Parshas Beha'aloscha - Bitachon

While traveling through the מדבר, the בני ישראל had many complaints. One of them was that they craved meat to eat. Hashem responded, "They are not going to eat meat for one day. They're not going to eat it for two days... They're going to eat it for a month, until it comes out their noses." משה struggled to understand how it would come about.

And Hashem answered Moshe, "Is there a limit to Hashem's power? You shall soon see whether what I have said happens to you or not!"	וַיֹּאמֶר ה' אֶל־מֹשֶׁה הֲיַד ה' תִּקְצָר עַתָּה תִּרְאֶה הֲיִקְרְךָ דְבָרִי אִם־לֹא: (במדבר יא, כג)
How long, Hashem, shall I call upon You in distress? Answer me with relief, for Your hand is not limited.	עַד־אָנָה ה' אֶקְרָא מִמֵּצַר. עֲנֵנִי בַמֶּרְחַב קָהּ כִּי־יָדְךָ לֹא תִקָּצֵר: (סליחות)

Instructions For Teaching This Lesson:
Present to your class how Hashem is כל יכול and has unlimited ישועות for us.

Step 1:
Explain to the students that Hashem is limitless. Discuss with the students what no limits means. Highlight for the students how knowing that Hashem is unlimited gives us joy and comfort.

Step 2:
Demonstrate for the students that for Hashem, the circumstances and situation doesn't make it any harder to bring the ישועה. Stress that other people's ישועות do not take away from ours.

Step 3:
Teach the students that בטחון in Hashem will give us access to all of Hashem's ישועות. Focusing on Hashem's power can make it easier to rely on Him.

Step 4:
Show or tell the story by Rabbi Yoel Gold called "In a Heartbeat" on Torah Anytime https://www.torahanytime.com/lectures/55469
Play or tell the story by R' Avrohom Ebstein called "Bitachon Story #4: The Phone Call From The "Dead" Person!!" https://torahanytime.com/lectures/272252
As usual, use your discretion when presenting videos and stories.

Parshas Beha'aloscha - Bitachon

In הבדלה, we say:

<u>ישעיהו יב, ב-ג</u>

הִנֵּה קֵל יְשׁוּעָתִי אֶבְטַח וְלֹא אֶפְחָד..... וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה:

Behold! Hashem is my salvation. I will trust and I will not be afraid.... Now you can draw water in joy from the springs of salvation.

What is this water from the springs of salvation?

The waters from the springs of salvation are the ישועות that we get from Hashem. When we trust in Hashem and are not afraid (אבטח ולא אפחד), we draw those ישועות.

<u>מצודת דוד</u>

ושאבתם מים בששון. ר"ל כמו השואב מים מן המעין הנובע הנה שואב הוא בששון כי לא ידאג פן יכלה המים כן תשאבו בששון את הישועה ממעיני הישועה כי לא תופסק התשועה כי יד ה' לא תקצר:

Just like someone who draws water from springs is happy because he doesn't have to worry that it will run out, since springs never run out of water. So too, the fountains of ישועה are also endless! לה' הישועה - Hashem and only Hashem has all the ישועות.

Hashem is unlimited! His ישועות are unlimited! He can do anything!

When the מלאכים told אברהם that שרה would have a baby in one year, שרה laughed inside. She would be 90 years old and she had never had a child. Hashem was upset with שרה and asked אברהם, "Why did שרה laugh?" Hashem said:

<u>בראשית יח, יד</u>

הֲיִפָּלֵא מֵה' דָּבָר לַמּוֹעֵד אָשׁוּב אֵלֶיךָ כָּעֵת חַיָּה וּלְשָׂרָה בֵּן:

Is anything too wondrous for Hashem? I will return to you at the same season next year, and Sarah shall have a son."

