוֹ עַל הַטּוֹבָה  
וְעַל הָרָעָה, כְּמוֹ שְׁאָמַר (אִיּוֹב א, כֵּא)  
"ה' נָתַן וְה' לָקַח, יְהִי שֵׁם ה' מְבָרָךְ",  
וְכְמוֹ שְׁכָתוּב (תְּהִלִּים קא, א) "חֶסֶד  
וּמִשְׁפָּט אֲשִׁירֶה", וְאָמְרוּ רַבּוֹתֵינוּ זְכוֹרֵם  
לְבָרָכָה (בְּרִכּוֹת ס, ב) "אִם חֶסֶד אֲשִׁירֶה  
וְאִם מִשְׁפָּט אֲשִׁירֶה", וְאָמְרוּ (מִשְׁנָה  
בְּרִכּוֹת ט, ה) "חַיִּיב אָדָם לְבָרֵךְ עַל  
הָרָעָה כְּשֶׁמֶה שְׁהוּא מְבָרָךְ עַל הַטּוֹבָה".

וְאֲשֶׁר אֵינּוּ בּוֹטֵחַ בְּאֱלֹהִים מְתַהַלֵּל עַל  
הַטּוֹבָה, כְּמוֹ שְׁנֹאֲמַר (תְּהִלִּים י, ג) "כִּי  
הִלֵּל רָשָׁע עַל תְּאוֹת נַפְשׁוֹ וּבּוֹצֵעַ בְּרֶךְ  
נֵאִץ ה'", וּמְתַקַּצֵּף בְּאֱלֹהִים עַל הָרָע,  
כְּמוֹ שְׁנֹאֲמַר (יִשְׁעִיָה ה, כֵּא) "וְהָיָה כִּי  
יִרְעַב וְהִתְקַצֵּף וְקָלַל בְּמַלְכוֹ וּבְאֱלֹהָיו  
וּבְנֶה לְמַעַלָּה".

However, the difference between one who relies on the Almighty, and the other people who do not have *bitachon*, regarding the matter of his busy-ing himself pursuing the means of his livelihood, I will say that the person who relies on the Almighty for his livelihood and other needs will differ from those who do not have trust in Him, in seven ways:

One of the differences between one who relies on the Almighty and one who does not, is that the one who relies on the Almighty, willingly accepts G-d's judgement in all matters, and thanks Him for both the good and the bad. As it says (in Iyov 1:21): "The Lord gave and the Lord took; may the name of the Lord be blessed", and as it is written (in Tehillim 101:1): "I shall sing of kindness and judgment" and the Rabbis of blessed memory said in explaining this verse (in the Talmud, Berachot 60b) "If it is kindness then I will sing the praises of G-d and if it is judgement I will also sing his praises." They also said (in the Mishna, Berachot 54a) "A person is obligated to bless G-d for the bad in the same manner that he blesses G-d for the good."

Conversely, one who does not rely on the Almighty, praises and glorifies himself for the good which befalls him, as it says (in Tehillim 10:3): "For the wicked man boasts about the desire of his soul, and the robber congratulates himself for having blasphemed the Lord." He is angry at the Almighty for the bad that befalls him, as it says (in Yeshaya 8:21): "And it shall come to pass, when he is hungry and angry, that he shall curse his king and his God and face upwards."

והשני, כי הבוטח באלהים נפשו  
במנוחה ולבו שליו מצד הגזרות, לדעתו  
כי הבורא ינהיג למותו בעולמו  
ואחריתו, כמו שאמר ה'וד עליו השלום  
(תהלים סב ו) "אך לאלהים דומי נפשי  
כי ממנו תקנתי".

The Second difference between one who relies on the Almighty and one who does not, is that one who relies on the Almighty, is at rest, and his heart is at ease with respect to all of G-d's decrees, due to his knowledge that the Creator directs them for his good, both in this world and in the world to come. As Dovid Hamelech of blessed memory said (in Tehillim 62:6): "Only to God should you hope, my soul, for my hope is from Him."

