

שער הבטחון

The Gate of Trust



חובות הלבבות

Duties of the hearts

—CHAPTER 2—

Soul WORDS

חיינו
CHAYENU

DAILY TORAH STUDY. DELIVERED.

פרק שני

Chapter 2

אך הסבות אשר בהן יתכן הבטחון
מהבטוח על הברואים הן שבע.

But the factors, which when present, make it possible for someone to trust other creations, are seven:

אחת מהן, הרחמים והחמלה והאהבה.
כי האדם כשהוא יודע בחברו שהוא
מרחם וחומל עליו, יבטח בו ותנוח נפשו
עליו בכל מה שימריחהו מעניניו.

One of the factors that causes a person to trust someone else to take care of him is if that person possesses the character traits of compassion, empathy and love. For when a person knows that his friend has compassion and empathy for him, he will place his trust in him and will have peace of mind due to his reliance on him, regarding all those matters about which he will bother him.

והשנית, שיהיה יודע בו עם אהבתו
שאינו מתעלם ממנו ולא מתעצל
בחפצו, אכל הוא יודע בו שהוא
מושתדל ומסכים לעשותו. כי אם לא
יתברר לו ממנו כל זה, לא יהיה בטחון
עליו שלם, מפני שהוא יודע התעלמותו
ורפיונו בחפצו.

The second factor that is required, in order for one person to trust another is that he knows that in addition to his friend's love towards him, his friend will not ignore him, nor will he become lazy in fulfilling his wishes. Rather he knows that his friend has decided to fulfill his wishes and will make every effort to do so. For if it will not be clear to him all of the above, then he will not be able to trust his friend completely since he knows that his friend may ignore him and be lazy when it comes to fulfilling his wishes.

וכאשר יתקבצו לבטוח ממי שבטח בו
שתי מדות אלה, גדל רחמנותו עליו ורב
השגחתו על עניניו, יבטח בו מבלי ספק.

It is only when the friend he is trusting in possesses both these qualities, namely 1) that he has great compassion for him as well as 2) that he pays attention to all of his matters, that he will be able to rely on him without a doubt.

והשלישית, שיהיה חזק, לא ינצח באשר הוא חפץ, ולא ימנעוהו מונע מעשות בקשת הבוטח. כי אם יהיה חלש, לא ישלם הבטחון עליו, אף על פי שנתברר שהוא מרחם ומשגיח, מפני המנע דברים ממנו רוב הענינים. וכאשר יתקבצו בו שלש המדות האלה, יהיה הבטחון עליו יותר ראוי.

The third factor that is required, in order for one person to trust another, is that he, i.e. the one who is being trusted, be strong, and that he will not be won over by others who try to oppose him, regarding any matter that he wishes to achieve, and that nothing will stop him from fulfilling the request of the one who is trusting in him. For if he will be weak, then the trust in him will not be able to be complete, despite the fact that it is clear to him that he has compassion and is actively watching over him. This is because in many situations he will be lacking the means with which to fulfill the wants of the man trusting in him. It is only when all the above three qualities are combined and are present in the one that he is relying on, that it will be most appropriate for him to place his trust in him.

והרביעית, שיהיה יודע באפני תועלת הבוטח עליו, ולא יעלם ממנו מה שהוא טוב לו בנסתר ובנראה ומה שייטב בו ענינו. כי אם לא ידע כל זה, לא תנוח נפש הבוטח עליו.

The fourth factor that is required in order for one person to trust another is that he, i.e. the one who is being trusted, knows which things will be of true benefit to the one who is trusting in him, and it will not be hidden from him that which is good for him, both in situations in which the benefit is apparent and in situations in which the benefit is hidden. For if he will not know all this, then the one who is trusting in him will not be able to have peace of mind in his reliance upon him.

וכאשר יתקבצו לו בו דעתו בתועלתו, ויכלתו בהם, ורב השגחתו עליהן, וחסמתו עליו, יחזק בטחונו בו מבלי ספק.

