

“Make for yourself a fiery serpent and mount it on a pole. And if anyone who is bitten shall look at it, he shall live” (*Devarim* 21:8).

Did the serpent kill or did the serpent keep alive? Rather, when Israel would look upwards and subject their hearts to their Father in heaven, they were healed, and if not their [flesh] would melt. (*Mishnah, Rosh HaShanah* 29a)

This means: when they would look upwards to the fiery serpent and contemplate its destructive capabilities and despite them, nullify its power in their hearts and not pay attention to its awesome power, subjugating their hearts, truly, solely to their Father in Heaven alone, they were healed. (*Nefesh HaChaim* Chap. 3:12)

Man has a method of coping with worries by not focusing on true dangers that come his way, convincing himself they don't exist. That is not *Bitachon*, it is denial. *Bitachon* is nullifying the power of *teva* in our minds by focusing on its powerlessness in the face of one who throws himself completely under the direct control of the infinite mercy of our Father in Heaven. When one denies the danger *teva* represents he is not nullifying it through *Bitachon* he is just denying it altogether. *Bitachon* is focusing on the true danger one faces, “look upwards to the fiery serpent and contemplate its destructive capabilities” according to the natural forces of *teva* with which Hashem created the world, and then choosing the other option He offers us, which is bypassing any and all *teva* through *Bitachon*!

*Established By:*



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