ואשר איננו בוטח באלהים הוא בצער  
תדיר ודאגה ארבה ואכל ועצב, לא  
ימושו ממנו בטובה וברעה: בטובה  
מפני מעוט רצותו במצבו, ושאיתו  
להוסיף ולהרבות ולקנום;

Conversely, one who does not rely on the Almighty is frequently in a state of grief and continual anxiety. Mourning and sadness will not depart from him, whether things are good for him or bad for him. When things are good for him, he is sad and anxious because of his lack of satisfaction from his current state of being and due to his aspirations to add, increase and amass wealth.

וברעה מפני שהוא קץ בה והיא כנגד  
תאוותו ומקעו ומדותיו. וכן אמר החכם  
(משלי טו, טו) "כל ימי עני רעים, ומוב  
לב משתה תמיד".

When things are bad for him, then obviously he is sad and anxious because he loathes it, and it is against his desires, nature and his character traits. Likewise, the Wise Man, Shlomo Hamelech, said (in Mishlei 15:15): "All the days of a poor man are bad, but he who has a cheerful heart always has a feast."

והשלישי, כי הבוטח באלהים, ואם  
יתעסק בסבות, לא יסמוך בלבו עליהן,  
ולא יקנה מהן תועלת ולא נזק מבולתי  
רצון האל, אך מתעסק בהן לבחור  
בעבודת הבורא אשר צוה להתעסק  
בעולם לישבו ולזינו.

The third difference between one who relies on the Almighty and one who does not, is that one who relies on the Almighty, whilst he too busies himself with various means of obtaining his livelihood and other needs, he doesn't rely on them, nor does he expect them to either benefit him or cause him harm, unless the Almighty wills it to be. Rather, he busies himself with them, out of his choice to involve himself with the service of the Creator, who instructed him to busy himself with the world, to settle it and to fix it up.

ואם תגיעהו תועלת או ידחה בְּהֵן הַנֶּזֶק,  
יִזְדֶּה הָאֱלֹהִים לְבָדוֹ עַל זֶה, וְלֹא יוֹסִיף  
בְּהֵן אֶהְבֶּה וְחֶבֶד יִתְרֶה, וְלֹא תִנּוּחַ נַפְשׁוֹ  
עֲלֵיהֶן יוֹתֵר, אֲדָי יִחַזַק בְּמַחֲוֹנוֹ בְּאֱלֹהִים,  
וְיִסְמוּךְ לְבֹו עֲלֵיו מִבְּלַעֲדֵי הַסְּבוֹת.

ואם לא יועילוהו הסבות, ידע כי יבואהו  
מִרְפוּ כְּשִׁירְצָה ה' מֵאִיזָה עֲנִיָּן שִׁירְצָה,  
וְלֹא יִמָּאֵם בְּהֵן בְּעִבּוֹר זֶה, וְלֹא יִנִּיחַ  
לְהִתְעַסֵּק בָּהֶם לְעִבּוֹדַת הַבּוֹרָא.

וְאִשֶׁר אֵינּוּ בּוֹטְחִים בְּאֱלֹהִים מִתְעַסֵּק  
בְּסְבוֹת לְבְּטַחֲוֹנוֹ עֲלֵיהֶן שֶׁהֵן מוֹעִילוֹת  
אוֹתוֹ וְרוּחוֹת הַנֶּזֶק מֵעֲלָיו. וְאִם הֵן  
מוֹעִילוֹת אוֹתוֹ, וְשִׁבַּח אוֹתָן וְיִשְׁבַּח  
הַשֵּׁתִדְלוֹתוֹ בְּהֵן, וְיִבְחַר אוֹתָן וְלֹא יִפְנֶה  
אֶל זוֹלָתָן.

ואם אינן מועילות לו, ניח אֹתָן וְיִמָּאֵסֵן  
וְיִשׁוּב חֲפָצוֹ מֵהֶן, כְּמוֹ שֶׁאָמַר הַכְּתוּב  
(חִבְקוּק א, טז) "עַל כֵּן יִזְבַּח לְחַרְמוֹ  
וְיִקְטֹר לְמִכְמַרְתּוֹ".