It is only when these four qualities come together in the one who is being trusted; namely 1) that he possesses knowledge of the ways with which to take care of his needs, 2) that he possesses the ability to help him, 3) that he is actively paying attention over him and 4) has compassion towards him that his trust in him will be strengthened without any doubt.

והחמישית, שיהיה מתיחד בהנהגת
הבטח עליו מתחלת היותו וגדולו
וינקותו ונערותו ובחרותו וישישותו
וזקנתו עד תכלית עניו.

The fifth factor that is required in order for one person to trust another is that the one whom he is trusting is the only person who has taken care of him; from the beginning of his existence, through to when he develops; during the nine months when he was in his mother's womb, and during the days of his infancy, childhood, youth, adulthood, old age, until the end of his days.

וכשיתברר כל זה ממנו לבטח, יתחייב
שתנוח נפשו עליו, וישען עליו, בעבור
מה שקדם לו עליו מן הטובות העורפות
והתועליות המתמידות, ויהיה זה מחייב
חזקת בטחוננו בו.

When all of this is clear to the person who has the trust, it obligates him to rest his mind upon him and to rely on him to be his support, due to the good that he has done to him in the past, and as a result of the benefits that he receives from him every moment. All of this will obligate him to strongly trust in him.

והשישית, שיהיה ענין הבטח בלו מסור
בירו, ולא יוכל אדם להזיקו ולהועילו
ולא להיטיב אליו ולא לדחות נזק מעליו
זולתו, כעבד האסור אשר הוא בבית
הבור ברשות אדוניו.

The sixth factor that is required in order for one person to trust another is that the person who has trust is totally in the hands of the one whom he trusts, and that no one is able to harm him, help him, do good to him, or protect him from harm, just like a slave who is tied up and imprisoned who is totally under the jurisdiction of his master with no one else being able to do anything to him; neither good nor bad.

וכשיהיה הבטח ברשות מי שקבטח עליו
על הענין הזה, יהיה יותר ראוי לבטוח
עליו.

When the one who has trust will be totally under the jurisdiction of the one he is trusting in, in this manner outlined above, then it will be even more appropriate for him to place his trust.

והשביעית, שיהיה מי שקבטח עליו
בתכלית הנדיבות והחסד, למי שראוי
לו ולמי שאינו ראוי לו, ותהיה נדיבותו
מתמדת וחסדו נמשך לא יכרת ולא
יפסק.

The Seventh factor that is required is that the one who is being trusted is extremely generous and kind both to those who are deserving of his kindness as well as to those who are not deserving of his kindness. In addition, his generosity must be constant and his kindness continuous, never ending and uninterrupted.

ומי שנקבצו בו כל המדות האלה עם כל מה שהזכרנו קדם לזה, נשלמו תנאי הבטחון בו, והתחייב היודע זה ממנו לכמוח בו ושתגות נפשו עליו בגלוי ובנסתר, בלבו ובאבריו, ולהמסר אליו ולרצות בגזרותיו, ולדון אותו לטוב בכל דיניו ומפעליו.

וכאשר נחקור על אלה השבעה תנאים, לא נמצאים כלל בברואים, ונמצאים כלם בבורא יתעלה.

שהוא מרחם על בריותיו, כמו שכתוב "רחום וחנון ה'" (תהלים קג, ח), ואמר "ואני לא אחום על נינה העיר הגדולה" (יונה ד, יא).

ושאינו מתעלם, כמו שכתוב "הנה לא יגום ולא יישן שומר ישראל" (תהלים קכא, ד).

ושהוא חכם ולא ינצח, כמו שכתוב "חכם לב ואמין כח, מי הקשה אליו וישלם" (איוב ט, ד), ואמר "לך ה' הגדלה והגבורה והתפארת והנצח וההוד" (דברי הימים א' כט, יא), וכתוב "ה' אלהינו בקרבך גבור וישיע" (צפניה ג, יז).