Of course, שרה did give birth to יצחק one year later. Nothing is impossible for Hashem. **Hashem is unlimited! His ישועות are unlimited! He can do anything!**

Parshas Beha'aloscha - Bitachon

תענית כה.
רַבִּי אֶלְעָזָר בֶּן פְּדָת דְּחִיקָא לֵיהּ מִילְתָא טוּבָא. עֲבַד מִלְתָא וְלָא הֲוָה לֵיהּ מִידֵּי לְמִטְעַם, שְׁקַל בָּרָא דְּתוּמָא וְשַׁדְיֵיהּ בְּפוּמֵיהּ, חֲלַשׁ לִבֵּיהּ וְנִים. אֲזוּל רַבָּנַן לְשַׁיוּלֵי בֵּיהּ, חַזְיוּהּ דְּקָא בָכֵי וְחָיֵיךְ, וּנְפַק צוּצִיתָא דְנוּרָא מֵאַפּוּתֵיהּ. כִּי אִתְּעַר, אֲמַרוּ לֵיהּ: מַאי טַעְמָא קָבָכֵית וְחָיֵיכְתְּ? אֲמַר לְהוּ: דַּהֲוָה יָתֵיב עִמִּי הַקָּדוֹשׁ בָּרוּךְ הוּא, וַאֲמַרִי לֵיהּ: עַד מָתַי אֶצְטַעַר בְּהַאי עָלְמָא? וַאֲמַר לִי: אֶלְעָזָר בְּנִי, נִיחָא לָךְ דְּאֶפְכֵּיהּ לְעָלְמָא מֵרֵישָׁא, אֶפְשָׁר דְּמִתְיַלְּדַתְּ בְּשַׁעְתָּא דְּמָזְנֵי. אֲמַרִי לְקַמֵּיהּ: כּוּלֵּי הַאי, וְאֶפְשָׁר? אֲמַרִי לֵיהּ: דַּחֲיֵי טְפֵי אוֹ דְּחֲיֵינָא? אֲמַר לִי: דַּחֲיֵית. אֲמַרִי לְקַמֵּיהּ: אִם כֵּן, לָא בָּעֵינָא. אֲמַר לִי: בְּהַאי אַגְּרָא דַּאֲמַרְתְּ "לָא בָּעֵינָא" יָהֵיבְנָא לָךְ לְעָלְמָא דְּאָתֵי תְּלֵיסְרֵי נַהֲרָווֹתָא דְּמַשְׁחָא אֲפַרְסְמוֹן דָּכְיִין כִּפְרַת וְדִיגְלַת, דְּמִעַנְּגַתְּ בְּהוּ. אֲמַרִי לְקַמֵּיהּ: הַאי וְתוּ לָא? אֲמַר לִי: וּלְחַבְרָךְ מַאי יָהֵיבְנָא? אֲמַרִי לֵיהּ: וַאֲנָא מִגַּבְרָא דְּלֵית לֵיהּ בָּעֵינָא? מַחְיַין בְּאִסְקוּטְלָא אַפּוּתַאי, וַאֲמַר לִי: אֶלְעָזָר בְּרִי, גָּרוֹ בָּךְ גִּירַי.