וְהִרְבִּיעִי, כִּי הַבּוֹטְחִים בְּאֱלֹהִים כְּשִׁירְתֵּר  
לוֹ דְּבַר עַל מִזּוֹנוֹ יוֹצִיאֵנּוּ בְּמֵה שְׂמִפְקִים  
רְצוֹן הַבּוֹרָא יִתְפַּרֵּךְ בְּגִדֵיכּוֹת נַפְשׁוֹ וְטוֹב  
לְכָבוֹ, כְּמוֹ שֶׁנֶּאֱמַר (דְּבָרֵי הַיָּמִים א' כט,  
ד) "כִּי מִמֶּךָ הַכֹּל וּמִיָּדְךָ נִתְּנָנוּ לָךְ".

If he benefits from them or they protect him from harm, then he will thank the Almighty alone for it; he will not increase his love and affection for them (I.e., the means which brought him success.) nor will his mind be more at rest, due to them. Rather, he will strengthen his trust in the Almighty and rely on Him alone, and not at all on the means.

If, conversely, the means that he engaged in, do not help him, then he will understand that his livelihood will reach him when G-d wills it to come, and in whichever manner He decides. He will not reject engaging in them as a result, nor will he stop busying himself with them for the purpose of the service of his Creator.

Conversely, one who does not rely on the Almighty, busies himself with the means of pursuing his livelihood, because he relies on them that they will help him and protect him from harm. If they do indeed help him then he will praise them and praise his own efforts that he put into them. In such an instance, he will choose to continue engaging in those means and he will not turn to other means of pursuing his livelihood.

If, however, they do not help him, then he will let go of them, reject them and will turn his desire away from them as Scripture says (in Chavakkuk 1:16): "Therefore he sacrifices to his net, and he burns incense to his trawl."

The fourth difference between one who relies on the Almighty and one who does not, is that one who relies on the Almighty, when he has left over money more than that which he needs for his livelihood, he spends it on those matters which pleases the Creator, blessed be He, such as giving it to charity and the like. Moreover, he does so generously and from the goodness of his heart, as it is written (in Divrei Hayamim 1, 29:14): "for all is from You, and from Your hand we have given it to You."

ומי שאיננו בוחט באלהים איננו רואה העולם וכל אשר בו די פרנסתו וספוק צרכו, והוא חס על ממונו מהשלים חובות הבורא וחובות בני אדם ממנו, ואיננו מרגיש בו עד שיאבד ממנו ממונו וישאר זולתו, כמו שאמר החכם (משלי יא, כד) "יש מפור ונוסף עוד, וחושך מישר אף למחסור".

החמישי, כי הבוחט באלהים הוא מתעסק בסבות העולם להכין מהם צידה לאחריתו וספוק לבית מועדו, ומה שיתברר לו בו הצלת תורתו ועולמו מתעסק בו, ומה שיהיה בו שום הפסד בתורתו או מביא להמרות הבורא איננו מתעסק בו, שלא יביא לעצמו מרה תחת הארוכה.

ומי שאינו בוחט באלהים בוחט על הסבות ותנוח דעתו עליהן, ולא ירחק מדבר מהן, ויתעסק במשכבו ובמגנה מהן, ולא יחשוב באחרית ענינו, כמו שאמר החכם בהן (משלי יד, טז) "חכם ירא וסר מרע".

Conversely, one who does not rely on the Almighty, does not view the entire world and all that is in it as being enough for his livelihood and to satisfy his needs. He is concerned about his money and therefore does not use it to fulfill his obligations towards the Creator and towards other people. He does not realize that he is losing his money until he loses all of it and is left without any of it. As the Wise Man, Shlomo Hamelech said (in Mishlei 11:24): "There is one who scatters and yet is given more, and one who withholds from giving what is proper, only for a loss"

The fifth difference between one who relies on the Almighty and one who does not, is that one who relies on the Almighty busies himself with the various worldly means of making a livelihood, in order that through them he will be able to prepare for himself provisions for his end of days and for his ultimate resting place, in the world to come. Therefore, he engages only in those means of livelihood which it is clear to him will allow him to busy himself with Torah learning and observance of the mitzvot. He will not engage in any means which involve him losing out on his Torah learning and observance of mitzvot, or which will bring him to rebel against his Creator, so that he does not bring upon himself spiritual illness instead of healing.