Someone who possesses all these qualities, in addition to that which we mentioned before this (in the introduction to Shaar Habitachon and in Chapter 1), meets all the conditions that are necessary for a person to trust him. This then obligates the person who knows this about him to trust in him and to have peace of mind as a result of his reliance on him both when it comes to his behavior in public and his behavior in private, in his mind; not to worry about his needs as well as with the rest of his body; in his actions, and to give himself over to him as well as to accept his decrees, and to judge him positively trusting that even those things which seem to be bad are really for the good.

When we examine these seven conditions, we will not find them at all in any of the creations. However, we will find all of them in the Creator may he be exalted.

The fact that he has compassion over his creations, is supported by the verse (in Tehillim 103:8), as it is written: "The Lord is merciful and gracious," and as it says (in Yonah 4:11): "Now should I not take pity on Nineveh, the great city?"

The fact that he does not ignore those whom he cares for, is supported by the verse (in Tehillim 121:4), as it is written: "Behold the Guardian of Israel will neither slumber nor sleep."

The fact that he is all knowing and invincible is supported by the verse (in Iyov 9:4), as it is written: "He is wise in heart and mighty in strength; who hardened his heart against Him and remained whole?" and as it says (in Divrei Hayomim 1 29:11): "Yours, O Lord, are the greatness, and the might, and the glory, and the victory" and as it says (in Tzefania 3:17): "The Lord your God is in your midst, a Mighty One Who will save."

The fourth quality, namely that the one who is being trusted must know what is best for the one he is helping, is not explicitly listed in the *Chovot Halevavot* with regard to G-d.

וְשֶׁהוּא מְתִיחַד בְּהִנְהַגַת הָאָדָם מִתְחִלָּתָא
עֵינָיו וְהִתְחִלָּתָא גְדוּלוֹ, כְּמוֹ שֶׁנֶּאֱמַר
"הֲלוֹא הוּא אָבִיךָ קִנְיָךְ, הוּא עָשָׂךְ
וְכִנְיָךְ" (דְּבָרִים ל"ב, ו), וְאָמַר "עָלֶיךָ
נִסְמַכְתִּי מִבֶּטֶן, מִמְעֵי אִמִּי אֵתָהּ גִּוִּי"
(תְּהִלִּים ע"א, ו), וְאָמַר "הֲלֹא כְּחֶלֶב
תִּתִּיכֵנִי וְכִנְבִּינָה תִקְפִּיאֵנִי" (אִיּוֹב י', י),
וְשָׂאָר הָעֵינָיו.

The fact that he is the only one who takes care of the person, from the beginning of his formation and the beginning of his growing up is supported by the verse in Devorim 32:6, as it says: "Is He not your Father, your Master? He has made you and established you," and as it says (in Tehillim 71:6): "I relied on You from birth; from my mother's womb You drew me," and as it says (in Iyov 10:10): "Did You not pour me like milk and curdle me like cheese?" and the rest of the matter which is elaborated in the verses there until the end of the chapter, which extol the kindness of G-d which He performs with a person from the beginning of his formation through the rest of the person's life.

וְשֶׁתּוֹעֲלֵתוּ וְהִקּוּ אֵינָם בְּרִשׁוֹת אָדָם
כִּי אִם בְּיַד הַבּוֹרָא יִתְעַלֶּה לְבָדּוֹ, כְּמוֹ
שֶׁנֶּאֱמַר "מִי זֶה אָמַר וְהָיִ אֲדַנִּי לֹא
צָוָה, מִפִּי עֲלִיּוֹן לֹא תֵצֵא הַרְעוֹת וְהַטּוֹב"
(אִיכָה ג', לז-לח), וְאָמַר "יִבֶּשׂ חֲצִיר נִבְל
צִיץ וְדָבַר אֱלֹהֵינוּ יָקוּם לְעוֹלָם" (ישעיה
מ, ח), וְאָמַר "אֲכַן חֲצִיר הָעֵם" (ישעיה
מ, ז).