Rabi Elazar ben Pedas was very poor. One time, blood had to be drawn from him. After this procedure, he needed to eat to regain his strength, but he did not have anything to eat. The only thing he found was a clove of garlic and he put it in his mouth. His heart became weak and he fell asleep. The חכמים came to inquire about his welfare. They saw him crying and laughing, and a ray of light was shining from his forehead in his sleep.
When he woke up, they asked him: What is the reason that you were laughing and crying? He explained to them that he had a very interesting dream. "In my dream, Hashem was sitting with me, and I said to Him: Until when will I suffer such poverty in this world? And He said to me: Elazar, My son, would you like Me to turn the world upside down and create the world anew? Perhaps then you will be born in a מזל of wealth.
I said before Him: You suggest doing all this, to return the world to its beginning, and even then it is only a possibility that things will be different, not a certainty? Did I already live half my life? Hashem said to me: Yes you did. The years you have left are fewer than the years that you already lived. I said before Him: If so, I do not want You to recreate the world for the sake of a brief few years.
Hashem said to me: As a reward for saying: I do not want, I will give you in the World-to-Come thirteen rivers of pure balsam oil as large as the Euphrates and the Tigris for you to enjoy. I said before Him: This and no more? He said to me: But if I give you more, what will I give to your colleagues? I said to Him: And do I request this from a person, who does not have enough? You are Hashem! You are unlimited."
Hashem was so happy with this response. He was so proud of Rabi Elazar that he understood so clearly and simply that Hashem creates and controls all the wealth and doesn't have to save any for his friends. Hashem playfully snapped His finger on his forehead. This touch caused the ray of light to shine from his forehead.
Rabi Elazar understood that **Hashem is unlimited! His ישועות are unlimited! He can do anything!**

Parshas Beha'aloscha - Bitachon

תהילים קכא, א-ב
שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל־הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי: עֶזְרִי מֵעִם ה' עֹשֵׂה שָׁמַיִם וָאָרֶץ:
....I lift my eyes to the mountains; from where will my help come? My help comes from Hashem, Creator of Heaven and earth.

This has become a very famous פרק of תהילים which people say when they are in trouble. When we have a צרה and it seems impossible to get out of it, we look up to Hashem and say this פרק. In this פרק, we are asking, "Where will my help come from?" and then we answer ourselves that it will come from Hashem, the Creator of שמים and ארץ.

רד"ק
עזרי. אם אשא עיני אל ההרים לא יועיל לי כלום כי אין לי עזר אלא מעם ה' ואליו אשא עיני כי הוא יעזרנו ויקבצנו מן הגוים כי הוא עושה שמים וארץ והכל בידו לעשות מה שירצה:

When we are in a bad situation and looking to Hashem and wondering where the salvation is coming from, we must focus on the fact that Hashem is the only One who can help us. We must also focus on who Hashem is. Hashem created the whole world! Everything that exists is here because of Him! If He could create the entire world, then it is definitely within His power to bring about our personal salvation.

לב אליהו, פרשת בראשית, ט
Rav Eliyahu Lopian explained that we can read the פסוק a little differently. When we are wondering how we can possibly be helped, we remember that Hashem created the whole entire world as יש מאין - something from nothing. Just like Hashem created the entire world from scratch, He can create our ישועה from scratch! Even if to us it seems impossible. When we read the פסוק, instead of reading "מאין" as "From where will our ישועה come from?" We can read "מאין יבוא עזרי" as "From nothing our ישועה will come." יש מאין - something from nothing.
Hashem is unlimited! His ישועות are unlimited! He can do anything!

Parshas Beha'aloscha - Bitachon

There was a war about to begin between the פלישתים and בני ישראל. The general יונתן told his attendant that they should go to the פלישתי camp and begin to fight even though they were only two people. Hashem can do anything!

שמואל א' יד, ו

וַיֹּאמֶר יְהוֹנָתָן אֶל־הַנַּעַר | נֹשְׂא כֵלָיו לְכָה וְנַעְבְּרָה אֶל־מַצַּב הָעֲרֵלִים הָאֵלֶּה אוּלַי יַעֲשֶׂה ה' לָנוּ
כִּי אֵין לָה' מַעְצֹור לְהֹושִׁיעַ בְּרַב א�ֹו בִמְעָט:

Yonasan said to the attendant who carried his arms, "Come, let us cross over to the camp of those גוים. Perhaps Hashem will act in our behalf, for nothing prevents Hashem from winning a victory whether with many or with few."
Yonasan was saying, "Does it make a difference to Hashem how many people we are fighting the war?" Of course it doesn't! We have to do our השתדלות and go fight, but Hashem doesn't need any soldiers to win!