Conversely, one who does not rely on the Almighty, relies on the means in which he engages for his livelihood and rests his mind upon them. Therefore, he will not distance himself from any of those means, busying himself with both praiseworthy and inappropriate ones of them. He does not think about his end of days, as the Wise Man, Shlomo Hamelech said regarding them (in Mishlei 14:16): "A wise man fears and turns away from evil" and the verse continues that "the fool passes vigorously and slips."

והישי, כי הבטח באלהים הוא אהוב  
לכל פתות בני אדם ודעתם נוטה עליו,  
מפני שהם בטוחים מהזקתו ולבם שלם  
מתמתו, ולא יפחדו ממנו על נשיהם  
ועל ממונם.

והוא גם בן בטוח מהם, מפני שידע  
שתועלתו וניקו אינם ביד זכרא ולא  
ביקלתו, ועל בן איננו מפחד מהזקתם,  
כאשר איננו מקנה הנאתם. וכשהוא  
בטוח מהם והם בטוחים ממנו, יאהבם  
ויאהבוהו, כמו שכתוב (תהלים לב, י'  
"והבטח בה' חסד יסוכבנו".

ומי שאיננו בטוח באלהים אין לו אוהב,  
מפני שהוא בכל עת חומד אותם ומקנא  
בם, וחושב כל טובה שתגיע אליהם  
סרה ממנו, ושטרפיהם לקוחים מטרפו,  
וכל מה שנמנע ממנו מתאוותיו הוא  
בעבורם, וכידם להגיעו אל תאוותיו.

ואם תבואהו רעה או פגע בממונו ובניו,  
יחשוב כי הוא מאתם, ושכנדם להעביר  
הניק ולדחות הרעה מעליו.

The sixth difference between one who relies on the Almighty and one who does not, is that one who relies on the Almighty is beloved by all types of people, and they feel at ease with him, because they feel secure that he will not harm them, and their hearts are at peace because of him. They are not afraid of him taking their wives or their money.

He too feels secure with them, because he knows that those things which will benefit him or harm him are not in the hands of any creation, nor is it in their power. This being the case, he is not afraid of them harming him, just as he does not expect to benefit from them. Being that he feels secure with them and they feel secure with him, he will love them and they will love him, as it is written (in Tehillim 32:10): "And the one who trusts in the Lord, kindness will encompass him."

Conversely, one who does not rely on the Almighty, has no friends, because he always covets what others have and is jealous of them. He considers any good that comes to them, to have been removed from him, and that their livelihood was taken away from his livelihood, and that all his desires that have been denied from him is due to them, or that at the very least it is in their hands to help him attain his desires.

If a bad thing will happen to him or he will have trouble with his money or with his children, then he will think that it is from them, or that at the very least it is in their hands to rid him of the harm and to push away the bad from upon him.

וכיון שקדמו אלה ההקדמות בנפשו,  
יבוא בעבור זה למאוס אותם, ולדבר  
בהם ולקללם ולשנוא אותם. והוא  
הנמאס בשני העולמים והמגנה בשני  
המעונים, כמו שאמר הכתוב (משלי יז,  
כ) "עקש לב לא ימצא טוב".

והשביעי, כי הבוטח באלהים לא יאכל  
בהמנע בקשה ולא בהפקד אהוב, ולא  
יאצר הנמצא, ואיננו חושש ליותר  
מטרף יומו, כי לא יעלה על לבו מה  
יהיה למחרתו, מפני שאינו יודע עת  
בוא קצו, ובוטח באלהים להאריך לו בו  
ולחזקו מטרפו ומזונו בו.