The fact that those things which benefit him, as well as harm him are not in the domain of any man, but solely in the hands of the Creator may he be exalted is supported by the verse in Eicha 3:37-38, as it says: "Who has commanded and it came to pass, unless the Lord ordained it? By the command of the Most High, neither good nor evil come." And as it says (in Yeshayohu 40:8): "The grass shall dry out, the blossom shall wilt, but the word of our God shall last forever," and as it says in the preceding verse (Yeshayohu 40:7): "Behold the people are grass."

וְכִבֵּר הַתְּבַרֵר הָעֵינָיו הַזֶּה בַּמֶּאֱמָר
הַשְּׁלִישִׁי מִן הַסֵּפֶר הַזֶּה בְּמָה שֶׁיֵּשׁ בּוֹ דִּי.

This concept has already been clarified sufficient-ly in the Third Gate of this book, Shaar Avodas Haelokim - the Gate of the Service of G-d.

וְשֶׁנְדִיבוּתוֹ בּוֹלְלֵת וְחֶסְדוֹ סוֹבֵב, כְּמוֹ
שֶׁנֶאֱמַר "טוֹב ה' לְכֹל וְרַחֲמָיו עַל כָּל
מַעֲשָׂיו" (תהלים קמה, ט), וְאָמַר
"נָתַן לָחֶם לְכָל בֶּשָׂר כִּי לְעוֹלָם חֶסְדּוֹ"
(תהלים קלו, כה), וְאָמַר "פּוֹתַח אֵת
יָדָךְ וּמוֹשְׁבִיעַ לְכָל חַי רְצוֹן" (תהלים
קמה, טז).

וְהַשְׂכֵּל גּוֹזֵר בְּהַקְבִּין אֱלֹהֵי הַשְּׂבָעָה
עֲנִינִים בְּבוֹרָא יִתְעַלֶּה מִבְּלִתי הַנִּבְרָאִים,
לְכֵן הִבַּאתִי אֵלָיו הַפְּסוּקִים מִן הַכְּתוּב
לְזִכְרוֹן בְּלִבְדִּי.

וְכַאֲשֶׁר יִתְבָּרַר זֶה לְאָדָם וְתִתְחַזַּק
הַכֶּרֶתוֹ בְּאַמְתַּת חֶסֶד הַבוֹרָא, וְיִטַּח בּוֹ,
וְיִפְסַר אֵלָיו, וְיִנַּיֵּחַ הַנְּהַגְתּוֹ עֲלָיו, וְלֹא
יִחַשְׁדֶּהוּ בְּדִינוֹ, וְלֹא יִתְקַצֵּף עַל בְּחִירְתּוֹ
לוֹ, כְּמוֹ שֶׁאָמַר דָּוִד עָלָיו הַשְּׁלוֹם "כּוֹס
יִשׁוּעוֹת אֲשָׂא וּבִשְׂמֵי ה' אֶקְרָא" (תהלים
קמז, יג), וְאָמַר "צָרָה וְיָגוֹן אֶמְצָא וּבִשְׂמֵי
ה' אֶקְרָא" (תהלים קמז, ג-ד).

The fact that his goodwill extends to all, and his kindness envelopes each and every creation is supported by the verse in Tehillim 145:9, as it says: "The Lord is good to all, and His mercies are on all His works, and as it says (in Tehillim 136:25): "Who gives bread to all flesh, for His kindness is eternal," and as it says (in Tehillim 145:16): "You open Your hand and satisfy every living thing [with] its desire."

The intellect dictates that all these seven qualities are possessed by the Creator alone and not by any other creations. Therefore, I brought these verses from Scripture, merely, so that through them one will be able to remember the seven qualities.

When this matter, - that only G-d possesses these seven qualities - becomes clear to a person, and his understanding of the true kindness of the Creator is strengthened, then he will trust him and he will give himself over to the will of G-d. He will leave the running of his life up to G-d, and he will not suspect that G-d is not judging him properly, nor will he be angry regarding that which the Creator chose for him, as King David of blessed memory said (in Tehillim 116:13): "I shall lift up a cup of salvations, and I shall call out in the name of the Lord." It also says in the very same chapter (Tehillim 116:3-4) "I found trouble and grief, and I called out in the name of the Lord."