The חובות הלבבות often uses this פסוק in שער הבטחון to teach us that Hashem isn't confined to the laws of nature. Hashem has an unlimited amount of ways He can use to send us the ישועה.

A similar lesson is found in ספר שופטים: פרק ז, in the story of גדעון preparing for war.
Hashem told גדעון that if many people fought, the Jewish people might see the victory as a result of their own power. Therefore, he told גדעון to tell anyone who was frightened of battle to go home; 22,000 soldiers left, and only 10,000 remained.
This was still too many for Hashem. He explained to גדעון how to weed out the "extra" soldiers, after which only 300 were left to join the battle. "This," said Hashem, "is sufficient." גדעון, his attendant, and 300 men marched forward and won the war.
To Hashem it doesn't make a difference how many soldiers are fighting. It is not easier or more likely for Him to bring the salvation with more soldiers.

Parshas Beha'aloscha - Bitachon

One שבועות night, in חוץ לארץ, Rav Yosef Caro, the Bais Yosef, and R' Shlomo Alkabetz were learning together. R' Shlomo Alkabetz recorded exactly what happened that night:

A מלאך came and spoke to them saying, "Fortunate are you, my children. Go back to your learning and don't stop for a moment. And move to ארץ ישראל, because not all times are the same. Now is the time to go."

They were concerned about how it was hard to survive financially in ארץ ישראל and the מלאך answered, "כִּי אֵין לָה' מַעְצֹור לְהֹושִׁיעַ בְּרַב אֹו בִּמְעָט" - meaning, there's nothing preventing Hashem from making it all work out, whether it seems difficult or not! Nothing is difficult for Hashem!

Comforted, these great Rabbis - the Bais Yosef and R' Shlomo Alkabetz - moved to צפת. The Bais Yosef authored the Shulchan Aruch. R' Shlomo Alkabetz wrote Lecha Dodi.

The second ברכה in שמונה עשרה discusses that Hashem is כל יכול - all powerful and can do anything. When we daven this ברכה, we can focus on this idea.

אַתָּה גִּבּוֹר לְעוֹלָם ה' מְחַיֵּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:

You are mighty forever, Hashem; You are the Resurrector of the dead and the greatest Savior.

In the ברכה, we mention three times that Hashem is מחיה מתים. This is the ultimate expression of Hashem's power and how unlimited it is. When we recognize Hashem has the greatest might which is to bring the dead to life, we also recognize that He is the greatest savior.

Parshas Beha'aloscha - Bitachon

רשי שמות טז, לב
לדרתיכם. בִּימֵי יִרְמְיָהוּ; כְּשֶׁהָיָה יִרְמְיָהוּ מוֹכִיחָם לָמָּה אֵין אַתֶּם עוֹסְקִים בַּתּוֹרָה? וְהֵם אוֹמְרִים נַנִּיחַ מְלַאכְתֵּנוּ וְנַעֲסֹק בַּתּוֹרָה, מֵהֵיכָן נִתְפַּרְנֵס? הוֹצִיא לָהֶם צִנְצֶנֶת הַמָּן אָמַר לָהֶם אַתֶּם רְאוּ דְּבַר ה', שִׁמְעוּ לֹא נֶאֱמַר אֶלָּא רְאוּ, בָּזֶה נִתְפַּרְנְסוּ אֲבוֹתֵיכֶם, הַרְבֵּה שְׁלוּחִין יֵשׁ לוֹ לַמָּקוֹם לְהָכִין מָזוֹן לִירֵאָיו:

When בני ישראל were not learning enough Torah, ירמיהו admonished them. בני ישראל answered, "If we learn, where will our פרנסה come from?". ירמיהו took the צנצנת המן from the בית המקדש and said, "This thing is what your fathers were fed with. Hashem has many messengers (many means) to provide food for those who fear Him."