ואיננו שמח בעתיד ולא יאכל לו, כמו  
שאמר הכתוב (משלי כו, א) "אל  
תתהלל ביום מחר, כי לא תדע מה ילד  
יום", ואמר בן סירא (סנהדרין ק, ב)  
"אל תצר צרת מחר כי לא תדע מה ילד  
יום, מחר יבא ואיננו נמצא מצטער על  
עולם שאינו שלו".

Since these principles have been fixed in his mind, he will come as a result of them, to despise other people, to speak badly about them, curse them and to hate them. Such a person is loathed in the two worlds; this world and the world to come, and is disgraced in these two residences, this world and the world to come. As Scripture says (in Mishlei 17:20): "He who is of a perverse heart will find no good." This means that he will find no good, not in this world nor in the world to come.

The seventh difference between one who relies on the Almighty and one who does not, is that one who relies on the Almighty, will not be worried if his request is denied from him, or by the loss of that which is beloved by him. He doesn't hoard that which is already in his possession, nor does he concern himself with making efforts to obtain more livelihood than for that day alone. For, he doesn't entertain in his heart, what will come to be the following day because he doesn't know when his end will come. Just as he relies on the Almighty to lengthen his life, so too he relies upon Him to provide his livelihood and food for his lifetime.

He does not rejoice in anticipation of the good fortune that he expects in the future, nor does he worry or get afraid about the future bad that may befall him. As Scripture says (in Mishlei 27:1): "Do not boast about tomorrow, for you do not know what the day will bear." Ben Sira said (Sanhedrin 100b): "Grieve not about tomorrow's trouble, because you know not what a day may bring; perhaps tomorrow you will no longer be, and one will have worried about a world that is not his.



אבל דאָגאַתּו וְאַבְלוּ עַל מַה שֶׁהוּא מְקַצֵּר  
בוּ מַחֲזוּבוֹת הַבוֹרָא, וּמִשְׁתַּדֵּל לְפָרוֹעַ מַה  
שִׁיּוּכַל לְפָרוֹעַ מֵהֶם בְּנִרְאֵהוּ וּבְנִסְתָּרוֹ,  
מִפְּנֵי שֶׁהוּא חוֹשֵׁב בְּמִיתָתוֹ וּבוֹא יוֹם  
הָאִסְיָפָה.

וּפְחָדוֹ שִׁיּוֹאֵהוּ הַמָּוֶת פְּתָאֵם, יוֹסִיף  
לוֹ הַשְׁתַּדְּלוֹת וּזְרוּזוֹת לְהִכִּין צִידָה  
לְאַחֲרִיתוֹ, וְלֹא יִרְגִישׁ עַל מַה שִׁיּוּמִין  
לְעוֹלָם הַזֶּה, וְהוּא מַה שֶׁאָמְרוּ (מִשְׁנָה  
אַבוֹת ב, י) "וְיִשׁוּב יוֹם אֶחָד לְפָנָי  
מִיַּתְדֶּךָ", וּפְרָשׁוֹ בּוֹ (שַׁבַּת קנ"ג, א)  
"וְיִשׁוּב הַיּוֹם שֶׁאֵין יָמוֹת לְמַחֵר, וְנִמְצָא  
כָּל יָמָיו בְּתִשׁוּבָה", כְּדַרְכֵיב (קה"ל ט,  
ח) "בְּכָל עֵת יִהְיוּ בְּגִידֶיךָ לְבָנִים".