Story by a 7th grade Morah who was teaching in a Day School in the Five Towns:

In class, we were discussing the topic of learning in Kollel, and the students kept on asking, "But how is there enough money for someone to actually support a family with children on a small Kollel check?"
I responded that Hashem has many ways and many messengers. I gave them an example that had happened the week before.
We had gone to my husband's aunt and uncle in Brooklyn for Shabbos. They had many children ka"h, and my uncle was still learning in the Mir Yeshiva Kollel and living on the small Kollel check. That Friday night, I had asked my aunt the same question that would come up in class.
My aunt answered, "Hashem has many messengers. I'll tell you what just happened today. We had dental appointments for a few children. Dental work is not covered by our health insurance and can be a huge expense. Yet, we get our dental work for free! There is a dentist from the Five Towns who is a Tzaddik. His dental office is in Brooklyn. Once, when the Mir Yeshiva asked him for a donation, he offered to give his dental services free of charge to all the Kollel families, both adults and children. Friday is the designated day that he works "לשם שמים"!"
This dentist was Hashem's messenger, taking care of the Kollel families.

A beautiful postscript to this story: The following day, one of my students asked if she could speak to me privately after class. She said to me "Morah, that dentist you spoke about yesterday- he's my dad!"

Parshas Beha'aloscha - Bitachon

Story:

Rav Lazer Plachinsky's daughter, Devorah, was on a bus in Israel. She was expecting in her ninth month, and holding her one year old baby on her lap. Suddenly, the bus stopped as there was a road block ahead. As soon as the bus stopped, Arabs began shooting through the windows. The bus driver immediately ordered everyone to go onto the floor to avoid the bullets. Devorah was unable to go all the way down because she was very expectant. Staying in her seat, she bent all the way over to protect her one-year-old child. A bullet went through her back.

The emergency responders immediately saw that she did not have a good chance of survival. Unfortunately, she lost the unborn baby. Devorah was rushed to the hospital and needed all kinds of surgeries and treatments. Her family put all their trust in Hashem that He would save her life. Her father gave a lot of צדקה as a זכות for her recovery and they poured out their hearts in תפילה, completely relying on Hashem. Baruch Hashem, she did recover; however, the doctors said that she would not be able to have children again.

The family did not believe in the doctors. They knew that Hashem is the greatest Doctor, and they knew that Hashem is unlimited. And if He wanted her to have a child, she would have a child. Indeed, that is what happened. For three years, she did not have a child, but kept up her בטחון. In the fourth year she became expecting and the baby was born on the exact date of the shooting, the very day that she experienced the נס, four years later. After this baby, she had two more healthy children as well.

Hashem is unlimited! His ישועות are unlimited! He can do anything!

Parshas Beha'aloscha - Bitachon

Story:

During the Holocaust, the Gluck family realized that they needed to escape Budapest, and leave Hungary. They had papers and passports, but they did not have transit visas. They needed transit visas to cross the border and enter the next country. They had to make the choice between hiding from the Nazis and trying to escape without transit visas. They decided it was too risky to hide, and that they would get on the train without the visas. They hoped Hashem would help.

The Gluck parents and three sons got on the train. The train ride began smoothly. As they neared the border, they were getting more and more nervous about what would happen when the border guard got on to check all the passengers' transit visas. All of a sudden, a man with a long white beard walked over to the bench where the Gluck family was sitting, and sat in the empty aisle seat right next to them. A few minutes later, when the border guard asked this old man for his transit visa, he took out a pile of visas and looked at the Gluck family with a nod, as if to say "and these are my family's visas."

As soon as the guard left, the old man got up and walked away. Mr. Gluck tried desperately to find him on the train, to ask him who he was and to thank him for saving their lives. But alas, he had disappeared. The family ended up coming to America after the war. They all lived to tell the story. The Gluck family who lived in the Five Towns, is convinced that the old man was a messenger of Hashem. They are sure he was Eliyahu Hanavi!

Hashem has many messengers and means! **Hashem is unlimited! His ישועות are unlimited! He can do anything!**