אֲשֶׁר אֵינְנוּ בּוֹטְחִים בְּאַלְהִים, יִרְבֶּה אֲבָלוֹ  
לְהִתְמַדֵּת פְּגַעֵי הָעוֹלָם עֲלָיו, וְיִפְקֹד  
אוֹהָבָיו, וְיִמְנַעוּ מִמֶּנּוּ בְּקִשּׁוֹתָיו, וְיִזְמִין  
מֵהוֹן הָעוֹלָם הַרְבֵּה כְּאֵלוֹ בְּטַח מִן  
הַחֲלִיפָה וְסִרְהָ מֵעֲלָיו אֵימַת הַמָּוֶת,  
כְּאֵלוֹ יָמָיו לֹא יִתְמוּ וְחַיָּיו לֹא יִכָּלוּ, אֵינְנוּ  
זוֹכְרֵי אַחֲרִיתוֹ וּמִתְעַסְקִים בְּעוֹלָמוֹ, אֵינְנוּ  
מְעִינִים בְּעֵנְנֵי תוֹרָתוֹ וְצִידָתוֹ וּבֵית מוֹעֵדוֹ.  
וְהִיא בְּמַחֲזוֹנוֹ בְּאַרְיֵבוֹת יָמָיו בְּעוֹלָם  
סִבָּה לְאַרְךָ תְּאוֹתָו בְּעֵנְנָיו, וְסִבָּה לְקַצֵּר  
תְּאוֹתָו בְּעֵנְנָיו אַחֲרִיתוֹ.

Rather, his worries and grievances are regarding his lack of fulfilling his obligations to the Creator, and he makes an effort to pay up those obligations which he is able to pay up, both those which are apparent, as in the mitzvot which are actions performed with a person's body and those which are hidden, as in mitzvot which are "duties of the heart." He is concerned about this, because he thinks about his death and the coming of the day when his soul will be collected back to its source in the world to come.

His fear of sudden death causes him to increase his efforts and alertness to prepare provisions for the end of his days, and he will not pay too much attention to what he provides for himself for this world. This is what is meant when the Rabbis said in the Mishna (Avot 2:10): "Repent one day before your death." And they explained in the Talmud (Shabbat 153a) that it means "He should repent today, because, perhaps he will die tomorrow, and it emerges that all his days were spent repenting." As it is written (Kohelet 9:8): "At all times, let your garments be white" which is understood by Rashi (Shabbat 153a), to mean that one's soul should be pure and clean as a result of repentance.

Conversely, one who does not rely on the Almighty, will be pained a lot due to the constant troubles that befall him, and due to the loss of his friends and due to his requests being denied from him. He will save up a great fortune of the world for himself, as if he is assured that he will be spared from being transferred from this world to the next. The fear of death is removed from him as if his days will never cease to be, and his life will never end. He does not think about what will happen to him at the end of his days, instead, busying himself with worldly matters alone. He does not pay attention regarding matters of his observance



of the Torah, to how much provisions he has prepared for when he will go to his meeting place (i.e., the world to come). His confidence that he will live a long life in this world is the cause for his constant desires for his personal matters, and is also the cause for his decreased desire for spiritual matters which are needed for the world to come.

וְכַאֲשֶׁר יוֹכִיחֵנוּ מוֹכִיחַ וְיִזְרְנוּ מוֹרֶה  
וְיֹאמֶר לוֹ 'עַד מָתִי אַתָּה מְתַעַלֵּם מִחֲשׂוֹב  
בְּצִדְתְּךָ וְעֵינַי בֵּית מוֹעֵדְךָ? יֹאמֶר 'עַד  
שִׁיהֶיָה לִּי דֵי פְרֻסְתִּי וְסִפּוּקִי וְלִכְלֵל אֲשֶׁר  
אֶתִּי מֵאִשָּׁה וּבָנִים עַד סוֹף יָמֵינוּ, תִּנְנוּחַ  
נַפְשִׁי מִדְּאָגוֹת הָעוֹלָם, וְאַפְגֶּה לְפְרוֹעַ  
חֻבוֹתַי לְבוֹרָא וְאַחֲשׂוֹב בְּסִבּוֹת הַצִּדָּה  
לְיוֹם הַמוֹעֵד'.

When someone rebukes him or a teacher will guide him in the proper way to behave, and say to him the following: Until when will you be unconcerned with thinking about the provisions that you need to prepare for the world to come, and with the matters of your meeting place, then he responds by saying: "When I will have enough money to provide for my food and other needs for myself, my wife and children and members of my household for our entire lives, only then will I rest my mind from the worries of this world, and only then will I turn to pay up my responsibilities to the Creator and only then will I think about the means which will enable me to obtain the provisions for the world to come.